

" My God, My God, why hast Thou forsaken Me?"

Misconceptions On The Words of Christ In Matthew 27:46 & Mark 15:34...

Introduction:

This study is not presented to “debunk” the Easter Bunny. Nor will this study seek to deal with the many extra-Biblical teachings on the life of Christ which have grown up over the last 2,000 years since His death, burial and resurrection. Rather this study will seek to bring the disciple face to face with many of the common speculations, taught as the Word of God, which so often accompanying the telling of the revelation of God the Holy Spirit concerning the death, burial and resurrection of Jesus Christ. Every year at Easter Christians are again faced with the dilemma of the words of Christ in *Matthew 27:46 where it is recorded - 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?"*

This study will lay down a Scriptural foundation on which to build an understanding of these words of Christ while on the cross. In doing so we will look at who and what Christ is. We will also look at who and what Christ is not and cannot be. Often it is as important to know what a passage does not say, as it is to understand what it does say. (You may access more extensive studies on this subject on our website at www.gciweb.org)

It is important to understand certain key Biblical/Doctrinal truths concerning Christ as revealed by God the Holy Spirit in His eternal, holy, inerrant, written Word. The words and actions of any one member of the Trinity are never separate, distinct nor in violation of the words and actions of any other member of the trinity. It is true that God is three persons but it is equally true that God is one unity and as such indivisible. The unity of the trinity is one of the cornerstone doctrines of Christian orthodoxy. A result of this is that God the Son will never by word or action violate a truth as espoused by God the Holy Spirit. They will always be one in doctrine, purpose and action. This means that any interpretation of Christ’s words on the cross, *“My God, My God, why have You forsaken Me?”* will, no – must, conform with the revelation of God the Holy Spirit concerning Christ, God and the doctrines of righteousness, sin and sinlessness. We must always remember that the Word of God is not understood and interpreted by our feelings or experience but rather the Word of God is understood and interpreted by the Word of God. Irrespective of what it would mean if we or another in our frame of reference uttered these words we must understand these words, not in that context but rather in the context of the Word of God.

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

A. The “de-frocking” of Christ

In the early 70’s Andrew Lloyd Webber (in the opinion of the author) sold his soul to the devil through the production of a “rock opera” entitled “Jesus Christ Super Star” Containing many blasphemous doctrines it immediately became the darling of the liberal theologians. One of the lasting harms this rock opera performed was the movement into the mainstream of thought that Jesus death caught Him by surprise. That He was not aware until the last days or even last hours of where His life decisions were taking Him. As a pawn in a game far bigger than He had realized He was swept along in the current of the tide of events of the day until he found Himself on the cross. An innocent man, who spent His life trying to do good to others, gentle and compassionate to all, never harming anyone, now found Himself unjustly and for no apparent reason hanging on a cross. In a time of despair and confusion He cries out to God “May God, My God, why hast Thou forsaken Me?” This rock opera, played over and over again on the airwaves until it had burned itself into the psyche of an already rebellious and hedonistic generation has since been performed innumerable times. One of the results of this has been that the depiction of the panicked Christ, the alienated Christ, the Christ who is despairing to the point of questioning God has crept its way into the mainstream of thought of the evangelical church.

B. The evolutionary Jesus

This is basically the Mormon view of Jesus. That Jesus was the new and perfect Adam and that He became God or somehow qualified Himself as God by living a sinless life. In this scenario God and the angels watched with baited breath at a yet unknown outcome of the life of Jesus. This of course is heresy. The outcome of Jesus sinless life on earth was never in doubt. This is due to a number of reasons but two of the primary are

First: Prophecy – God the Father, God the Son and God the Holy Spirit all foretold the death, burial and resurrection of Christ. Christ Himself on many occasions told His disciples that he would both die and be raised on the third day. There was never any doubt of this. Satan or man could no more stop the prophetic advancement of Jesus in living His perfect life than satan or man could stop the prophetic advancement of events which will culminate in His second coming.

Second: Jesus Devine Nature – Jesus could no more sin on earth than could God the Father and God the Holy Spirit. God the Holy Spirit dwells in us but His sinning is never in question. God the Father rules over us but His sinning is never in question. Nor was God the Son’s committing a sin while on earth ever in question. It was and is an impossibility because of who and what He is – God the Son.

C. Jesus and the “fairness doctrine”

In this view an individuals personal values of “fairness” come into play. It is not “fair” it does not count that Jesus lived a sinless life unless the possibility of His actually sinning was a real. Thus all of the temptations of Jesus are read as real time events with the ending not known from he beginning. It is one thing to read the revelation concerning the temptation and conflicts faced by the prophet Daniel and quite another by Jesus. Daniel could have actually sinned. He could have denied

God. An aspect in the drama of men like Joseph, Moses, David and Daniel is the fact that they could and often did sin. This drama however should not be imputed to the Biblical revelations of the life of Christ. The fact is the outcome was never in doubt. Christ would not and could not sin – He is God the Son. Yet those who advocate the fairness doctrine will cry, “no fair, no fair, unless Jesus could have sinned it does not count” This of course is ludicrous. The worth and value of Christ’s sacrifice on the cross is not affirmed by man but by God. God’s value system not man’s determines the worth of Christ’s sacrifice. Our thoughts and views on the subject are of no consequence whatsoever.

D. Evangelical mysticism

The rise of evangelical mysticism has also contributed to this confusion. Evangelical mystics believe the Word of God is understood and interpreted by their own personal spiritual and mystical experiences. Thus the evangelical mystics bring two tools to their interpretation of Scripture. First, their own personal spiritual experiences and second, their own personal devotional feelings and emotions while reading passages of Scripture. Thus the panicked Jesus both by experience and by personal emotional response when meditating on the Word of God rings true. The thought already implanted in their mind by culture bears fruit through their own mystical meditations and experiences. As a result, without any corresponding documentation from the Word of God evangelical mystics boldly proclaim that when Christ was on the cross, at the time when darkness covered the earth, that God was turning away from Christ, turning His back on Christ and Christ, for the first time separated from God, in a statement of despair and panic cried out, “My God, My God, why hast Thou forsaken Me?”

E. “What would Jesus do?” vs. “What would I have done if I were Jesus?”

In the early part of the 21st Century a movement was begun signified by the letters WWJD. Bracelets, necklaces, graffiti and more proclaimed, “What Would Jesus Do?” which, in and of itself is both a noble and theologically correct question to ask. The problem in this case though is that many, when reflecting on What Would Jesus Do fall back on evangelical mysticism and/or a weak knowledge of Scripture. Thus a void or blank results because they do not know what Jesus would do. Some responded correctly. This void or blank should rightly drive them to a deeper and deeper study of God’s Holy Word. Some though responded incorrectly, it being far easier to reflect meditatively rather than indulge in rigorous study. Thus they drifted from, “What Would Jesus Do?” to “What Might Jesus Have Done?”, “What I Would Have Done If I Were Jesus!”. Having arrived at this last stage the acceptance of the panicked Jesus, the Jesus separated from God, the Jesus overcome by grief and despair crying out in a time of weakness and loss of faith in God, “My God, My God, why hast Thou forsaken Me?” Is completely plausible. They can see themselves, if they were Jesus, doing the exact same thing. They know Jesus would understand and forgive them and they in turn understand Jesus’ emotions at that terrible time and of course forgive Him.

F. Embellishments

In a well meaning attempt to convey to the public the horror of crucifixion many protestant and catholic presentations of the crucifixion exceed the boundaries of what is really known. Statements such as “Crucifixion is the most horrible death known to man” and vivid depictions in sculptor, painting and dramatic media vie with each other to honor Christ through an emphasis of the physical gore of His death. It is true that we live in an age where execution or death is rarely witnessed first hand so it is understandable in the antiseptic setting of the west that the realities of death must be pressed upon the hearer, it is equally true though that the suffering of Christ on the cross was not limited to that which the Roman’s could meat out to Him. God’s heavy hand of judgment fell upon Christ on the cross. Christ mode of death was not unique. Not only were two men crucified with Christ at the same time and in virtually the same manner, but many thousands died by crucifixion both before and after His passion. Many died much more horrible physical deaths on the cross. Some were smeared with animal blood and fat so that wild animals would gnaw at them. Some were left for days and days suffering out their lives to the bitter end. Some were covered in pitch and set on fire. The depraved cruelty of Rome seemed to know no bounds and Christ seems to have received a straightforward form of crucifixion. As horrible as this was it is of no comparison to the imputation of the sin of the world to Christ and then the judgment of that sin by God in the person of Christ. Both judge and sacrifice being perfect, being God allowed for both a spiritual and physical event incomprehensible to man’s finite reasoning. It is true that no one ever suffered as Christ did on the cross but it is also true that this suffering was not brought about by the Roman soldiers but rather by the heavy hand of God. No lash, no stroke, scourge, no nail, no torture conceived of by man nor within his abilities can even begin to compare with the infinite judgment of God the Father. It is in the context of these verbal and visual embellishments that the well meaning orator, artist or dramatists uses his artistic license to present to us the pathetic, confused and panicked Christ on the cross crying out, “My God, My God, why hast Thou forsaken Me?”

G. John the Baptist vs. Jesus

Another factor in the view of the “panicked Jesus” or the “bewildered Jesus” is an event in the life of John the Baptist. A man, attested by Jesus, not only to be the greatest prophet ever to live, but in addition he is to be the greatest man ever to live (Matthew 11:11). It was John who proclaimed in John 1: 25 – 29, “Behold the lamb of God who takes away the sin of the Word!”

John 1:25-29

25 And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

26 John answered them saying, "I baptize in water, but among you stands One whom you do not know.

27 "It is He who comes after me, the thong of whose sandal I am not worthy to untie."

28 These things took place in Bethany beyond the Jordan, where John was baptizing.

29 The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!"

Yet it is this same John, when imprisoned and sitting along in his dungeon waiting for his ultimate execution, that in a moment of reflection, or depression or despair, sends a message to Christ, not a message of faith but rather one exhibiting a lack of faith, if not panic, at least confusion, he asks of the one whom he has proclaimed in better days “the Lamb of God who takes away the sin of the world”, “Are you the expected one or shall we look for someone else?”

Matt 11:2-6

2 Now when John in prison heard of the works of Christ, he sent word by his disciples,

3 and said to Him, "Are You the Expected One, or shall we look for someone else?"

4 And Jesus answered and said to them, "Go and report to John what you hear and see:

5 the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have the gospel preached to them.

6 "And blessed is he who keeps from stumbling over Me."

In light of current knowledge of the horrendous conditions in Roman prisons and knowing now the psychological pressures and breakdowns which occur in such prisons it is easy to both understand and forgive John. After all he may have been the greatest prophet ever to live but he was as well only a man. Prophets before him had panic attacks, bouts of depression and verbalized a lack of faith – Jonah, Elijah, Jeremiah, the list goes on. It is only natural and only to be expected that John could and would experience these same frailties and spiritual weaknesses. Thus, when readers of the Scripture see that John could have doubts, wavering and periods of confusion and depression yet still be the greatest prophet ever to live, could not Jesus have these same emotions, these same frailties, given the exponentially greater pain, separation and suffering before His death, surely that explains his response. As John sent word to God the Son, “Are You the Expected One, or shall we look for someone else?”, so the Son sends Word to God the Father, “My God, My God, why have you forsaken Me?”

H. The de-frocking of Jesus

All of these have come together to make Jesus a more human Jesus. The emphasis of His death on the cross shifting from the imputation of sin, the substitutionary punishment and the propitiatory blood sacrifice to the example of one who suffers for a good cause and though distraught and broken ultimately triumphs as an example to all who must suffer unjustly during their time on earth. As such the defrocked Jesus’ offer of free grace is not unconditional justification by faith but instead the grace to endure and find meaning in suffering and loss here on earth, having been an example for us. As such His cry, “My God, My God, why hast Thou forsaken Me?” is a reminder that even Jesus had times of doubt, confusion and weakness, thus giving consolation and hope to us as we experience the same spoken or unspoken cry to God when the circumstances of life overwhelm us, the darkness of this present world surrounds us and with a feeling of hopelessness we to cry out to God, “My God, my God, why hast Thou forsaken me?” Nothing however

could be further from the truth. Although we are exhorted by God the Holy Spirit to take courage in the sufferings of Christ

Heb 12:3

3 *For consider Him who has endured such hostility by sinners against Himself, so that you may not grow weary and lose heart.*

Yet we must always remember the sympathy of Jesus is in the suffering, not in the frailty of the imputed fallen flesh of Adam. It is rooted in His love, not in His experience of personal sin. It is as a result of His suffering while on earth and the enduring the consequences of the imputed sin of Adam to the fallen world, not any personal sin of His own (and certainly not as a result of having in any way shape or form the fallen nature of Adam in His flesh nor the imputed sin of Adam in His flesh, including the period of His life spent on the cross. The Word of God makes it clear that at all times Christ was sinless in terms of His actions, His thoughts, His motives, in everyway totally free of the blemish of sin.

Heb 4:15-16

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.*

16 *Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and may find grace to help in time of need.*

I. A Scriptural understanding of Jesus and temptation

A. Not a study on Christology – this is not purported to be an in depth study of the nature of Christ and the Trinity but rather a brief study on the perfection of Christ in the context of the doctrine of imputation.

B. Jesus and the imputed sin of Adam

1. Man is born sinful as a result of the imputed sin of Adam.
Romans 5:18-19 **“So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.”**
2. As a result man is not sinful because of his sins but rather man sins because he is born sinful. His sin is simply a manifestation of his nature.
3. This also means that simply because man is not actively sinning that he is not sinning in his heart. His sinful nature and desires are there, they simply are waiting for an opportunity to manifest themselves.
4. It also means that many of the actions that man calls temptations are really sin, because God is judging not just the action of the heart but also the very inclination and desire of the heart.

5. Jesus teaches this clearly on the sermon of the mount and uses two universal examples to which we can all relate –

Anger: Matthew 5:21-22

" You have heard that the ancients were told, 'YOU SHALL NOT COMMIT MURDER' and 'Whoever commits murder shall be liable to the court.' "But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever says to his brother, ' You good-for-nothing,' shall be guilty before the supreme court; and whoever says, 'You fool,' shall be guilty enough to go into the fiery hell.

- a. If we become angry but do not act out our anger in public we say we were “tempted” but did not give in. God however judges our hearts as guilty.
- b. The temptation was the situation, once anger was in our hearts we are guilty in the eyes of God.

Lust: Matthew 5:27-28

" You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart."

- a. If we are attracted to the opposite sex, yet only desire, then get control of ourselves and never manifest this desire in any way, we will think to ourselves that we have been tempted yet overcome this temptation. God however judges our hearts as guilty.
 - b. The temptation was the situation, once desire was in our hearts we are guilty in the eyes of God.
6. Because of the imputed sinful nature of Adam, with which we are born, all temptation for us is both internal and external.

C. Jesus, temptations and the doctrine of imputation.

1. Jesus, as born of a virgin by the divine conception of the Holy Spirit was not imputed with the sin of Adam.
2. As a result all temptations faced by Jesus were of an external nature but He never struggled with nor was crippled by the internal fallen nature which all men carry with them.
3. Thus when He is tempted as we are yet without sin, this must always be interpreted as an external assault on Jesus and never an internal assault as a result of Adam’s fallen nature.
4. This means that when reading the Historical Revelation of the life and temptations of Christ in the Word of God we must never impute to Him the struggles or desires which would take place if the imputed sin of Adam were present in His nature.

D. Thus the moral perfection of all Jesus' response to all temptations must always be presupposed.

1. Nothing more can be read into the actions of Jesus than that which is the right, holy and perfect thing to do as done immediately and on the spot, with no deviation from perfection in time or space.
2. We must therefore in our exposition of the Scriptures dealing with Christ's words, "My God, My God, why have You forsaken Me" – maintain at all times an explanation which is consistent in all aspects with both perfection and sinlessness in word, action, emotion, faith and nature.
 - a. In our explanation of Jesus' words there can be no hint of doubt, it must be an explanation based on faith and faith alone. We must not and cannot impute to Jesus the internal struggles of doubt with which we would struggle as a result of our fallen nature. It is not enough that Jesus ultimate actions were of faith, all His emotions and internal actions must also be of faith without any doubt.

Rom 14:23

23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

- b. In our explanation of Jesus words there can be no room for Jesus knowing what is right to do yet failing to do it. His prayer at Gethsemane, His words on the cross, His emotional state, there must be no deviation at any time in our teaching that Jesus was both aware of what was right to do and He was doing it.

James 4:17

17 Therefore, to one who knows the right thing to do and does not do it, to him it is sin.

II. The context of the statement

(This study emphasizes the events and words of Christ on the cross as they pertain to His deity and are not a study of the chronological events nor of the words themselves. Rather it focuses on the deity of Christ in His propitiatory work on the cross, whereby He freely offered Himself as a substitutionary sacrifice, having received the imputed sin of Adam (and thereby the world) and thereby judged at the hands of God, having accomplished the work of justification through the shedding of His blood.)

The question of course is begged, "Are the actions and words of Christ on the cross consistent with the view of the 'panicked Jesus'?" An examination of the events from the carrying of the cross to Golgotha to the death of Jesus on the cross are not consistent with the popular myth of the panicked or confused Jesus. In fact, just the opposite is true.

A. The other actions and words of Christ do not substantiate the view of the panicked Jesus

1. Before His crucifixion Jesus is supposed to have been battered into stupefaction. By this time He is supposed to have entered His bewildered state as He realizes that His death is approaching and events are out of His control. Yet His actions on the way to the cross completely contradict this scenario of Christ's mental condition at this time.

Luke 23:27-32

27 And there were following Him a great multitude of the people, and of women who were mourning and lamenting Him.

28 But Jesus turning to them said, "Daughters of Jerusalem, stop weeping for Me, but weep for yourselves and for your children.

29 "For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

30 "Then they will begin to say to the mountains, 'Fall on us,' and to the hills, 'Cover us.'

31 "For if they do these things in the green tree, what will happen in the dry?"

32 And two others also, who were criminals, were being led away to be put to death with Him.

2. His first action upon being nailed to the cross was to pray for the forgiveness of those who were crucifying Him

Luke 23:33-34

33 And when they came to the place called The Skull, there they crucified Him and the criminals, one on the right and the other on the left.

34 But Jesus was saying, "Father, forgive them; for they do not know what they are doing." And they cast lots, dividing up His garments among themselves.

3. Brining the thief to salvation and assuring the thief of his salvation and position after death.

Luke 23:43

43 And He said to him, "Truly I say to you, today you shall be with Me in Paradise."

4. Arranging for the care of His mother Mary after His death, burial and resurrection. (It should be noted as well that Jesus knew of His ascension as well, otherwise He would not have to worry about Mary.)

John 19:25-27

25 Therefore the soldiers did these things. But there were standing by the cross of Jesus His mother, and His mother's sister, Mary the wife of Clopas, and Mary Magdalene.

26 When Jesus therefore saw His mother, and the disciple whom He loved standing nearby, He said to His mother, "Woman, behold, your son!"

27 Then He said to the disciple, "Behold, your mother!" And from that hour the disciple took her into his own household.

5. What is the context of Jesus call for something to drink. A delirious thirst of a broken and dying man? No, instead the Holy Spirit reveals that at this point Jesus was well aware of the prophecies which were being fulfilled from Psalm 22 and that things were moving in accordance with the sovereign and divine plan of God.

John 19:28

28 After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."

Jesus made this statement "It is finished" in the context of a certain personal knowledge of fulfilled prophecy and the role He was playing in the prophecies of Psalm 22. "It is finished", not "I am finished", not "I am done for", not "It is finally over" but rather, "It is finished".

6. When Jesus uttered the words, "It is finished, it was in full knowledge of the fact that "all things had already been accomplished".

John 19:28-30

28 After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."

29 A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon a branch of hyssop, and brought it up to His mouth.

30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

7. If Jesus did indeed feel forsaken by God, why did were His next words addressed to God as Father and with the certainty that He was in the care of the Father.

Luke 23:46

46 And Jesus, crying out with a loud voice, said, "Father, into Thy hands I commit My spirit." And having said this, He breathed His last.

B. The passage in question

Matt 27:45-46

45 Now from the sixth hour darkness fell upon all the land until the ninth hour.

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 hast Thou forsaken Me?"

1. It bears repeating that Jesus was at this time fully aware that all things were moving according to God's divine plan. Nothing was amiss. Events were not

unfolding in a chaotic manner but rather in accordance with God's divine plan as foretold in prophecy. The Scripture was being "fulfilled" not simply a revelation based on foreknowledge of what would occur but a fulfillment of prophecy which God said will occur.

John 19:24

24 They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; that the Scripture might be fulfilled, "They divided My outer garments among them, and for My clothing they cast lots."

2. It should be also noted that the Messianic prophesy mention in John 19:24 comes from Psalm 22.

- a. Jesus cries out the opening line of Psalm 22

Psalm 22:1 "My God, my God, why hast Thou forsaken me?..."

- b. He does so in the immediate context of His personal awareness of the prophecies in this Psalm being fulfilled.

John 19:24

24 They said therefore to one another, "Let us not tear it, but cast lots for it, to decide whose it shall be"; that the Scripture might be fulfilled, "They divided My outer garments among them, and for My clothing they cast lots."

- c. God the Holy Spirit is referring here to Psalm 22:18

Psalm 22:18

"They divide my garments among them, and for my clothing they cast lots."

3. Three important observations
 - a. Verse 24: Prophetic Scripture are being fulfilled, things are not spinning out of control.
 - b. Verse 25-27: Jesus was not panicking, he was not confused and disoriented
 - c. Verse 28: Jesus was fully aware of what was taking place and that is was taking place in accordance to Holy Scripture
 - d. Verse 29: Jesus requested liquids, He was not through speaking
 - e. It is in this context that He cries out
 - f. Verse 30: Having done so He closes this chapter in His ministry, not in defeat but in accomplishment.

4. Are we really to believe that Jesus while on the cross...

- ✠ Prays to God the Father for the forgiveness of His executioners
- ✠ Leads the thief on the cross to faith and assures him of his salvation
- ✠ Ties up loose ends of His domestic household, making provision for the care of his mother
- ✠ Is personally aware of the fulfillment of Scripture in the context of His immediate experiences
- ✠ Views His relationship with God as that of the Father and totally entrusts Himself to the Father

✠ Yet in the context of all these events mentioned suddenly panics and in confusion doubts the sovereign care of God, the progress of fulfilled prophecy and His role in the redemption of the world.

5. No, this last view of Jesus, the panicked, confused, Jesus is totally out of context with the Jesus we find on the cross.

III. What it is not:

A. It cannot be explained by the supposed doctrine that God cannot look on sin.

Proverbs 15:3

3 *The eyes of the LORD are in every place, watching the evil and the good.*

1. This view of God is based on a “humanizing” of God the Father.
2. We assume that since we cannot look on the sinful acts of our fellow man without singing in our hearts, that God the Father suffers from this same infirmity and thus it is inconceivable that He witness the depraved acts of man.
3. This is not however the case.
4. God sees all the actions of all men and responds in a just and righteous manner of everything He sees.

B. It cannot be the disruption of the Trinity, whereby God the Father and God the Holy Spirit cease to be one with God the Son.

1. Christ and the words and works of Christ are inseparable from that of God the Father.
2. Everything Christ spoke was in accordance with the words and works of the Father. This includes all words and works while upon the cross.

John 14:9-11

9 *Jesus said to him, "Have I been so long with you, and yet you have not come to know Me, Philip? He who has seen Me has seen the Father; how do you say, 'Show us the Father'?"*

10 *"Do you not believe that I am in the Father, and the Father is in Me? The words that I say to you I do not speak on My own initiative, but the Father abiding in Me does His works.*

11 *"Believe Me that I am in the Father, and the Father in Me; otherwise believe on account of the works themselves.*

3. Rather than being separated from the Father on the cross, God was at work with Christ and Christ was doing the works of the Father. The two were, are and always will be inseparable one from the other.

2 Corinthians 5:19-21

19 *namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.*

20 *Therefore, we are ambassadors for Christ, as though God were entreating through us; we beg you on behalf of Christ, be reconciled to God.*

21 *He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*

4. In Christ, at all times, dwells the fullness of the Deity in bodily form. Christ at no time was, is or will ever be separated from God the Father.

Col 2:9

9 For in Him all the fullness of Deity dwells in bodily form,

5. No explanation of the words and experiences of Christ on the cross can entail a disruption of the doctrine of the unity of the trinity.

Deut 6:4

4 "Hear, O Israel! The LORD is our God, the LORD is one!

C. It cannot be sin in any form or aspect.

1. Either by direct action or by doubt, thought or implication. Whatever Jesus says on the cross, He must be able to say at any point of His life.
2. God does not allow for circumstantial blemishes. God does not overlook sin based on extenuating circumstances. Sin is always sin.
 - a. In our relationship with one another we often overlook sins based on trying or extenuating circumstances but God does not.
 - b. As such, Jesus must be tempted as we would be on the cross, yet His reactions to the circumstances and events on the cross must be radically and entirely different from our own, for His reactions will not be sin.

Heb 4:15

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.

D. It cannot in any way, shape or form represent the slightest doubt in Jesus' mind that something is wrong.

1. It cannot in any way, shape or form represent in the slightest doubt in Jesus' mind concerning the actions or decisions of God in offering Him as a sacrifice for sins.
2. It cannot be in any shape or form, in any thought or preconception, in anyway whatsoever a loss of faith in the absolute sovereignty and will of God. In His role in the salvation of mankind nor in the fulfillment of prophetic Scripture.
3. As you read through the statements of Christ concerning His death in the appendix provided, it must be the same Christ, the same faith, the same trust in the sovereign will of God, the same belief in the fulfillment of Scripture in these last Words as existed in all His previous words concerning His death.
4. The statement of Christ on the cross, "My God, My God, why hast Thou forsaken Me?" must be a statement of faith. It cannot be anything less, it cannot contain in it one trace of doubt, for "he who doubts is condemned: it must be an absolute statement of faith, for "whatever is not from faith is sin" and Christ cannot and did not sin while on the cross.

Rom 14:23

23 But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.

E. It cannot be an action or statement, which in other circumstances would have been different.

1. There cannot be a more noble reaction, a stronger reaction, a better reaction. The reaction must be the same as if this were not happening but rather Jesus was teaching on how He would die on the cross.
2. This includes the attitude of the heart. We know from the sermon on the mount that it is not just murder but anger in the heart that is sin, it is not just adultery but to look with lust that is sin. Hebrews 4:12 clearly teaches that the “thoughts and intentions of the heart” are judged by God. Thus the words of Christ on the cross must not only be free from a direct action of sin but also from any taint of sin in the heart or mind.
3. It cannot be interpreted as a statement, if made in better times would have been withdrawn. It cannot be interpreted as a statement which would not have been made by Jesus in a right frame of mind but He only uttered it because of circumstances beyond His control. It cannot be a statement that afterwards on reflection you would think that it was not the best response.
4. The words of Christ on the cross, “My God, My God why hast Thou forsaken Me?” Must be words that Christ knowing the right thing to do and say, said the exact right thing at the exact right time. If the words of Christ on the cross, “My God My God, why hast Thou forsaken Me?” are not the right thing for Christ to say then they are sin. Not the proper thing, not the understandable thing given the circumstance, but rather the exact right thing to be said at that time no matter the circumstances. The statement, “My God My God why hast Thou forsaken Me?” must be made by the Savior, who knowing the right thing to do, did exactly that and nothing else.

James 4:17

17 Therefore, to one who knows the right thing to do, and does not do it, to him it is sin.

IV. What it must always be...

- A. It must always be the perfect and sinless statement of faith, made by the perfect and sinless Savior. From the point of Christ’s conception to the point where the Father received Christ’s spirit into His hands, Christ must be perfect and sinless in His actions.**

Heb 4:15

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. The statement can allow for physical weakness and suffering**

Luke 22:43

43 Now an angel from heaven appeared to Him, strengthening Him.

Heb 5:7-10

7 *In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.*

8 *Although He was a Son, He learned obedience from the things which He suffered.*

9 *And having been made perfect, He became to all those who obey Him the source of eternal salvation,*

10 *being designated by God as a high priest according to the order of Melchizedek.*

C. Be It must be a statement of faith – both in intention and in action

D. It must be Jesus knowing what is right to do and then doing it

E. It must be in the consistent with the revealed, holy, inerrant, eternal, written Word of God...

1. Hebrews 12:2 *“fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”*
2. Romans 14:23 *“But he who doubts is condemned if he eats, because his eating is not from faith; and whatever is not from faith is sin.”*
3. John 18:4 *So Jesus, knowing all the things that were coming upon Him, went forth and said to them, " Whom do you seek?"*
4. John 19:28 *“After this, Jesus, knowing that all things had already been accomplished, to fulfill the Scripture, said, " I am thirsty."*
5. 2 Corinthians 5:19 *“namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation.”*

V. An alternative explanation: Jesus is pointing all those observing the unfolding events to Psalm 22

A. Rather than the current view which encompasses actually two explanations.

1. First – that when Jesus felt the sin of the world on Himself, He cried out to God in a sort of confused desperation.
2. Second – that when Jesus received the imputed sin of the world that He became separated from God; both of which have severe theological implications.
3. There is another alternative which neither entails a “panicked Christ” nor the temporary cessation of the unity of the Trinity during which time God turns His back on Christ and for the first time relationship with God is severed
4. The alternative is that Christ was calling out the reference to the Messianic Psalm 22 which was in a real time fulfillment mode at that very moment. Had those listening been open to His Words they would have had the

unique opportunity of holding Scripture before them as they watched it unfold and fulfilled before their very eyes!

- B. It is a well documented fact in Scripture that at the time of Christ godly men were not only looking for the Messiah but they were doing so because of a direct understanding of prophetic Scripture..**
1. *Matthew 2:2-6 "Where is He who has been born King of the Jews? For we saw His star in the east, and have come to worship Him." And when Herod the king heard it, he was troubled, and all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he began to inquire of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 'And you, Bethlehem, land of Judah, are by no means least among the leaders of Judah; for out of you shall come forth a Ruler, who will shepherd My people Israel.'"*
 2. *Luke 2:25 And behold, there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him.*
 3. *John 1:19-23 And this is the witness of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, "Who are you?" And he confessed, and did not deny, and he confessed, "I am not the Christ." And they asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No." They said then to him, "Who are you, so that we may give an answer to those who sent us? What do you say about yourself?" He said, "I am a voice of one crying in the wilderness, 'Make straight the way of the Lord,' as Isaiah the prophet said."*
 4. *Matthew 11:2-3 Now when John in prison heard of the works of Christ, he sent word by his disciples, and said to Him, "Are You the Expected One, or shall we look for someone else?"*
 5. *John 7:52 They answered and said to him, "You are not also from Galilee, are you? Search, and see that no prophet arises out of Galilee."*
 6. *Luke 23:50-51 And behold, a man named Joseph, who was a member of the Council, a good and righteous man (he had not consented to their plan and action), a man from Arimathea, a city of the Jews, who was waiting for the kingdom of God;*
- C. Those who were looking for the Messiah, those present who were of the Sanhedrin, the Pharisees, the Sadducees, those who were conversant with the Messianic Prophecies and of course the Psalms, if they had been open to the words of Christ and the leadership of the Holy Spirit this cry by our Savior on the cross would have taken to a prophetic Psalm depicting in real time what was happening to Him on the cross.**
- D. We must remember that at this time the Psalms were not numbered.**
1. Jesus would not call out "Psalm 22!" for no such numbering existed.

2. Think of your own experience. It is an evening service at church at the leader of the worship time ask for some present to share their favorite hymn or praise song. How many would raise their hands and share the number? No, instead they generally share the first few words or phrases in the song, by which everyone conversant with that piece immediately recognizes it. In fact some songs or hymns become so well known by their opening lines that the actual title is lost to the general public. Because of this most hymnals and songbooks have two indexes at the back, one list by title and another by opening lines.
3. It would have been the same way during the time of Christ.
4. When the disciples sang a hymn with Christ how did they know which to sing? The Psalms were not numbered. The Bible does not say but it is entirely plausible that they did it then the same way we would do it today, by calling out the opening line of the hymn or Psalm.

E. An alternative to the “panicked Jesus” and/or the “Jesus separated from the Trinity” is the Jesus on the cross busy about His fathers work even to the last. Praying for the forgiveness of those who are crucifying Him, making provision for His mother, bringing one of the thieves to faith in Him, being immediately aware of the prophecies in Psalm 22 which are being fulfilled in real time and then proclaiming to all who observe the truth of what is taking place by calling out the first lines of one of the great Messianic Psalms, declaring His work on earth as finished, commending His spirit into the hands of the Father, Christ was ever and always about His Father’s business. As Jesus lived (John 4:34 Jesus said to them, "My food is to do the will of Him who sent Me, and to accomplish His work.) as Jesus prayed, (John 17:4 "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do.), so Jesus died, doing one thing and one thing only, His Father’s work.

Appendix: Psalm Chapter 22 with references to events in Christ's death on the cross in parenthesis.

Psalm 22 :1-31

- 1 My God, my God, why hast Thou forsaken me? ([Matthew 27:46](#); [Mark 15:34](#)) Far from my deliverance are the words of my groaning ([Luke 2:44](#)).
- 2 O my God, I cry by day, but Thou dost not answer; and by night, but I have no rest. ([Mark 14:34](#))
- 3 Yet Thou art holy, O Thou who art enthroned upon the praises of Israel. ([Mark 14:36](#))
- 4 In Thee our fathers trusted; they trusted, and Thou didst deliver them.
- 5 To Thee they cried out, and were delivered; in Thee they trusted, and were not disappointed.
- 6 But I am a worm, and not a man ([Job 25:6](#)), a reproach of men ([Matthew 27:12,13](#)), and despised by the people ([Luke 23:13-23](#)).
- 7 All who see me sneer at me; they separate with the lip, ([Matthew 27:41](#); [Mark 15:20](#)) they wag the head, saying,
- 8 "Commit yourself to the LORD; let Him deliver him; let Him rescue him, because He delights in him." ([Matthew 27:42, 43](#))
- 9 Yet Thou art He who didst bring me forth from the womb; ([Matthew 1:18](#)) Thou didst make me trust when upon my mother's breasts.
- 10 Upon Thee I was cast from birth; Thou hast been my God from my mother's womb. ([Luke 1:30-33, 39-45](#); [Luke 2:7 – 17](#))
- 11 Be not far from me, for trouble is near; for there is none to help. ([Matthew 26:55 – 57](#); [Mark 14: 49-53](#))
- 12 Many bulls have surrounded me; strong bulls of Bashan have encircled me. ([Matthew 27:41](#); [Mark 15:16 - 19](#))
- 13 They open wide their mouth at me, as a ravening and a roaring lion. ([Matthew 27:39](#))
- 14 I am poured out like water, ([John 19:34](#)) and all my bones are out of joint; ([Acts 5:30](#)) My heart is like wax; it is melted within me.
- 15 My strength is dried up like a potsherd, ([Matthew 27:32](#); [Mark 15:21](#); [Luke 23:26](#)) and my tongue cleaves to my jaws ([John 19:28](#)) ; and Thou dost lay me in the dust of death. ([Matthew 27:50, 59, 60](#))
- 16 For dogs have surrounded me; a band of evildoers has encompassed me; ([Matthew 27: 38 – 44](#); [Mark 15:27, 28](#)) they pierced my hands and my feet. ([Zechariah 12:10](#); [Mark 15:25](#); [John 20:25](#))
- 17 I can count all my bones. ([Acts 5:30](#)) They look, they stare at me; ([Matthew 27:36](#); [Mark 15:40, 41](#); [Luke 23:35](#);)
- 18 They divide my garments among them, and for my clothing they cast lots. ([Matthew 27:35, 36](#); [John 19:23 – 25](#))
- 19 But Thou, O LORD, be not far off; O Thou my help, hasten to my assistance. ([Luke 23:46](#))
- 20 Deliver my soul from the sword, My only life from the power of the dog.
- 21 Save me from the lion's mouth; and from the horns of the wild oxen Thou dost answer me.

- 22 I will tell of Thy name to my brethren; in the midst of the assembly I will praise Thee.
- 23 You who fear the LORD, praise Him; all you descendants of Jacob, glorify Him, and stand in awe of Him, all you descendants of Israel.
- 24 For He has not despised nor abhorred the affliction of the afflicted; neither has He hidden His face from him; but when he cried to Him for help, He heard.
- 25 From Thee comes my praise in the great assembly; I shall pay my vows before those who fear Him.
- 26 The afflicted shall eat and be satisfied; those who seek Him will praise the LORD. Let your heart live forever!
- 27 All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before Thee.
- 28 For the kingdom is the LORD'S, and He rules over the nations.
- 29 All the prosperous of the earth will eat and worship, all those who go down to the dust will bow before Him, even he who cannot keep his soul alive.
- 30 Posterity will serve Him; it will be told of the LORD to the coming generation.
- 31 They will come and will declare His righteousness to a people who will be born, that He has performed it.

Appendix Part Two: An overview of Scripture showing that at all times in Christ's life and ministry that He was aware of the purpose of His coming. That he would be arrested, tried executed and then raised on the third day.

God: Father, Son and Holy Spirit - always knew...

Acts 2:22-23

22 "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know--

23 this Man, delivered up by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death.

Acts 4:27-28

27 "For truly in this city there were gathered together against Thy holy servant Jesus, whom Thou didst anoint, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel,

28 to do whatever Thy hand and Thy purpose predestined to occur.

Matthew:

Matt 16:21

21 From that time Jesus Christ began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.

Matt 17:9

9 And as they were coming down from the mountain, Jesus commanded them, saying, "Tell the vision to no one until the Son of Man has risen from the dead."

Matt 17:11-12

*11 And He answered and said, "Elijah is coming and will restore all things;
12 but I say to you, that Elijah already came, and they did not recognize him, but did to him whatever they wished. So also the Son of Man is going to suffer at their hands."*

Matt 17:22-23

*22 And while they were gathering together in Galilee, Jesus said to them, "The Son of Man is going to be delivered into the hands of men;
23 and they will kill Him, and He will be raised on the third day. "And they were deeply grieved.*

Matt 20:18-19

18 *"Behold, we are going up to Jerusalem; and the Son of Man will be delivered to the chief priests and scribes, and they will condemn Him to death,*
 19 *and will deliver Him to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up."*

Matt 21:37-39

37 *"But afterward he sent his son to them, saying, 'They will respect my son.'*
 38 *"But when the vine-growers saw the son, they said among themselves, 'This is the heir; come, let us kill him, and seize his inheritance.'*
 39 *"And they took him, and threw him out of the vineyard, and killed him."*

Matt 26:11-12

11 *"For the poor you have with you always; but you do not always have Me.*
 12 *"For when she poured this perfume upon My body, she did it to prepare Me for burial."*

Matt 26:21

21 *And as they were eating, He said, "Truly I say to you that one of you will betray Me."*

Matt 26:24

24 *"The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."*

Matt 26:26-29

26 *And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."*
 27 *And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you;*
 28 *for this is My blood of the covenant, which is poured out for many for forgiveness of sins.*
 29 *"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom."*

Matt 26:31-32

31 Then Jesus said to them, "You will all fall away because of Me this night, for it is written, 'I will strike down the shepherd, and the sheep of the flock shall be scattered.'

32 "But after I have been raised, I will go before you to Galilee."

Matt 26:46

46 "Arise, let us be going; behold, the one who betrays Me is at hand!"

Matt 26:53-54

53 "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"

54 "How then shall the Scriptures be fulfilled, that it must happen this way?"

Mark:

Mark 8:31-32

31 And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again.

32 And He was stating the matter plainly. And Peter took Him aside and began to rebuke Him.

Mark 9:9

9 And as they were coming down from the mountain, He gave them orders not to relate to anyone what they had seen, until the Son of Man should rise from the dead.

Mark 9:12

12 And He said to them, "Elijah does first come and restore all things. And yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?"

Mark 9:31

31 For He was teaching His disciples and telling them, "The Son of Man is to be delivered into the hands of men, and they will kill Him; and when He has been killed, He will rise three days later."

Mark 10:32-34

32 *And they were on the road, going up to Jerusalem, and Jesus was walking on ahead of them; and they were amazed, and those who followed were fearful. And again He took the twelve aside and began to tell them what was going to happen to Him,*

33 *saying, "Behold, we are going up to Jerusalem, and the Son of Man will be delivered to the chief priests and the scribes; and they will condemn Him to death, and will deliver Him to the Gentiles.*

34 *"And they will mock Him and spit upon Him, and scourge Him, and kill Him, and three days later He will rise again."*

Mark 14:8-9

8 *"She has done what she could; she has anointed My body beforehand for the burial.*

9 *"And truly I say to you, wherever the gospel is preached in the whole world, that also which this woman has done shall be spoken of in memory of her."*

Mark 14:18-21

18 *And as they were reclining at the table and eating, Jesus said, "Truly I say to you that one of you will betray Me-- one who is eating with Me."*

19 *They began to be grieved and to say to Him one by one, "Surely not I?"*

20 *And He said to them, "It is one of the twelve, one who dips with Me in the bowl.*

21 *"For the Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born."*

Mark 14:22-26

22 *And while they were eating, He took some bread, and after a blessing He broke it; and gave it to them, and said, "Take it; this is My body."*

23 *And when He had taken a cup, and given thanks, He gave it to them; and they all drank from it.*

24 *And He said to them, "This is My blood of the covenant, which is poured out for many.*

25 *"Truly I say to you, I shall never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."*

26 *And after singing a hymn, they went out to the Mount of Olives.*

Mark 14:27-28

27 *And Jesus said to them, "You will all fall away, because it is written, 'I will strike down the shepherd, and the sheep shall be scattered.'*

28 *"But after I have been raised, I will go before you to Galilee."*

Luke:*Luke 9:22*

22 saying, "The Son of Man must suffer many things, and be rejected by the elders and chief priests and scribes, and be killed, and be raised up on the third day."

Luke 9:44

44 "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men."

Luke 18:32-33

*32 "For He will be delivered to the Gentiles, and will be mocked and mistreated and spit upon,
33 and after they have scourged Him, they will kill Him; and the third day He will rise again."*

Luke 22:15-22

*15 And He said to them, "I have earnestly desired to eat this Passover with you before I suffer;
16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."
17 And when He had taken a cup and given thanks, He said, "Take this and share it among yourselves;
18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes."
19 And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."
20 And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood.
21 "But behold, the hand of the one betraying Me is with Me on the table.
22 "For indeed, the Son of Man is going as it has been determined; but woe to that man by whom He is betrayed!"*

Luke 22:37

37 "For I tell you, that this which is written must be fulfilled in Me, 'And He was numbered with transgressors'; for that which refers to Me has its fulfillment."

Luke 22:42

42 saying, "Father, if Thou art willing, remove this cup from Me; yet not My will, but Thine be done."

John*John 2:19-21*

19 Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

20 The Jews therefore said, "It took forty-six years to build this temple, and will You raise it up in three days?"

21 But He was speaking of the temple of His body.

John 3:13-15

13 "And no one has ascended into heaven, but He who descended from heaven, even the Son of Man.

14 "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up;

15 that whoever believes may in Him have eternal life.

John 7:8

8 "Go up to the feast yourselves; I do not go up to this feast because My time has not yet fully come."

John 7:30

30 They were seeking therefore to seize Him; and no man laid his hand on Him, because His hour had not yet come.

John 7:33

33 Jesus therefore said, "For a little while longer I am with you, then I go to Him who sent Me.

John 8:14

14 Jesus answered and said to them, "Even if I bear witness of myself, My witness is true; for I know where I came from, and where I am going; but you do not know where I come from, or where I am going.

John 8:27-29

27 They did not realize that He had been speaking to them about the Father.

28 Jesus therefore said, "When you lift up the Son of Man, then you will know that I am He, and I do nothing on My own initiative, but I speak these things as the Father taught Me.

29 *"And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him."*

John 10:17-18

17 *"For this reason the Father loves Me, because I lay down My life that I may take it again.*

18 *"No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father."*

John 12:23-24

23 *And Jesus answered them, saying, "The hour has come for the Son of Man to be glorified.*

24 *"Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains by itself alone; but if it dies, it bears much fruit.*

John 12:27-28

27 *"Now My soul has become troubled; and what shall I say, 'Father, save Me from this hour'? But for this purpose I came to this hour.*

28 *"Father, glorify Thy name." There came therefore a voice out of heaven: "I have both glorified it, and will glorify it again."*

John 12:31-33

31 *"Now judgment is upon this world; now the ruler of this world shall be cast out.*

32 *"And I, if I be lifted up from the earth, will draw all men to Myself."*

33 *But He was saying this to indicate the kind of death by which He was to die.*

John 13:3

3 *Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God, and was going back to God,*

John 13:11

11 *For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."*

John 13:21

21 *When Jesus had said this, He became troubled in spirit, and testified, and said, "Truly, truly, I say to you, that one of you will betray Me."*

John 13:31-33

31 *When therefore he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in Him;*

32 *if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately.*

33 *"Little children, I am with you a little while longer. You shall seek Me; and as I said to the Jews, I now say to you also, 'Where I am going, you cannot come.'*

John 13:38

38 *Jesus answered, "Will you lay down your life for Me? Truly, truly, I say to you, a cock shall not crow, until you deny Me three times.*

John 14:28-31

28 *"You heard that I said to you, 'I go away, and I will come to you.' If you loved Me, you would have rejoiced, because I go to the Father; for the Father is greater than I.*

29 *"And now I have told you before it comes to pass, that when it comes to pass, you may believe.*

30 *"I will not speak much more with you, for the ruler of the world is coming, and he has nothing in Me;*

31 *but that the world may know that I love the Father, and as the Father gave Me commandment, even so I do. Arise, let us go from here.*

John 16:5-6

5 *"But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?'*

6 *"But because I have said these things to you, sorrow has filled your heart.*

John 16:7

7 *"But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper shall not come to you; but if I go, I will send Him to you.*

John 16:16-20

16 *"A little while, and you will no longer behold Me; and again a little while, and you will see Me."*

17 *Some of His disciples therefore said to one another, "What is this thing He is telling us, 'A little while, and you will not behold Me; and again a little while, and you will see Me'; and, 'because I go to the Father'?"*

18 *And so they were saying, "What is this that He says, 'A little while'? We do not know what He is talking about."*

19 *Jesus knew that they wished to question Him, and He said to them, "Are you deliberating together about this, that I said, 'A little while, and you will not behold Me, and again a little while, and you will see Me'?"*

20 *"Truly, truly, I say to you, that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned to joy.*

John 16:28

28 *"I came forth from the Father, and have come into the world; I am leaving the world again, and going to the Father."*

John 16:31-33

31 *Jesus answered them, "Do you now believe?"*

32 *"Behold, an hour is coming, and has already come, for you to be scattered, each to his own home, and to leave Me alone; and yet I am not alone, because the Father is with Me.*

33 *"These things I have spoken to you, that in Me you may have peace. In the world you have tribulation, but take courage; I have overcome the world."*

John 18:4-9

4 *Jesus therefore, knowing all the things that were coming upon Him, went forth, and said to them, "Whom do you seek?"*

5 *They answered Him, "Jesus the Nazarene." He said to them, "I am He." And Judas also who was betraying Him, was standing with them.*

6 *When therefore He said to them, "I am He," they drew back, and fell to the ground.*

7 *Again therefore He asked them, "Whom do you seek?" And they said, "Jesus the Nazarene."*

8 *Jesus answered, "I told you that I am He; if therefore you seek Me, let these go their way,"*

9 *that the word might be fulfilled which He spoke, "Of those whom Thou hast given Me I lost not one."*

John 18:10-11

10 *Simon Peter therefore having a sword, drew it, and struck the high priest's slave, and cut off his right ear; and the slave's name was Malchus.*

11 *Jesus therefore said to Peter, "Put the sword into the sheath; the cup which the Father has given Me, shall I not drink it?"*

John 18:31-32

31 *Pilate therefore said to them, "Take Him yourselves, and judge Him according to your law." The Jews said to him, "We are not permitted to put anyone to death,"*

32 that the word of Jesus might be fulfilled, which He spoke, signifying by what kind of death He was about to die.

John 19:11

11 Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me up to you has the greater sin."

John 19:28

28 After this, Jesus, knowing that all things had already been accomplished, in order that the Scripture might be fulfilled, said, "I am thirsty."

John 19:30

30 When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

Appendix Three: The Doctrine of Substitutionary Sacrifice emphasizing the suffering of Christ as meted out by the heavy hand of the judgment of God the Father.

Isa 53:4-12

4 Surely our griefs He himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted.

5 But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

6 All of us like sheep have gone astray, each of us has turned to his own way; but the LORD has caused the iniquity of us all to fall on Him.

7 He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

8 By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living, for the transgression of my people to whom the stroke was due?

9 His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth.

10 But the LORD was pleased to crush Him, putting Him to grief; if He would render himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand.

11 As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My servant, will justify the many, as He will bear their iniquities.

12 Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out himself to death, and was numbered with the transgressors; yet He himself bore the sin of many, and interceded for the transgressors.

1 Pet 2:23-24

23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

1 Pet 2:23-24

23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously;

24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

Heb 9:24-28

24 For Christ did not enter a holy place made with hands, a mere copy of the true one, but into heaven itself, now to appear in the presence of God for us;

25 nor was it that He should offer Himself often, as the high priest enters the holy place year by year with blood not his own.

26 Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.

27 And inasmuch as it is appointed for men to die once and after this comes judgment,

28 so Christ also, having been offered once to bear the sins of many, shall appear a second time for salvation without reference to sin, to those who eagerly await Him.

Appendix Four: The Doctrine Of Imputation

I. Imputation: Adam to Mankind

A. The doctrine of imputation teaches that mankind is brought into the world sinful.

1. "We are not sinful because we sin,
2. "We sin because we are sinful"

B. What does this tell us of the hope of reforming man through education?

C. What does this tell us of the hope of perfection through effort or works?

PSA 51:5 Behold, I was brought forth in iniquity, And in sin my mother conceived me.

ROM 5:16 ... the judgment arose from one transgression resulting in condemnation...

ROM 5:17 For if by the transgression of the one, death reigned through the one...

ROM 5:18 So then as through one transgression there resulted condemnation to all men...

ROM 5:19 For as through the one man's disobedience the many were made sinners...

GEN 8:21 ... the Lord said to Himself, "...the intent of man's heart is evil from his youth; ...

PSA 58:3 The wicked are estranged from the womb; These who speak lies go astray from birth.

1CO 15:21 & 22 For since by a man came death...For as in Adam all die...

II. Imputation: Mankind to Christ

A. Christ's death on the cross

1. Was not a good man dying for a good cause
2. It was more than just God dying, as if this were not enough.

B. What do these verses teach us about what happened to Christ on the cross?

1. What did He experience while He hung on the cross? Is this even conceivable to us?
2. How many of your sins were placed on Christ on the cross?
3. How can sins you have not committed be placed on Christ?

C. What then did God do to Christ as a result of this imputed sin

1. Much has been made of the physical torture of Christ during His Passion.
2. This torture was experienced by thousands upon thousands of men.
3. What was unique about Christ's suffering on the cross

ISA 53:6 ... *But the Lord has caused the iniquity of us all To fall on Him.*
 Isa 53:11-12 ... *the Righteous One, My servant, will justify the many, as He will bear their iniquities. ... He poured out himself to death, and was numbered with the transgressors; yet He himself bore the sin of many, and interceded for the transgressors.*
 2CO 5:21 *He made Him who knew no sin to be sin on our behalf...*
 HEB 9:28 *so Christ also, having been offered once to bear the sins of many...*
 1PE 2:24 *and He Himself bore our sins in His body on the cross, ...*

III. Imputation: Christ to Mankind

- A. If Imputation stopped with our sin going to Christ would this be enough?
- B. How long would it take you, like Adam to fall from your sinless state and sin again.?
- C. What do these passages tell us about the final stage of imputation?

ROM 3:21 & 22 ... *the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction;*

I Corinthians 1:30-31 *But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, that, just as it is written, "Let him who boasts, boast in the Lord."*

1CO 2:16 ... *But we have the mind of Christ*

2CO 5:21 ..., *that we might become the righteousness of God in Him.*

GAL 3:27 *For all of you who were baptized into Christ have clothed yourselves with Christ.*

2PE 1:4 *For by these He has granted to us His precious and magnificent promises, in order that by them you might become partakers of the divine nature, having escaped the corruption that is in the world by lust.*

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

<p><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></p>	<p>Matthew 27:46; Mark 15:34</p>	
<p><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></p>	<p>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</p>	
<p><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></p>	<p>Matthew 27:41 – 44; Luke 23: 35 – 37; Mark 15:29 – 32;</p>	
<p><i>Psalms 22:12 <u>Many bulls have surrounded me; Strong bulls of Bashan have encircled me.</u></i></p>	<p>Matthew 27:27 – 31, 41; Mark 15:31;</p>	
<p><i>Psalms 22:13 <u>They open wide their mouth at me, As a ravening and a roaring lion.</u></i></p>	<p>Matthew 27:30, 31, 39 & 40; Mark 15:20, 29; Luke 23:1 – 5, 11, 21,36</p>	
<p><i>Psalms 22:14 <u>I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me.</u></i></p>	<p>John 19:34 & 35;</p>	
<p><i>Psalms 22:14 <u>I am poured out like water, And all my bones are out of joint;</u> My heart is like wax; It is melted within me. <i>Psalms 22:17 <u>I can count all my bones.</u> They look, they stare at me;</i></i></p>	<p>Acts 5:30; Mark 15:30; Acts 10:39</p>	

<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;</u> In the midst of the assembly I will praise</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>	

