

## LESSON SIX - (Part Four)

# The Path of Scripture Leading us to Jesus Christ - His Gospel - His Church - And Beyond

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*"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein" (Jeremiah 6:16).*

*"Because my people hath forgotten me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths, to walk in paths, in a way not cast up (Jeremiah 18:15).*

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**Title: "The Crucifixion of Christ Described"**

**Standing Text: (Jeremiah 6:16; 18:15)**

**Lesson Texts: (Psalms 22:1-31)**

### **1. REVIEWING AGAIN THE INTRODUCTION OF THE SERIES:**

- A. As the texts suggest, there is a Path, Trail, or a line which starts very early in Scripture which leads us to Jesus Christ as well as His Gospel and His Church. It is the purpose of this study to follow the directions given as well as the **Landmarks** (Prov. 22:28) which will appear as we take this Journey. The way will be clear for it is **Lighted** by scripture itself (Psalm 119:105). As we make this journey, let us be sure to walk in the light and acknowledge the **Landmarks**.
- B. Today's Lesson will deal with **"The Crucifixion of Christ Described."** This story will start in Old Testament prophecy and will become an actuality in the New Testament.

#### **C. Some things to keep in mind about this series:**

- (1) As you no doubt have noticed, each lesson does not follow in a chronological order with other lessons.
- (2) In other words, today's lesson will not stop this series even though it does take us up to the crucifixion of Christ.
- (3) There will be other lessons which will again start in the Old Testament describing situations or events to take place that will happen before the crucifixion. Such will be the case in all of Part Five of this series.
- (4) The reason for this is that we want to observe as many "landmarks" as we can in order to be sure we are moving in the right direction as to when the various paths we had studied merge into one clear and exact highway to the Lord Jesus, His Gospel, Church and Beyond.

### **2. THE CRUCIFIXION DESCRIBED IN ADVANCE:**

#### **A. Psalm 22 - with Comments:**

- (1) **George DeHoff:** "Psalm 22 is the first of a tremendous trilogy picturing "the Saviour, the Shepherd, and the Sovereign." It is quoted seven times in the New Testament in relation to Jesus."
- (2) There are other passages which will also point in that direction, but for now let us make a study of Psalm 22.

**Scripture:** *"1 My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"*

- (3) These words have become immortal. They were quoted by Jesus (Matt. 27:46; Mark 15:34) just before he *"yielded up the ghost."* This may seem unreal; however, this was God's will (and plan) from the beginning (Matt. 25:34; 1st Pet. 1:20) that His Son should suffer and die as a sacrifice for the sins of the world (John 3:16).
- (4) **George DeHoff:** "God sometimes seems to hide His face from His children but He is there to help."

*"2. O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent. 3 But thou art holy. O thou that inhabitest the praises of Israel. 4 Our fathers trusted in thee: they trusted, and thou didst deliver them. 5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded. 6 But I am a worm, and no man; a reproach of men, and despised of the people.*

- (5) We have to understand that this Psalm was originally penned for two purposes. (a) It is for David himself and his low feelings based upon his own sins - especially that of the adultery with Bathsheba. **DeHoff says:** "David felt reproached and despised" (b) But, his feelings also show the "human" side of Jesus as he hung there on the cross dying.

*"7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying. 8 He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. 9 But thou art he that took me out of the womb; thou didst make me hope when I was upon my mother's breasts. 10 I was cast upon thee from the womb: thou art my God from my mother's belly. 11 Be not far from me; for trouble is near; for there is none to help.*

- (6) Again, though these were thoughts which ran through the mind of David, they match with the scene at the crucifixion of Jesus. (See Matt. 27:41-43).

*12 Many bulls have compassed me: strong bulls of Bashan have beset me round. 13 They gaped upon me with their mouths, as a ravening and a roaring lion. 14 I poured out like water, and all my bones are out of joint; my heart is like wax; it is melted in the midst of my bowels. 15 My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.*

- (7) **George DeHoff:** "The bull is an emblem of brute strength as he tramples everything under his feet. An apt description of Absalom who rose in rebellion against David as well as the Jewish rulers who opposed Christ."

*"16 For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my*

hands and my feet. **17** I may tell my bones: they look and stare upon me. **18** They part my garments among them, and cast lots upon my vesture. **19** But be not thou far from me. O LORD: O my strength, haste thee to help me.

- (8) **George DeHoff:** "A description of the Gentiles, Roman soldiers, and renegade Jews by whom our Lord was surrounded at His crucifixion. The hands and the feet of Jesus were literally pierced at His crucifixion. His *"telling his bones"* was a description of the suffering endured during crucifixion.
- (9) We all know that in extreme pain patients often talk to themselves even in an unconscious state. Also, *"the parting of His Garments"* can be verified as pertaining to events of the cross by checking Matthew 27:35; Mark 15:24; Luke 23:34; John 19:24.
- (10) Verse 19 reflects back to verse 2 which again shows the "human side" of Jesus. He continues to pray that God, His Father, would not/had not forsaken him. Regardless of our earthly sorrows and disappointments we cannot forsake our Lord or our faith in Him.

**"20** Deliver my soul from the sword; my darling from the power of the dog. **21** Save me from the lions's mouth: for thou hast heard me from the horns of the unicorns. **22** I will declare thy name unto my brethren: in the midst of the congregation will I praise thee.

- (11) The prayer continues through verse 21 and then the prayer changes from His own personal request to that of praise in verse 22. This is quoted in Hebrews 2:12 with slight changes: *"In the midst of the church will I sing praise unto thee."* (Notice here the praise is in song. Also, in some of the newer translations the word church is changed to "congregation" as is true in the Psalms. **Hugo McCord** translates it "the called out people."

**"23** Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. **24** For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard. **25** My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

- (12) The prayer (verses 23-25) changes into a sincere message to the people, and I might say in all ages. This was the purpose of the crucifixion. A message of great importance and power lies in the statement of the Apostle Paul, *"For I determined not to know anything among you, save Jesus Christ, and him crucified"* (1st Cor. 2:2).

**"26** The meek shall eat and be satisfied: they shall praise the LORD that seek him; Your heart shall live forever. **27** All the ends of the world shall remember and turn unto the LORD; and all the kindreds of the nations shall worship before thee. **28** For the kingdom is the LORD'S: and he is the governor among the nations. **29** All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and none can keep alive his own soul.

- (13) The above verses show the blessings of accepting the great story of Jesus Christ including the blessings of the Gospel. Remember, *"the meek shall inherit the earth"* (Matt. 5:5) as well as *"blessed are they that hunger and thirst after righteousness: for they shall be filled"* (Matt. 5:6).

**"30** A seed shall serve him; it shall be accounted to the Lord for a generation. **31** They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

(14) **George DeHoff:** "The rich and poor, princes, governors, and mighty men of the earth all go down into dust, but Jesus Christ, the Saviour of mankind, is the Seed of David and millions of people have worn His blessed name."

(15) My comments on this great Psalm:

(a) This great psalm which precedes the best known 23rd is just one of many "**Landmarks**" from the Old Testament which helps to establish our faith in God, His Son, and the church for which Christ was permitted to die such an awful death.

(b) The Apostle Paul put it this way: *"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28)*

**3. THE BELOW CHART WILL GIVE MORE LANDMARKS FOR YOUR STUDY:**

25	Messiah would be betrayed.	<u>Psalm 41:9</u> <u>Zechariah 11:12-13</u>	<u>Luke 22:47-48</u> <u>Matthew 26:14-16</u>
26	Messiah's price money would be used to buy a potter's field.	<u>Zechariah 11:12-13</u>	<u>Matthew 27:9-10</u>
27	Messiah would be falsely accused.	<u>Psalm 35:11</u>	<u>Mark 14:57-58</u>
28	Messiah would be silent before his accusers.	<u>Isaiah 53:7</u>	<u>Mark 15:4-5</u>
29	Messiah would be spat upon and struck.	<u>Isaiah 50:6</u>	<u>Matthew 26:67</u>
30	Messiah would be hated without cause.	<u>Psalm 35:19</u> <u>Psalm 69:4</u>	<u>John 15:24-25</u>
31	Messiah would be <u>crucified</u> with criminals.	<u>Isaiah 53:12</u>	<u>Matthew 27:38</u> <u>Mark 15:27-28</u>
32	Messiah would be given vinegar to drink.	<u>Psalm 69:21</u>	<u>Matthew 27:34</u> <u>John 19:28-30</u>
33	Messiah's hands and feet would be pierced.	<u>Psalm 22:16</u> <u>Zechariah 12:10</u>	<u>John 20:25-27</u>
34	Messiah would be mocked and ridiculed.	<u>Psalm 22:7-8</u>	<u>Luke 23:35</u>
35	Soldiers would gamble for Messiah's garments.	<u>Psalm 22:18</u>	<u>Luke 23:34</u> <u>Matthew 27:35-36</u>
36	Messiah's bones would not be broken.	<u>Exodus 12:46</u> <u>Psalm 34:20</u>	<u>John 19:33-36</u>
37	Messiah would be forsaken by God.	<u>Psalm 22:1</u>	<u>Matthew 27:46</u>
38	Messiah would pray for his enemies.	<u>Psalm 109:4</u>	<u>Luke 23:34</u>
39	Soldiers would pierce Messiah's side.	<u>Zechariah 12:10</u>	<u>John 19:34</u>
40	Messiah would be buried with the rich.	<u>Isaiah 53:9</u>	<u>Matthew 27:57-60</u>
41	Messiah would <u>resurrect</u> from the dead.	<u>Psalm 16:10</u> <u>Psalm 49:15</u>	<u>Matthew 28:2-7</u> <u>Acts 2:22-32</u>