

## Palm Sunday C Psalm

[Ps 22:8-9, 17-18, 19-20, 23-24](#)

(2a) **My God, my God, why have you abandoned me?**

All who see me scoff at me;  
they mock me with parted lips, they wag their heads:  
“He relied on the LORD; let him deliver him,  
let him rescue him, if he loves him.”

**My God, my God, why have you abandoned me?**

Indeed, many dogs surround me,  
a pack of evildoers closes in upon me;  
They have pierced my hands and my feet;  
I can count all my bones.

**My God, my God, why have you abandoned me?**

They divide my garments among them,  
and for my vesture they cast lots.  
But you, O LORD, be not far from me;  
O my help, hasten to aid me.

**My God, my God, why have you abandoned me?**

I will proclaim your name to my brethren;  
in the midst of the assembly I will praise you:  
“You who fear the LORD, praise him;  
all you descendants of Jacob, give glory to him;  
revere him, all you descendants of Israel!”

**My God, my God, why have you abandoned me?**

## Jerome Biblical Commentary

*my God*: An invocation that implies reliance upon Yahweh for help; but its repetition suggests the dire situation of the abandoned one.**4-6**. The basis of his trust is Yahweh’s presence in the Temple and his deliverance of Israel in the past salvation history.**8**. *parted lips*: Lips parted in a wide, sneering, manner.**9**. This quotation, typical of his enemies, reflects the disbelief that one who suffers could be other than a sinner. *if he loves him*: Probably, if God loves him.**10-11**. After the complaint, another (cf. 4-6) affirmation of trust.**13**. *Bashan*: East of the Sea of Galilee in Transjordan, noted for its strong bulls (Am 4:1), which symbolize his enemies.**15-16**. Apparently a description of a mortal, feverish malady.**17**. *pierced*: A conjectural meaning, supported partly by some ancient versions, but it remains doubtful, even if it is better than the MT (“like a lion”).

The verse is not quoted in the NT. **19**. These actions indicate that his enemies regard his death as certain. **20-23**. The renewed appeal exemplifies the wide range of metaphors that describe his suffering: "sword," "dog," "lion," "bull." **23-27**. A sharp transition to a thanksgiving ceremony with "brethren" (23, 26) in the Temple, where he fulfills his "vows" in gratitude for deliverance. The mood of these verses hardly permits one to think that he is merely "anticipating" deliverance. They describe an actual thanksgiving: acknowledgment of Yahweh as rescuer (24-26); participation in a sacrificial banquet in which the lowly share<sup>1</sup>

## Haydock's Catholic Commentary

Christ's passion: and the conversion of the Gentiles.

**Ver. 1.** *Protection, susceptione.* Hebrew *ayeleth, hathuchar*, or "for a speedy interposition," or succour. See ver. 2, 20, 25. --- St. Jerome, "the morning stag." (Haydock) --- Many of the titles are almost inexplicable, and this is one of the most puzzling; (Calmet) but is of no service to understanding the psalm, which certainly speaks of Jesus Christ, as the apostles have quoted several texts, and Theodorus of Mopsuesta was condemned for asserting that it was only accommodated to him. (Conc. v. col. 4.) (Berthier) --- Grotius comes too near this system, by explaining it of Christ only in a figurative sense. We ought to do quite the reverse, if we allow that some verses regard David, as a figure of the Messias; (Calmet) or rather, as the same person speaks throughout, we must understand the whole of Him. (Berthier, t. ii.) --- The Jews were formerly of the same opinion, (Lyranus) but seeing the use which was made of this psalm by Christians, they have explained it of David, or of the miseries of the nation. Septuagint seem to intimate that this psalm was sung at the morning service, (Calmet) or referred to the coming, or resurrection of our Saviour, (St. Augustine; Worthington; Psalm iii. 6.; Menochius) after the long night of infidelity. (Didymus) --- He is represented as the hart, or beautiful hind, whom the Jews hunted unto death, ver. 17. Some band of musicians might be styled, after "the morning hind," as another seems to be after "the mute dove;" (Psalm lv.) and *the wine presses*, or "band of Geth;" (Psalm viii., &c.) though we cannot pretend to give a reason for these titles. Many, who are unwilling to confess their ignorance, say that these terms allude to some musical instrument, or favourite song, &c. (Calmet) --- It would be as well to speak plainly that these things are hidden from us. (Haydock)

**Ver. 2.** *O God.* Our Saviour repeated these words as they are in Hebrew, though the vulgar tongue was Syriac, (Calmet) or Greek mixed with the Abamean. (Paulus) --- *Eli* (or *Eloi*, St. Mark) *lamma sabacthani*. So he pronounced what the Jews would now

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NT New Testament

<sup>1</sup>Brown, R. E., Fitzmyer, J. A., & Murphy, R. E. 1968]; Published in electronic form by Logos Research Systems, 1996. *The Jerome Biblical commentary* (electronic ed.). Prentice Hall: Englewood Cliffs, NJ

read, *Eli...lama* (or *lamach.*; Tirinus) *hazabtani*; (Calmet) and in our method, *ali...lome azbocthoni*. But it must be admitted (Haydock) that the true pronunciation is irretrievably lost. The Masorets vary from the ancient versions, (Masclef.; Capel; Houbigant; Mr. C. Butler, Hor. Bib. 4 edit. p. 69.) and from one another; so that after being at the immense labour of learning their rules, we shall be no more secure of attaining the truth.

(Haydock) --- It were, therefore, greatly to be wished that the learned would agree about some characters to express uniformly the Hebrew in modern languages, as it would greatly facilitate the knowledge of the sacred writings. (Kennicott, Diss. i. p. 243.) --- We have only attempted to use such as might inform the reader what letters were in the original; and yet we are sorry to find that *z*, or the long *a* and *e* are often printed without the mark above; which shews the inconvenience of so many points, introduced by the Masorets. (Haydock) --- *Look upon me*, are words admitted by Christ, "because (says Eusebius) they are not in Hebrew." But this reason is not conclusive, as he might have left them out, though they were in the original. The Septuagint may have rendered one *ali*, in this sense, "to me," as they have not added *my* to the first mention of *God*: or, they may have anticipated from ver. 20 (Berthier) this explication. Christ speaks with reference to his sacred humanity, as his divinity suspended its beatific influence, that he might drink the bitter chalice. (Theodoret; St. Jerome) --- He also speaks the language of his afflicted members, who think they are abandoned. (St. Augustine) Calmet) --- *Sins*. That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings. (Challoner) --- An ancient psalm of St. Germ. reads "lips," instead of *sins*. Hebrew, "roaring." (St. Jerome) (Calmet) --- "Prayer," Sixtus Edition. "Why art thou so far from helping me, *and from* the words of my roaring?" (Protestants) (Haydock) --- the Septuagint seem to have read *shagathi*, whereas the Hebrew places the *g* after the *a*, or they have substituted the cause for the effect; as sin was certainly the cause of Christ's affliction, and of his Father's not granting present relief. Indeed our Saviour did not ask for it, but only expressed the sentiments of suffering nature, which he corrected by the most perfect submission, to teach us how to behave. (Berthier) --- God is the God of all creatures, but more particularly of Christ, by personal union. (Worthington) --- The latter tenderly expostulates, (Haydock) that he is not comforted like other saints, (Matthew xxvii. 64.) since he had undertaken to die for the sins of the world, and reputed them as his own. (Worthington) --- *Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret*. (St. Augustine) --- He speaks in the name of his members. (St. Thomas Aquinas, 3. p. q. 15. a 1.) --- Christ could commit no sin: (1 Peter ii. 21., and 2 Corinthians v. 21.) but as long as he had taken our iniquities upon himself, to expiate with his own blood, he could not be at ease till he had perfected the work. David was convinced that his own sins were punished by the rebellion of Absalom, as Nathan had declared, 2 Kings xii. 10. (Calmet)

**Ver. 3. Folly.** My cry proceeds not from impotent rage, Luke iv. 28. (Eusebius, Agel.) (Menochius) --- I know that thou wilt grant my request. (Calmet) --- I shall not cry in vain. (Theodoret) --- It is not for my own folly that I suffer. (Geneb.) --- "Many cry and are not heard, yet it is for their advantage, and not out of folly." (St. Augustine) --- Christ prayed on the cross, as he had done in the garden, to have the bitter chalice removed. But this was not blameable, as it was done with entire submission. (Worthington) --- The cry of the lips, or of human nature, which would be free from suffering, was not heard:

(Haydock) because the cry of the heart, which desired that the justice of God should be satisfied, was much louder; and this petition was granted by Him who denied nothing to his Son, John xi. 41. (Calmet) --- This should be our model. Submission and perseverance will always be crowned. Hebrew has now *d* instead of *r*, in the word *dumiya*, "silence," which is also good; "there is no silence for me." In the night (Berthier) of death, (Haydock) God granted the petition. (Berthier) --- Aquila gives this idea, *non tacebis*, as St. Jerome observes: "thou wilt do what I desire." Hebrew may also mean: I have no rest, or I cry incessantly. (Calmet) --- The prayer of Christ for relief, was conditional. He absolutely desired God's will to be accomplished, and thus he was heard, ver. 25., and Hebrews v. 7. He was our pattern. (St. Augustine, ep. 120.) (Worthington)

**Ver. 4.** *In the*, &c. Hebrew, "the Holy one inhabitest the praises of Israel," or "Thou holy, *sancte*, inhabitant, the praise," (St. Jerome) or, as the plural intimates, the source and object of all "the praises of Israel," (Haydock) and of the Church. (Worthington) --- This may be connected with the preceding, or following verse. Thou art in the midst of us, so that thou canst not be ignorant of my situation, like the idols; or thou hast shewn great favours to our ancestors, ver. 5. Theodoret and St. Jerome seem to take these words to be addressed by the Father or by the prophet to Jesus Christ, who inhabited a body so free from sin. (Calmet)

**Ver. 6.** *Confounded*. He interests his Father, by calling to mind the ancient patriarchs, (Ecclesiasticus ii. 11.; Berthier) who obtained their requests. (Worthington)

**Ver. 7.** *No man*. Hebrew *ish*, "a great man," *vir*, (Mont.[Montanus?]) so far from being treated as a nobleman, I am not even respected as one of the meanest of *men*, (*adam*.) (Haydock) --- "Why not a man?" says St. Augustine, "because he is God. Why a worm? because a mortal, born of the flesh, without generation." The ancient naturalists supposed that worms were not generated; and though this be now deemed inaccurate, the Fathers applied this notion to *confirm* the doctrine of our Saviour's being born of a virgin, which had been clearly revealed. (Calmet) --- *People*. God afforded Christ no exterior (Haydock) or common consolation, while the wicked persecutors treated him as a worm. (Worthington) --- The rights of humanity are respected in the greatest criminals. But the enemies of our Lord added insult to torments, Isaias lii. 14. (Berthier) --- It would be difficult to apply this to David. For even in the depth of his misery, when reviled by Semei, and dishonoured by Absalom, he was attended by the priests, and by a powerful army. (Calmet)

**Ver. 8.** *All*. This often denotes only the greatest number. (St. Jerome) --- For surely the blessed Virgin, and some others, must be excepted. (Haydock) --- But almost all joined in persecuting Christ, (Worthington) while his disciples left him. (Calmet) --- These two verses are quoted by the three first evangelists. --- *Spoken*. Hebrew, "opened or distorted." (Berthier) --- "They shoot out the lip." (Protestants) --- These signs and expressions (Haydock) mark the greatest contempt, ver. 14., and Job xvi. 4., &c.

**Ver. 9.** *He hoped.* Hebrew, "roll, or he (Calmet) rolled *himself* on the Lord." (Protestants marginal note) --- But the text is conformable to ours. "He trusted on," &c. St. Matthew xxvii. 43., *He trusted in God, let him deliver him now if he will have him. Ci*, which is here rendered *quoniam*, "since," (Haydock may also mean "if," as it is in the Protestants marginal note. Thus both texts agree. Many passages are thus quoted, without adding, *as it is written.* (Berthier) --- God permitted that these blasphemers should use the very language of the prophet, that the completion of what he said might be more conspicuous. Chaldean, "I have sung praises to the Lord, and he has withdrawn me from danger." This explanation is not contemptible. (Calmet) --- But it is foreign to the context, and to all the other versions, as well as to the evangelists. (Haydock) --- The collating of this psalm with the history of Christ, must convince every sincere person that he who was thus ignominiously treated, was the object of God's complacency, and that the Christian religion is true. (Berthier)

**Ver. 10.** *Womb.* David might say this as a figure of Christ, in consequence of the many favours which he had received. (Theodoret) (Calmet) --- But none could use these expressions with propriety, but Jesus Christ, who had no man for his father, and who had the perfect use of reason, so that he could call God *his God* from the very first. All others are born *children of wrath*, except the blessed Virgin, whose privilege was still the fruit of redemption. (Berthier) --- She conceived and bore her son, remaining a pure virgin. (Eusebius; St. Athanasius; &c.) --- The synagogue rejected the Messiah, but God received him, and made him head of the Church. (St. Augustine)

**Ver. 11.** *Cast.* This custom is noticed, (Genesis xxx. 3.) and frequently in Homer. Thou art my only Father, (Calmet) as I am born miraculously, and have been hitherto protected. I now suffer death, but thou wilt raise me to life again, Psalm xv. 9. (Worthington)

**Ver. 12.** *Help.* This Christ might say a little before he expired, foreseeing the distress of his Church, (Calmet) or he might use these words in his agony; (St. Jerome) as this agrees with the sequel. (Calmet) --- Almost all have abandoned me; and those who would, are not able to protect me. (Worthington)

**Ver. 13.** *Calves.* The insolent Jews and soldiers. --- *Bulls.* The more inveterate enemies, the priests and Pharisees. (St. Augustine, &c.) --- Hebrew, "strong *bulls* of Basan," (Protestants) a fertile country east of the Jordan, where the finest cattle were found, Amos iv. 1. (Calmet)

**Ver. 14.** *As*, is supplied by all the versions. (Berthier)

**Ver. 15.** *Water*, in the agony, or on the cross, fainting away, Josue vii. 5. --- *Bones.* In extreme pain, (Calmet) they have been dislocated. (Haydock) --- The bones signify the apostles, who were scattered through the world, to propagate the gospel. (St. Augustine) --- *Heart.* Which lives and dies first, is now like wax in the fire. (Worthington)

**Ver. 16. Jaws.** So that he said, *I thirst.* (Berthier) (Worthington) --- He would answer Pilate nothing in his own vindication. --- *Death.* The region of blessed spirits, (St. Jerome) or into the grave, where other bodies turn to dust. (Calmet)

**Ver. 17. Dogs.** The pagan soldiers, who were instigated by the Jews, (Matthew xv. 26.; Calmet) or the latter are here styled dogs, as they are by St. Paul, Philippians iii. 2. (St. Jerome) --- The evangelists could scarcely have explained the authors, and manner of our Saviour's death more particularly; so that we might entitle this "the Passion of Jesus Christ, according to David." (Worthington) --- *Dug.* The Jews have here, and God knows in how many other places, corrupted their text; reading "like a lion," though it have no sense, to avoid so clear a prophecy. (Worthington) --- They deep *cari* in the text, though it (Amama) or the margin had formerly the proper reading, *caru*. The Chaldean has both, "they have bitten like a lion," &c., in some editions only; which shews the antiquity of this variation, (Haydock) as the author, Joseph the blind, is supposed to have lived in the 4th century, though this is uncertain. (Calmet) --- All the ancient versions of the Septuagint, Syriac, &c., agree with us, as the Protestants do likewise. Even the Masora intimates that *cari* has not here the sense "of like a lion," as it has [in] Isaias xxxviii. 13; and, though it might be pointed so as to signify the same as *caru*, they have rejected that punctuation, and obstinately maintain their reading, in opposition to many manuscripts seen by Ben. Chaim, &c. (Berthier) --- Kennicott mentions another manuscript in the Bod. Lib. which has *caru*, with *cari* in the margin; and observes that Dr. Pocock, nevertheless, maintains the accuracy of the Hebrew edition in this, as well as in every other instance, asserting that *car* is *perfodit*, and *cari* the part.[participle?] Benoni, *perfodientes*, with the *m* omitted. "But as this omission is very irregular, and never proper but before a suffixed pronoun, or in construct.; and as the ancient versions express it....as a verb, there seems to be but little doubt that this word was originally *cru* or *caru*, with an *a* inserted to express the kametz." (Dis. 1. p. 500.) The proposed interpretation would be rejected by the Jews, while they would exult in their error being countenanced by us. (Calmet, Diss.) --- This reason is perhaps (Haydock) weak, as their conversion is not expected; if by means of it, the Hebrew Bible may be reconciled with the versions; "the council....hath besieged me, digging my hands." (Berthier) --- But this expedient is at least doubtful; (Haydock) suggested only by Protestants who maintained the integrity of the Hebrew text, which is now given up; and the Jews seem inexcusable, though the variation might originally arise (Calmet) from a mistake of transcribers. (Houbigant) --- They ought not to have rejected *caru* even from the margin, which they confess was once in the text, as it is still in very correct copies. Drusius informs us that a Jew threatened Bomberg, when he designed to adopt this correction, that if he did, he would prevent any of his brethren from purchasing a single copy. The pusillanimity of Christians, and the obstinacy of the Jews, keep therefore the text in its present state. (Amam, p. 461.) --- Ximenes had the courage to insert *caru* in his Polyglot. (Calmet) --- In the edition of St. Jerome, 1533, *caru* appears indeed in the margin; as he translated *fixerunt*, "they pierced," and *cru* in that of Mont.[Montanus?] with *o* over *cari*, perhaps as a sign that the former was formerly in the margin, or should be translated, as it is by Pagnin, *foderunt*; though Mont.[Montanus?] alters it for *circumdede runt me, sicut leo manus meas*, in obedience to the Jews. (Haydock) --- Thus we behold what dissensions the alteration of a single *u* or *i* may occasion; (Psalm

xv. 10.) and yet these are letters which the Jews seem to have treated with little ceremony, (Haydock) changing in 100 instances, (Calmet) or omitting them, since the introduction of the vowel points; (Houbigant) and they are so easily mistaken, that the greatest attention is requisite to make the distinction. However, *one jot or one tittle shall not pass of the law till all be fulfilled*, Matthew v. 18. (Haydock) See Zacharias xii. 10.

**Ver. 18.** *They.* Hebrew, "I shall or may tell all my bones," (Calmet) they are so dislocated. (Haydock) --- Syriac, "my bones have howled," as in mourning. (Calmet) --- *Upon me*, out of contempt, (Eusebius) or to prevent my escape, (Origen) or deriding my naked condition. (Menochius) --- David experienced nothing of the kind. (St. Justin Martyr, Apology ii.)

**Ver. 19.** *Vesture*, or inner garment, which was all of a piece. (Calmet) --- The soldiers perceived that it would be rendered unserviceable by cutting. (Haydock) --- "Heretics attempt to divide the Church, but in vain." (St. Jerome) --- *Lots*. This was verified above 100 years afterwards, in the person of Jesus Christ. (Berthier) --- Let the Jews shew how it was accomplished in David. They assert themselves that nothing which had belonged to their kings was used by others. Their thrones, garments, &c., were all burnt. (Maimonides, &c.) --- Though this be doubtful we may employ this testimony against them. (Calmet) --- At Siceleg the effects of David were indeed plundered; but David was absent, and not under torments, like the person here described. Our goods must be divided, either before or after death. Let us be solicitous to obtain the second covering, which may never be taken from us, 2 Corinthians v. 4. (Berthier)

**Ver. 20.** *Thy help.* So some editions of the Septuagint read, but St. Jerome approves "my help," as it is in the Com. edition, conformably to the Hebrew, (Calmet) which seems more animated, though the sense is the same. (Berthier) --- The humanity here addresses the divine nature, to obtain a speedy resurrection. (St. Jerome) --- Hebrew, "O, my strength, haste thou to help me." What is man when left to himself! The whole of a spiritual life consists in keeping close to God, and being convinced of our own infirmity. (Berthier)

**Ver. 21.** *Dog.* All my enemies are united to persecute me, in my desolate condition. *Unicam meam*, "my desolate one," the soul, which is the *only* thing which ought to fix our attention; since if we lose it, all is lost. This *only one*, self, is often, however, the most dangerous enemy. (Berthier)

**Ver. 22.** *Lowness.* This sense appears to be preferable to the Hebrew, "hear me from," &c. (Calmet) --- Yet some who render the original literally have, "save me from the throat of the lion, and from the horns of the unicorns; thou hast heard me." This seems very striking, as Christ henceforth recounts the glorious effects of his sufferings. The Septuagint have explained *hanithani* as a noun, though it properly signifies, thou hast heard, or humbled. (Berthier) --- They may not have read the last *n*. (Calmet) --- Yet St. Jerome has, *exaudisti me*, "thou hast granted my request." (Haydock)

**Ver. 23. Brethren.** So Christ styles his disciples, principally (Calmet) after his resurrection, Matthew xxviii. 10., John xx. 17., and Hebrews ii 11. St. Paul quotes this passage, which may convince us that this psalm relates to our Saviour alone; and he informs us, that we are brethren of Christ, because we spring from Adam, (Berthier) and are adopted by God: whence the apostles assume the title of children of God, after baptism, Romans viii. 15., and 29., and Ephesians i. 5. (Calmet) --- We are willing to be coheirs with Christ, but dislike the condition, Romans viii. 17. --- *Church.* This he will never cease to do. After the resurrection, he communicated many instructions to his apostles, which all tend to honour God. (Haydock) --- St. Augustine here refutes the Donatists, who pretended that God's church was confined to a small part of Africa, and that he had abandoned the Catholic Church. He shews that this conduct would be injurious to God, and contrary to his solemn promises, as well as to this prediction, which speaks of *all*, and of a *great Church*, praising and fearing Him, ver. 24, 26, 28, and 29. The Church can, therefore, neither be destroyed nor hidden, though it may be persecuted. It will always be great, in comparison of any separate congregation which may pretend to the truth; and this appears not only with respect to the Donatists, but also to the Lutherans, &c. (Worthington)

**Ver. 24. Fear.** Thus the Gentile converts are designated, Acts x. 2, 35., and xiii. 16, 26.

## Old Testament Survey Series (non-Catholic)

Psalm 22 is the first and greatest of the passional psalms.<sup>7</sup> New Testament usage makes it clear that this Davidic psalm should be numbered among the messianic psalms. The description of the suffering here transcends anything which might have befallen David personally. So much of the language is inappropriate to David (cf. vv. 6, 11, 16, 18). The truth is that this psalm reads as if it were composed at the foot of the cross. Ps 22 has two major divisions: (1) the gloom of the cross (vv. 1–21); and (2) the glory of the resurrection (vv. 22–31).

22:1. Christ has been forsaken by his Father. The forsaking was real. The opening utterance of the psalm furnished Jesus with the agonizing cry of his dying hour (Matt 27:45ff.). The word "*groaning*" is a strong word used of the shrieking of a person in intense pain.

22:2. The abandonment seemed permanent. The "night" here may refer to the darkness which covered the land at high noon during the crucifixion, or perhaps to the gloomy night spent in the garden.

22:3. The abandonment was necessary. The holy God cannot ignore sin. By punishing the sins of mankind on the cross God was demonstrating both his holiness

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<sup>7</sup> In a passional psalm there is extreme suffering. Other passional psalms are 35, 41, 55, 69, and 109.

and his compassion for lost humanity. Having been redeemed from sin's bondage by the suffering of Calvary, the true Israel of God raises up continuous praise to the Lord.

22:4–5. The abandonment does not suggest lack of power on God's part to deliver. History contains many examples of how God delivered those who trusted in him. The sufferer here trusted in the Lord. He knew that God could deliver him. In patient trust he accepted his lot as the will of God.

22:6–10. Another reason for the gloom of the speaker: he had become a reproach among men. He was regarded as a “worm”—a weak creature of the dust—and not a man. He was jeered by the people. The mocking priests used these words as they stood at the cross (Matt 27:39–44). They scoffed at Jesus' claim to be God's Son by urging him to cast himself upon Yahweh. Yet in spite of the cruel mockery, the sufferer remained firmly committed in faith to his Father.

22:12–18. The focus now is upon the physical agony of the sufferer. He likens his foes to strong bulls, lions, half-starved dogs, and wild oxen. He is utterly exhausted by the ordeal. His bones are disjointed. His heart is failing. His thirst is raging. He is near death. His hands and feet have been pierced.<sup>8</sup> His skin is so taut that he can count his bones. He watches helplessly as his persecutors gamble over custody of his garments (cf. John 19:23f.; Matt 27:35).

22:19–21. In spite of all his agony, the sufferer continues to trust God and pray to him for deliverance.

22:22. Here the mood of the psalm changes. Christ's victory over death is the occasion of great joy. After the suffering of the cross, Christ rejoined his “brethren,” i.e., his faithful followers (Matt 28:10; John 20:17). Together the Redeemer and the redeemed praise the Father for the victory which has been won. The author of Hebrews applies this verse to the Savior. He identifies the assembly of this verse as the church (Heb 2:11f.).

22:23–24. Christ calls on all true descendants of Jacob to honor and praise the Father. Christ had not been permanently forsaken. The resurrection was the answer to Christ's cross petitions for deliverance. He was not delivered *from* death, but was triumphant *over* death

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<sup>8</sup> The Hebrew text could be translated “like a lion, my hands and feet.” Jewish commentators prefer this rendering which they take to mean that the enemies are mangling him as lions do their prey. The rendering “*pierced*” is supported by the ancient Septuagint, Vulgate and Syriac versions of the Old Testament.

<sup>2</sup>Smith, J. E. 1996. *The wisdom literature and Psalms*. College Press Pub. Co.: Joplin, Mo.

