

# The Whitefield Seminary Papers

“Law & Religion Forum”

Volume 2, Apostolate Paper # 41



---

## A HISTORY OF THE NEW TESTAMENT CHURCH

“22<sup>nd</sup> Psalm of David: A Prologue to the New Testament”<sup>1</sup>

---

by

Roderick O. Ford, Litt.D., LL.D.

Copyrighted Material © 2022

---

<sup>1</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

# “22<sup>nd</sup> Psalm of David: A Prologue to the New Testament” (Part Three)<sup>2</sup>

by

Roderick O. Ford, D.Litt. (Law & Religion)



## Table of Contents

Foreword on the Book of Psalms.....	3
Introduction.....	6
Chapter 1. Psalm 22: Verses 1 through 5.....	7
Chapter 2. Psalm 22: Verses 6 through 21.....	10
Chapter 3. Psalm 22: Verses 22 through 31.....	14
Conclusion.....	18
Appendix .....	19

---

<sup>2</sup> Roderick O. Ford, *The Apostolate Papers* (unpublished research papers, 2015 to 2022). [www.roderickford.org](http://www.roderickford.org).

## A Foreword on the Book of Psalms

Jesus Christ himself explained that his ministry had been prophesied in the Book of Psalms.<sup>3</sup> The prophecy of King David is also recorded in the Book of Psalms. There are 150 psalms written in that book. It is not clear as to whether David wrote or contributed to the creation of all of these psalms. One position holds that David himself only wrote about 73 of these 150 psalms. While another position—that of Reformed theology—holds that David wrote all 150 of the psalms. For instance, Augustine of Hippo held this later position in *The City of God*, stating that:

But those seem to me to hold the more credible opinion, who ascribe to him the authorship of all these hundred and fifty psalms, and think that he prefixed to some of them the names even of other men, who prefigured something pertinent to the matter, but chose to have no man's name in the titles of the rest, just as God inspired him in the management of this variety, which, although dark, is not meaningless.<sup>4</sup>

Here, Augustine pointed out that “the Savior Himself” ascribed Psalm 110 to the authorship of David, even though the caption to this Psalm reads “Of David. A psalm.”<sup>5</sup>

According to Augustine, King David's prophecies are contained within the 150 psalms.<sup>6</sup> Augustine surmised that, given David's natural talents and musical gifts, his prophecies were naturally transmitted through psalms. “Now David was a man skill in songs, who clearly loved musical harmony, not with a vulgar delight, but with a believing disposition, and by it served his God, who is the true God, by the mystical representation of a great thing. For the rational and well-ordered

---

<sup>3</sup> See, e.g., Luke 24:44 (“He said to them, “This is what I told you while I was still with you: **Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.**”)

<sup>4</sup> St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 595.

<sup>5</sup> *Ibid.* See, also, Psalm 110.

<sup>6</sup> *Ibid.*, p. 602 (“...about the Psalms, that is, about King David's prophecy...”); p. 595 (“... almost all his prophecy is in psalms, of which a hundred and fifty are contained in what we call the Book of Psalms....”)

concord of diverse sounds in harmonious variety suggests the compact unity of the well-ordered city.”<sup>7</sup>

But Augustine’s viewpoint ascribing the authorship of the entire 150 psalms to David is partly called into question by the historical record contained in I Chronicles, whereby King David is described as setting aside dozens of men for the ministry of prophesying through musical instruments, as follows:

David, together with the commanders of the army, set apart some of the sons of Asaph, Heman and Jeduthun for the ministry of prophesying, accompanied by harps, lyres and cymbals. Here is the list of the men who performed this service:

2 From the sons of *Asaph*:

Zakkur, Joseph, Nethaniah and Asarelah. The sons of Asaph were under the supervision of Asaph, who prophesied under the king’s supervision.

3 As for *Jeduthun*, from his sons:

Gedaliah, Zeri, Jeshaiah, Shimei,[a] Hashabiah and Mattithiah, six in all, under the supervision of their father Jeduthun, who prophesied, using the harp in thanking and praising the Lord.

4 As for *Heman*, from his sons:

Bukkiah, Mattaniah, Uzziel, Shubael and Jerimoth; Hananiah, Hanani, Eliathah, Giddalti and Romanti-Ezer; Joshbekashah, Mallothi, Hothir and Mahazioth.

5 (All these were sons of Heman the king’s seer. They were given him through the promises of God to exalt him. God gave Heman fourteen sons and three daughters.)

6 All these men were under the supervision of their father for the music of the temple of the Lord, with cymbals, lyres and harps, for the

---

<sup>7</sup> Ibid., p. 595.

ministry at the house of God. Asaph, Jeduthun and Heman were under the supervision of the king.

7 Along with their relatives—all of them trained and skilled in music for the Lord—they numbered 288.<sup>8</sup>

But St. Augustine here explains that where Asaph, Jeduthun, Heman and others may have “prefigured something pertinent to the matter” of specific psalms, David “prefixed to some” of the psalms “the names even of other men.”<sup>9</sup> A careful review of the several inscriptions that are affixed to the Psalms seemingly support—or, at least, they do not refute—Augustine’s position, because these inscriptions are not consistent or clear, and they give no clear indication as to authorship.<sup>10</sup>

In Christian and Reformed hermeneutics, it has long been held that the Book of Psalms contains prophetic descriptions or predictions of Jesus Christ and his Church. This paper explores those prophetic descriptions and predictions that are contained within the book of Psalms.

---

<sup>8</sup> I Chronicles 25: 1-7.

<sup>9</sup> St. Augustine, *The City of God*, supra, p. 595.

<sup>10</sup> For example, in some the inscriptions which appear before the Psalms we find, e.g., “For the director of music. A psalm of David”; “Of David. A makil.”; “Of David”; “For the director of music. Of David the servant of the LORD.”; “A psalm of David. A petition.”; “For the director of music. For Jeduthun. A psalm of David.”; “For the director of music. Of the Sons of Korah. A maskil.”; “For the director of music. Of the Sons of Korah. A psalm.”; “A song. A psalm of the Sons of Korah.”

## Introduction

The 22<sup>nd</sup> Psalm is a prophetic description of both the Christ and his holy Church—it is a prologue to the New Testament.

Regarding Christ, the 22<sup>nd</sup> Psalm describes his passion, resurrection, and eternal, sovereign kingdom; and regarding the holy Church, it describes its suffering “[i]n this wicked world, in these evil days,” but also its reign.<sup>11</sup>

From the perspective of the four Gospels, it is safe to describe Psalm 22 in the following threefold manner: as *literal* (historic); as *prophetic*; and as *allegorical*.

Psalm 22<sup>nd</sup>'s *literal* or *historic* interpretation informs us of precisely what King David himself, who was the author of this psalm, actually experienced and felt. Its *prophetic* interpretation informs us of the future passion and crucifixion of Jesus Christ. And its *allegorical* interpretation points us to the existential state of the past and present-day suffering of the saints or of the churches of Jesus Christ, as well as their reign with Christ.

As the Appendix to this essay plainly demonstrates, no other king of Judah or Israel can be said to have experienced the type of suffering or to have possessed the sort of worldwide dominion, as described in Psalm 22— except the man, Christ Jesus.

For these reasons, Reformed theologians hold that this 22<sup>nd</sup> Psalm is a Davidic prophecy of Jesus Christ and His Church.<sup>12</sup>

---

<sup>11</sup> St. Augustine, *The City of God*, supra, p. 660.

<sup>12</sup> John Calvin, *Commentaries on the Bible* (Psalm 22).

<https://www.ccel.org/ccel/calvin/calcom08.xxviii.i.html#:~:text=When%20the%20Psalmist%20speaks%20of,succor%20for%20him%20in%20God%3F>

## Chapter One:

### “Psalm 22- Verses 1 through 5”

For one thing, the Psalms describe the spiritual strivings of King David, of Israel, and of all true Christians in this sin-sick and very difficult, evil world— as well as prefigure the passion of Christ.

That is to say, in this life-time, there is the ordeal of the saints. As Augustine of Hippo has said:

[N]o man ought to feel secure in this life, the whole of which is called an ordeal, ordered so that the person who could be made better from having been worse may not also from having been better become worse. Our sole hope, our sole confidence, our only assured promise, is your mercy.<sup>13</sup>

And there is warfare between good and evil, between the City of God (i.e., the camp of the saints) and the forces of the devil (e.g., Gog and Magog).<sup>14</sup> An understanding of this context is necessary to understand the Psalms, and particularly Psalm 22.

For in Psalm 22, in verses 1 through 5, we hear the voice of a saint [e.g., King David’s audible voice; Christ’s spiritual voice; and the voices of all true believers or saints].

Verse one of Psalm 22 says, “**My God, my God, why have you forsaken me?**”<sup>15</sup> Similarly, while repeating these same words, the St. Mark described the death of Jesus while dying on the cross as follows:

#### The Death of Jesus

---

<sup>13</sup> St. Augustine, *Confessions* (New York, N.Y.: Barnes and Nobles Classics), p. \_\_ (See Book X).

<sup>14</sup> St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), pp. 725- 730 (“... the Church.. shall be straitened, and hard pressed, and shut up in the straits of tribulation, but shall not desert its military duty....”).

<sup>15</sup> Psalm 22:1.

33 At noon, darkness came over the whole land until three in the afternoon. 34 And at three in the afternoon Jesus cried out in a loud voice, “*Eloi, Eloi, lema sabachthani?*” (which means “**My God, my God, why have you forsaken me?**”)

Hence, from these two passages of Scripture, Reformed theologians have linked Psalm 22: 1 to Mark 15: 34 (and Matthew 27:46) and rightfully concluded that the entire Psalm 22 is a prophecy of the death and resurrection of Christ.

The passion (or love) of Christ is represented in this linkage, precisely because Christ stepped into humanity, took on human flesh, substituted himself for all of humanity, and felt the very agony, pain, and uncertainty of being a sinful sinner. This is why Reformed theologian John Calvin has said:

As our Savior Jesus Christ, when hanging on the cross, and when ready to yield up his soul into the hands of God his Father, made use of these very words, (Matthew 27:46,) we must consider how these two things can agree, that Christ was the only begotten Son of God, and that yet he was so penetrated with grief, seized with so great mental trouble, as to cry out that God his Father had forsaken him. The apparent contradiction between these two statements has constrained many interpreters to have recourse to evasions for fear of charging Christ with blame in this matter. Accordingly, they have said that Christ made this complaint rather according to the opinion of the common people, who witnessed his sufferings, than from any feeling which he had of being deserted by his father. But they have not considered that they greatly lessen the benefit of our redemption, in imagining that Christ was altogether exempted from the terrors which the judgment of God strikes into sinners. It was a groundless fear to be afraid of making Christ subject to so great sorrow, lest they should diminish his glory. As Peter, in Acts 2:24, clearly testifies that “it was not possible that he should be holden of the pains of death,” it follows that he was not altogether exempted from them. And as **he became our representative, and took upon him our sins, it was certainly necessary that he should appear before the judgment-seat of God as a sinner. From this proceeded the terror and dread which constrained him to pray for deliverance from death;** not that it was



so grievous to him merely to depart from this life; but because **there was before his eyes the curse of God, to which all who are sinners are exposed.**<sup>16</sup>

Dr. Calvin is absolutely correct here: the spiritual strivings of sinners (imperfect human saints) are reflected here; for there is much agony and uncertainty that comes with being human, while depending upon God, in this uncertain and difficult world.

Verses 2 through 3 goes on to describe the nature of the insecurity of all saints, for it says, **“I cry out by day, but you do not answer... Yet you are enthroned as the Holy One....”**<sup>17</sup>

Verses 4 and 5 describe the reliance upon and faith in the Scripture, where it says, **“our fathers put their trust; they trusted and you delivered them. They cried to you and were saved; in you they trusted and were not disappointed.”**<sup>18</sup>

How many Christians, how many saints must have prayed that very same prayer, in this uncertain, difficult world?<sup>19</sup>

---

<sup>16</sup> John Calvin, *Commentaries on the Bible* (Psalm 22, Verse 1).  
<https://www.ccel.org/ccel/calvin/calcom08.xxviii.i.html#:~:text=When%20the%20Psalmist%20speaks%20of,succor%20for%20him%20in%20God%3F>

<sup>17</sup> Psalm 22:2-3.

<sup>18</sup> Psalm 22:4-5.

<sup>19</sup> Psalm 22:9-11 describes how King David, Christ, and all suffering Christians have felt and still feels in this troublesome world.

## Chapter Two: “Psalm 22- Verses 6 through 21”

The society of non-believers who are prevalent in this world are often at odds with the truth and the love and the justice of the LORD God and of the Christ.

These non-believers are described in Psalms 22, verses 7, 12, 13, 16, 20, and 21 as mockers,<sup>20</sup> insulters,<sup>21</sup> “bulls,”<sup>22</sup> “roaring lions,”<sup>23</sup> “dogs,”<sup>24</sup> and “wild oxen.”<sup>25</sup>

In Psalm 22, King David describes several descriptions of the actions and activities of these non-believers, and of how they treated him, to wit:

“All who see me mock me....”<sup>26</sup>

“They hurl insults, shaking their heads: He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him.”<sup>27</sup>

“Many bulls surround me; strong bulls... encircle me.”<sup>28</sup>

“Roaring loins tearing their prey open their mouths wide against me.”<sup>29</sup>

---

<sup>20</sup> Psalm 22: 7.

<sup>21</sup> Ibid.

<sup>22</sup> Psalm 22: 12.

<sup>23</sup> Psalm 22: 13.

<sup>24</sup> Psalm 22: 16, 20.

<sup>25</sup> Psalm 22: 21.

<sup>26</sup> Psalm 22:7.

<sup>27</sup> Ibid.

<sup>28</sup> Psalm 22:12.

<sup>29</sup> Psalm 22:13.

“Dogs have surrounded me; a band of evil men has encircled me, they have pierce my hands and my feet.”<sup>30</sup>

“People stare and gloat over me.”<sup>31</sup>

“They divide my garments among them and cast lots for my clothing.”<sup>32</sup>

This description of how the non-believers treated King David is, without a doubt, a prophetic description of non-believers’ treatment of Jesus of Nazareth, both during his earthly ministry, as well as during his passion and crucifixion, to wit:

“[T]hey divided up his clothes by casting lots....”<sup>33</sup>

“Those who passed by hurled insults at him, shaking their heads.”<sup>34</sup>

“[S]ave yourself! Come down from the cross, if you are the Son of God!”<sup>35</sup>

“[T]he chief priests, the teachers of the law and the elders mocked him.... He’s the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, ‘I am the Son of God.’”<sup>36</sup>

“In the same way the robbers who were crucified with him also heaped insults on him.”<sup>37</sup>

---

<sup>30</sup> Psalm 22:16.

<sup>31</sup> Psalm 22:17.

<sup>32</sup> Psalm 22:18.

<sup>33</sup> Matthew 27: 35.

<sup>34</sup> Matthew 27: 39.

<sup>35</sup> Matthew 27: 40.

<sup>36</sup> Matthew 27: 41-42.

<sup>37</sup> Matthew 27: 43.

“They... mocked him. ‘Hail king of the Jews!’”<sup>38</sup>

In fact, each of the Gospels recount the adverse treatment by non-believers towards Jesus of Nazareth during the last week of his earthly ministry at: Matthew 26 through 27; Mark 11 through 15; Luke 22 through 23; and John 18 through 19.

And, moreover, in the Gospel of John, we find an excellent summation of precisely how, and why, the non-believers’ treatment of both King David and the Christ, that is to say, King Jesus, was [and will be] transferred to, and upon, all saints and true Christian believers, to wit:

### **The World Hates the Disciples**

<sup>18</sup> “If the world hates you, keep in mind that it hated me first. <sup>19</sup> If you belonged to the world, it would love you as its own. As it is, you do not belong to the world, but I have chosen you out of the world. That is why the world hates you. <sup>20</sup> Remember what I told you: ‘A servant is not greater than his master.’ If they persecuted me, they will persecute you also. If they obeyed my teaching, they will obey yours also. <sup>21</sup> They will treat you this way because of my name, for they do not know the one who sent me. <sup>22</sup> If I had not come and spoken to them, they would not be guilty of sin; but now they have no excuse for their sin. <sup>23</sup> Whoever hates me hates my Father as well. <sup>24</sup> If I had not done among them the works no one else did, they would not be guilty of sin. As it is, they have seen, and yet they have hated both me and my Father. <sup>25</sup> But this is to fulfill what is written in their Law: ‘They hated me without reason.’

### **The Work of the Holy Spirit**

<sup>26</sup> “When the Advocate comes, whom I will send to you from the Father—the Spirit of truth who goes out from the Father—he will testify about me. <sup>27</sup> And you also must testify, for you have been with me from the beginning.

Here we see clearly, from the words of Christ himself, that the vexatious treatment by non-believers towards King David and King Jesus was likewise to be

---

<sup>38</sup> Matthew 27:29.

transferred to, and directed towards, their heirs, that is to say, towards the saints (i.e., the holy Church of Jesus Christ).

## Chapter Three: “Psalm 22- Verses 22 through End”

What, then, is the reason for the persecution of these saints and (or) the persecution of the churches of Jesus Christ, which we find described in Psalm 22: 1-21?

The reason for this persecution, without a doubt, is the *truthful testimony* of the saints; for “you also must testify,” said Christ, for “I will send to you from the Father, the Spirit of truth....”<sup>39</sup>

The whole objective, then, of the warlike rejection and persecution by these non-believers of King David (as recounted in Psalm 22), of Jesus Christ (as recounted in the four Gospels); and of their heirs (i.e., the saints), is to suppress the *truth*— and the necessary incidents of truth, e.g., justice.<sup>40</sup>

With the resurrection of Jesus Christ, we see the inauguration of an eternal, sovereign kingdom, *the truth* of which, when *proclaimed* by the saints, becomes the cause of their persecution. (And this persecution must be the inevitable lot of all Christians, such as governors, judges, and lawyers, who proclaim the *truth*, as they exercise civil authority).

The remaining portions of Psalm 22, verses 22 through 31, sets forth precisely the tone and contents of that Great Proclamation that is from the Gospel, to wit:

- 22 I will declare your name to my people;  
in the assembly I will praise you.
- 23 You who fear the LORD, praise him!  
All you descendants of Jacob, honor him!  
Revere him, all you descendants of Israel!
- 24 For he has not despised or scorned  
the suffering of the afflicted one;

---

<sup>39</sup> John 15: 27.

<sup>40</sup> See, also, St. Augustine, *The City of God* (New York, N.Y.: The Modern Library, 1950), p. 645 (“For by consulting the Gospel we learn that **Christ is Truth.**”); Saint Augustine, *Confessions* (New York, N.Y.: Barnes & Nobles Classics, 2007), p. 48 (“Your **law is the truth** and **you are truth.**”).

he has not hidden his face from him  
but has listened to his cry for help.

Here we find in Verses 22 through 24 the plain fact that the persons who are despised, scorned, afflicted are favored of God and shall not be hidden from his face or forgotten, particularly when they “cry for help.” This we find plainly in Christ’s “Beatitudes,” which were spoken during his *Sermon on the Mount*.

Psalm 22, verses 25 through 26, thus continue:

<sup>25</sup> From you comes the theme of my praise in the **great assembly**; before those who fear you I will fulfill my vows.

<sup>26</sup> The **poor will eat and be satisfied**;  
those who seek the LORD will praise him—  
may your hearts live forever!

Here we find the act of public “*praise*” to the LORD God, and this is to be done “**in the great assembly**,”<sup>41</sup> which, in context, would be, not church buildings, but rather the King, the 70 Elders, the High Priest and Chief Priests, the Princes, Judges, and Ensigns (i.e., the legislative, executive, and judicial assemblies) of the national government of ancient Israel. [For Christian lawyers and political theorists, this concept of the “great assembly” in Hebrew discourse may very well translate to mean the “civil polity” within the Western constitutional tradition].<sup>42</sup>

---

<sup>41</sup> “The Holy Assembly and the Everlasting Covenant,” <https://ancient-hebrew.org/holyassembly/chapter3.html> . This Hebrew idea of “great assembly” was conceptualized during the times of Moses through the period of the Davidic monarchy, prior to the Babylonian captivity in 597 BC, to mean the national civil polity of ancient Israel. During the Second Temple period, the concept of the “Great Assembly” had a similar but slightly different connotation. See, e.g., “Great Assembly,” [https://en.wikipedia.org/wiki/Great\\_Assembly](https://en.wikipedia.org/wiki/Great_Assembly). See, also, “Jesus in the Synagogue,” <https://www.biblicalarchaeology.org/magazine/jesus-in-the-synagogue/> stating: “Synagogue buildings in the early Roman period featured a main assembly hall, which was quadrilateral in shape. Stepped benches typically lined the walls, meaning that the attendees sat facing the center of the room, and people seated along opposite walls would have faced one another. The seating arrangement was thus designed to facilitate discussion, particularly among people seated along different and especially opposite walls. This architecture is reminiscent of other public buildings of the Greco-Roman world, including certain forms of the bouleuterion and the ekklesiasterion.... The most obvious function of synagogues is exactly what the archaeological evidence has shown: Synagogues were places of assembly and discussion for communities. As premier gathering places, synagogues that belonged to the municipality were political institutions, much like town halls, as much as they were religious institutions (see in the Mishnah, e.g., Nedarim 5:5). These are what some scholars call “public synagogues.” 5 A clear example of a public synagogue in the New Testament would be the synagogue at Nazareth mentioned in Luke 4:16–30 (cf. Mark 6:1-6).”

<sup>42</sup> In England and Great Britain, this Hebrew idea of the “great assembly” was similar to the Anglo-Saxon witan that eventually became the Parliament of England and Great Britain. And, likewise, in the United States, this same Hebrew concept of the “great assembly” translates to a similar meaning such as the local city councils, county commissions, state legislatures, and the national Congress, etc. During the time of King David, the Jewish synagogue was not tantamount to being the “great assembly” of ancient Israel, but rather the “great assembly”

In other words, this “praise” of the LORD God shall take place in the “great assembly” of the people, which in ancient Israel was the official chambers of the people [i.e., in civil government]; and, here, we must not only assume that “praise” shall always be “singing, preaching, and rejoicing,” but rather that it shall mean, too, “to do justice and judgment,”<sup>43</sup> which is a principal function of civil government as well as a key function of the holy Church.<sup>44</sup> For this emphasis upon justice is implicated in the first part of Verse 26, which says, “**the poor will eat and be satisfied**”; that is to say, “the poor,” whom this Scripture insinuates has suffered injustice or deprivation, shall “be satisfied.”

Psalm 22, verses 27 through 31, ends this prophecy by making a very clear reference to the lordship of Jesus Christ, where it states:

<sup>27</sup> All the ends of the earth will remember and turn to **the LORD**, and **all the families of the nations** will bow down before him,

<sup>28</sup> for dominion belongs to **the LORD** and **he rules over the nations**.

<sup>29</sup> All the **rich of the earth** will feast and **worship**;  
all who go down to the dust will kneel before him—  
those who cannot keep themselves alive.

<sup>30</sup> **Posterity** will serve him; **future generations** will be told  
about **the Lord**.

<sup>31</sup> They will **proclaim his righteousness**,  
declaring to a people yet unborn:  
**He has done it!**

---

represented the civil polity of ancient Israel and not simply a “temple” or “synagogue.” In political discourse, the “great assembly” was divine and ordained by God. Similarly, the American Declaration of Independence (1776) and the U. S. Constitution (1787) set forth a similar concept: “we the people” being politically assembled around certain definite theological ideals (i.e., “Nature’s God,” “divine providence,” “Life, Liberty, and the Pursuit of Happiness,” etc.) which may be described as derivative of the ancient Hebrew concept of the “general assembly” being organized around, and subject to, a sovereign LORD God.

<sup>43</sup> Genesis 18: 18-19.

<sup>44</sup> See, e.g., Matthew 23: 1- 37 (“Moses’ seat” or the judges and civil polity of ancient Israel); and see St. Augustine, *The City of God*, supra, pp. 577-578 (“[n]ow, he does **judgment and justice** who lives aright. But he lives aright who yields obedience to God when He commands.... Therefore **to do justice and judgment is of God**.... Therefore ‘in the midst of the earth, that is, while our soul is up in this earthly body, **judgment and justice** are to be done.... He, therefore, who perseveringly does **judgment and justice in the midst of the earth** shall not be condemned when the extremes of the earth shall be judged.”)



Here we find in this passage of Scripture the curious juxtaposition of the words “*the LORD*” (Verses 27 and 28) and “*the Lord*” (Verse 30) which parallels the words in Psalm 110:1 (“The LORD says to my Lord”).

Thus, even in Jewish exegesis, the “Messiah” is designated in the words “the Lord.” In Verse 29, we find that Christ shall also reign over the “rich” who shall “worship” Him. And where Verses 30 and 31 describe the fact that future generations will be told about “the Lord,” this is a reference to the Messiah, or to the man, Christ Jesus. For these verses go on to say that future generations will proclaim his righteousness, meaning the righteousness of the Messiah; and they will declare, “**He has done it!**” This is a reference to the resurrection and to the Gospel of Jesus Christ!

Finally, in Verses 27 and 28, we find a description of the LORD’s dominion and sovereignty over “**all the families of nations**” and “**over the nations.**”

As the Appendix to this paper demonstrates, no other king in Judah or Israel— who as “the Lord,” may be said to have assumed the title of “Christ” or “Messiah” — ever attained such widespread and broad dominion over all nations,<sup>45</sup> even when judging by exegesis of the Jews! The lone exception is, of course, the man, Christ Jesus! The spread of the Christian religion since the resurrection of Christ, when judging by historical standards, has been in all nations, and has taken on a myriad of different forms, and it is truly catholic or universal. For, as Augustine of Hippo has explained:

He chose disciples, whom He also called apostles, of lowly birth, unhonoured, and illiterate, so that whatever great thing they might be or do, He might be and do it in them.... Having sown the holy gospel as much as that behoved to be done by His bodily presence, He suffered, died, and rose again, showing by His passion what we ought to suffer for the truth, and by His resurrection what we ought to hope for in adversity.... He held converse on the earth forty days with His disciples, and in their sight ascended into heaven, and after ten days sent the promised Holy Spirit. It was given as the chief and most necessary sign of His coming on those who had believed, that every

---

<sup>45</sup> See Appendix, below.

one of them spoke in the tongues of all nations; thus signifying that the unity of the catholic Church would embrace all nations, and would in like manner speak in all tongues.<sup>46</sup>

No other Jewish descendent of King David accomplished such a widespread and universal kingdom that achieved dominion over “all the families of nations” and “over the nations,”<sup>47</sup> except the man, Christ Jesus.<sup>48</sup>

## CONCLUSION

The Book of Psalms is a prophecy— King David’s prophecy on the spiritual meaning of his own kingdom and of the future eternal kingdom of the Messiah.

In the 22<sup>nd</sup> Psalm, we find a wonderful prophetic description of the passion and resurrection of the Lord, the Messiah, the Christ.

It is a wonderful prophecy on the entire existential state of true saints “[i]n this wicked world, in these evil days”;<sup>49</sup> for the words, “*My God, my God, why have you forsaken me?*”<sup>50</sup> represent that existential state of the agony and persecution of those saints, of King David himself, and of Christ’s passion during the crucifixion.

Christ’s resurrection is as also recounted in Psalm 22. The nature of this resurrection contains a general description of the LORD God’s sovereignty over all peoples and nations, as well as the mighty triumph of his Christ, to whom future generations would sing praise. None of the other kings of Judah or Israel achieved such a vast kingdom having worldwide dominion— none except the future Messiah, the man Christ Jesus.

## THE END

---

<sup>46</sup> St. Augustine, *The City of God*, supra, p. 660.

<sup>47</sup> Psalm 22: 27-28.

<sup>48</sup> See Appendix, below.

<sup>49</sup> St. Augustine, *The City of God*, supra, p. 660.

<sup>50</sup> Psalm 22:1.

# Appendix

## THE KINGS OF ISRAEL AND JUDAH

<b>Saul</b>	1050-1010 BC
<b>David</b>	1010-970
<b>Solomon</b>	970-930

Judah (and Benjamin)					Israel (Ten Northern Tribes)				
King	Reign		Character	Prophets	King	Reign		Character	Prophets
<b>1. Rehoboam</b>	931-913	17 years	Bad	Shemaiah	<b>1. Jeroboam I</b>	931-910	22 years	Bad	Ahijah
<b>2. Abijah</b>	913-911	3 years	Bad		<b>2. Nadab</b>	910-909	2 years	Bad	
<b>3. Asa</b>	911-870	41 years	Good		<b>3. Baasha</b>	909-886	24 years	Bad	
					<b>4. Elah</b>	886-885	2 years	Bad	
					<b>5. Zimri</b>	885	7 days	Bad	
					<b>6. Omri</b>	885-874*	12 years	Bad	Elijah Micaiah
<b>4. Jehoshaphat</b>	870-848*	25 years	Good		<b>7. Ahab</b>	874-853	22 years	Bad	
<b>5. Jehoram</b>	848-841*	8 years	Bad		<b>8. Ahaziah</b>	853-852	2 years	Bad	
<b>6. Ahaziah</b>	841	1 years	Bad		<b>9. Joram</b>	852-841	12 years	Bad	Elisha
<b>7. Athaliah</b>	841-835	6 years	Bad		<b>10. Jehu</b>	841-814	28 years	Bad	
<b>8. Joash</b>	835-796	40 years	Good	Joel	<b>11. Jehoahaz</b>	814-798	17 years	Bad	Jonah Amos Hosea
<b>9. Amaziah</b>	796-767	29 years	Good		<b>12. Jehoash</b>	798-782	16 years	Bad	
<b>10. Uzziah (Azariah)</b>	767-740*	52 years	Good	Isaiah Micah	<b>13. Jeroboam II</b>	782-753*	41 years	Bad	
<b>11. Jotham</b>	740-732*	16 years	Good		<b>14. Zechariah</b>	753-752	6 mo	Bad	
<b>12. Ahaz</b>	732-716	16 years	Bad		<b>15. Shallum</b>	752	1 mo	Bad	
<b>13. Hezekiah</b>	716-687	29 years	Good		<b>16. Menahem</b>	752-742	10 years	Bad	
<b>14. Manasseh</b>	687-642*	55 years	<a href="#">Bad/Repented</a>	Nahum Habakkuk Zephaniah	<b>17. Pekahiah</b>	742-740	2 years	Bad	
<b>15. Amon</b>	642-640	2 years	Bad		<b>18. Pekah</b>	740-732*	20 years	Bad	

<b>16. Josiah</b>	640-608	31 years	Good		<b>19. Hoshea</b>	732-712	9 years	Bad	
<b>17. Jehoahaz</b>	608	3 mo	Bad		722 BC Fall of Samaria to Assyria				
<b>18. Jehoiakim</b>	608-597	11 years	Bad	Daniel Ezekiel Jeremiah	* Co-regency				
<b>19. Jehoiachin</b>	597	3 mos	Bad						
<b>20. Zedekiah</b>	597-586	11 years	Bad						
Destruction of Jerusalem, 9th Av, 586 BC, Babylonian Captivity									

### The Last Five Kings of Judah

<b>1. Josiah</b> Reigned 31 years (640-609 BC)		
<b>2. Jehoahaz (Shallum)</b> Reigned 3 months (609 BC) Taken prisoner to Egypt by Pharaoh Neco	<b>3. Jehoiakim (Eliakim)</b> Reigned 11 years (609-598 BC) Died in Jerusalem	<b>5. Zedekiah</b> Reigned 11 years (597--586 BC) Taken prisoner to Babylon by Nebuchadnezzar
<b>4. Jehoichin (Jeconiah, Coniah)</b> Reigned 3 months (December 9, 598 - March 16, 597 BC) Taken prisoner to Babylon by Nebuchadnezzar (with Ezekiel)		

