PSALM 22:1

Intro: As a basis for our study let us turn to Ps. 22:1 “My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?” These words are not peculiar to David. It seems as if all men at one time or another have uttered words like these in times of distress, grief, trial, tribulations, sorrows, pain, etc. As intensely human as these words are, it is still somewhat startling to find them coming from Christ. Yet as He hung on the cross, He takes these words and makes them His own; Mat. 27:46 “And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

I. **These Words Are Strange To Christ.**

A. **Only time He addresses His Father as God.**

1. Luke 2:49 “And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father’s business?”
2. Mat. 6:9 “After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.”
3. Mat. 7:11 “If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?”
4. John 17
5. Mat. 26:39 “And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”
6. On the cross:
   a. First words; Luke 23:34 “Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.”
   b. Last words; Luke 23:46 “And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.”
7. At times He taught His disciples to look upon that omnipotent, omniscience One in heaven as God. But in teaching them to address Him and when He addressed Him it was always, Father.
8. It would not be strange to man.
   a. We are prone to use the term God.
   b. Notice our prayers.

B. **He addresses a question to His Father.**

1. From the beginning of Christ ministry to the end He did the Father’s will without question.
   a. John 4:34 “Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.”
   b. John 5:19 “Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.”
   c. John 5:30 “I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.”
d. John 6:38 “For I came down from heaven, not to do mine own will, but the will of him that sent me.”

e. John 8:28 “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.”

f. John 12:48-50 “He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. ¶For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. ¶And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.”

g. Mat. 26:39 “And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.”

2. This is the only time recorded for us that He ever addresses a question to God.
3. Again this is not strange to man: we are prone to question God.

II. WHAT ALL IS INVOLVED IN THIS QUESTION.

A. A sense on Christ part of being forsaken.
   1. If not why ask the question?
   2. Throughout Christ life, God had always been so close to Him, but now the presence of God had been removed so that He feels the greatest separation, and darkness He had ever experienced.

B. Perplexity on the part of Christ.
   1. The question is a real question.
   2. Christ never became an actor (hypocrite) just to give us an example.
   3. Thus, when Christ asked this He needed an answer given and thus shows perplexity.

C. It is born of great agony.
   1. The agony of being forsaken by God.
   2. The agony of perplexity.
   3. The agony of great suffering on the cross.

III. HOW DO WE ACCOUNT FOR THIS QUESTION FROM CHRIST?

A. It is not, as some Modernist have said, that Christ faith was momentarily shaken.
   1. He knew there was One in heaven, who could hear Him, and give Him an answer.
   2. He addressed Him with the personal pronoun, “My God.”

B. The humanity of Christ.
   1. John 1:14 “And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” cf. John 1:1-3 “In the beginning was the Word, and the Word was with God, and the Word was God. 2The same was in the beginning with God. 3All things were made by him; and without him was not any thing made that was made.”
   2. 1 Tim. 3:16 “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”
   3. Acts 3:22-23 “For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.
23 And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people."

4. Heb. 2-3 emphasizes the humanity of Christ.
   a. Heb. 1 emphasizes that Christ is God.
   b. Heb. 2:17-18 “Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.” (succour means to run to the aid of).
   c. Hebrews 4:14-16 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.”

5. Christ knows our side of the question, thus He can give that invitation; Mat. 11:28-30 “Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. 30 For my yoke is easy, and my burden is light.”

C. Yet, without sin.
   1. 2 Cor. 5:21 “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”
   2. Christ became sin though He knew no sin.
      a. He is our sin bearer.
      b. Everyone’s sins are laid on Him.
   3. What sin does.
      a. Separates from God.
      b. Isaiah 59:1-2 “Behold, the LORD’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: 2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”
   4. Thus, when our sins were laid on Him, He felt that separation which results from sin.
   5. Thus, He provides a way for us to be saved.

Conclusion: By accepting Christ as our sin bearer by obedience to His will, we can be saved.