

Adrian Ebens
Sermon Transcript



*Why Have you
Forsaken Me*

Tonight, is another part of that journey in terms of the way we read Scripture and then we realize that we have seen it in one way and yet there's another whole side that opens up the Scripture in such a beautiful way to show us our beautiful Father. I'm really excited tonight as we look at the subject of "Why Hast Thou Forsaken Me?"

Let's kneel together and we will pray.

Father it's a joy to be able to come to You and to know that You love us and that You care for us and that Your angels watch over us. As we look into the world, we see darkness everywhere. We see people that are distressed, distraught and feeling overwhelmed by all the things that are coming upon the world. We know that You're coming is soon. Lord Jesus, You promised us that You will complete the work that You've started in us. As we look at ourselves, we see nothing good. We only see Your grace and Your goodness and Your kindness to us. [I] pray for everyone tonight who's struggling, and that would be most and that we would know your presence, Your closeness has the assurance that we are Your beloved sons and daughters and walk in the joy of our Lord. Guide us as we open the Scriptures, I pray in Jesus name. Amen.

Why have you forsaken me? This is from Matt 27, it's in the other gospels as well. We just want to unpack this a little bit tonight. Matt 27:45-47

Why Have You Forsaken Me

Now from the sixth hour there was darkness over all the land unto the ninth hour. 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?* Some of them that stood there, when they heard that, said, This man calleth for Elias. Matt 27:45-47

"From the sixth hour, there was darkness over all the land until the ninth hour..."

When is the sixth hour? About midday-12. The ninth hour, which is about three o'clock in the afternoon.

"...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 has that forsaken me?"

When Jesus said these words, was it clear to the people what He said? What is the next verse?

"Some of them that stood there when they heard it said, this man's calling for Elijah."

Was the meaning of His words clearly understood? No, it wasn't. They thought He was calling for Elijah. It wasn't clear to the listeners. One of the reasons why it may not have been clear is the language. Clearly Lama Sabachthani is not Hebrew, it is Aramaic. (On this basis, many people think that Jesus spoke Aramaic as His natural language. They learn Arabic rather than Hebrew), but Jesus spoke Hebrew and so, to speak in Aramaic...we talk about this in the book As You Judge. Danny Brown's done some research on this as to why this might be in Aramaic. The other thing that's interesting about this is...usually, when Jesus spoke about His Father in heaven, He would say "my Father" or "our Father." He didn't usually say, "my God." It's unusual for Him to speak in this way. There're some interesting things that are going on.

With any of the words in Scripture, we just want to remind ourselves that we are sure we understand what we're hearing? I just want to do a bit of a recap of some of the stories we've looked at recently and how we've misunderstood [them]. Jesus says in John 8:42.

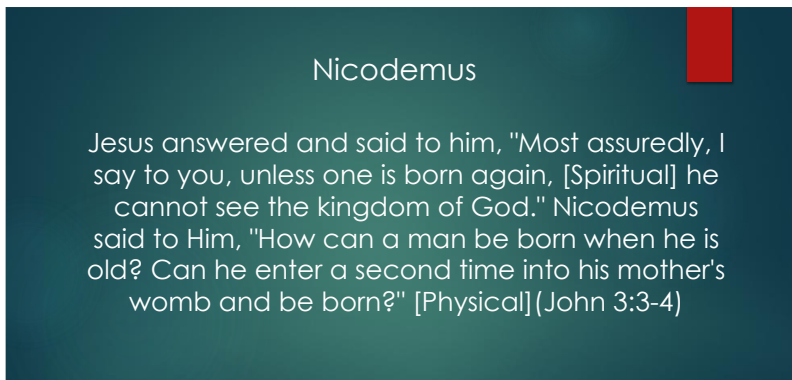
You Are Not Able to Listen

Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me. *Why do you not understand My speech? Because you are not able to listen to My word.* John 8:42-43

This is the human condition. We're not able to understand what Jesus is saying to us in scripture, often because we're not able to listen to His word. We know this as children. We know that children's first inclination when they hear their parents speak, particularly as they start to get bit older, do they seek understanding or do they find misunderstanding? As a child, we learn to misunderstand what our parents are saying in order that we do not have to be subject to their authority. This is the human condition. We learn not to listen in order to be free. This is why Jesus says, "Why do you not understand My speech? Because you're not able to listen to my word."

Every person that comes to the Scripture in their fallen condition will not submit themselves to the Scripture in the way that the scripture is trying to teach them, but will seek to put their own construction on those words. That's natural.

Look at some examples: Nicodemus John 3:3-4



Nicodemus

Jesus answered and said to him, "Most assuredly, I say to you, unless one is born again, [Spiritual] he cannot see the kingdom of God." Nicodemus said to Him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" [Physical] (John 3:3-4)

"Jesus answer and said unto him, most assuredly I say to you, unless one is born again..."

What is Jesus speaking [of]? [The] Spiritual.

"He cannot see the Kingdom of God, Nicodemus said unto Him. How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?"

He's talking about [the] physical.

Jesus is often speaking a spiritual truth [but] man chooses to understand it physically in order to evade coming under the teaching and authority of Christ.

Nicodemus is one of those examples. Here's another one. This lady is not necessarily trying to evade Christ. She just can't grasp what He's trying to say.

John 4:10-11

Living Water/Physical Water

Jesus answered and said to her, "If you knew the gift of God, and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, You have nothing to draw with, and the well is deep. Where then do You get that living water? (Joh 4:10-11)

Jesus is speaking of the word of life, of the spirit of life, and she's thinking physical. He's talking spiritual, and again, she's not able to understand His words as a consequence.

John 5. We've done John 3 & 4. [Now] John 5.

Working on the Sabbath

But Jesus answered them, "My Father has been working until now, and I have been working." Therefore the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God. (John 5:17-18)

"But Jesus answered and said unto them. My father has been working until now and I have been working..."

That is in reference to the Sabbath and He talked about working.

"Therefore, the Jews sought all the more to kill Him because He not only broke the Sabbath but also said that God was His Father making Himself equal with God."

Jesus was talking about a spiritual work, which is always valid on the Sabbath, but they move directly and determinedly misunderstood His words in order that they might condemn and kill Him.

We see this over and over in scripture.

We hear as we think. This is a story that those of us on this journey know well, The story Canaanite woman. Matthew 15:22

We Hear As We Think

Then she came and worshiped Him, saying, "Lord, help me!" But He answered and said, "It is not good to take the children's bread and throw it to the little dogs." And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table." Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.
(Matt 15:25-28)

She understood the words of Jesus to be that He was calling her a dog. Isn't that what she understood? But was He actually calling her a dog? No, He wasn't. Because it's not the character of Jesus to do that. Even through her misunderstanding, she still hangs on in faith. We've talked about this in other presentations; misunderstanding because of our fleshly thinking. Then Christ brings us, those who have faith; through that into victory. The miracles work for her. But again, she didn't understand what Jesus was saying.

Exodus 24:17.

In the Eyes of Israel

The sight of the glory of the LORD was like a consuming fire on the top of the mountain in the eyes of the children of Israel. Exo 24:17

For if anyone is a hearer of the word and not a doer, he is like a man observing his natural face in a mirror; for he observes himself, goes away, and immediately forgets what kind of man he was. James 1:23-24

Many of us are familiar with this. The sight of the glory of the Lord was like a consuming fire on the top of the mountain in the eyes of the children of Israel. The glory of God, His compassion, His mercy, His love, His grace, His goodness was manifest. But to the children of Israel, it was a consuming fire in their own eyes. That's how they interpreted the brightness. The brightness to them meant death and destruction because their guilty conscience was thinking, "Oh, He's come to get me now." That's why they interpret it in that way. James 1:23-24

"If any, is a hearer of the word and not a doer. He's like unto a man observing his natural face in a mirror; for he observes himself, goes away and immediately forgets what kind of man he was."

Those who are hearing the word of God as a natural man, they will be holding their own face as in a mirror. When we say "by beholding your own face," where do we behold our own face? When we read the Scripture. How do you behold your own face? The law; yes, in the law of God. You behold yourself in your reading of God's character because God is always going to be like you, as a natural man. When you're reading the acts of God in the Old Testament and you read the way that people treat God inappropriately or act incorrectly, you imagine God will act the way that you would act. That's how the Bible is a mirror to us in our natural selves.

Speaker 2 inaudible comment.

Ps Adrian That's how the word is a judge, it judges us. Yes, exactly.

John 12:47

“The word which I've spoken to judge you in the last day”

This [quote] is a really important:

Christ Object Lessons 263. This is worth remembering in the parable Christ was meeting. This is a parable of the rich man and Lazarus. Jesus was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words.

The Mirror

In this parable Christ was meeting the people on their own ground. The doctrine of a conscious state of existence between death and the resurrection was held by many of those who were listening to Christ's words. *The Saviour knew of their ideas, and He framed His parable so as to inculcate important truths through these preconceived opinions.* He held up before His hearers a mirror wherein they might see themselves in their true relation to God. COL 263

Christ speaks words in such a way that it appears to reflect the thinking of the people. This is what helps the people to begin to see their true relationship to God. We talked about this last August on the presentation called “The Faith of Abraham.”

How do you read?

"Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you."
Genesis 22:2

Then He said, "Take now your son, your only son Isaac, whom you love, and go to the land of Moriah, and ascend there and go up on one of the mountains of which I shall tell you."
Genesis 22:2

"Take now your son, your only son whom you love and go to the land of Moriah and offer him there as a burnt offering on one of the mountains of which I shall tell you."

When we looked at this, (we looked at the Hebrew behind this). Those two words 'olah' "burnt offering" can also be translated as "ascend" and "go up." So, it could just as easily be read then as,

"He said: Take now your son, your only son Isaac, whom you love and go to the land of Moriah and ascend there and go up on one of the mountains of which I shall tell you."

How do you read? What determines the context? Well, the listener is the one determining the context. For Abraham, he interpreted those words. God knew they carried a double meaning. That's why He spoke in a mirror. To reflect Abraham's own thinking on this subject. But it just might as easily be read

"Take your beautiful son whom you love and go into the mountain and come and worship me."

That's how our Father is. But when we are full of guilt and sorrow and sadness, we hear something else. We hear "you must be punished for your sins."

Something we want to remember; when we're looking at this subject of "why have you forsaken me." John 5:19

The Words of Jesus

John 5:19 Then Jesus answered and said to them, "Most assuredly, I say to you, **the Son can do nothing of Himself**, but what He sees the Father do; for whatever He does, the Son also does in like manner.

"Then Jesus answered and said to the most assuredly, I say to you, the Son can do nothing of Himself."

We need to think about this; what He sees the Father do. "For whatever He does, the Son also does in like manner." I've asked this question before because it's very important. "Did Jesus utter any words that were not given to him by His Father?" No. He's always speaking the words of His Father.

The question is, does that apply to when He says, "My God, my God, why have you forsaken me?" That's the only one He didn't? But then and there's a problem. If that's the only one where He didn't. I would suggest there's another one that could stand that way;

"If not, my will, but thine be done. If it be possible, let this cup pass from me."

Is He speaking His own words or is He speaking the words that His Father gives Him? Well, that's the question. I would like to suggest to you that Jesus only ever spoke the words of His Father. He never spoke anything of Himself, but He spoke words in such a way that it could appear, because of our human nature, that He was speaking of Himself. This is very important when we look at this subject.

But my contention is that Jesus never [spoke His own words], because He says "The Son can do nothing of Himself." He doesn't say "the Son does almost everything that the Father tells Me to say. But there are a few occasions where I lose it and I say what I want to say because I am in human flesh."

Narelle: He quotes Psalms when He says, "My God, My God why have you forsaken Me?" quoting from the Old Testament.

Ps Adrian: So, He's quoting from the Old Testament. The Old Testament is written in Hebrew, Jesus spoke in Aramaic. Is it a direct translation? But our

understanding is that He's quoting from Psalm, 22, and He's quoting the experience of David.

Lorelle: Is that in Aramaic in Ps 22.

Ps Adrian: No, it's in Hebrew.

We just want to work with that thought. Come back to the words of Jesus "My God, my God, why has Thou forsaken Me?" If Jesus is speaking of His own experience and just speaking His own words about how He's feeling at that particular moment, then it must be said that it would appear that God has forsaken Him. But did God forsake him?

Congregation: He felt separated from him. He felt separated...

Congregation: But ... He says, "I'll never leave you."

Ps Adrian: This is the Desire of ages 753.

God's Presence in the Darkness

"There was darkness over all the land unto the ninth hour." There was no eclipse or other natural cause for this darkness, which was as deep as midnight without moon or stars. It was a miraculous testimony given by God that the faith of after generations might be confirmed. {DA 753.3}

In that thick darkness God's presence was hidden. He makes darkness His pavilion, and conceals His glory from human eyes. God and His holy angels were beside the cross. **The Father was with His Son. Yet His presence was not revealed.** Had His glory flashed forth from the cloud, every human beholder would have been destroyed. And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him. {DA 753.4}

So, God was with His Son. He was right there, right next to Him, right with Him. Then does the Father impress Jesus to say.

Say this: "my God, my God, why have You forsaken Me" when God had not forsaken him? That doesn't work. It doesn't...here's a problem.... We can harmonize it by saying, "well, He felt as if God wasn't there." But if God is the only One giving Him His words to speak and God knew that He was there, He

wouldn't give Him those words to speak. This is the problem with this [current understanding].

Lorelle: Yeah. The only alternative is that they weren't the words that God gave to speak.

Ps Adrian: Yes. Or something else is going on in the text, and that's what we want to look at. Looking at summary of what we've looked at between old and new meaning.

Old and New Meaning

Event	Understanding in the Flesh	Understanding in the Spirit
Must be Born Again	Born in the flesh	Born in the Spirit
Living Water	Physical Water	Spiritual Water
I Must Work	Physical Work	Spiritual Work
Eat My Flesh	Eat Physical Flesh	Meditate on Character of Jesus
Give food to dogs	Called woman a dog	Asked the woman if she was a child of God
Abraham and Isaac	Sacrifice your son	Worship in the mountain
Why have you forsaken me.	God forsook His Son because of our sin.	?

- “You Must be born again,” Nicodemus said, born of the flesh. But Jesus meant born of the spirit.
- Living water, physical water versus spiritual water, physical work versus spiritual work.
- And Jesus again said, “unless you eat my flesh and drink my blood.”

...and everyone freaks out like, what's wrong with this guy? Because they misunderstand what He's saying. He's talking about “meditate on my character and my person,” but they twisted the meaning of His words.

- Give food to dogs. The woman thought that she was called a dog, but He was actually asking her if she was a child of God.
- Abraham and Isaac. Abraham hears sacrifice your son. God is actually saying come and worship in the mountain.

With the statement,

- why have You forsaken me? We understand that God forsook His Son because of our sin.

This is what we've heard, because our sin was on Him, He had to step back from Him.

...You know, Isaiah 53 "has laid on him the iniquity of us all" because God laid on Him, the iniquity of us all He had to step away from His Son.

Congregation: Isn't this in separating?

Ps Adrian: Sin is seen as a separator, sin is causing the separation, that's absolutely correct. So, we ask the question; Who forsook who? Did God forsake man or did man forsake God? This is the question. Let's have a look. You look up "forsaken me" and there are many passages of scripture; the majority of which are God's people forsaking Him, not God forsaking the people.

Who Forsook Who?

Deut 28:20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; *because of the wickedness of thy doings, whereby thou hast forsaken me.*

Judges 10:10 And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because *we have forsaken our God, and also served Baalim.*

Judges 10:13 *Yet ye have forsaken me, and served other gods:* wherefore I will deliver you no more.

1 Samuel 8:8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, *wherewith they have forsaken me, and served other gods,* so do they also unto thee.

Deuteronomy 28:20... because of the wickedness of thy doings whereby thou hast forsaken me.

Judges 10:10... and the children of Israel, a crime of laws saying We have sinned against me because both because we have forsaken our god and also served Baal.

Judges 10:13... "Yet we have forsaken me and served other God."
That's in the same chapter, "wherefore I will deliver you no more."

God says at the time the judges 1 Samuel 8, "according to all the works which they have done since the day that I brought them up out of Egypt under this day, where with they have forsaken me and served other gods, so do they also unto thee"

Who Forsook Who?

1 Kings 11:33 *Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon,...*

1 Kings 18:18 *And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.*

1 Kings 19:10 *And he said, I have been very jealous for the LORD God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away.*

2 Kings 22:17 *Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands;*

1 Kings 11:33... "Because they have forsaken me and worshiped Ashtoreth the goddess of the Zaidoun and Chemosh to go to the Moabites? Milcon the God of the children of Ammon."

1 Kings 18:18... "And he answered, I have not traveled Israel, but thou and thy father's house in that you have forsaken the commandments of the Lord and there has followed Balaam."

1 Kings 19:10... says "...for the children, Israel have forsaken thy covenant, thrown down thine altars and slain thy prophets."

2 Kings 22:17... "Because they have forsaken Me in a burned incense under other gods."

Who Forsook Who?

2 Chron 12:5 Then came Shemaiah the prophet to Rehoboam, and to the princes of Judah, that were gathered together to Jerusalem because of Shishak, and said unto them, *Thus saith the LORD, Ye have forsaken me, and therefore have I also left you in the hand of Shishak.*

2 Chron 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? *because ye have forsaken the LORD, he hath also forsaken you.*

2 Chron 29:6 For our fathers have trespassed, and done that which was evil in the eyes of the LORD our God, *and have forsaken him, and have turned away their faces from the habitation of the LORD, and turned their backs.*

It goes on all through the Old Testament. 2 Chron 12:5 “Thus, saith the Lord, you have forsaken me. And therefore have I also left you in the hand of Shishak.”

We start to see. Different language starting to come in. “You have forsaken me,” “therefore...” What does God say, “...I will forsake you?”

I've left you in the hands of.... And there's others I'll show you.... Next one

2 Chronicles 24:20. “Why transgress the commandments of the law that you cannot prosper because you have forsaken the Lord? He also he has also forsaken you.”

Does God actually forsake people if people leave God? It's easy for them to say, “Oh, God's forsaken us. I can blame Him. I can put it on Him because bad things start happening. Oh, God has forsaken us.” When they have actually forsaken Him.

2 Chron 29:6 “For our fathers have trespassed and done, which is evil in the eyes of the Lord, our God and have forsaken him and have turned away their faces from the habitation of the Lord and turned their backs so they have forsaken God and they have turned away their face from God.”

Who Forsook Who?

2 Chron 34:25 *Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.*

Ezra 9:10 *And now, O our God, what shall we say after this? for we have forsaken thy commandments,*

Isa 1:4 *Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.*

2 Chron 34:25 "Because they have forsaken Me and burn incense onto other gods."

Ezra 9:10. "But we have forsaken thy commandments"

Isa1:4 "Ah sinful nation, a people laden with iniquity. You see, the people do as children that are corrupt as they have forsaken the Lord. They have provoked the holy One of Israel into anger. They have gone away backward."

Who Forsook Who?

Jer 1:16 *And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.*

Jer 2:13 *For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.*

Jer 2:19 *Thine own wickedness shall correct thee, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the Lord GOD of hosts.*

Jer 5:7 *How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.*

...We're covering these things over and over, because these are the text that speak about forsaking. Jeremiah intensifies,

Jer 1:16 "forsaken me and burned incense to other gods"

Jer 2:13 forsaken me the fountains of living waters."

Jer 2:19 "for that though hast forsaken the Lord. Thy God."

Jer 5:7 "Thy children have forsaken me and sworn by them that are no gods."

Who Forsook Who?

Jer 5:19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these things unto us? then shalt thou answer them, *Like as ye have forsaken me, and served strange gods in your land,* so shall ye serve strangers in a land that is not yours.

Jer 16:11 Then shalt thou say unto them, Because your fathers have forsaken me, saith the LORD, and have walked after other gods, and have served them, and have worshipped them, *and have forsaken me, and have not kept my law;*

Jer 19:4 *Because they have forsaken me, and have estranged this place,* and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents;

Jer 22:9 Then they shall answer, *Because they have forsaken the covenant of the LORD their God, and worshipped other gods,* and served them.

Jeremiah 5, 16, 19: "You have forsaken Me"

Jeremiah 22.9. "Because they have a stake in the coming of the Lord and worship of the gods."

This is all through the Old Testament. But what does Israel charge God [with]? How do they charge God? Notice what Isaiah 49:13-16 says.

Israel's Charge

Isa 49:13-16 Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. *But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.* Behold, I have graven thee upon the palms of my hands; thy walls are continually before me.

Psalms 37:25 I have been young, and now am old; *yet have I not seen the righteous forsaken, nor his seed begging bread.*

“Oh heavens and be joyful Oh earth and break forth into singing. O Mountain; for the Lord have comforted his people and will have mercy upon his afflicted. But Zion said, Whose Zion? God's people. The Lord hath forsaken me. And the Lord has forgotten me. Can a woman forget her sucking child that she should not have compassion on the son of her womb? Yeah, they may forget. Yet, will I not forget? “

You think that I've forsaken you? It's your thinking. It's not. Not my thinking. I will not forget you.

“Behold, I've graven thee upon the palms of my hands, though walls are continually before me.”

Ps 37:25 says:

“I have been young and now am old. Yet I have not seen the righteous forsaken nor his seed baking bread. “

So, God doesn't forsake people. Yet the charges laid against Him that He is the One that has forsaken and Christ on the cross is representing the sinner. The sinner that is deserving of death and we see God is apparently withdrawing from him and saying, “I am forsaking you now.”

Jesus is going, “My God, my God, why have you forsaken me?” This is all in human understanding. But the reality is. That Israel and God's people forsook

Him. What I'm suggesting to you is that when Jesus says, "My god, My God, why have you forsaken me?" God is actually speaking to the leaders of Israel. "Why have you forsaken me? "

Congregation: (inaudible) saying, my god.

OK, That's what we're getting to? My God. Wonderful. Why did he say "My God."

This is Psalms 82. This is very important.

My God

God stands in the congregation of the mighty; He judges among the gods. How long will you judge unjustly, And show partiality to the wicked? Selah Defend the poor and fatherless; Do justice to the afflicted and needy. Deliver the poor and needy; Free them from the hand of the wicked. They do not know, nor do they understand; They walk about in darkness; All the foundations of the earth are unstable. I said, "You are gods, And all of you are children of the Most High. But you shall die like men, And fall like one of the princes." Arise, O God, judge the earth; For You shall inherit all nations. (Psa 82:1-8)

"God stands in the congregation of the mighty, he judges among the gods. God judges among the gods. How long will you judge unjustly and show partiality to the wicked defend the poor and fatherless, do justice to the afflicted and needy, deliver the poor and needy, free them from the hand of the wicked?"

And then God says this:

"They do not know, nor do they understand they walk about in darkness. All the foundations of the Earth are unstable..."

That's interesting, isn't it? "All the foundations of the Earth are unstable?"

..." I said, You are god's and all you are the children of the most high. But you shall die like men and fall like one of the princes."

Which prince? God says you are gods. Let's look at a few other verses.

My God = Rulers and Judges

Exo 4:16 And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, **and thou shalt be to him instead of God.**

Exo 7:1 **And the LORD said unto Moses, See, I have made thee a god to Pharaoh:** and Aaron thy brother shall be thy prophet.

Exo 21:6 **Then his master shall bring him unto the judges;** [God – Elohim] he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever.

Exo 22:28 **Thou shalt not revile the gods, nor curse the ruler of thy people.**

My God = rulers and judges exodus 4:16.

“And he shall be thy spokesperson under the people and he shall be even he shall be to thee instead of a mouth, and thou shall be to him instead of God.”

So, Moses is standing in the place of God.

Exodus 7:1 “and the Lord said under Moses. See, I've made the God to Pharaoh and he's the leader of Israel, Aaron thy brothers shall be thy Prophet.”

Exodus 21:6 “Then his master shall bring him up to the judges, which is in Hebrew. Elohim Judge is God. He shall also bring him to the door or under the door post and his master shall bore his ear through the aul, and he shall serve him forever.”

Exodus 22:28 “Thou shall not revile the gods. No and no curse the ruler of thy people.”

Who are the gods? Kings or the rulers of thy people. This is where this term can be used. When Israel, the leadership of Israel, are offering up Jesus Christ, they are rejecting the Father, they are rejecting Him. The Father is saying to the leadership of Israel, “My leaders, My judges, why have you forsaken Me?”

Narelle: It Makes sense more sense than the other way around.


Ps Adrian: Doesn't it make more sense?

Narelle Absolutely.

Ps Adrian: When you read the Old Testament, who is forsaking who? Israel is forsaking God? They are the ones that are turning away from Him.

“But we did esteem him stricken of God, smitten of God and afflicted. We hid our faces as it were from Him.”

In the darkness, we see “Oh God is hiding His face from us.” Because we are projecting onto Him. God is [asking] us, “Why are you forsaking Me in doing this to My Son and murdering My Son, My representative, the One who represents Me? Why are you doing this to Me?” So, to complete the chart, we see...



Event	Understanding in the Flesh	Understanding in the Spirit
Must be Born Again	Born in the flesh	Born in the Spirit
Living Water	Physical Water	Spiritual Water
I Must Work	Physical Work	Spiritual Work
Eat My Flesh	Eat Physical Flesh	Meditate on Character of Jesus
Give food to dogs	Called woman a dog	Asked the woman if she was a child of God
Abraham and Isaac	Sacrifice your son	Worship in the mountain
Why have you forsaken me.	God forsook His Son because of our sin.	Leaders of Israel Forsook God by killing His Son.

“Why have you forsaken Me? My God, my God, why have you forsaken Me?” Is actually a reference to the leaders of Israel who forsook God by killing His Son, and God is pleading with them through His Son.

This is a deeper level of understanding. It doesn't negate...because this understanding in the flesh is not necessarily incorrect. That's how people understand it, that's how they come to the understanding; that's where they are at that particular time. But there is a problem with Jesus saying, “My God, my God, why have You forsaken Me?” Because we know He doesn't actually believe that. The thing that He says before He dies is “Father into your hands I

commit My Spirit.” He wouldn't have prayed those words if He actually thought that God had forsaken Him. This is the problem with this [translated] understanding.

There is definitely the reference to Psalms 22. “My God, my God,” because this does reflect the human experience, the feeling that the human being is feeling in Psalms 22, Jesus is also reflecting this. In His words...it's both, both are being reflected. He is reflecting the human experience that feels like God is leaving Him. But at the same time, He is speaking the words of His Father, who says to Israel, “Why are you forsaking Me?”

This has to be the deeper reality. The truth of what is going on. That Jesus didn't for a moment suddenly, "Oh Father, I'm going to speak My own words now because I feel like it, because that's really dark." It doesn't work. Jesus was faithful and everything that He spoke. Therefore, these words are far deeper, far more significant. Projecting onto God

Projecting onto God

He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.
(Isa 53:3-4)

Psychological projection is a defence mechanism in which the human ego defends itself against unconscious impulses or qualities (both positive and negative) by denying their existence in themselves while attributing them to others.

https://en.wikipedia.org/wiki/Psychological_projection

He was despised and rejected by man, a man of sorrows and acquainted with grief. And we hid as it were our faces from him.

We as a collective human race, “hid our faces from Him” that's why the darkness which came over the cross wasn't God putting darkness. It was the collective human race turning away from Christ and rejecting Him. “We thought that He was the One.” So, the Earth reflects human thinking. “We hid as it were our faces from Him. He was despised and we did not esteem Him. Surely He has borne our griefs and carried our sorrows. Yet we esteemed Him stricken, smitten by God and afflicted.” When this is not the case [of God].

Quoting again from Wikipedia,

“Psychological projection is a defense mechanism in which the human ego defends itself against unconscious impulses or qualities both positive and negative by denying their existence in themselves while attributing them to others.”

So, we read the text. “My God, why have You forsaken Me?” We project on to God our own rejection. We are rejecting God. We project onto Him that He is rejecting humanity in the person of His Son because of their transgression, because of their sin. This is psychological projection. That's why we read the text in the flesh. That's why we read it this way. Yet God is reaching out to us and saying, “You are rejecting Me. I'm not rejecting you, but you are rejecting Me. “

Ps Adrian: ... It's important that it's in the text like that to unmask our psychological projection. We don't want to change it from the way that it is. But we can read it as the mirror. That is, it's presenting two sides. This is why so many stories in the Bible are presenting far more than what we have thought in the past. [But] we're happy to resolve ourselves to these little...."Ah Jesus says that He always speaks the word of His Father." But then on the cross ... "why, you forsaken Me." It doesn't quite fit the picture.

Lorelle: This kind of fits with the Old Covenant leading to the New covenant.

Ps Adrian: Correct.

Lorelle: Like, this is the physical, like on that chart. The physical understanding of that is the Old Covenant that then leads you to the New Covenant understanding.

Ps Adrian: That's exactly it. The Old Covenant understanding leading to the New Covenant. Because of our justice system as human beings, it was necessary for Christ to have laid on Him our iniquity and be offered up as a sacrifice and for the Father to turn away from His Son and leave Him to die. This is what opens the human mind to the belief in the atonement. This is what we're talking about in the latest book on the Atonement. Once that door is open and you believe that God can forgive your sin, then you can be led into this New Covenant understanding. To realize that God never forsook His Son and He will never leave us, nor forsake us. But He is saying, “Why are you forsaking me? You're killing My Son. I sent My Son to show you what I'm like

and now you're killing Him. My judges, My leaders. My God, why have you forsaken Me?"

It's clear, isn't it? Scripture supports it. It presents it really, really well.

I just wanted to get that point across. [There are] many other passages where maybe we have misunderstood and it's not clear. But to me, this makes it much better. It's consistent. All the passages fit together. It's beautiful.

Online comments: Everyone's saying [from online audience] Psalms 22:4. "He has not despised or scorned the suffering of the afflicted one. He's not hidden his face."

Thank you, Sarah. Yes, that's in Psalms 22.

Congregation: He is not. He didn't turn away from him.

Ps Adrian: This is exactly what's going on, consistent with the understanding that the Father didn't sacrifice His Son. The Son was given over to evil men to be [killed]. It fits into that picture as well. Otherwise, you've put them back into the old way of looking at God and that's spilling out of the picture.

That's why I'm saying...because the old picture is that the sacrifice of Jesus appeases, the justice system of God. This is what had to happen. Whereas in this understanding, it's a very different picture, it's just "why you're killing My Son. Why are you doing this?"

Alright, let's pray.

Father, we thank you that we can understand a deeper level in the scriptures and You are saying to the human race, "why have you forsaken Me? I've given everything for you. And yet we turned and we killed your Son. Father, forgive us for doing these things. And Lord, we want to turn to You. We don't want to turn away from You and turn away from Your commandments and Your statutes and Your judgment. We want to honor all of them and be faithful. Help us to see more deeply into the scripture and to see the things that You're trying to show us, but are hidden because of our fleshly thinking in our fleshly understanding. We pray for Your Spirit. We pray for Your soon return, and we thank you in Jesus name. Amen.