

Notes: October 17, 2015

Start: 10 AM

Order of service:

1. Meet and Greet
2. Introduction (if new people)
3. Ma Tov
4. Open in Prayer for service
5. Liturgy – Sh'ma +
6. Announcements
7. Praise and Worship Songs
8. Message
9. Aaronic Blessing
10. Kiddush
11. Oneg

Children's Blessing:

Transliteration: *Ye'simcha Elohim ke-Ephraim ve hee-Menashe*

English: *May God make you like Ephraim and Menashe*

Transliteration: *Ye'simech Elohim ke-Sarah, Rivka, Rachel ve-Leah.*

English: *May God make you like Sarah, Rebecca, Rachel and Leah.*

Introduction: The Gospel of Psalm 22

Much can be learned from the words of Yeshua.

Yet, we don't always take full advantage of those words.

In past weeks I shared with you the meaning behind John 19:30

Joh 19:30 After Yeshua had taken the wine, he said, "It is accomplished!" And, letting his head droop, he delivered up his spirit.

Which has been interpreted, understood and taught in many ways.

It is accomplished, translated "it is finished" has taken on a meaning and understanding that goes beyond its intent.

We are living in the world of "sound bites" and 140 character comments via Twitter.

When we focus on "sound bites", that being a single verse whereby entire doctrines or theologies are created, we enter dangerous territory.

Dr. Ray Pritchard writes the following...

Tetelestai comes from the verb teleo, which means "to bring to an end, to complete, to accomplish." It's a crucial word because it signifies the successful end to a particular course of action. It's the word you would use when you climb to the peak of Mt. Everest; it's the word you would use when you turn in the final copy of your dissertation;

it's the word you would use when you make the final payment on your new car; it's the word you use when you cross the finish line of your first 10K run. The word means more than just "I survived." It means "I did exactly what I set out to do."

But there's more here than the verb itself. Tetelestai is in the perfect tense in Greek. That's significant because the perfect tense speaks of an action which has been completed in the past with results continuing into the present. It's different from the past tense which looks back to an event and says, "This happened." The perfect tense adds the idea that "This happened and it is still in effect today."

When Jesus cried out "It is finished," he meant "It was finished in the past, it is still finished in the present, and it will remain finished in the future."

Tetelestai, then, is the Savior's final cry of victory. When he died, he left no unfinished business behind. When he said, "It is finished," he was speaking the truth.

teleō

tel-eh'-o

From [G5056](#); to end, that is, complete, execute, conclude, discharge (a debt): - accomplish, make an end, expire, fill up, finish, go over, pay, perform.

This verse alone has garnered several different interpretations...

The work of redemption

- The Mosaic covenant with it's priesthood, temple and sacrifices
- The curse of the law
- Sin (in the sense that it was all placed upon Christ - past, present and future)
- The old fallen creation (which was placed 'in Christ'). God's purposes are now centered on a 'new creation' in Christ.
- Satan's dominion and hold over man
- The separation of Jew and Gentile

Yet it wasn't His death that brought forth power, but His resurrection.

It was His resurrection that made the promises of the New Covenant possible.

Our atonement wasn't obtained at His death, but upon his ascension to the altar in heaven where atonement was made.

Yet I consider this very prominent church teaching to be overreaching the verse, injecting additional meaning that based on events that would transpire, are just not there at this moment.

In understanding verse 30, one needs only look at verse 28...

Joh 19:28 After this, knowing that all things had accomplished their purpose, Yeshua, in order to fulfill the words of the Tanakh, said, "I'm thirsty."

And the "it" is everything that needed to happen according to the Tanakh, in relation to His death.

So when we look at a verse, or more specifically the Words of Yeshua, we need to be careful in how we understand what He is saying.

Then you have a passage such as Matthew 27:46...

Mat 27:46 At about three, Yeshua uttered a loud cry, "Eli! Eli! L'mah sh'vaktani? (My God! My God! Why have you deserted me?)"

Some who had heard what He had said made this observation...

Mat 27:47 On hearing this, some of the bystanders said, "He's calling for Eliyahu."

Why Eliyahu?

Based on Malachi 3:1...

Mal 3:1 "Look! I am sending my messenger to clear the way before me; and the Lord, whom you seek, will suddenly come to his temple. Yes, the messenger of the covenant, in whom you take such delight — look! Here he comes," says Adonai-Tzva'ot.

introduces a passage which explicitly states that Eliyahu (Elijah) the Prophet will precede the coming of the Day of the Lord, that is, the Day of Judgment ([Mal 3:23](#) ([Mal 4:5](#))).

Judaism expects Elijah—who never died but was taken up to heaven by a whirlwind in a fiery chariot ([2Ki 2:11](#))—to precede the Messiah. The anointed one, the King as Jeri referenced in her drash.

Later teachings of Matthew 27:46 include...

this being the moment in time where Yeshua bore the sins of the world and Adonai turned from Him, making Him forsaken by God.

Yet, these words conveyed in Matthew 27:46 are immediately before what would transpire in John 19:28 as recorded by Matthew...

Mat 27:48 Immediately one of them ran and took a sponge, soaked it in vinegar, put it on a stick and gave it to him to drink.

Joh 19:28 After this, knowing that all things had accomplished their purpose, Yeshua, in order to fulfill the words of the Tanakh, said, "I'm thirsty."

Joh 19:29 A jar full of cheap sour wine was there; so they soaked a sponge in the wine, coated it with oregano leaves and held it up to his mouth.

Yet there is so much more to the Words of Yeshua.

Rather than as some commentators have expressed...

Gill's Exposition - *"Jesus cried with a loud voice: as in great distress, having been silent during the three hours darkness, and patiently bearing all his soul sufferings, under a sense of divine wrath, and the hidings of his Father's countenance, and his conflicts with the powers of darkness; but now, in the anguish of his soul..."*

Could His Words not have been a cry of anguish and distress, but a message to the people around Him.

As many of you know, the Words of Yeshua in Matthew 27:46 come from Psalm 22:1...

Psa 22:1 *[For the leader. Set to "Sunrise." A psalm of David:]* My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?

As I have conveyed many times, when viewing Scripture from a Jewish mindset, when one verse is referenced or quoted, you must consider the entire passage of Scripture.

So, when Yeshua uttered these words, I don't believe it was a cry of distress, even though He was in physical pain, but was a final cry to pay attention.

It was His final teaching to those who would listen.

It would be His final teaching until His resurrection, yet even though He conveyed this truth of His resurrection, His followers neither understood that His death would be temporary, nor did they truly realize what was to happen upon His resurrection. Even though Yeshua spent many months teaching these things, the reality of these truths had not yet sunk in.

Any time someone is referenced twice in repetition, it is to get your attention.

When Avraham was getting ready to offer up Yitzchak, Adonai said to him...

Gen 22:11 But the angel of Adonai called to him out of heaven: "Avraham? Avraham!" He answered, "Here I am."

This is to get one's attention.

Likewise, Yeshua was looking to get the people's attention...

And that attention was directed towards Psalm 22. Call it the Gospel of Psalm 22.

Keeping in mind the response in verse 47 doesn't convey that or even reveal that we should look at the entirety of Psalm 22, but when you understand the Jewish mindset when it comes to studying scripture, this was the final teaching that Yeshua would leave with us.

So, it is important to understand Psalm 22, because Yeshua left us with...

A message of Messiah to Israel

Psa 22:1 *[For the leader. Set to "Sunrise." A psalm of David:]* My God! My God! Why have you abandoned me? Why so far from helping me, so far from my anguished cries?

Psa 22:2 My God, by day I call to you, but you don't answer; likewise at night, but I get no relief.

Psa 22:3 Nevertheless, you are holy, enthroned on the praises of Isra'el.

Could Yeshua be conveying a message to what is currently in the hearts of the people of Israel?

Further conveying the faithfulness of Adonai...

Psa 22:4 In you our ancestors put their trust; they trusted, and you rescued them.

Psa 22:5 They cried to you and escaped; they trusted in you and were not disappointed.

To where Yeshua is in essence conveying the same message to the people that He conveyed earlier...

Joh 14:1 "Don't let yourselves be disturbed. Trust in God and trust in me.

Yet is reiterating it again through His reference of Psalm 22.

Psa 22:6 But I am a worm, not a man, scorned by everyone, despised by the people.

Psa 22:7 All who see me jeer at me; they sneer and shake their heads:

Psa 22:8 "He committed himself to Adonai, so let him rescue him! Let him set him free if he takes such delight in him!"

Mar 15:31 Likewise, the head cohanim and the Torah-teachers made fun of him, saying to each other, "He saved others, but he can't save himself!"

Mar 15:32 and, "So he's the Messiah, is he? The King of Isra'el? Let him come down now from the stake! If we see that, then we'll believe him!" Even the men nailed up with him insulted him.

Psa 22:9 But you are the one who took me from the womb, you made me trust when I was on my mother's breasts.

Psa 22:10 Since my birth I've been thrown on you; you are my God from my mother's womb.

Psa 22:11 Don't stay far from me, for trouble is near; and there is no one to help.

What will transpire in the next verses is in essence what will transpire after Yeshua's death...

Psa 22:12 Many bulls surround me, wild bulls of Bashan close in on me.

Psa 22:13 They open their mouths wide against me, like ravening, roaring lions.

Psa 22:14 I am poured out like water; all my bones are out of joint; my heart has become like wax - it melts inside me;

Joh 19:34 However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out.

Psa 22:15 my mouth is as dry as a fragment of a pot, my tongue sticks to my palate; you lay me down in the dust of death.

Psa 22:16 Dogs are all around me, a pack of villains closes in on me like a lion *[at]* my hands and feet. *[Or: "They pierced my hands and feet."]*

Psa 22:17 I can count every one of my bones, while they gaze at me and gloat.

Psa 22:18 They divide my garments among themselves; for my clothing they throw dice.

Psa 22:19 But you, Adonai, don't stay far away! My strength, come quickly to help me!

Psa 22:20 Rescue me from the sword, my life from the power of the dogs.

Psa 22:21 Save me from the lion's mouth! You have answered me from the wild bulls' horns.

The connection between Israel and Yeshua are in essence as if they are one. For this very reason many are challenged when understanding Scripture - "is it speaking of Messiah or of Israel?"

The message of Messiah to Israel...

Psa 22:22 I will proclaim your name to my kinsmen; right there in the assembly I will praise you:

Psa 22:23 "You who fear Adonai, praise him! All descendants of Ya`akov, glorify him! All descendants of Isra'el, stand in awe of him!

Psa 22:24 For he has not despised or abhorred the poverty of the poor; he did not hide his face from him but listened to his cry."

Psa 22:25 Because of you I give praise in the great assembly; I will fulfill my vows in the sight of those who fear him.

Psa 22:26 The poor will eat and be satisfied; those who seek Adonai will praise him; Your hearts will enjoy life forever.

...and the message to the nations...

Psa 22:27 All the ends of the earth will remember and turn to Adonai; all the clans of the nations will worship in your presence.

Psa 22:28 For the kingdom belongs to Adonai, and he rules the nations.

Psa 22:29 All who prosper on the earth will eat and worship; all who go down to the dust will kneel before him, including him who can't keep himself alive.

Psa 22:30 A descendant will serve him; the next generation will be told of Adonai.

Psa 22:31 They will come and proclaim his righteousness to a people yet unborn, that he is the one who did it.

Psalm 22 is providing those who understood what Yeshua meant when quoting Psalm 22 with a glimpse of what was to transpire upon His death. Not only then but a far reaching picture of what was to come.

To the Jew first, but also to the nations.

Yet something significant did happen upon His death...

Mat 27:51 At that moment the parokhet in the Temple was ripped in two from top to bottom; and there was an earthquake, with rocks splitting apart.

Mat 27:52 Also the graves were opened, and the bodies of many holy people who had died were raised to life;

Mat 27:53 and after Yeshua rose, they came out of the graves and went into the holy city, where many people saw them.

When it was **ripped in two from top to bottom** it symbolized the fact that God was giving everyone access to the most holy place of all in heaven, as taught explicitly at [Heb 9:3-9](#), [Heb 10:19-22](#).

But that access didn't occur until after Yeshua's resurrection.

Had anything interrupted Adonai's plan, it would not have come to fruition. It was His resurrection that enabled the people to come forth.