



The Prophet David

A substantial number of David's psalms are clearly prophetic. Even some of those that seem, on the surface at least, to describe his own feelings of despair and abandonment during the low periods of his life. With just a slight shift in perspective, they can often be seen as describing Christ's struggles to master His own human nature and trust in God for deliverance. In fact, if we bring a prophetic eye to the reading of many of David's psalms, we can perceive their *predictive* nature.

Perhaps the easiest way to see this is to survey one of his most clearly prophetic psalms, Psalm 22. Anyone familiar with the scourging and crucifixion of Jesus Christ can see the obvious parallels, and the writers of the gospel accounts—especially Matthew—bring them out through direct quotations of psalm 22.

Henry Halley, author of *Halley's Bible Handbook*, writes of this psalm, "Though written a thousand years before Jesus, it is so vivid a description of the crucifixion of Jesus that one would think of the writer as being personally present at the Cross"

No one knows what event of David's life, if any, provided the background to this plaintive song, but it must have been the depth of his sufferings. Perhaps it was during this time that Saul was pursuing him.

However, even if it is based on David's experience of persecution, Psalm 22 is so specific and detailed in its descriptions of Christ's crucifixion that it surely must be a divinely inspired prophecy of the execution of the Son of God— a thousand years before the events took place in Roman Jerusalem!

There are at least nine prophetic references in Psalm 22 that tie in directly to the suffering of Jesus Christ. We can only marvel at how amazingly accurate the details are in this Psalm.

The psalm begins with perhaps the most heart-rending cry in history: "*My God, My God, why have You forsaken Me?*" (Psalm 22:1). As Matthew and Mark attest, Jesus Himself spoke these words as He was about to die: "*And about the ninth hour (mid-afternoon) Jesus cried out with a loud voice, saying, 'Eloi, Eloi, lama sabachthani?' that is, 'My God, My God, why hast thou forsaken me?'*" (Matthew 27:46; see also Mark 15:34).

Our Savior's cry of abandonment marks His awareness that His Father had indeed turned from Him, being burdened and defiled by all human sin (Isaiah 53:6; II Corinthians. 5:21; Hebrews 2:9). As Isaiah 59:2 informs us, "*But your iniquities have separated you from your God; and your sins have hidden His face from you, so that He will not hear.*"

Because He had never sinned, Jesus had never known separation from the Father, and His feeling of desertion and rejection was surely the deepest wound of all.

The next significant allusion to Christ's suffering appears in Psalm 22:6-8: "*But I am a worm, not a man; a reproach of men, and despised by the people. All those who see Me ridicule Me; they shoot out the lip, they shake the head, saying, 'He trusted in the Lord, let Him rescue Him; let Him deliver Him, since He delights in Him!'*"

David describes the Messiah's abusers and revilers in the mob that shouted for

His death. As the prophet Isaiah later wrote: "*He is despised and rejected by men, . . . He was despised, and we did not esteem Him*" (Isaiah 53:3). Again, Matthew confirms the prophecy, recording the reaction of the crowd, who unwittingly used its very words: "*And those who passed by blasphemed Him, wagging their heads. . . . Likewise the chief priests also, mocking with the scribes and elders, said, . . . 'He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'*" Even the robbers who were crucified with Him reviled Him with the same words. (Matthew 27:39, 41, 43-44)

In its most accurate sense, Psalm 22:9-10 can refer only to Jesus: "*But You are He who took Me out of the womb; You made Me trust while on My mother's breasts. I was cast upon You from birth. From My mother's womb You have been My God.*"

While others were known and chosen for special works from the womb (for example, Jeremiah in Jeremiah 1:5), only Jesus had a relationship with the Father from infancy.

Luke's account, particularly chapter 2, goes to great lengths to show Jesus' early relationship with God: "*And the Child grew and became strong in spirit, filled with wisdom; and the grace of God was upon Him*" (Luke 2:40, 49, 51).

His memory of God's help and presence from His earliest childhood only made His final suffering harder to bear: "*Be not far from Me,*" He cries in Psalm 22:11, "*for trouble is near; for there is none to help.*"

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Al needs our prayer and support. Let's be there for him as he is always there for us.

Mark's friend **Bob** is losing his battle with cancer. Prayers are needed for all concerned.

Sister **Bette** is having difficulties with her medications and needs prayer and encouragement.

Our dear brother **Jack** is not doing well and needs our prayers and support.

John's cousin, **Penny Abel**, is rapidly losing her battle with cancer.

Emily Kluesner is home! Let us rejoice and be glad.

Please pray for **Jeff & Sandy** as they take up their new lives in Illinois.

Please also remember to pray for **Max Horrocks** and **Christopher Gagnon** that they might return to the Lord.

Perpetual Prayer List

This month's perpetual prayer list contains a couple of new names. Please be sure to add them to your prayer list. These are people whom we need to remember regularly and often, in addition to those listed above who have new issues and concerns. Please bring the following names before God:

- Alex Chambers
- Mia Cook
- Jack Horrocks
- Max Horrocks
- Louise Johnson
- Bette Oney-Self
- Leroy Provines
- Sharron Smith
- Jeff Whittington
- Ashley Wood

Times are tough, and getting tougher. Let's all join together and make sure that our brethren's needs are being met.

Some might be too embarrassed to ask for help. They shouldn't have to ask— we should know what is going on in the lives of those we love the most.

We serve an awesome God, and He is so good to give us what we ask for so much of the time. Remember that we should praise Him whether he answers our prayers the way we would like or not.

August Birthdays and Anniversaries

Bette 3rd

Eric 9th

Neil & Heather 10th

Jeanette 14th

Lana 20th

Joanna 20th

Virginia 26th

Building Cleaning This Month:

Virginia and Wilma

Communion Prep For August:

Wilma and Virginia

WWW.
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Verse of the Month:

John 1:12-13

“Yet to all who *did* receive him, to those who *believed* in his name, He gave the right to become children of God— children born not of natural descent, nor of human decision or a husband's will, but born of God!”

Just for Kids

Things About David

E F O R F O Y E L L A V R T
Y S D A Y S T K C O L F S S
C H S E G I A N T P H H E I
L I I E S W O R D S E N T P
I N N E J C A M H P O E H F
O D D U R W A T H T R I D E
E A I V T E A E S R L Y M O
L E V R N I R I N I S G A N
A H A S L D E S S D A E T V
H E D O H Z E T P N U I E G
N R G G N I I A N E L D M N
T O O O O N E K H I A S L I
S F R T E A E L I A B R E L
N B D N F L T G D X D N H S

Created Just for the great kids at the Westside Church of Christ

Bronze

Forehead

Philistine

Spear

David

Giant

Saul

Stones

Elah

Goliath

Shepherd

Sword

Eliab

Helmet

Shield

Tunic

Flock

Jesse

Sling

Valley

THE 10 COMMANDMENTS

PART 3

We find the third commandment in the seventh verse of Exodus chapter 20. This commandment concerns the *manner* of our worship, and, in it we have a strict prohibition.

“Thou shalt not take the name of the Lord thy God in vain.” Assuming that, having taken Jehovah for their God, it is only natural that the Jews would make mention of his name, and this command gives a caution not to mention it in vain. It is still as needful as ever— if not more so.

We take God's name in vain, first, by hypocrisy: by professing God's name, but not living up to that profession.

Secondly, by “covenant breaking.” If we make promises to God, and we do not keep those promises, we have just taken His name in vain.

Thirdly, we take our Lord's name in vain by rash swearing, mentioning the name of God, or any of his attributes, in the form of an oath, without any just occasion for it— that is to say, having no *purpose* to do so. Many Christians misread the purpose of this commandment and apply the false prohibition of taking an oath in our modern courts of law. But that is not what God is saying here. Clearly, the intent simply concerns the continued observance of the rightful respect for His name as well as His Deity—a common theme among all the commandments.

Fourthly, we take His name in vain by *false* swearing. Unlike the believer who makes promises and fails to keep them, this application concerns those who do not believe in the God who's name they are invoking as proof of their sincerity. Of course this carries no weight among the heathen, as they do not believe in God, so why should they care? But here, God is assuring everyone that there is no protection in unbelief.

Finally, by using the name of God lightly and carelessly, we not only break the commandment, but we do so in a most disrespectful manner. Just as profaning the form of *devotion* is forbidden, so is the profaning of the forms of *swearing*. But also, so the profaning of any of those things whereby God makes himself known!

The Lord will not hold us guiltless either. Magistrates that punish other offences, may not concern themselves enough with this fact to take notice, but God, who is jealous for His honor, will not hold favorites. The sinner may hold himself guiltless, and think there is no harm in whatever sins he has committed, but God makes it perfectly clear that He will *not* hold him guiltless. But more is implied here, and this is what we all need to take away from this lesson. God will **Himself** be the avenger of those that take His name in vain; and believers and unbelievers alike will find it a fearful thing to fall into the hands of the living God. (Hebrews 10:31)

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His Bruised and Beaten Body

In the next few verses appear descriptions of the state of His dying body. Verse 14 reads, *“I am poured out like water, and all My bones are out of joint; My heart is like wax; it has melted within Me.”* Descriptions of Roman crucifixion bear this out, and Christ's execution was no exception, apart from its brevity. Jesus was utterly exhausted, not just from lack of sleep, but also from the scourging's and beatings He had received (Matthew 26:67; 27:26, 30; Luke 23:11). Having no strength to carry His cross, as was customary, another man, Simon of Cyrene, was compelled to do it for Him (Matthew 27:32; Mark 15:21; Luke 23:26).

In addition, crucifixion often pulled its victims' bones out of joint, either from the jarring

jolt of the stake plunging into its rocky posthole or from the full weight of the sagging body hanging from the cruelly driven nails in the hands and feet (or in the wrists and ankles).

That *“His heart was like melted wax”* describes His burning anguish, the inflammation of the wounds, and the pressure of blood on the head and heart, the characteristic cause of death by crucifixion. Jesus died however, not of a broken or failed heart, but by exsanguination, that is, He bled to death, *“as a lamb led to the slaughter . . . He poured out His soul unto death”* (Isaiah 53:7, 12).

Why did Christ suffer so? Why did He have to experience the horrific separation from the Creator? It was *my* fault. I am only now beginning to understand that awful truth. Can there be any fate worse than eternal separation from God? I think not.

For Our Guests: What to Expect During Today's Worship Service

Singing

We sing “a cappella” (without any instruments). This may be new to you, and if you are wondering why we do it this way, feel free to ask any of us. We encourage you to join in, even if you don't know the songs. But don't feel *obligated*; you are welcome to just sit and listen.

Lord's Supper

Communion is an important part of our worship *each and every week*. This is a celebration of the death and resurrection of our Lord Jesus. In this simple memorial, we remember the sacrifice He made for our sins.

Offering

The work here at Westside is supported by the free will offerings of our members, as directed in scripture. You are not expected to make a donation, just pass the basket to the person sitting next to you.

Preaching

The sermon will be 30-35 minutes long, and will be grounded on scripture. Should you have any questions about what is taught here, please ask! We love to talk about our awesome God. After the sermon, an invitation will be given for those who desire to be Baptized. At this time, we will stand and sing a song. Please do not feel uncomfortable; you will not be singled out in any way.

Expected of you:

Nothing! We are honored that you chose to be with us today. Please take a minute after services to let us say hello to you!

Welcome to the
Westside Church of Christ!

1301 Enterprise Ln.
Bloomington, Indiana 47403
Neil Tremblett, Preacher

812-360-1399

Sunday Morning Bible Study — 9:30 A.M.
Sunday Morning Worship — 10:30 A.M.
Sunday Evening Worship — 5:00 P.M.

Wednesday Evening Bible Study — 7:00 P.M.

You are most welcome— please join us!