Psalm 22 And The State Of The Dead

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Psalm 22:1-31-To the Chief Musician. Set to "The Deer of the Dawn." a Psalm of David. My God, My God, why have You forsaken Me? *Why are You so* far from helping Me, *And from* the words of My groaning? 2 O My God, I cry in the daytime, but You do not hear; And in the night season, and am not silent. 3 But You *are* holy, Enthroned in the praises of Israel. 4 Our fathers trusted in You; They trusted, and You delivered them. 5 They cried to You, and were

delivered; They trusted in You, and were not ashamed. 6 But I *am* a worm, and no man; A reproach of men, and despised by the people. 7 All those who see Me ridicule Me; They shoot out the lip, they shake the head, *saying,* 8 "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!" 9 But You *are* He who took Me out of the womb; You made Me trust *while* on My mother's breasts. 10 I was cast upon You from birth. From My mother's womb You *have been* My God. 11 Be not far from Me, For trouble *is* near; For *there is* none to help. 12 Many bulls have surrounded Me; Strong *bulls* of Bashan have encircled Me. 13 They

gape at Me *with* their mouths, *Like* a raging and roaring lion. **14** I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me. **15** My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. **16** For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; **17** I can count all My bones. They look *and* stare at Me. **18** They divide My garments among them, And for My clothing they cast lots. **19** But You, O LORD, do not be far from Me; O My Strength, hasten to help Me! **20** Deliver Me from the sword, My precious *life* from the

power of the dog. 21 Save Me from the lion's mouth And from the horns of the wild oxen! You have answered Me. 22 I will declare Your name to My brethren; In the midst of the assembly I will praise You. 23 You who fear the LORD, praise Him! All you descendants of Jacob, glorify Him, And fear Him, all you offspring of Israel! 24 For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from Him; But when He cried to Him, He heard. 25 My praise *shall be* of You in the great assembly; I will pay My vows before those who fear Him. 26 The poor shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever!

27 All the ends of the world Shall remember and turn to the LORD, And all the families of the nations Shall worship before You. **28** For the kingdom *is* the LORD's, And He rules over the nations. **29** All the prosperous of the earth Shall eat and worship; All those who go down to the dust Shall bow before Him, Even he who cannot keep himself alive. **30** A posterity shall serve Him. It will be recounted of the Lord to the *next* generation, **31** They will come and declare His righteousness to a people who will be born, That He has done *this.*

A State Of Cognition

This Psalm Is About The Messiah.[1] [2] [3]He Suffers And Dies.[4] After He Is Said To Have Died, He Is Shown To Be Surrounded By Other People. He And They Are Conscious. Science Documents That Consciousness Continues After Death [5] [6] As Well As The Scriptures.[7]

A State Of Reconciliation

Hades Is Filled With Other People.[8] There Is "Gathering To Your People" In That Realm[9] Which Is A Reference To Reunion In The Afterlife.[10]

A State Of Education

Notice That The Messiah Proclaims What God Has Done In His Life And Death. Those In That Realm Do Not Know Everything: They Continue To Learn.[11] The Word "Paradise" (Which Is One Section Of Sheol)[12] Suggests This Also.[13]

A State Of Celebration

People In Hades Celebrate And Praise God. They Are Filled With Joy At The Work Of The Messiah.

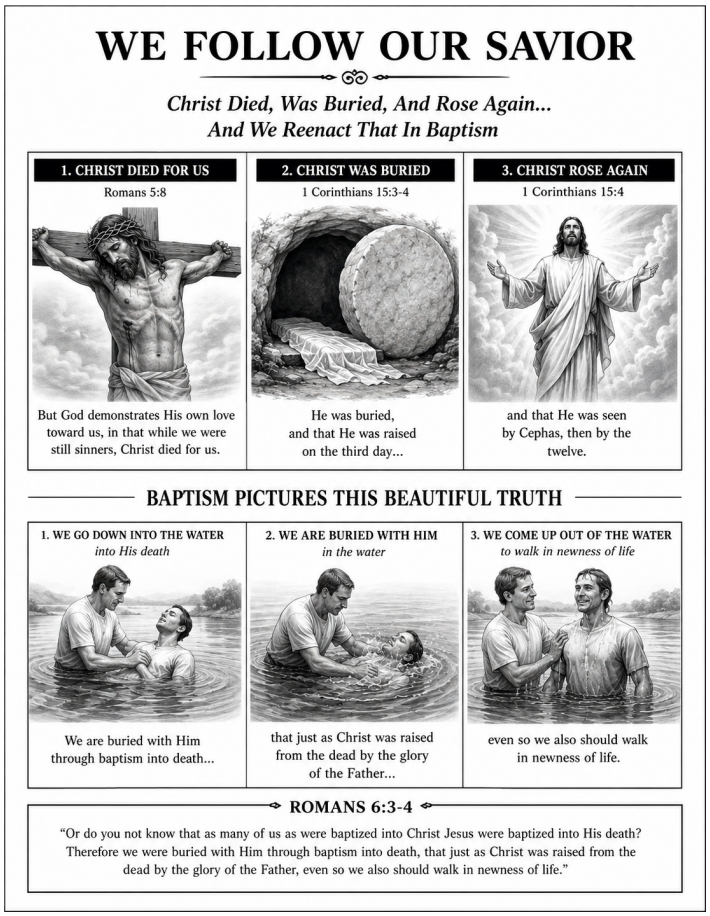
A State Of Anticipation

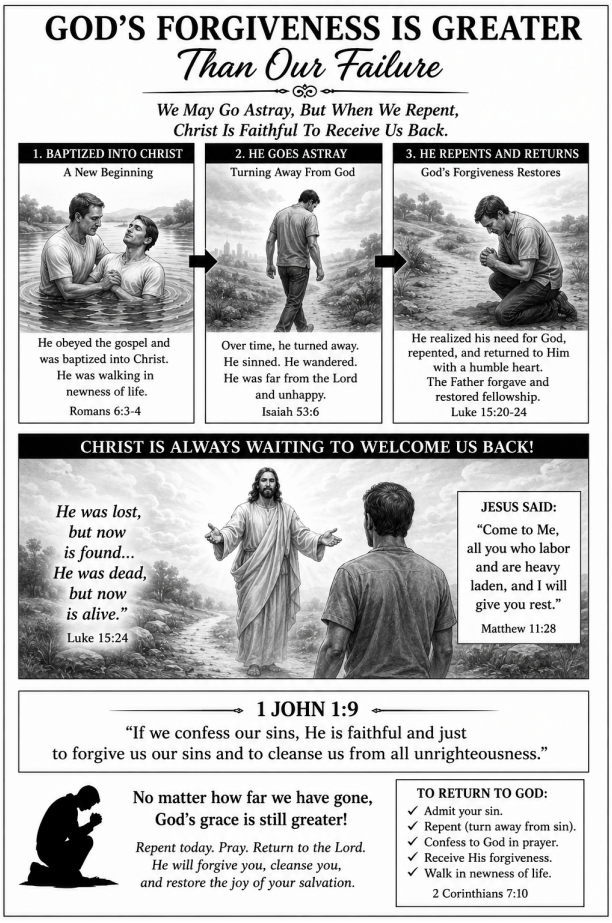
There Is Looking Forward To The Resurrection Of The Dead.[14] [15] There Is Hope For Fellowship And Eating

And Drinking[16] In The New Heavens And New Earth At The Messianic Banquet.[17]

A State Of Salvation

The Entire Passage Tells Us Of The Messiah's Work That Brings About





Redemption.[18]. It Is Here We Remember The Crimson Worm.[19]

[1] [1] Rather, the sequence and order of the Psalms reveal a planned strategy and meaning for individual psalms as well as the entire book. 10 Evidence for this exists at the linguistic and thematic levels from psalm to psalm, groups of psalms, the five books of the Psalter, the superscriptions, and the shape of the whole. 11 Superscriptions are present in almost every case throughout Book I, and so with Ps 22.12 From Pss 19 through 21 the identical term is repeated, which could be translated "for/ of the leader, a psalm of David." The first term lamnaṣṣêaḥ (Piel ptc), is common in the Psalter titles, but its meaning is difficult to pinpoint, as in many cases of vocabulary in the titles. It is used as an infinitive (Piel) in Chronicles for the direction of temple service appointed by David (1Chr 23: 4). Temple service included gatekeepers, officers and singers. 13 The plural of the same participle is also found in the context of temple service in 2Chr 2: 2, 18 and 23: 13.14 The term in Psalms is associated specifically with the service of music, as the accompanying term "song/ psalm" illustrates. 15 Music performed by the Levitical figures appointed by David is specifically defined as the practice of prophesying under the direction of the king (1Chr 25: 1, 2, 5). David's words themselves are portrayed as prophetic in the Psalter, 16 and defined as so explicitly in David's last words (2Sm 23: 1-3). 17 The term occurs only in the verses cited from 2 Chronicles and the Psalm headings. Common to both contexts are the topics of David, Levitical figures, prophecy, and music. The Levitical musical service under David's direction, whether composed by him or the priestly figures themselves, was considered prophecy. The implication is that Ps 22 is to be considered likewise as a prophetic utterance of David used by the priestly singers. David the king is therefore portrayed deliberately as a priestly figure. His prophetic portrayal as priest and king has been exhibited at the very beginning in the first two psalms. 18 The title of Ps 22 likewise gives him priestly trappings by his association with singing "a psalm/ song of David" and a "choir director." It is also significant that the final strophe of Ps 22 (vv. 22-31) portrays the formerly persecuted and deceased speaker of the first two strophes as now praising God within a great congregation of the faithful. The final verses (27-31) locate this congregational praise in the mouth of resurrected ones and future generations from all nations (vv. 27-31). The two elements at the beginning and end of Ps 22' s superscription19 function likewise as a link to the psalms before and after. This practice can be seen in other psalm sequences. 20 For example, the lengthy superscription of Ps 88 matches the previous Ps 87 in its first third, and the following Ps 89 in its final words. The intervening third matches the content of the psalm itself. The situation in Pss 19–23 is similar although not identical. Nonetheless, the binding function of the superscription content is explicit and functions as another signal to read them continuously. Psalm 22 opens with the phrase "for the choir director," and ends with "a

[2] [2] Little wonder, then, that this was understood to be a Messianic psalm by the writers of the New Testament. What other individual's deliverance from extreme suffering and death was worthy of being recounted again and again in the assembly of Israel? What other individual's deliverance from extreme suffering and death was worthy of worldwide attention to the point that the nations actually turned to the God of Israel because of it? Only the death and resurrection of the Messiah, the perfectly righteous one, the ultimate fulfillment of Psalm 22.[237] As expressed by James E. Smith, No Old Testament person could have imagined that his personal deliverance from death could be the occasion for the world's conversion. Such a hope must be restricted to the future Redeemer. Under inspiration of the Holy Spirit, David in Psalm 22 saw his descendants resembling, but far surpassing, himself in suffering. Furthermore, the deliverance of this descendant would have meaning for all mankind.[238]. (Michael L. Brown, Answering Jewish Objections to Jesus : Volume 3: Messianic Prophecy Objections, 120-121 (Kindle Edition): Grand Rapids, MI: Baker Books)

[3] Verse 27 also has resonance and reference to the Abrahamic covenant of Gn 12: 2, 3 and its reiteration to Jacob in Gn 28: 13, 14. The identical phrase, "all the families of …" in Ps 22: 27b is also found in the Genesis passages of promise to the patriarchs. Reference to the nations of Ps 22: 28 also repeats a common term found in the repeated patriarchal covenant (Gn 18: 18; 22: 18; 26: 4). Likewise, the seed of Ps 22: 23(2x) and 30 is a dominant term in the patriarchal promises (Gn 13: 15, 16; 17: 7, 8, 10, 19; 22: 17[2x], 18; 26: 4[2x]; 28: 13, 14; 48: 4). The twice-repeated "worship" of Ps 22: 27-29, 30 and reference to "service" to the king of 22: 30, likewise dominate the patriarchal covenantal declarations (Gn 25: 23; 27: 29, 40; 37: 9, 10; 49: 8). The twice-repeated use of "assembly/ congregation" in Ps 22: 22, 25 also represents a common term in Genesis patriarchal narratives (Gn 28: 3; 35: 11; 48: 4). These numerous linguistic parallels indicate that this third strophe of Ps 22 sees the deliverance and rescue of the messianic king out of death as fulfillment of the eternal covenant with Abraham, Isaac, Jacob, and Judah. It is through his torment and death and subsequent resurrection that the many nations receive the blessings of Abraham. (Robert L. Cole, "Psalm 22: The Suffering Of The Messianic King," in Michael Rydelnik & Edwin Blum, The Moody Handbook of Messianic Prophecy: Studies and Expositions of the Messiah in the Old Testament, 539 (Kindle Edition); Chicago; Moody Publishers)

[4] Psalm 22:15-My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death.

Psalm 22:29-All the prosperous of the earth Shall eat and worship; All those who go down to the dust Shall bow before Him, Even he who cannot keep himself alive.

"Dirt stands for humiliation (because the ground is the opposite to exaltation; e.g., 7: 5 [6]; 72: 9; 113: 7) and then for death (because both our bodies and our souls end up in the earth; v. 29; 30: 9 [10]; 104: 29). The dirt "of death" makes the connotation explicit here. The psalm began with God distressingly absent and inactive; worse, it continues with God distressingly present but active in a death-bringing way." (John Goldingay, Psalms : Volume 1 (Baker Commentary on the Old Testament Wisdom and Psalms): Psalms 1-41, 332 (Kindle Edition): Grand Rapids, MI: Baker Academic)

[5] "Increasingly, however, toward the end of the last century, even leading physical scientists such as physicists, chemists, physiologists—and especially neurologists—began to see that materialism did not explain the data that was coming in. Inescapably, it all pointed to a nonphysical source of thought. Mind had to be distinct from brain. Chemical and electrical reactions in the brain could not explain the whole person. Eccles pointedly observed, "It is not at all clear how 'natural selection' has somehow selected for Bach's 'Partitas' . . . or for a system of justice that will let a thousand guilty men go free lest one innocent man be constrained of his liberties." After extensive interviews in Europe and America, philosophy-of-science professor John Gliedman wrote: Several leading theorists have arrived at the same startling conclusions: their work suggests a hidden spiritual world, within all of us. . . . From Berkeley to Paris and from London to Princeton, prominent scientists from fields as diverse as neurophysiology and quantum physics are coming out of the closet and admitting they believe in the possibility, at least, of such unscientific entities as the immortal human spirit and divine creation. 31 Materialistic science has nothing to say about the mind (except to deny its existence), which famed neurosurgeon Wilder Penfield described as "outside [and] independent of the brain." 32 Penfield, during his lifetime known as "the greatest living Canadian," taught for years at Montreal's McGill University and the Royal Victoria hospital. Obviously, anything governing human behavior that is outside and independent of the brain must be nonphysical—a scientific conclusion confirmed by many experiments that rankles materialists. Sir John Eccles confirms, with his own research, Penfield's conclusions. He describes the brain as a machine that a ghost can operate, by which he ordinarily means the human spirit." (Dave Hunt, Cosmos, Creator, And Human Destiny: Answering Darwin, Dawkins, And The New Atheists, 4358-4371 (Kindle Edition); Bend, Oregon; The Berean Call)

[6] John Burke is considered an expert on the subject of NDE. He was interviewed by Lee Strobel.

> The investigative journalist in me wanted something that could be checked out. "I was impressed by the case in which the dying woman left her body, drifted toward the ceiling, and was able to see a red sticker on the hidden side of the fan blade," I said. "Her description of the sticker was later confirmed to be correct. That kind of independent corroboration is helpful." Are there other cases like that?" Oh, sure," came his reply. "Quite a few." Give me some examples." There are many cases where NDE patients leave their body, watch doctors try to resuscitate them, and are able to later describe the exact procedures and tools the doctors used. Cardiologist Michael Sabom was a skeptic until he investigated those kinds of cases. For instance, his patient Peter Morton underwent cardiac arrest and yet described the resuscitation efforts in such precise and accurate detail that Sabom said he could have used the tape to train other physicians." Hold on," I said. "Couldn't the patient have been guessing? Maybe he was simply recalling what he had seen on medical shows on television." That's been investigated," Burke replied. "Dr. Penny Sartori did a five-year study and found that patients who claimed to be out of their bodies were surprisingly accurate in their observations. She compared that with patients who were asked to guess what happened during their resuscitations." How did those folks fare?" Not well. She said they all had errors and misconceptions of the equipment used, and incorrect procedures were described. For example, she said many guessed that the defibrillator had been used when, in fact, it had not." 19 "Interesting," I said. "One of the most famous cases comes from researcher Kimberly Clark Sharp, who describes the out-of-body experience of a heart-attack patient named Maria. During the time Maria was unconscious, she drifted through the ceiling and outside the hospital. When she did, she saw a tennis shoe on the hospital's third-story window ledge." "How did she describe it?" ". A man's shoe, left-footed, dark blue, with a wear mark over the little toe and a shoelace tucked under the heel. Sharp investigated, and sure enough—she eventually found the shoe, exactly as Maria had described it." 20 I pondered the story for a moment. "Well, that's impressive," I said. "How often does this kind of corroboration occur?" "Janice Holden studied ninety-three NDE patients who claimed to make multiple verifiable observations while out of their physical bodies. She said a remarkable 92 percent of the observations were 'completely accurate.' Think of that—nearly everyone was totally correct. Another 6 percent contained just 'some error.' Only 2 percent were 'completely erroneous.'" 21 I had to concede. "That's a pretty amazing track record."" (Lee Strobel, Seeing the Supernatural: Investigating Angels, Demons, Mystical Dreams, Near-Death Encounters, and Other Mysteries of the Unseen World, 158-159 (Kindle Edition): Grand Rapids, MI: Zondervan)

[7]. Ecclesiastes 12:7-Then the dust will return to the earth as it was, And the spirit will return to God who gave it.

2 Corinthians 4:16-18-Therefore we do not lose heart. Even though our outward man is perishing, yet the inward *man* is being renewed day by day. **17** For our light affliction, which is but for a moment, is working for us a far more exceeding *and* eternal weight of glory, **18** while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen *are* temporary, but the things which are not seen *are* eternal.

2 Corinthians 5:6-8-So *we are* always confident, knowing that while we are at home in the body we are absent from the Lord. **7** For we walk by faith, not by sight. **8** We are confident, yes, well pleased rather to be absent from the body and to be present with the Lord.

Revelation 6:9-11-When He opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God and for the testimony which they held. **10** And they cried with a loud voice, saying, "How long, O Lord, holy and true, until You judge and avenge our blood on those who dwell on the earth?" **11** Then a white robe was given to each of them; and it was said to them that they should rest a little while longer, until both *the number of* their fellow servants and their brethren, who would be killed as they *were,* was completed.

[8] The writer of Hebrews quotes this passage and applies it to humans who have died in the Lord.

Hebrews 2:10-15-For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. **11** For both He who sanctifies and those who are being sanctified *are* all of one, for which reason He is not ashamed to call them brethren, **12** saying: "I WILL DECLARE YOUR NAME TO MY BRETHREN; IN THE MIDST OF THE ASSEMBLY I WILL SING PRAISE TO YOU." **13** And again: "I WILL PUT MY TRUST IN HIM." And again: "HERE AM I AND THE CHILDREN WHOM GOD HAS GIVEN ME." **14** Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil, **15** and release those who through fear of death were all their lifetime subject to bondage.

[9] Genesis 35:29-So Isaac breathed his last and died, and was gathered to his people, being old and full of days. And his sons Esau and Jacob buried him.

Genesis 49:29-Then he charged them and said to them: "I am to be gathered to my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite,

Genesis 49:33-And when Jacob had finished commanding his sons, he drew his feet up into the bed and breathed his last, and was gathered to his people.

Numbers 20:24-"Aaron shall be gathered to his people, for he shall not enter the land which I have given to the children of Israel, because you rebelled against My word at the water of Meribah.

Numbers 27:13--And when you have seen it, you also shall be gathered to your people, as Aaron your brother was gathered.

Numbers 31:2-Take vengeance on the Midianites for the children of Israel. Afterward you shall be gathered to your people."

Deuteronomy 32:50-and die on the mountain which you ascend, and be gathered to your people, just as Aaron your brother died on Mount Hor and was gathered to his people;

10 The last expression used is particularly noteworthy: he was gathered to his people. This cannot mean: buried with his relatives or ancestors, for we know that none of his kin except his wife lay buried at Machpelah. Apparently, the expression is then equivalent to the one used Genesis 15:15 , "to go to one's fathers." Those who have gone on before in death are regarded as a people still existing. This is a clear testimony to the belief in a life after death on the part of the earliest patriarch. Though no specific revelation on the subject seems to have been given to these patriarchs, faith in the Almighty God drew its own proper conclusions as to whether God would ultimately let his children perish, and its conclusion was correct: He cannot. This passage confirms that conclusion. If Scripture is to be explained by Scripture, then Hebrews 11:13- 16 offers the fullest confirmation of our interpretation....K. C. points out that the passage cannot mean "to be laid in the family sepulchre," because it is used in cases where only one ancestor lay in the tomb (1 Kings 11:43 , 22:40) or none at all (Deuteronomy 31:16 ; 1 Kings 2:10 ; 16:28 ; 2 Kings 21:18). Of course, when one's "people" are thought of as having gone on before, they are thought of as assembled in the Sheol, which in this connection can mean only the "afterworld" or the "hereafter." Nothing in this passage or in other instances of the use of the expression (cf. Genesis 25:17 ; 35:29 ; Genesis 49:29 , 33 ; Numbers 20:24 ; 27:13 ; 31:2 ; Deuteronomy 32:50) indicates that the existence in the hereafter is regarded as dull, shadowy or unreal. Since practically in each case men of outstanding godliness are involved, it would even seem strange if such were the ultimate issue of a godly life. True, the New Testament fullness of revelation is not yet found in the Old. But the common assertion that the Pentateuch knows nothing of a life hereafter and of the resurrection from the dead is merely a preconceived error. True, we shall have to resort in part to reasoning like that employed by Christ Matthew 22:31- 33 , but in reasoning thus we follow a very reliable precedent. (H.C. Leuopold, *Exposition Of Genesis Volumes 1 & 2,*10594-10624 (Kindle Edition): Ephesians Four Group)

[11] “I heard a pastor say, “There will be no more learning in Heaven.” One writer says that in Heaven, “Activities such as investigation, comprehending and probing will never be necessary. Our understanding will be complete.”[250] In a Gallup poll of people’s perspectives about Heaven, only 18 percent thought people would grow intellectually in Heaven.[251] Does Scripture indicate that we will learn in Heaven? Yes. Consider Ephesians 2: 6-7: “God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace.” The word show means “to reveal.” The phrase in the coming ages clearly indicates this will be a progressive, ongoing revelation, in which we learn more and more about God’s grace. I frequently learn new things about my wife, daughters, and closest friends, even though I’ve known them for many years. If I can always be learning something new about finite, limited human beings, surely I’ll learn far more about Jesus. None of us will ever begin to exhaust his depths. Jesus said to his disciples, “Learn from me” (Matthew 11: 29). On the New Earth, we’ll have the privilege of sitting at Jesus’ feet as Mary did, walking with him over the countryside as his disciples did, always learning from him. In Heaven we’ll continually learn new things about God, going ever deeper in our understanding. Consider again those Greek words ginosko and epiginosko, translated “know” in 1 Corinthians 13: 12, used of our present knowledge on Earth and our future knowledge in Heaven. Ginosko often means “to come to know,” and therefore “to learn” (Matthew 10: 26; John 12: 9; Acts 17: 19; Philippians 2: 19). Epiginosko also means “to learn” (Luke 7: 37; 23: 7; Acts 9: 30; 22: 29).[252] That we will one day “know fully” could well be understood as “we will always keep on learning. (Randy Alcorn, Heaven: A Comprehensive Guide to Everything the Bible Says About Our Eternal Home (Clear Answers to 44 Real Questions About the Afterlife, Angels, Resurrection, ... and the Kingdom of God), 318 (Kindle Edition): Eternal Perspective Ministries).

[12] Luke 23:43-And Jesus said to him, "Assuredly, I say to you, today you will be with Me in Paradise."

2 Corinthians 12:4-how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter.

Revelation 2:7-He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes I will give to eat from the tree of life, which is in the midst of the Paradise of God."

[13] (2) In the Greek writer Pausanias, the word monai means stages upon the way. If that is how to take it here, it means that there are many stages on the way to heaven, and even in heaven there is progress and development and advance. At least some of the great early Christian thinkers had that belief. Origen was one. He said that when people died, their souls went to some place called Paradise, which is still upon earth. There they received teaching and training and, when they were worthy and fit, their souls ascended into the air. They then passed through various monai, stages, which the Greeks called spheres and which the Christians called heavens, until finally they reached the heavenly kingdom. In so doing, the souls followed Jesus who, as the writer to the Hebrews said, 'passed through the heavens' (Hebrews 4: 14). Irenaeus speaks of a certain interpretation of the sentence which tells how the seed that is sown produces sometimes a hundredfold, sometimes sixtyfold and sometimes thirtyfold (Matthew 13: 8). There was a different yield and therefore a different reward. Some people will be counted worthy to pass all their eternity in the very presence of God; others will rise to Paradise; and others will become citizens of 'the city'. Clement of Alexandria believed that there were degrees of glory, rewards and stages in proportion to a person's achievement in holiness in this life. There is something very attractive here. There is a sense in which the soul shrinks from what we might call a static heaven. There is something attractive in the idea of a development which goes on even in the heavenly places. Speaking in purely human and inadequate terms, we sometimes feel that we would be dazzled with too much splendour if we were immediately ushered into the very presence of God. We feel that even in heaven we would need to be purified and helped until we could face the greater glory. (3) But it may well be that the meaning is very simple and very lovely. 'There are many abiding places in my Father's house' may simply mean that in heaven there is room for all. An earthly house becomes overcrowded; an earthly inn must sometimes turn away the weary traveller because its accommodation is exhausted. It is not so with our Father's house, for heaven is as wide as the heart of God and there is room for all. Jesus is saying to his friends: 'Don't be afraid. In this world, people may shut their doors upon you. But in heaven you will never be shut out. (William Barclay, The Gospel of John, Volume Two (The New Daily Study Bible), 178-180 (Kindle Edition): Edinburgh: Saint Andrew Press)

[14] Psalm 22:29 (Brenton's LXX)-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.

Psalm 23:3-He restores my soul; He leads me in the paths of righteousness For His name's sake.

[15] How then does this messianic king go from persecution, torture, and death in Psalm 22 to resurrection and eternal life in paradise in Psalm 23? Verse three answers this question–"He made my life/ soul return." The Hebrew verb in its common form means "to return," but in this active transitive form it states that the Lord caused him to return. 49 The same verb is used in Jeremiah 50: 19 for the ultimate return of Israel to the land by direct divine action, resulting in the nation's "soul" enjoying satiety. 50 Here, God brings the king from out of the dust of death in Psalm 22 to the eschatological restored Eden of Psalm 23. There is also a deliberate connection between the reference to resurrection in Psalm 23: 3 and Psalm 22. The last sentence of Psalm 22: 29[30] confirms that the persecuted and suffering king of this psalm was not kept alive. Its language is quite similar to that of Psalm 23: 3. The verb "he (did not) keep (his life) alive" of Psalm 22: 29[30] is identical in pattern and voice in the original Hebrew to that of "he caused (my life) to return" in Psalm 23: 3.51 Furthermore, these two verbs of Psalm 22: 29[30] and 23: 3 have the same object "life/ soul." In the original it is often translated by the archaic English "soul," but can also be rendered "life," as in Psalm 16: 11 (" because you did not abandon my life/ soul to Sheol"). 52 Consequently, there is little doubt that the appearance of identical nouns and verbal patterns53 in two verses, each placed at the end of one psalm and the beginning of the next was deliberate: Ps 22: 29[30] …although his life he did not keep alive54 Ps 23: 3 he made my life return These words of Psalm 22: 29[30] have puzzled interpreters because they appear abruptly at the end of the psalm. 55 However, it does make good sense in the immediate context of death in Psalm 22, and the following resurrection in Psalm 23. The grammatical construction of vav followed by a non-verb indicates a contrast of sorts, expressed here by "although." The one before whom all the dead bow (Ps 22: 29[30]), 56 and whom they will serve (Ps 22: 30[31]), 57 will surprisingly, also experience death (as Ps 22: 15[16] had affirmed previously). (Robert Cole, Why Psalm 23 Is Not About You: Reading Psalm 23 In Its Context, 29-30 (Kindle Edition): Athens, GA: College & Clayton Press)

[16] Psalm 22:26-The poor shall eat and be satisfied; Those who seek Him will praise the LORD. Let your heart live forever!

Psalm 22:29-All the prosperous of the earth Shall eat and worship; All those who go down to the dust Shall bow before Him, Even he who cannot keep himself alive.

[17] •And Jesus said to them, "Truly I say to you, that you who have followed Me, in the regeneration when the Son of Man will sit on His glorious throne, you also shall sit upon twelve thrones, judging the twelve tribes of Israel (Matt 19: 28, NASB). •29". . . I assign to you . . . a kingdom, 30that you may eat and drink at my table in my kingdom and sit on thrones judging the twelve tribes of Israel" (Luke 22: 29-30). So, "in the regeneration" in Matthew 19: 28 is equivalent to "eat and drink at my table in my kingdom" in Luke 22: 30. Now the question is, what does eating and drinking at Jesus' table in His kingdom refer to? And the answer is, it refers to the eternal state. Eating and drinking in the kingdom was a common symbol for enjoying the final, eternal, consummated kingdom of God. In Luke 13, for instance, you'll see Jesus contrast the eternal destinies of the lost and the saved. The lost, He says, will be in a place of "weeping and gnashing of teeth," while the saved will "recline at table in the kingdom of God" with faith-giants like Abraham, Isaac, and Jacob (Luke 13: 28-29). "Recline at table" refers to eating together because people in Jesus' day ate in a reclined position rather than sitting. On another occasion, while doing ministry in Capernaum, Jesus pretty much says the exact same thing: 11I tell you, many will come from east and west and recline at table with Abraham, Isaac, and Jacob in the kingdom of heaven, 12while the sons of the kingdom will be thrown into the outer darkness. In that place there will be weeping and gnashing of teeth (Matt 8: 11-12). Then there was the time Jesus attended a dinner party hosted by a leader of the Pharisees. At some point during the festivities Jesus made a reference to those who would be "repaid at the resurrection of the just" (Luke 14: 14). That got one of the guests so fired-up that he blurted out, "Blessed is everyone who will eat bread in the kingdom of God!" That was his way of shouting "Amen!" to what Jesus said. In his enthusiastic agreement with Jesus, he was simply celebrating what everyone else at the dinner party also believed, namely that, at resurrection time, the righteous will be guests at the Messiah's banquet. (Dan Chambers, BRING ON HEAVEN!: A biblical deep dive into the nature of our forever home, 155-157 (Kindle Edition): Franklin, TN: FaithWorks Press)

[18] Psalm 22:27-All the ends of the world Shall remember and turn to the LORD, And all the families of the nations Shall worship before You.

[19]. Psalm 22:6- But I *am* a worm, and no man; A reproach of men, and despised by the people.

These statements, however, hardly explain fully the identification of himself as a worm. The key seems to lie in the recognition that this was a specific type of worm the scarlet worm . As a matter of fact, the Hebrew word translated “worm” in this passage (tolath) is also frequently translated “scarlet” (e.g., Exod. 25:4) or “crimson” (Isa. 1:18). The reason for this odd equivalence is because the scarlet worm was the source of a fluid from which the people of ancient times made their scarlet dyes. Christ’s portrayal of himself as stained crimson on the cross thus immediately speaks to us in the words of Colossians 1:20. “Having made peace through the blood of his cross, by him to reconcile all things unto himself.” But no doubt the deeper significance of His identification of himself as the Scarlet Worm lies in the remarkable life- death cycle of this unique animal. For when the mother worm of this species is ready to give birth to her baby worms, she will implant her body in a tree somewhere, or a post or a stick of wood, so firmly that she can never leave again. Then, when the young are brought forth, the mother’s body provides protection and sustenance for her young until they reach the stage where they can leave home and fend for themselves. Then the mother dies. And as she dies, the scarlet fluid in her body emerges to stain her body and the bodies of her progeny and the wood of the tree where they were given life by their dying mother. What a picture of the blood-stained cross, and how “it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2:10). “A woman when she is in travail hath sorrow because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world” (John 16:21). (Henry Morris & Henry Morris III, *Treasures In The Psalms,* 723-731 (Kindle Edition); Greeen Forest, AR; Master Books)

“When her body is crushed, it produces medicine....After three days she bends into the shape of a heart and turns white. Then she turns white and becomes a waxy substance that can be scraped off the tree and used to seal things." (Lori Pagel, *The Crimson Worm Tells The Gospel Story,* 71-80 (Kindle Edition); Bloomington, Indiana; WestBow Press)