

# The Messiah משיח



Melchizedek, king of Salem (Jerusalem) blessing Abraham after his return, in Genesis 14 has Messianic overtones as seen in Psalm 110:4

## 11. Objections to Psalm 2 and 22

The book of Psalms plays an important role in revealing the nature and character of the Messiah, both Jewish and Christian interpreters agree on this point. Even when Christian and Jewish interpreters agree a *Psalm* or a verse in the Psalms is messianic, the conclusion they draw often differs, revolving around the nature and character of Messiah.

For example, using *Psalm 110*, Jesus asked the Pharisees a question about the nature of Messiah, if messiah is Son of David, why does David call him (Matthew 22:42) Lord? For the most part, Jewish rabbinical interpreters feel *Psalm 110* is messianic, the question is, what it reveals about the Messiah.

Some Psalms play a greater role than others; however, within the Psalms we see the dual nature of Messiah. He is portrayed as both a *conquering king* and a rejected *persecuted servant*. Also important to note, is

many of the Psalms have an earlier fulfillment, with a greater fulfillment in the Messiah. Many of the Psalms, which portray Messiah as king and ruler, Jews and Christians find agreement, although the nature of the king might be disagreed upon, the context of Messiah being King is not.

The areas in Psalms where Christian and Jewish interpretations find themselves at odds is the portrayal of the "Suffering Servant" aspect of the Messiah. Here, Jewish writers have a vigorous disagreement with the Christian understanding of Messiah.

This contrasting nature of the Psalms and the nature of Messiah is clearly demonstrated in the 2<sup>nd</sup> and the 22<sup>nd</sup> Psalm. In the 2<sup>nd</sup> Psalm, Messiah is viewed as king of the earth, in the 22<sup>nd</sup> we have a man, rejected, scorned and mocked by his people. This same man then leads praises to God in the midst of his brothers.

### *Psalm 2*

The first question, we need to ask is did the Rabbis apply the 2<sup>nd</sup> Psalm to the Messiah? The answer is yes, the Rabbis clearly saw this Psalm as Messianic. See chart below:

#### Rabbinical views of the 2<sup>nd</sup> Psalm<sup>1</sup>

##### **Babylonian Talmud, Sukkah 52a**

Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), 'Ask of me anything, and I will give it to thee', as it is said, I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the nations for thy inheritance [Psalms 2:7-8].

-- Soncino Talmud edition.

##### **Genesis Rabbah 44:8**

R. Jonathan said: Three persons were bidden 'ask', viz.: Solomon, Ahaz, and the King Messiah. Solomon: Ask what I shall give thee (1 Kings III, 5). Ahaz: Ask thee a sign (Isa. VII, 11). The King Messiah: Ask of Me, etc. (Ps. II, 8).

-- Soncino Midrash Rabbah (vol. 1, pp. 365-366).

##### **Pirke de-Rav Eliezer (9th c.), Section 28, on verse 1**

All the nations will be gathered together to fight with the Son of David, as it is said: The kings of the earth set themselves, etc.

-- Cited in A. Lukyn Williams, A Manual of Christian Evidences for Jewish People (London: Society for Promoting Christian Knowledge, 1919), vol. 2, p. 123. The Hebrew is from the Lemberg edition of 1874. Williams adds: "It should,

<sup>1</sup> Jews for Jesus: <http://www.iclnet.org/pub/resources/text/m.sion/ps2mesin.htm>

however, be stated that the MS. translated by Mr. G. Friedlander (1916) reads 'the house of David' instead of 'the Son of David.' Yet even that MS. is referring to events still future."

#### **Rashi (11th c.)**

Our teachers interpreted the subject of this Psalm with reference to King Messiah, but according to its plain meaning it will be right to expound it of David himself...

-- Cited in A. Lukyn Williams, A Manual of Christian Evidences for Jewish People (London: Society for Promoting Christian Knowledge, 1919), vol. 2, pp. 122-123.

#### **Midrash on Psalms (11th c.)**

This day have I begotten thee [Psalm 2:7]. R. Huna said: Suffering is divided into three portions: one, the Patriarchs and all the generations of men took; one, the generation that lived in the time of [Hadrian's] persecution took; and one, the generation of the lord Messiah will take. When the time comes, the Holy One, blessed be He, will say: "I must create the Messiah -- a new creation." As Scripture says, This day have I begotten thee -- that is, on the very day of redemption, God will create the Messiah.

Ask of Me, and I will give thee the heathen for thine inheritance, and the ends of the earth for thy possession (Ps. 2:8). God, speaking to the Messiah, says: If thou dost ask for dominion over the nations, already they are thine inheritance; if for the ends of the earth, already they are thy possession.

R. Johanan taught: To three men -- Solomon, Ahaz, and the lord Messiah -- the Holy One, blessed be He, said, "Ask of me." To Solomon, as is written In Gibeon the Lord appeared to Solomon in a dream by night; and God said: "Ask what I shall give thee" (1 Kings 3:5). To Ahaz, as is written "Ask thee a sign of the Lord thy God: ask it either in the depth, or in the height above" (Isa. 7:11)...To the lord Messiah, as is written Ask of Me, and I will give thee the nations for thine inheritance, and the ends of the earth for thy possession.

-- Williams G. Braude, translator, The Midrash on Psalms (New Haven: Yale University Press, 1987, © 1959; Yale Judaica Series), vol. 1, pp. 41-44.

#### **Maimonides (11th c.), introduction to Sanhedrin, chapter 10**

The prophets and the saints have longed for the days of the Messiah, and great has been their desire towards him, for there will be with him the gathering together of the righteous and the administration of good, and wisdom, and royal righteousness, with the abundance of his uprightness and the spread of his wisdom, and his approach to God, as it is said: The Lord said unto me, Thou art my son, to-day have I begotten thee.

-- Cited in A. Lukyn Williams, A Manual of Christian Evidences for Jewish People (London: Society for Promoting Christian Knowledge, 1919), vol. 2, p. 122.

#### **David Kimchi (13th c.), comment on verse 12**

There are those who interpret this psalm of Gog and Magog, and the "anointed" as the King Messiah; and thus did our rabbis of blessed memory interpret it (b. Berachot 7b).

-- Hebrew cited in A. Lukyn Williams, A Manual of Christian Evidences for Jewish People (London: Society for Promoting Christian Knowledge, 1919), vol. 2, p. 121. The Hebrew is from the edition of Schiller-Szinessy. English translation by Rich Robinson. Kimchi himself interpreted psalm as referring to King David, but his comment shows that the traditional interpretation was messianic.

#### **Yalkut (13th c.), Section 621, similar to the Midrash on Psalms quoted above:**

On verse 7:

R. Huna said in the name of R. Idi, In three parts were the punishments divided: one for King Messiah, and when His hour cometh the Holy One, blessed be He, saith, I must make a new covenant with Him, and so He saith, To-day have I begotten thee.

On verse 9:

"Thou wilt bruise them with a rod of iron"; this is Messiah ben Joseph.

-- Cited in A. Lukyn Williams, A Manual of Christian Evidences for Jewish People (London: Society for Promoting Christian Knowledge, 1919), vol. 2, pp. 121-122.

Without Question, the 2<sup>nd</sup> Psalm was applied in a Messianic context to King Messiah. There are various aspects of this application, which are worth discussion. Jewish and Christian interpreters agree Psalm 2, could have been applied to David, with the greater fulfillment in Messiah. The characteristic of this individual ruling the nations is characteristic of Messiah, who will one day govern the earth, both from Christian and Jewish eschatological perspectives (last things).

The nature of Messiah presented here has stirred most of the debate. In the 2<sup>nd</sup> Psalm, Messiah is addressed as son, "You are my Son", in verse 7. The question, what does this term really mean, is the LORD calling the messiah, "Son"? And what kind of son, metaphorical, physical? What does this tell us about the nature of the Messiah? The 2<sup>nd</sup> Psalm raises all these questions.

New King James Version	Judaica Press Complete Tanach <sup>2</sup>	Jewish Study Bible: JPS Tanakh Version <sup>3</sup>
<p>7 "I will declare the decree: The Lord has said to Me, "You are My Son, Today I have begotten You. 12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him. Psalm 2:7,8</p>	<p>7. I will tell of the decree; The Lord said to me, "You are My son; this day have I begotten you. 12. Arm yourselves with purity lest He become angry and you perish in the way, for in a moment His wrath will be kindled; the praises of all who take refuge in Him.</p>	<p>7. Let me tell of the decree: The Lord said to me, "You are My son, I have fathered you this day. 12. pay homage in good faith, lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him.</p>

### *Jewish Study Bible comments*

The Jewish Study Bible has the following comments regarding these verses.

**Verse 7** Adoption language expresses the close kingship between God and the king, and is common in the ancient Near East. Some biblical passages may suggest that some groups in ancient Israel viewed the king as divine; see 45.7 n. The son language here has played a significant role in medieval Jewish-Christian polemic (e.g, the final comment of Radak on this psalm). The decree cited may be 2 Sam. 7.14, where God says to David concerning his heir; "I will be a father to him, and he shall be a son to Me."

**10-12** in a rhetorical flourish, God is depicted as speaking directly to the foreign monarchs. A similar depiction of the centrality of God and Zion for all nations is also found in Isa. 2.2-4, but is there in an eschatological setting. **12:** As noted, the translation in good faith is uncertain. The Heb word "bar" can also mean "son," especially in Aramaic, and this has sometimes been connected to the divinely adopted son ("ben") in v. 7.<sup>4</sup>

### *Who is the Son?*

The question about this verse comes down too, who is the *Son*? Christians understand the Son to be Messiah who is God incarnated into to the world, in the body of man, through of the virgin Mary, fully God and fully man. Jesus was fully God in Heaven, who took upon Himself humanity, to die for the sins of the world. At the incarnation he became the "The Son" fulfilling the promise made to David (2 Samuel 7:14) in the Psalm 2:7,12 and in 2<sup>nd</sup> Samuel. To understand this concept, we see God, manifested in human form, sitting on His throne, surrounded by the angels, speaking to Ezekiel. Here the LORD appears to Ezekiel, as a man. Jesus is the human manifestation of God's glory, "*the glory of the Lord*" in the world, the difference being Jesus was born into the world, to bear the sins of the world, as opposed to appearing in glory to the prophets. (*glory of the lord*, see Exodus 16:7,10; 24:16,17; 40:34-35; Leviticus 9:6,23; I Kings 8:11, Isaiah 40:5, Ezekiel 3:12,23, 10:4,18; 43:4,5; 44:4)

"And in the morning you shall see the **glory of the Lord**; for He hears your complaints against the Lord. But what are we, that you complain against us?" **Exodus 16:7**

26 And above the firmament over their heads was the likeness of a throne, in appearance like a sapphire stone; on the likeness of the throne was a likeness with the appearance of a man high above it.

27 Also from the appearance of His waist and upward I saw, as it were, the color of amber with the appearance of fire all around within it; and from the appearance of His waist and downward I saw, as it were, the appearance of fire with brightness all around.

28 Like the appearance of a rainbow in a cloud on a rainy day, so was the appearance of the brightness all around it. This was the appearance of the likeness of the **glory of the Lord**. So when I saw it, I fell on my face, and I heard a voice of One speaking. **Ezekiel 1:26-28**

In the Jewish scriptures, the "Glory of the Lord" is the visible manifestation of the LORD, this is exactly who Jesus (Yeshua) was, He was the visible manifestation of LORD in human flesh.

<sup>2</sup> Judaica Press Tanach, with Rashi Notes, The Judaica Press, Inc.123 Ditmas AvenueNew York, NY 11218

<sup>3</sup> Jewish Study Bible, Jewish Publication Society, Tanakh Translation, Oxford University Press, 2004, Psalm 2 pgs. 1285-1286

<sup>4</sup> ibid

This understanding of the nature of the Son is validated in the 2<sup>nd</sup> Psalm verse 12, where humanity is told to put their “Trust” in the Son, lest they ‘Perish in the way”.

The Jewish understanding is the Messiah called “son”, is figurative, not that the “Son” is God, but only an exalted man, the *Son of David*, on whom the Lord bestows the kingdom. For this reason, verse 12 becomes central to the discussion of the 2<sup>nd</sup> Psalm. Verse 12, instructs the reader to action, is the instruction about the “Son” or something else?

In the final verse, the reader is told to “Kiss the Son” (NKJV) and “Put their trust in Him”, leading to the Jewish objection.

**Objection 1:** *Psalm 2:12 “Kiss the Son” is translated incorrectly in order to justify the Christian doctrine Jesus is the “Son of God”!*

**Answer to Objection 1:** Reading the Rabbinical commentaries, we can see, the 2<sup>nd</sup> Psalm is clearly understood as messianic, both by Christian and Jewish interpreters. Along with the messianic nature of the 2<sup>nd</sup> Psalm, the Messiah is also called “Son” in both the *Hebrew* and *Aramaic* languages. Using the *Hebrew* word, בן *Ben* in verse 7 and the *Aramaic* בר *Bar* in verse 12.

The subject of this Psalm is the LORD and His anointed (His Messiah) (משיח *Mashiyach*) in verse 2, and how the nations (גוי *Gowy*) are in conflict with them. The nations, forced to submit to the rule of the Messiah, resist the LORD’s will, God in heaven laughs at the nations who reject His rule. The LORD then declares He will yet set His king over Mt. Zion (Jerusalem), declaring to King Messiah, “You are My Son”.

6 "Yet I have set My King On My holy hill of Zion."

7 "I will declare the decree: The Lord has said to Me, 'You are My Son, Today I have begotten You.

8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.' " Psalm 2:6-9

The nations will be subjected to the LORD and His anointed (Messiah); the Messiah’s power over the nations will be complete. Like the power to smash a vessel of pottery, the Messiah will have power over the nations. This context is important for the reader to understand the meaning of the 12<sup>th</sup> verse.

In the 12<sup>th</sup> verse, we read, (נשאק *Nashaq* (Kiss) בר *Bar* (Son)) “*Kiss the son*” (bar being the Aramaic form) some translations have chosen to read *bar* as *var* meaning *purity and nashaq* as *yearn* instead of *kiss*, “yearning for purity”, rather than the literal rendering. Their argument being there is no room for an Aramaic word, in the Psalms, therefore it must be read as *var* rather than *bar*. Dr. Michael Brown comments on this conflict in volume 3, of his series, “*Answering Jewish Objections to Jesus*”,

Abraham Ibn Ezra, possibly the most exacting of the medieval Jewish commentators and a man with no sympathy for Christian interpretations of the Tanakh, understood bar to mean “son” with reference to Proverbs 31:2. Other Jewish scholars—some traditional and some not—have also interpreted the text in similar terms, including A.B. Ehrlich, A. Sh. Hartom (in his fairly traditional Psalms commentary, where “son” is mentioned as a possibility),....There is also an interesting mystical interpretation provided in the Zohar that equates *bar* with the son of God: “You are the good shepherd: of you it is said, “Kiss the son” You are great here below, the teacher of Israel, the Lord of the serving angels, the son of the Most High, the son of the Holy One, may His name be praised and His Holy Spirit [Shekhinah]”<sup>5</sup>

Therefore, the word bar translated son is not a “Christian” creation, but an issue, which is even debated within Judaism itself. The *Syriac Peshitta* understood *bar* as “son”: other ancient versions (Greek, Aramaic, Latin) understood the meaning to be “purity”, “chastity”, “discipline”, “pure”, “unmixed”, (reading the Hebrew as either *bar* or *bor*)<sup>6</sup>.

<sup>5</sup> Answering Jewish Objections to Jesus Volume 3, Dr. Michael Brown, Pgs. 113-114, Baker Books 2003

<sup>6</sup> Ibid, Pg. 221

Psalm 22

In contrast to the 2<sup>nd</sup> Psalm, the 22<sup>nd</sup> Psalm, pictures an individual who suffers. Who is this suffering person in the 22<sup>nd</sup> Psalm? According to the *Jewish Study Bible*, this psalm of David is read on *Purim* and is viewed by Jewish tradition as David lamenting over the future exile of his people in the book of *Esther*.<sup>7</sup> Christian interpreters see the 22<sup>nd</sup> Psalm as looking forward to the Messiah, who would fulfill its words by "Suffering" for the sins of the people in accordance with Isaiah 52:13-53:12 and Daniel 9:26.

<b>Psalm 22 New King James Version</b>	<b>Psalm 22 (JPS Tanakh Version)</b>
1 My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning? 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. 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. 22 I will declare Your name to My brethren; In the midst of the assembly I will praise You. <b>Psalm 22:1,6-9, 14-18, 22</b>	1. My God, Why have you abandoned me; why so far from delivering me and from my anguished roaring? 6 [7] But I am a worm, less than human; scorned by men, despised by people. 7 [8] All who see me mock me; " they curl their lips," they shake their heads. 8 [9] "Let him commit himself to the LORD; let Him rescue him, let Him save him, for He is pleased with him." 9 [10] You drew me from the womb, made me secure at my mother's breast. 14 [15] My life ebbs away; all my bones are disjoined; my heart is like wax, melting within me; 15 [16] my vigor dries up like a shard; my tongue cleaves to my palate; You commit me to the dust of death 16 [17] Dogs surround me; a pack of evil ones closes in on me, like lions [they maul] my hands and feet. 17 [18] They divide my clothes among themselves, casting lots for my garments. 22 [23] Then will I proclaim Your fame to my brethren, praise You in the congregation. <b>Psalm 22:1,7-9, 15-17,22</b>

The scene according to Christian interpretation is of Messiah on the cross, "Suffering" rejection and death for the sins of humanity. According to the Gospel of Matthew, Jesus cried out the first lines of the 22<sup>nd</sup> before his death.

46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" Matthew 27:46

**Objection 1:** *The 22<sup>nd</sup> Psalm speaks about the past suffering of David or the nation not about the Messiah.*

**Reply to Objection 1:** The 22<sup>nd</sup> Psalm has had various interpretations within Judaism, including messianic, as well as David and the nation of Israel.

Rashi applies the 22<sup>nd</sup> Psalm to the Jewish nation, giving it a prophetic national

<sup>7</sup> Jewish Study Bible, Jewish Publication Society, Tanakh Translation, Oxford University Press, 2004, Psalm 22 pgs. 1305

application. While other Jewish writers have even applied this to the Son of David, the Messiah (not the Jesus of the New Testament). The 8<sup>th</sup> century midrash, *Pesikta Rabbati*, uses the words of the 22<sup>nd</sup> Psalm, applying them to the suffering Messiah. According to the midrash, David looking forward to the suffering of his son (The Messiah) the son of David, says, *My strength is dried like a potsherd* (Psalm 22;16). Dr. Brown quotes from this Midrash,

During the seven-year period preceding the coming of the son of David, iron beams will be brought low and loaded upon his neck until the Messiah's body is bent low. Then he will cry and weep, and his voice will rise to the very height of heaven, and he will say o God; Master of the universe, how much can my strength endure? How much can my spirit endure? How much my breath before it ceases? How much can my limbs suffer? Am I not flesh and blood?

It was because of the ordeal of the son of David that David wept, saying *My strength is dried up like a potsherd* (Ps. 22;16). During the ordeal of the son of David, the Holy One, blessed be He, will say to him; Ephraim, My true Messiah, long ago, ever since the six days of creation, thou didst take this ordeal upon thyself. At this moment, thy pain is like my pain.

It is taught, moreover, that in the month of Nisan the Patriarchs will arise and say to the Messiah; Ephraim, our true Messiah, even though we are thy forebears, thou art greater than we because thou didst suffer for the iniquities of our children, and terrible ordeals befell thee....

For the sake of Israel thou didst become a laughingstock and a derision among the nations of the earth; and thou didst sit in darkness, in thick darkness, and thine eyes saw no light, and thy skin cleaved to thy bones, and thy body was as dry as a piece of wood; and thine eyes grew dim from fasting, and thy strength was dried up like a potsherd—all these afflictions on account of the iniquities of our children.

Ephraim is a darling son to Me..My heart yearneth for him, in mercy I will have mercy upon him, saith the Lord (Jer. 31:20). Why does the verse speak twice of mercy; In mercy I will have mercy upon him? One mercy refers to the time when he ill be shut up in prison, a time when the nations of the world will gnash their teeth at him every day, wink they eyes at one another in derision of him, nod their heads at him contempt, open wide their lips to guffaw, as is said *All they that see me laugh me to scorn; they shoot out the lip, they shake the head* (Ps. 22;8); *My strength is dried up like a potsherd; and my tongue cleaveth to my throat; and thou layest me in the dust of death* ( Ps. 22;16). *Moreover, they will roar over him like lions, as is said they open wide their mouth against me, as a ravening and roaring lion. I am poured out like water, and all my bones are out of joint; my heart is become like wax; it is melted in mine inmost parts* (Ps. 22;14-15)<sup>8</sup>

Here we see, in the 8<sup>th</sup> century, Rabbis saw the 22<sup>nd</sup> Psalm apply in a prophetic sense to the suffering of the Messiah. Understanding this as fulfilled by a person is the best literal reading of the verse. To interpret this as referring to the nation of Israel, is creating symbolism where the literal reading is clearly seen.

Regarding David, the events in David's life in some ways match the events of the 22<sup>nd</sup> Psalm, especially when David was pursued and rejected by his own son, however the events directly match the life of Jesus who was a "Son of David", who was pierced, rejected and mocked by the nation in His suffering.

Psalm 22	New Testament Fulfillment
<u>My God, My God, why have You forsaken Me?</u> Why are You so far from helping Me, And from the words of My groaning? Psalm 22:1	46 And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, " <u>My God, My God, why have You forsaken Me?</u> " Matthew 22:46
<u>"He trusted in the Lord, let Him rescue Him:</u> Let Him deliver Him, since He delights in Him!" Psalm 22:8	41 Likewise the chief priests also, mocking with the scribes and elders, said, 42 "He saved others; Himself He cannot save. If He is the King of Israel, let Him now come down from the cross, and we will believe Him. 43 " <u>He trusted in God; let Him deliver Him now if He will have Him;</u> for He said, 'I am the Son of God.' " Matthew 27:41-43
16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me.	18 where <u>they crucified Him,</u> and two others with Him, one on either side, and Jesus in the center. John 19:18 20 When He had said this, <u>He showed them His hands</u> and His side. Then

<sup>8</sup> Answering Jewish Objections to Jesus, Dr. Michael Brown. Pgs. 121 -122, quoting from the standard translation of Wiliam G. Braude, *Pesikta Rabbati: Homiletical Discourses for Festal Days and Special Sabbaths*, 2 Volumes (New Haven; Yale, 1968) 680-81, 685-86, 686-87

They pierced My hands and My feet; Psalm 22:16	the disciples were glad when they saw the Lord. John 20:20
18 They divide My garments among them, And for My clothing they cast lots. Psalm 22:18	23 Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. 24 They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be." that the Scripture might be fulfilled which says: "They divided My garments among them, And for My clothing they cast lots." Therefore the soldiers did these things. John 19:23-24

The 22<sup>nd</sup> Psalm also corresponds to the image of the “Suffering Righteous Servant” of Isaiah 52:13:53:12, who suffers rejection, is despised, pierced and killed. His death is for the sins of the people, the same servant is exalted extolled. In the 22<sup>nd</sup> Psalm, the rejected individual in this Psalm declares God’s glory to his brethren, picturing the victorious “Suffering Servant”, matching Isaiah 53 picture.

22 I will declare Your name to My brethren; In the midst of the assembly I will praise You.  
Psalm 22:22

*Psalm 22:16[17]*

***Objection 2:*** *Psalm 22 does not speak of death by crucifixion, the King James writers changed the words of verses 16[17] to say “Piercing” the sufferer’s hands and feet, while the Hebrew text says, “Like a lion they are at my hands and feet.”*

***Reply to Objection 2:*** First, the verses regarding the piercing are not quoted by New Testament writers, Secondly, the translation of pierced is backed up the *Septuagint* and the Dead Sea Scrolls. So the translation problem here is not only a Christian problem its also a Jewish problem.

Jewish interpreters claim the Christians have misinterpreted Psalm 22:16 [17] because in the *Masoretic* text the verse reads *ka’ari* followed by my hand and my feet. The word *ka* (like) followed by *ari* (lion) means like a lion. The imagery here presents the picture of “Like a lion” my hands and my feet are mauled. In the older Dead Sea Scrolls version of Psalms 22 the word is *ka’aru* meaning, “to dig out” or “to bore through”

So the issue of pierced is not so much a question of the King James translators, as much an issue of Jewish manuscripts. Dr. Michael Brown sums up this argument succinctly,

.....According to Rashi, the meaning is “as though they are crushed in a lion’s mouth.” While the commentary of Metsudat David states, “They crush my hands and my feet as the lion which crushes the bones

of the prey in its mouth.” Thus, the imagery is clear; These lions are not licking the psalmist’s feet! They are tearing and ripping at them. Given the metaphorical language of the surrounding verses (cf. vv. 12-21 [13-22]), this vivid image of mauling lions graphically conveys the great physical agony of the sufferer.....  
...Where did the King James translators come up with this idea of ‘piercing’ the hands and feet? That’s not what the Hebrew says.” .....



Psalm 22:16[17] translates in the Dead Scrolls as *Ka’aru* meaning “to bore through”, corresponding to the King James Version of “Pierced”.

.....Actually, the Septuagint, the oldest existing Jewish translation of the Tanakh, was the first to translate the Hebrew as “they pierced my hands and feet” (using the verb *oruxan* in Greek), followed by the

Syriac Peshitta version two or three centuries later (rendering with *baz’u*) not only so, but the oldest Hebrew copy of the Psalms we possess (from the Dead Sea Scrolls, dating to the century before Yeshua) reads the verb in this verse as *ka’aru* (not *ka’ari*, “like a lion”), a reading also found in about a dozen medieval Masoretic manuscripts—recognized as the authoritative texts in traditional Jewish thought—where instead of *ka’ari* (found

in almost all other Masoretic manuscripts) the texts say either *ka'aru* or *karu*.

In conclusion, the Dead Sea scrolls agrees with the picture of the pierced Messiah in the 22<sup>nd</sup> Psalm, verse 16.