

My God, My God, Why have you Forsaken Me?

(When quoting scriptures, from the Rotherham Emphasized Bible New Testament, I will substitute the Hebrew words *Yahoshua* (yeh-ho-shoo' - ah) for *Jesus*, *Yahweh* and *Elohim* for *God* and the *LORD* and *ruah* for *pneuma* (spirit).)

There are difficult verses in Yahweh's Word, but this is not one of them. Yahweh did not forsake his Only-begotten Son; in whom Yahweh was well pleased; who completely did his Father's will! Yahoshua did not forsake his Father and his Father did not forsake him. Christ, upon the cross, was not asking his Father for deliverance! What then is the explanation for the above statement? Yahoshua was quoting, to the Hebrews only, Psalm 22. Men have attempted to explain these words by stating that Yahweh did forsake his son, who was dying upon the cross, according to his Father's will because Yahweh could not stand sin, etc. etc. thereby making Yahweh an unreliable Father that will abandon his righteous children in their time of need, which he promises not to do. In addition to the above title, I will address my opinion on why Christ was tortured before his death and to his death.

A difficult verse must be understood in the light of the clear verses; never to be understood in contradiction to the clear verses. (For the clear verses on the relationship of Yahweh and Yahoshua, see Appendix A.) We may never understand a difficult verse but we can emphatically state what it does not mean. Matthew 27:46¹ and Mark 15:34², if taken to mean that Yahweh abandoned Christ, would contradict Yahweh's entire message on *hesed*³ (family obligation), as recorded in his Word; Ps 37:28 "For, Yahweh, loveth justice, and will not forsake his men of hesed..." Yahweh can not break his Word! Moses told the

¹ And, about the ninth hour, Yahoshua uttered a cry, with a loud voice, saying—Eloi! Eloi! lema sabachthanei? that is, My El! my El! to what end hast thou forsaken me?

² and, at the ninth hour, Jesus, uttered a cry, with a loud voice—Eloi! Eloi! lama sabachthanei? which is, being translated—My El! My El! to what end, didst thou forsake me?

³ "So then, thou must know that, Yahweh thy Elohim, he, is Elohim,—the faithful El, keeping his covenant and his *hesed* with them that love him, and keep his commandments, to a thousand generations" (Deu. 7:9). *Hesed* is a foundational Hebrew word that has no Greek or English equivalent. People have translated it mercy, kindness, lovingkindness, goodness, love and on and on we go but these words do not define *hesed*. The American rabbi, Nelson Glueck, professor at Hebrew Union College, wrote his doctoral dissertation, in July 1927, on *hesed*. This article is based upon his book, '*Hesed* in the Bible,' which I encourage everyone to read. (I do not recommend the preface, 'Recent Studies in *Hesed*,' by Gerald A. Larue, which is full of the doctrines of men.)

A. Yahweh's *hesed* can only be understood as Yahweh's covenantal relationship toward his followers.

B. If Yahweh's *hesed* is comprehended in this manner, then it is certain that only those who stand in an ethical and religious relationship to Him may receive and expect His *hesed*.

C. Yahweh's *hesed* corresponds to the demands of loyalty, justice and righteousness and already contains these concepts. Yahweh's *hesed* and *emet* are to be considered a hendiadys, in which *emet* has the value of a descriptive adjective.

D. In His *hesed* Yahweh manifests His strength and power in behalf of His faithful and brings them aid and salvation.

E. Yahweh's *hesed* is the result of His covenant, or His promise or oath.

F. The *hesed* of Yahweh is very closely related to His *rahamim* (compassion) but distinguished from it by its more positive character. The characteristic of loyalty which belongs to the concept of *hesed* is alien to the concept of *rahamim* (compassion).

G. The *hesed* of Yahweh, while it is not to be identified with grace, is still based upon the latter, insofar as the relationship between Yahweh and people, structured by Him as a covenant relationship, was effected by electing Israel through an act of grace.

H. The significance of *hesed* can be rendered by "loyalty," "mutual aid" or "reciprocal love."

children of Israel, "Be firm and bold, do not fear nor tremble, because of them,—for, Yahweh thy Elohim, it is who is going with thee, he will not fail thee nor forsake thee" (Deu. 31:6, 8; Heb. 13:5).⁴ Christ stated in John 16:32, "Lo! there cometh an hour, and hath come, that ye should be scattered, each, unto his own home; and, me, alone, should leave; And yet I am not, alone, but, the Father, is, with me!" Mankind may come and go in their service to Christ but Yahweh is Faithful to his children who serve him; to say otherwise is blasphem! To say Yahweh forsook Christ is no different than what the Scribes and Elders were saying, which was, "He hath put confidence upon Yahweh, Let him rescue him, now, if he desireth him; for he said, I am, Yahweh's Son" (Mt. 27:43).

(Yahweh will forsake people who live in wickedness, as recorded in the scriptures: De 31:17 Then will mine anger kindle upon them in that day, and I will forsake them, and will hide my face from them, and they shall be consumed, and many calamities and misfortunes shall find them out,—and they will say, in that day, Is it not because my Elohim is not in my midst, that these calamities have found me out? Ex. 34:15-16 The eyes of Yahweh, are towards the righteous, And, his ears, towards their cry for help: The face of Yahweh, is against such as do wickedness, To cut off, from the earth, their memory.)

An example of not taking a statement literal, because it would contradict all that we know of Yahweh is the event where Moses, appears to reprove Yahweh and tell him to repent of the evil he was going to bring upon the people. Yahweh listened to Moses' counsel and repented of the evil he was going to inflict on his people. Exodus 32:9-14 (KJV) declares, "And the LORD said unto Moses, I have seen this people, and, behold, it is a stiffnecked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent [nacham]⁵ of this evil [ra]⁶ against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever. And the LORD repented [nacham] of the evil [ra] which he thought to do unto his people." We inherently know that Moses was not Yahweh's counselor, as it is portrayed. We also know that

⁴ Ps 9:10 Thus let them who know thy Name, put confidence in thee, that thou hast not forsaken the searchers for thee, O Yahweh.

Ps 37:25 Young, have I been, moreover am old,—Yet have I not seen, A righteous man forsaken, Nor his seed begging bread:
Ps 37:28 For, Yahweh, loveth justice, and will not forsake his men of lovingkindness, Unto times age-abiding, have the perverse been destroyed,—and the seed of the lawless, been cut off.

Ps 94:14 For Yahweh, will not abandon, his people, And, his inheritance, will he not forsake;

⁵ 05162 נחם nacham naw-kham' 1) to be sorry, console oneself, repent, regret, comfort, be comforted

⁶ 07451 רע ra' rah or fem. רעה ra'ah 1) bad, evil

Yahweh was not going to do evil against his people, even though the text says otherwise. (Other translations soften the words repent and evil, thereby making the text more palatable for their readers.)⁷ Yahoshua uttering, "Eloi! Eloi! lema sabachthanei? that is, My God! my God! to what end hast thou forsaken me" is no different than our above illustration. We inherently know that Yahweh did not forsake his Perfect Son who performed all of his will!

(Pastors should be silent, when dealing with the verses of our discussion or tell his congregation what they can not mean but, sorry to say, my experience has been that they open their mouths and teach what they have been taught in their theological schools, which is blasphemous to Yahweh; satan could not be happier.)

There were three major languages spoken in Jerusalem, being Hebrew, Latin, and Greek (Jn. 19:20). Christ did not speak in Greek, Latin or English, "My God! my God! to what end hast thou forsaken me," but only words in Hebrew⁸, meaning only the Hebrews understood what he spoke; "And, about the ninth hour, Yahoshua uttered a cry, with a loud voice, saying—Eloi! Eloi! lema sabachthanei?" Today, when a Hebrew hears, the Hebrew words, "Eloi! Eloi! lema sabachthanei," they reflect on Psalm 22. When a Christian hears the words, "My GOD, my GOD, why hast thou forsaken me," they do not reflect on Psalm 22 but rather on Christ being on the cross; Christians, as a whole, are ignorant of the Old Testament. If I read out loud, Psalm 22, 'My GOD, my GOD, why hast thou forsaken me,' no Christian would believe that Yahweh was forsaking me but rather that I was quoting Christ on the cross, when I was actually reading Psalm 22. When Christ spoke the introduction of the 22nd Psalm, the Hebrews present, knew he was quoting David's Psalm. They would ask, "Why is he quoting David's Psalm," thereby reviewing in their minds the words written in Psalm 22. Their understanding being enlightened would reveal that parts of Psalm 22 were again being fulfilled; "they part my garments among them, and, for my vestment, they cast lots" etc. etc. An example of this way of instruction is presented in John 2:16-17, when Yahoshua stated, "...Take these things hence! Be not making, the house of my Father, a house of merchandise. His disciples remembered that it was

⁷ Ex. 32:9-14 So then Yahweh said unto Moses,—I have looked on this people, and lo! a stiff-necked people, it is. Now, therefore, let me alone, that mine anger may kindle upon them, and that I may consume them, and may make of thee, a great nation. And Moses besought the face of Yahweh his God,—and said—Wherefore, O Yahweh, should thine anger kindle upon thy people, whom thou hast brought forth out of the land of Egypt, with great might, and with a firm hand? Wherefore should the Egyptians speak, saying—For mischief, hath he taken them forth, to slay them among the mountains, and to make an end of them from off the face of the ground? Turn thou from the kindling of thine anger, and be grieved over the calamity to thy people. Have remembrance of Abraham, of Isaac, and of Israel, thy servants, to whom thou didst swear by thyself, and didst speak unto them saying, I will multiply your seed, as the stars of the heavens,—and, all this land of which I have spoken, will I give to your seed, and they shall inherit it to times age-abiding. So then Yahweh was grieved,—over the calamity,—which he had spoken of inflicting on his people. (Rotherham)

⁸ These words are Aramaic, but Yahoshua, according to the text, spoke Hebrew: Joh 20:16 Jesus saith unto her—Mary! She, turning saith unto him, in Hebrew—Rabboni! which meaneth, Teacher. Ac 21:40 And, when he had given leave, Paul, standing upon the stairs, waved with his hand unto the people; and, when great silence was secured, he addressed them in the Hebrew language, saying—Ac 22:2 And, when they heard that, in the Hebrew language, he had begun to address them, they kept the more quiet. And he saith—Ac 26:14 and, when we were all fallen to the ground, I heard a voice, saying unto me, in the Hebrew language—Saul! Saul! why, me, art thou persecuting? It is hard for thee, against goads, to be kicking!

written—The zeal of thy house, eateth me up;" where was it written? David wrote in Psalm 69:9, "Because, zeal for thy house, hath eaten me up, And, the reproaches of them who have reproached thee, have fallen upon me." Another example of this method of instruction is recorded in John 12:14-16, which states, "And Yahoshua, finding a young ass, took his seat thereon, just as it is written (Zech. 9:9)— Do not fear, O daughter of Zion! Lo! thy king, cometh, sitting upon the colt of an ass. These things, his disciples noticed not, at the first; but, when Yahoshua was glorified, then, remembered they that, these things, had, for him, been written,—and that, these things, they had done unto him."

Do you think, at the age of twelve, that Yahoshua asked Yahweh, concerning Psalm 22, "Why did you forsake David, who was a man after your own heart" and "Why are you going to forsake me in the future, after I have done 100% of your will?" Christ knew the Old Testament! He knew Psalm 22, Isaiah 52 and 53. Christ did ask for deliverance from the coming torture and death, as recorded in Isaiah. He prayed to Yahweh three times asking, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done" (Mt. 26:39-44). He accepted the will of his Father, which was to be tortured and murdered in order to redeem mankind from the Second Death. Yahoshua knew Yahweh. He knew that he would never be forsaken by Yahweh. He had his Father's ear when he said, "Or thinkest thou that I cannot call upon my Father, and he will set near me, even now, more than twelve legions of messengers" (Mt. 26:53)? He committed himself to fulfilling Yahweh's will, meaning, when he was upon the cross, he was not asking for deliverance but was fulfilling all the prophecies written about him!

"Eloi! Eloi! lema sabachthanei," was not spoken when he was being beaten, neither did it occur when he was nailed to the cross, but six hours after. He hung on the cross for six hours, being reviled, humiliated and experiencing excruciating pain, then just before he breathed his last breath, he told the Hebrew world, that Psalm 22 was again being brought to pass. As when we hear, 'Our Father, who art in heaven...,' we can finish the phrase, 'hallow be thy name.' The Hebrew's present, when they heard, "Eloi! Eloi! lema sabachthanei," they could finish the Psalm by saying, "My God! I keep crying—By day, and thou dost not answer, and, By night, and there is no rest for me. But, thou, art holy, Who inhabitest the praises of Israel...My seed, shall serve him, It shall be recounted, of the Lord, to a generation that shall come: That his righteousness may be declared to a people to be born, That he wrought with effect!"

Psalm 22

Yahweh did not forsake David, in Psalm 22, as can be witnessed by reading the whole Psalm, meaning, David must have felt forsaken, as we all do in times of adversities, even though, Yahweh never forsakes the righteous.

David Filling Forsaken

1 My GOD, my GOD, why hast thou forsaken me? Far from saving me, The words of my loud lamentation?

2 My God! I keep crying—By day, and thou dost not answer, and, By night, and there is no rest for me.

11 ¶ Be not far from me, for, distress, is near, For there is none to help.

19 But, thou, O Yahweh, be not far off, O my help! to aid me, make haste;

20 Rescue, from the sword, my life, from the power of the dog, my solitary self:

21 Save me from the mouth of the lion,—Yea, from the horns of wild beasts, hast thou delivered me.

David Celebrating Yahweh Deliverance

22 ¶ I will declare thy Name unto my brethren,—In the midst of the convocation, will I praise thee.

23 Ye that revere Yahweh, praise him, All ye the seed of Jacob, glorify him, And, stand in awe of him, all ye seed of Israel.

Why was Christ Tortured to Death?

Christ was our Passover Lamb. The Passover Lamb was innocent and pure. It died as a substitution for a person who had sinned. It was killed, humanely, never being tortured to death. My sins, were bad, but I never murdered or tortured anyone. I can understand Christ dying for my sins but my sins never were severe enough to necessitate me being tortured. We must ask ourselves, 'Why was Christ tortured?' I believe it was because that at least one person was owed the punishment Christ received because that person did the same torture to an innocent person or something similar. Christ paid his price by receiving the torture he deserved, redeeming him from the Second Death. Yahweh's justice requires restitution. Leviticus 24:19-20 states, "And, when, any man, inflicteth a blemish upon his neighbour, as he hath done, so, shall it be done to him: fracture for fracture, eye for eye, tooth for tooth, as he inflicteth a blemish upon a human being, so, shall one be inflicted upon him." What love is this, that Christ accepted the torture that was do to another?

What love is this, that Yahweh asked his Only-begotten Son to endure such wickedness? Parents understand that they would rather endure the pain their child would experience. So also, it must have been horrifying for Yahweh to behold what was inflicted upon his son. Exhibited was Yahweh's love for the person who deserved such pain and his love for us who deserved to die. Let us put into application each day, Ephesians 5:1-2, which states, "Become ye, therefore, imitators of Yahweh, as children beloved, And walk in love—even as, the Christ also, loved you, and delivered himself up in your behalf, an offering and sacrifice unto Yahweh, for a fragrance of sweet smell" (Eph. 5:1-2).

Conclusion

Christ proclaiming, "Eloi! Eloi! lema sabachthanei," in the book of Matthew and Mark, was not Christ's proclamation to his Father of being forsaken in his time of need. Christ did not ask Yahweh for deliverance from the cross. Yahweh does not forsake the righteous! The proclamation was only to the Hebrews present and not to the Romans or Greeks, who could not understand Hebrew, neither did they know the twenty-second Psalm. It was not

proclaimed, during his being beaten but six hours after his crucifixion. Christ proclaimed, "Eloi! Eloi! lema sabachthanei," then, "After this, Yahoshua, knowing that, already, all things, have been finished,—that the Scripture might be fulfilled, saith—I thirst...When, therefore, he had received the vinegar, Yahoshua said—It is finished! And, bowing his head, delivered up his ruah (spirit, breath)." (Jn. 19:28-30).

Appendix A

Clear verses in the book of John, on Yahoshua's relationship with his Father are listed below:

Joh 1:18 No one, hath seen, Yahweh, at any time: An Only Begotten elohim, The One existing within the bosom of the Father, He, hath interpreted him

Joh 3:35 The Father, loveth the Son, and, all things, hath given into his hand.

Joh 5:20 For, the Father, dearly loveth the Son...

Joh 8:16 And, even if, I, am judging, my judging, is, genuine,—because, alone, am I not, but, I, and the Father who sent me;

Joh 8:29 And, he that sent me, is, with me: He hath not left me, alone. Because, I, the things that please him, ever do.

Joh 10:15 Just as, the Father, knoweth me, and, I, know, the Father; and, my life, I lay down for the sheep.

Joh 10:17 Therefore, doth the Father, love, me, because, I, lay down my life, that, again, I may receive it:—

Joh 10:30 I and the Father, are, one.

Joh 10:38 ...that the Father is, in me, and, I, am, in the Father.

Joh 12:27 Now, is my soul troubled,—and what can I say? Father! save me from this hour? But, on this account, came I unto this hour. Father, glorify thy name!

Joh 12:28 There came, therefore, a voice out of heaven—I both have glorified it, and will glorify it again.

Joh 13:1 ¶ Now, before the feast of the passover, Jesus, knowing that his hour had come, that he should remove out of this world unto the Father, having loved his own that were in the world, unto the end, loved them.

Joh 13:3 Jesus knowing that, all things, the Father had given unto him, into his hands, and that, from God, he had come, and, unto God, he was going,

Joh 14:10 Believest thou not, that, I, am in the Father, and, the Father, is, in me? The things which I am saying unto you, from myself, I speak not; but, the Father, within me abiding, doeth his works.

Joh 14:11 Believe me, That, I, am in the Father, and, the Father, in me; -or else, on account of the works themselves, believe ye.

Joh 14:20 In that day, shall ye get to know, That, I, am in my Father, and, ye, in me, and, I, in you.

Joh 14:21 He that hath my commandments and keepeth them, he, it is that loveth me; and, he that loveth me, shall be loved by my Father, and, I, will love him, and will manifest, myself, unto him.

Joh 14:31 But, that the world may get to know that I love the Father, and just as the Father hath given me commandment, so, I do...

Joh 15:9 ¶ Just as the Father loved me, I also, loved you: Abide ye in my love.

Joh 16:15 All things, whatsoever the Father hath, are, my own; therefore, said I—Of mine, shall he receive, and announce unto you.

Joh 16:32 Lo! there cometh an hour, and hath come, that ye should be scattered, each, unto his own home; and, me, alone, should leave; -And yet I am not, alone, but, the Father, is, with me!

Joh 17:5 And, now, glorify me—thou, Father! with thyself, with the glory which I had, before the world's existence, with thee.

Joh 17:21 That they, all, may be, one,—even as, thou, Father, in me, and, I, in thee,—that, they also, in us, may be; -that, the world, may believe that, thou, didst send me forth.

Joh 18:11 Jesus, therefore, said unto Peter—Thrust the sword into its sheath:—The cup which the Father hath given me, shall I in anywise not drink it?