

The Prophetic Significance Of Palm 22

Psalms 22:1

My God, my God, why have You forsaken me?

If the Pharisees had been willing to compare the prophecies of Psalm 22 with the real time events unfolding before their eyes they would have understood the work of Jesus on the cross and like the thief beside Him, come into a saving knowledge of Christ. The statement of Jesus, ***“My God, My God, have you forsaken Me”*** rather than a statement of panic or crises of faith is instead one of the last evangelistic acts by Jesus. This statement is the lead off verse and by default the title of a great prophetic Psalm which vividly details the real time fulfillment of prophecy at that very moment.

Since the current numbering system was not in use Jesus was left with crying out the opening stanza. Picture if you will two scenarios. The first, you are being lead to your martyrdom by Islamic militants. Would you cry out “Number 22” (indicating the location of the great hymn Amazing Grace in your churches hymnal) or would you cry out, “Amazing Grace” to assure the Christians who had gathered that you were going to your martyrdom assured of your salvation. Or consider this situation. You are gathering with your church’s small group Bible study for a class Christmas party. The host asks those present to share one of their favorite Christmas hymns. Would those present begin saying, “#22”; “#57”; “#7” (indicating the location of the carol in the churches hymnal or would they share the opening line of the Christmas hymn – “O Come All Ye Faithful”; “Joy To The World”; “We Three Kings”. In fact, in the modern age, where the words of hymns are projected onto screens or walls in the church few congregants are familiar with the old numbering system of their denomination’s or church’s hymnal. As in the time of Christ we know our great worship songs by the opening words of the hymn not by any numbering system. A similar situation existed in the time of Christ. The psalms were not kept in bound hymnals with designated numbers. As a result it only seems logical that Jesus, in his last hours, as an act of grace, would point the onlookers to the prophetic Psalm which so clearly presented the events unfolding before their very eyes.

Let us not, as the Pharisees, stumble over Christ. Let us not as the Pharisees misinterpret His statement. It is interesting to note that the onlookers did not view this statement as one of panic. They misinterpreted it as Jesus crying out to Elijah to save Him but they did not view it as a crises of faith. At no time before, during or after Jesus’ death on the cross did his opponents point to a crises of faith to disprove His claims of deity. Rather, just the opposite is true. Note that the thief on the cross interpreted Jesus’ words and actions not as a crises of faith but as only those which could be carried out by the Son of God. Consider that the centurion looking on interpreted Jesus’ words and actions not as a crises of faith but as only those which could be carried out by the Son of God. Add to this that even the non-believing onlookers did not view Jesus’ words as a crises of faith. How then has Jesus’ behavior on the cross come to be seen as an indication of weakness and even the sin of doubt, as opposed to perfection of life and purpose to the very end? When we reflect on the words’ of Christ on the cross we are left with two responses, ***“Truly this was the son of God”*** or we can doubt the nature and character of Christ. When we read the words of God the Son while on the cross, as recorded by God the Holy Spirit, we can respond in agreement with God the Holy Spirit in John 19:24 ***“...this was to fulfill the Scripture...”*** or we can respond in doubt, creating in our own minds the interpretation of events. Let us not, as the Pharisees, stumble over Christ. Let us not as the Pharisees misinterpret His statement.

The conventional wisdom that the quoting of the opening verse of Psalm 22 was somehow a crises of faith or statement of confused panic flies in the face of Scripture. Jesus knew what was taking place as the events surrounding His crucifixion began to unfold. Jesus knew what was taking place during the time of His crucifixion and Jesus knew when the time of His suffering were completed. At all times during His earthly ministry Jesus was one with God the Father and God the Holy Spirit in unity and in perfection of obedience– this includes all events during His crucifixion.

1. The account of the Passion of Christ begins with this statement “*Jesus knowing*”
John 13:1 “The Lord's Supper Now before the Feast of the Passover, Jesus knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end.”

2. The account of the Passion of Christ ends with this statement “*Jesus knowing*”
John 19:28 & 30 “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, ‘I am thirsty.’ ... Therefore when Jesus had received the sour wine, He said, ‘It is finished!’ And He bowed His head and gave up His spirit.”

3. The quotation by Jesus of Psalm 22:1 “*My God, my God, why have You forsaken me?*” is one of many statements of a prophetic nature from this Psalm. The context of this statement and others by Jesus is given by God the Holy Spirit in John 19:24 “*...this was to fulfill the Scripture...*” and the knowledge of Jesus concerning the prophetic significance of all that was taking place on the cross is made equally clear by God the Holy Spirit in ***John 19:28 & 30 “After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture...”***

4. Since Jesus was sinless no word, deed, motive nor intent may be tainted by sin.
 - a. Jesus was tempted as we, yet He was without sin. Jesus was born of a virgin and not tainted by the fallen nature of Adam and as a result all temptations were of an external nature. Jesus did not have the fallen imputed sin of Adam at work in His flesh. The internal sin of doubt in man, which then may or may not manifest itself in the visible external sin of verbally questioning God was never committed by Christ. The internal sin of doubt which we often call temptation but is in fact sin was never committed by Christ. Temptation was always that, temptation. He was tempted yes, but He never sinned – and this includes the sin of doubt. The empathy of Jesus is with the temptations we face and not with the sin of doubt to which we succumb but from which He was free.
Hebrews 4:15 “ For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin .”

 - b. This means that His statement on the cross must be one of faith, with no hint or stain of doubt whatsoever.
Romans 14:23 “ But he who doubts is condemned...whatever is not from faith is sin .”

 - c. This means that His statement must be a volitional decision in terms of knowing what was right to do or say and then doing it.
James 4:17 “Therefore, to one who knows the right thing to do and does not do it, to him it is sin.”

 - d. This means that His statement on the cross must be a true representation of God the Father. That every statement and action by Jesus on the cross qualifies Him for entrance into the Father’s presence, not on the basis of mercy and grace but of perfection of life, absolute perfection. Jesus while on the cross remained in perfect unity in essence and purpose with God the Father and God the Holy Spirit.
John 10:37 “If I do not do the works of My Father, do not believe Me:”
John 14:9 Jesus said to him, "... He who has seen Me has seen the Father; how can you say, 'Show us the Father'?”
John 10:30 " I and the Father are one ."
Colossians 2:9 For in Him all the fullness of Deity dwells in bodily form,

Prophecy As Given In Psalm 22**Fulfilled By Christ On The Cross****Observation/Description**

<i>Psalms 22:1 <u>My God, my God, why have You forsaken me?</u> Far from my deliverance are the words of my groaning.</i>	Matthew 27:46; Mark 15:34	
<i>Psalms 22:6 <u>But I am a worm and not a man, A reproach of men and despised by the people.</u></i>	Luke 23:13 – 23 & 33 (Matthew 27:20 – 22; Mark 15:12 – 15; John 18:39 & 40) Luke 23:35 – 39; Matthew 27:27 - 31	
<i>Psalms 22:7-8 <u>All who see me sneer at me; They separate with the lip, they wag the head, saying, " Commit yourself to the LORD; let Him deliver him; Let Him rescue him, because He delights in him."</u></i>	Matthew 27:41 – 44; Luke 23: 35 – 37; Mark 15:29 – 32;	
<i>Psalms 22:12 <u>Many bulls have surrounded me; Strong bulls of Bashan have encircled me.</u></i>	Matthew 27:27 – 31, 41; Mark 15:31;	
<i>Psalms 22:13 <u>They open wide their mouth at me, As a ravening and a roaring lion.</u></i>	Matthew 27:30, 31, 39 & 40; Mark 15:20, 29; Luke 23:1 – 5, 11, 21,36	
<i>Psalms 22:14 <u>I am poured out like water,</u> And all my bones are out of joint; My heart is like wax; It is melted within me.</i>	John 19:34 & 35;	
<i>Psalms 22:14 <u>I am poured out like water, <u>And all my bones are out of joint;</u></u> My heart is like wax; It is melted within me. Psalms 22:17 <u>I can count all my bones.</u> They look, they stare at me;</i>	Acts 5:30; Mark 15:30; Acts 10:39	

<p><i>Psalms 22:15 <u>My strength is dried up like a potsherd,</u> And my tongue cleaves to my jaws; And You lay me in the dust of death.</i></p>	<p>Matthew 27:32; Mark 15:21 & 22; Luke 23:26 & 27</p>	
<p><i>Psalms 22:15 My strength is dried up like a potsherd, <u>And my tongue cleaves to my jaws;</u> And You lay me in the dust of death.</i></p>	<p>John 19:28</p>	
<p><i>Psalms 22:15 My strength is dried up like a potsherd, And my tongue cleaves to my jaws; <u>And You lay me in the dust of death.</u></i></p>	<p>Matthew 27:50, 59 & 60; Acts 13:29; Philippians 2:8;</p>	
<p><i>Psalms 22:16 <u>For dogs have surrounded me; A band of evildoers has encompassed me;</u> They pierced my hands and my feet.</i></p>	<p>Matthew 27:38, 40 – 44; Mark 15:27 & 28; Mark 15: 29 – 32; Luke 23:33</p>	
<p><i>Psalms 22:16 For dogs have surrounded me; A band of evildoers has encompassed me; <u>They pierced my hands and my feet.</u> (Zechariah 12:10)</i></p>	<p>Mark 15:25; John 20:25; Luke 24:38 – 40; Acts 2:23; 5:30</p>	
<p><i>Psalms 22:17 I can count all my bones. <u>They look, they stare at me;</u></i></p>	<p>Matthew 27:35 & 36; Mark 15:40; Luke 23:35</p>	
<p><i>Psalms 22:18 <u>They divide my garments among them,</u> And for my clothing they cast lots.</i></p>	<p>John 19:23; Matthew 27:35; Mark 15:24;</p>	

<p><i>Psalms 22:18 They divide my garments among them, <u>And for my clothing they cast lots.</u></i></p>	<p>John 19:23 – 25; Matthew 27:35; Mark 15:24; Luke 23:34</p>	
<p><i>Psalms 22:19 <u>9 But You, O LORD, be not far off; O You my help, hasten to my assistance.</u></i> <i>Psalms 22:24 For He has not despised nor abhorred the affliction of the afflicted; Nor has He hidden His face from him; <u>But when he cried to Him for help, He heard.</u></i></p>	<p>Luke 23:46; Matthew 27:50; Mark 15:37;</p>	
<p><i>Psalms 22:20 <u>Deliver my soul from the sword, My only life from the power of the dog.</u></i></p>	<p>Luke 23:46 & 47</p>	
<p><i>Psalms 22:22 <u>I will tell of Your name to my brethren; In the midst of the assembly I will praise</u></i></p>	<p>Luke 23:34; 40 – 43; Matthew 27:46</p>	
<p><i>Psalms 22:26 The afflicted will eat and be satisfied; <u>Those who seek Him will praise the LORD. Let your heart live forever!</u></i></p>	<p>Luke 23:39 – 43; John 6:51 & 58</p>	