

6676

SILVER STAR BIBLE SCHOOL 1996

THE SPIRIT OF CHRIST IN THE PSALMS

Speaker: Bro. Jim Cowie

Class #4

It is Done

Reading: Psalm 22

Our dear beloved brethren and sisters in our Lord Jesus Christ.

We've come as our chairman has said to Psalms of suffering. When we left our Lord Jesus Christ yesterday, brethren and sisters, it was in the secret of Yahweh's presence. And we heard His voice speaking to us that we might be Yahweh's men of lovingkindness, having learnt the lesson, to exercise dominion over carnal things, through the power of the personal relationship that we developed with our God by prayer and meditation upon His word. I guess, brethren and sisters, in summing up what we considered yesterday, we could do no better than quote the words of page 65 of Prayer, Studies in Principles and Practice, in which our brother says, 'We do not see the wind which fills the sails and sweeps the yachts through the waters, but we see its power as she serges purposely onward, meeting the plunging waves and moving steadily towards the harbour. So it is with the believer; all the onlooker sees is the compelling strength of a man who rules his own spirit and who works quietly and unselfishly for the good of his fellows, but his discipline and his service are being perfected in the silence of God's presence'. I guess that sums up, brethren and sisters, where we were yesterday. And today, we are on the cross!

'If ye suffer with Him, you shall reign with Him....' we'll never go through this suffering, brethren and sisters, not in body. Some of our brethren have, some have died agonizing deaths after the pattern of their Master, some have been torn asunder by wild beasts, some sawn asunder, some brutally tortured, not prepared, not prepared to give up, knowing that there was a better thing beyond. We will never have to experience them, but unless we suffer with Him, we shall never reign with Him. The arena of our suffering brethren and sisters, is going to be in the mind, and as this world grows increasingly evil, and it is insinuating itself upon us in so many different ways; the real struggle that we have today, is to keep that world at bay. The roaring lions out there, brethren and sisters, would tear us to shreds, and the suffering through which the servants of God are going in the 1990's, is not different in that sense, than the sufferings of our brethren in the past or of our Lord Jesus Christ, it's just that we don't see it quite that way.

We've come, brethren and sisters, for a brief moment this morning, to see what it means about the sacrifice He was about to make, for the salvation of the world, and especially of those who sat with Him in that room, who were prepared wonderfully for His sufferings. Psalm 69 indicated to Him in many and various ways, what He would have to go through. He knew from Psalm 69 verse 4, having said that He was weary with crying, His throat was dried, His eyes failed, He says in verse 4, 'They that hate Me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away'. In verse 8 He knew He would be an alien from his own family; He could not look for support to his brothers and sisters. 'I've become a stranger unto my brethren, and an alien unto my mother's children', which even hints, I guess, of the virgin birth of our Lord Jesus Christ, in the way that that's couched. In verse 9 He knew that He would be reproached because of His zeal for God's house, 'for the zeal of thine house hath eaten me up; and the reproaches of them that reproached Thee, O God, are fallen upon Me'. He knew he would be bereft of human comforters, in verse 20 He says, 'reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none'. He knew that in the pain and agony of the cross, they would attempt to relieve His suffering, with wine mingled with gall, verse 21, 'they gave me also gall for my meat; and in my thirst they gave me vinegar to drink'. That psalm is absolutely full of indications of the sufferings that He would have to traverse, in order that He might perform the work that His Father had sent Him to do.

But it was Psalm 22, brethren and sisters, Psalm 22 that gave Him the greatest insight into the height of His sufferings, and it's in verse 14 to 17, brethren and sisters, that He sees Himself surrounded by the bulls of Bashan, in verse 12. 'Many bulls have compassed me: strong bulls of Bashan have beset me round' He says. Bashan of course, was the home of the tribe of Manasseh on the east side of Jordan. Remember our words about Manasseh and Ephraim in our second session? This is where Manasseh dwelt; it was bulls of Bashan and Manasseh, of course, causing to forget, represents the Jews, and it was the rulers of the Jews that surrounded Him and cried out for His death, 'crucify him, crucify him'. Now that wasn't a Jewish way of putting men to death, it was a Roman way, but the Lord was prepared for it, brethren and sisters; it was not part of their tradition to put men to death by crucifixion. But He was prepared for it from Deuteronomy 22 and from Psalm 22; He knew exactly how He would die, 'and if I be lifted up, I will draw all men unto Me, and now is the prince of this world cast out'. He said to Nicodemus, 'even as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up'. He knew He would be surrounded by bulls of Bashan who would gape upon Him in verse 13, with their mouths, as a ravening and a roaring lion' or as one translation puts it, 'ripping and roaring like a lion' and they would be trying to tear His flesh from Him as it were, and He saw, brethren and sisters, He saw Himself hanging there from that tree.

Verse 14, 'I am poured out like water, and all my bones are out of joint', the word in the Hebrew means 'to break through, to spread, or to spread apart'. 'All my bones are spread apart' and we try to get a picture in our minds, brethren and sisters, of a man

hanging upon a tree with His arms suspended above His head, nailed to the cross piece, the short cross piece of that tree; nailed there with His body sagging down. Can you imagine what that was like and the bones of His chest, the ribs would be sticking out and be drawn apart, and He'd be there in insufferable agony, sorrow yet coming. 'My heart is like wax', He says, the word 'wax' has the idea of as it says later on in that verse, 'it is melted in the midst of my bowels', liquified by wax. He means something which is no longer stable; it's liquified. 'My heart, He says, is failing' because what happened in crucifixion was that the strain upon the heart was so enormous that within hours, in many cases, it simply collapsed under the pressure, which is what happened to our Lord Jesus Christ. 'My heart is melted in the midst of my bowels. My strength is dried up like a potsherd', that's talking about paralysis, He can't move His body because it's paralysed. 'And my tongue cleaveth to my jaws' that's talking about the insufferable thirst of those who were crucified. Unbelievable thirst! 'I thirst', little wonder brethren and sisters, that those words came from His mouth. It says, 'Thou hast brought Me into the dust of death. For dogs' (and now He refers to the Gentiles, to the Romans that surrounded His cross, and divided up His clothing in verse 18), 'parting my garments among them'; 'for dogs have compassed or encircled me: the assembly of the wicked have enclosed Me: they pierced my hands and my feet'. He knew all of that was coming, brethren and sisters!

Can you imagine the effect that would have upon the Son of God, as He prepared for that day? Is it possible to conceive of the impact of that? We can understand, brethren and sisters, why it was that as the hour came, as His times were in His Father's hand, and He could say, 'the hour is come' that He went into the garden, that His sweat was like great drops of blood and there was great agitation. He got down upon His knees and pleaded with His Father, 'if there is any way' (there wasn't any and He knew it) 'not my will but thine be done'. You can see where it comes from, can't we? The suffering of crucifixion was intense, especially in hot climates. Severe local inflammation, bleeding from the jagged wounds in hands and feet, brought about traumatic fever, as the body went through cold and hot shivers. It oscillated between the two; there was the grotesque straining of the body, and insufferable thirst. The wounds swelled about the rough nails and torn and lacerated tendons and nerves caused excruciating agony. The strain on the heart was tremendous, for the enormous traction on the arms fixed the chest in full inspiration, and you see it, brethren and sisters, with the chest sticking out. Breathing was extremely difficult, in fact, the only way that the victim could breathe was to push up with his feet, to allow his chest to move, and then as the weight of the body, in the weakness of the body, forced him down again, the chest would be expanded and the bones would be spread apart, and to breathe again, he'd have to push up! And that went on for six hours! and finally, the muscular cramps and the exhaustion made it impossible for the victim to push up any longer. And he choked to death; he couldn't get any air to breathe. He knew it was coming, 'not my will be done; but thine'.

What would give this man, brethren and sisters, the confidence that His God would be there at the end? Why was it that at three p.m. after six hours of suffering, the two sayings came from His mouth drawn from this psalm? The fourth saying on the cross,

'My God, my God, why hast thou forsaken me?', and the sixth saying on the cross coming from the last verse of Psalm 22, 'it is done or it is finished'. You see, the way in which we should read the last phrase of verse 31, literally in the Hebrew is, 'he has done it', and the Lord Jesus Christ is picking up the essence of those words, 'it is finished', and He's actually talking about God finishing it. And then the final words, of course, we saw yesterday, 'Father into thy hands I commit my spirit' and He died.

Why was it that at the very end, the Lord Jesus Christ should quote those words, 'My God, my God, why hast thou forsaken me?' We want to explore that this morning; if my experience is anything to go by, brethren and sisters, when you hear people discuss this subject, can be a very mechanical way, but obviously it's something that we inquire into because we wonder why it was that there should have been that question, 'My God, my God, why hast thou forsaken me?' What was He really talking about? Did God forsake Him in any way? The suggestion has been made, of course, that God withdrew His spirit, at a point of time, and when Christ recognized the spirit leaving Him, adduced that cry from Him. That may be correct, I don't know, we're not told that it's so! but I believe, brethren and sisters, that we can ascertain, without having to inject anything into the record ourselves, we can ascertain why it was that our Lord Jesus Christ cried out those words, at the ninth hour.

What we need to do is to establish the roots of Psalm 22. We need brethren and sisters, to bring into our minds, (some of that, I won't say all of that, because that would be an enormous pretention). We need to bring into mind some of that, which was in the mind of our Lord Jesus Christ when He went back to this psalm at the height of His sufferings and agony. And the roots of Psalm 22 are in Genesis 22 (we won't go back to Genesis 22 just yet) we need just to say something about Psalm 22 first of all. Psalm 22 is divided into two sections; the division comes in the middle of verse 21. Up to there, brethren and sisters, the subject has been the sufferings of Christ. Beyond verse 21, at least from the second half of verse 21 to the end of the psalm, we have the glory that would follow. So what we have in this psalm really is like we read in the first of Peter chapter 1, remember the words? 'That the spirit of Christ that was in the prophets, including David, spoke of things that they themselves did not fully understand at that time, and they set forth the sufferings of Christ and the glory that would follow', the two keys of the kingdom of heaven. Well, they are here in this psalm. Beautifully balanced, half the psalm devoted to one, half to the other, and so David, brethren and sisters, probably didn't fully understand what he was saying, because it wasn't him talking at all. And there are no circumstances, at least that I can locate, that you can line up Psalm 22 with the experiences of David. It is suggested that this psalm was written in David's old age, when sickness encouraged the conspiracy of Adonijah and Joab, and David was near death. He later, of course, recovered briefly, to lead Israel in praise at the second coronation of Solomon; and that pattern is indeed mirrored in the psalm, but I think we can say without fear of contradiction, that there are no circumstances in the life of David, that match what we find in Psalm 22. These are the words of Christ speaking through David, and he must have wondered what these words meant in their fullness, because, of course, the substance was yet to come! Brethren and sisters, you and I, don't have the disadvantage of looking from the past into the future, we have the

advantage of looking from the present back at the past, and so we can see exactly what these words were intended to do. And when you come to look at Psalm 22, there are many references to its roots in Genesis 22.

Let's look at some of them; let's start at verse 1. When our Lord Jesus Christ, brethren and sisters, in Matthew 27 and verse 46, cried out upon the cross the words, 'Eli, Eli, lama-sabach-thani', He was not actually using the words of Psalm 22 verse 1. Oh, He was, but He wasn't! if you know what I mean. 'My El, my El, why hast thou forsaken me' in the Hebrew 'azab thani' 'lama azab thani'. Jesus said, 'lama sabach thani' and 'sabach' is an Aramaic word which, by the way, when you look it up means the same thing as the Hebrew word, 'azab', to loosen or to relinquish, as it were, to 'let go for a while'. Now, brethren and sisters, our Lord Jesus Christ, who read from the Old Testament scriptures frequently, though He may have used Aramaic at times, knew the Hebrew perfectly, and He knew, brethren and sisters, that the Hebrew word 'sabach' is the word used in Genesis 22 verse 13, of the ram caught in a thicket, and the word 'thicket' is 'sabach'. We'll come to that ram in a moment; we'll look at the head of the flock, who was a replacement for Isaac upon the altar. The ram that was entangled in the thorns of the thicket, that is, in the problems of humanity. 'Thorns and thistles shall it bring forth unto thee; dust you are and unto dust you will return'. Here was the head of the flock, the mature lamb of God, who was entangled by his horns, brethren and sisters, in the thicket of humanity and its problems. And the ram could only be released by passing through death. When our Lord Jesus Christ, brethren and sisters, cried out, 'Eli, Eli, lama sabach-thani' His mind was not just in Psalm 22, it was in Genesis 22, and in verse 4 of Psalm 22 we read this, 'Our fathers trusted in thee: they trusted, and thou didst deliver them'. Who's he talking about? Who are the fathers?

Well, he has in mind Abraham and Isaac, does he not? I believe he does; and we are going to read on to find that out, but just let us say he has got Abraham and Isaac in mind. And the picture in his mind, brethren and sisters, is of Abraham with a knife raised above Isaac, and he's about to bring it down! Can you imagine the feelings of these two?? Have you ever tried to enter in to that scene, brethren and sisters, to imagine what it was like for Abraham, to take his only son whom he loved, to the height of a mountain, where God Himself, would later on offer up His Son, and to lay him upon the altar and to tie him down. And to take a knife, and can you imagine what it was like for Isaac? To be lying there on the altar looking up into the eyes of his father, with a knife hanging above him. Seeing the determination of his father to bring that knife down, and yet not a word comes from the mouth of Isaac. He's not crying out to his father, 'Listen dad, this is not on!' There's silence like a lamb led to the slaughter; but can you imagine what was going on in his mind? 'Our fathers trusted in thee; they trusted and thou didst deliver them', and Isaac was delivered in a figure, by resurrection, delivered from the altar. 'They cried unto thee, verse 5, 'and were delivered: they trusted in thee, and were not confounded. But I (and here's the voice of Christ; here's the reason, brethren and sisters, for the cry from the cross) 'But I am a worm, and no man'; (I can't be delivered from death) 'a reproach of Adam, and despised of the people'. The word 'worm' there, 'tola'ath' means a maggot, the crimson grub from which was obtained the scarlet dye that was used in those times. The word often occurs in conjunction with the word for

crimson 'shaniy' but 'shaniy', brethren and sisters, is absent here, for there was no sin in this man. And there was no deliverance from the death of the cross for this man; 'My God, My God'; do you see, brethren and sisters? He had to go through it, like the ram; He could only be delivered from His entanglement by passing through the death of the cross.

When we come to verse 20, we find in verse 20, 'Deliver my soul from the sword, He cries, 'my darling from the power of the dog'; that word 'darling' in the Hebrew is 'yachiyd' now we'll come to that in a moment when we come back to Genesis 22 (just lock that one away in your memory, yachiyd). There are only 12 occurrences of the word in the Old Testament, brethren and sisters, that's not very many, and the first three are in Genesis 22, which only leaves nine, and one of those just happens to be, in Psalm 22. We come to verse 21, 'Save me from the lion's mouth:' are the last words of the Psalmist speaking with the voice of Messiah, before death strikes. And the next words of verse 21 represent resurrection, and look what they say, brethren and sisters! 'For thou hast heard me from the horns of the unicorns'. The 'unicorns' there, of course, is a reference to the 'horn of the wild oxen'; the horns that were on the corners, the four corners of the brasen altar, to which the sacrifices were tied, just like, brethren and sisters, the man who was pinned, feet and hands to a tree. 'Thou hast heard me from the horns of the altar. I will declare thy name unto my brethren' and so He goes on, brethren and sisters, to give us a picture, of the great assembly of the saints in the kingdom age, when He eats and drinks anew with them in His Father's kingdom, and declares the Father's glory to them. And they rejoice together in the salvation, which Yahweh has wrought through the fulfillment of the Abrahamic covenant.

That's why it says in verse 23, 'Ye that fear Yahweh, praise him, all ye the seed of Jacob, glorify him: and fear him, all ye the seed of Israel'. This is talking about the Abrahamic promises being brought to fulfillment; and then it says in verse 27, 'All the ends of the world shall remember and turn unto Yahweh', have you seen this language somewhere else before? 'And all the kindreds of the nations shall worship before thee', the word 'kindreds' there is the Hebrew word 'mishpachah'. It means 'a family'; it's the word used in Genesis 12 verse 3, and in Genesis 28 verse 14, 'all the families of the earth shall be blessed in thee and in thy seed, Abraham'. 'All the families of the nations, the 'goyim' shall worship before thee. For the kingdom is Yahweh's and He is the governor among the nations'. Where does the governor seat, brethren and sisters? In ancient times, the governor or the king sat in the gate. That's the promise of Genesis 22, 'he shall possess the gate of his enemies', He will be governor among the nations.

Verse 30, 'My seed (as it should read), My seed shall serve him', this is Messiah talking. This is Abraham's seed; 'my seed shall serve him, it shall be accounted to Yahweh (as it should be) for a generation. They shall come and shall declare his righteousness unto a people that shall be born, that he hath done it'. HE HAS DONE IT! and the Abrahamic promises are fulfilled. So you've got the sufferings of Christ up to verse 21, and you've got the glory that would follow from verse 21 to the end of the chapter. And that language, brethren and sisters, is drawn from Genesis 22.

Now you come back to Genesis 22 with me, and here again, we don't need to devote to much time, to dealing with the actual record itself, because it is very familiar to us. Let's just see if we can establish this very firmly in our minds, brethren and sisters, that this is where the mind of the Lord Jesus Christ was on the cross, and why wouldn't it be here? And the notes that we've given you, are an attempt to distil the critical points from Genesis 22, that we need to establish in our minds. Nothing new in this I don't think, but it won't hurt us to review it. As you can see from the way that the notes have been set out, we've got Abraham and Yahweh set side by side; we've got Isaac and Christ set side by side, because what we've got in Genesis 22 is the grand scene of a Father working with a Son in the work of sacrifice. And so, when God says to Abraham in his final test, brethren and sisters, and a pinnacle of his faith is seen here in his works. As Yahweh, Who had given to Abraham a knife in Genesis 15, and said, 'You take Me a sacrifice'; then took the knife back and said, 'Abraham you're going to die; I'll make this sacrifice when you're dead' and He passed between the pieces while Abraham was asleep. The same God who gave that knife back to Abraham in Genesis 17 and said, 'I delegate my fatherhood to you Abraham; walk as though in My presence and be perfect'. (Here's the knife, now use it on yourself and on your family). The same God, brethren and sisters, has now given the knife back to Abraham and said to him, 'The time has come, Abraham; now use the knife on your only beloved son'.

He was ready for it, brethren and sisters, 'he rose up early, in verse 3, the word means to 'incline a shoulder to a burden' to start early. There was an enthusiasm in Abraham, and God has told him in verse 2, 'take now thy son, thine only (cross out the word 'son') one, Isaac, whom thou lovest'. Now, that's our word 'yachiyd' (now if you just cast your eye down to the bottom of this sheet, you'll see that it's got there the important words of Genesis 22, and 'yachiyd' is one of them) Yachiyd means united or sole; it has the idea of two who are absolutely one. It occurs in verse 2, verse 12 and verse 16 of Genesis chapter 22. There are 12 occurrences in the Old Testament, it is used of an only and therefore beloved child - Judges 11:34, Proverbs 4:3, Jeremiah 6:26, Amos 8:10 and Zechariah 12:10 which we'll look at in a moment. It is also used of life - Psalm 22:20, 35:17; and of the solitary in Psalm 25:16 and 68:7. It's a very important word, brethren and sisters, that's the first time in the scriptures that it occurs, Yahweh is talking about Abraham's divinely provided only beloved son, whom he loved. Did he need to be told that? It's quite obvious, isn't it? that we're intended to see in this, the work of Yahweh Himself through His beloved Son. And in the same way that Abraham rose up in verse 3, early in the morning, to shoulder the burden, it pleased Yahweh to bruise him. He got no delight from it, brethren and sisters, 'but it pleased Him to bruise His Son' for the accomplishment of His work.

And in verse 6 we read, 'That Abraham took the wood and the burnt offering and laid it upon his son Isaac', so Isaac carries the wood for the offering in the same way that Christ carried His own cross. And he was to go we read in verse 2, 'to get thee into the land of Moriah and to offer him there for a burnt offering upon one of the mountains which I will tell thee of'. Is there any doubt, brethren and sisters, as to which mountain that was? It has to be the exact same place where Christ would make His sacrifice, and where David put the head of Goliath. And they went for three days, verse 4, 'On the

third day, they saw the place afar off', and Isaac had been as good as dead for three days. Same way, brethren and sisters, as our Lord Jesus Christ spent three days and three nights in the grave. And when they came to make that sacrifice, 'Abraham took the knife, and the fire', verse 6, He controlled the sacrifice. It was the father's sacrifice, brethren and sisters, and then it says at the end of verse 6, 'they went both of them together'. Now here's the other important word, it's cognate with 'yachiyd', it is 'yachad' also down at the base of your sheet of notes. Yachad means 'unitedly' or 'as one'; it's from the same root as 'yachiyd'. It has three occurrences in this chapter, verses 6, 8 and 19. (And here's a little note for the brethren, Strong's says that 'only' in verse 12 is 'yachad' and he is incorrect in that. Since it's the only mistake apart from the one I found the other day, the only mistake I've found in thirty years in Strong's concordance. But he's wrong) So we come to see, the way in which these words work together in this chapter.

So as you run your eye down that list there, brethren and sisters, you begin to make up a picture, don't you? of a father and son working together. They went both of them together, the words 'went together' being our word 'yachad' and we come to the crucial moment. Verse 7, 'Isaac spake unto Abraham his father and said, My father:' (the first time you meet that phrase in the bible) My father: and he said, Here I am my son. And he said, Behold the fire and the wood: (you've got the sacrifice i.e. the means of sacrifice, fire to consume, you've got the knife in your hand, I've got the cross) 'but where is the lamb for a burnt offering?' And Abraham said in verse 8, 'My son God will see for Himself a lamb for a burnt offering' (notice I've changed the word 'provide' to 'see' that's because the other critical word in Genesis 22, is the Hebrew word 'ra'ah'. It occurs in verses 4, 8, 13, and 14, and this word provide in verse 8 is the Hebrew word 'ra'ah': it means literally to see, and I guess by extension therefore, to provide. God sees a need as it were, and He provides, but let's just take its actual meaning, not its extended meaning. Because you see, that word ra'ah occurs in the name 'Moriah'. Verse 2, 'get thee into the land of Moriah; that's two Hebrew words, the word ra'ah and Yah, that is, seen of Yah. So when Abraham is told to take his son whom he loves and to take him to the land of Moriah, God is saying to him, 'Abraham, I want you to do what I'm going to do. I'm going to take my Son to that very same place; I want you to be seen of Yah. And when he gets there, brethren and sisters, and the sacrifice is made, and Isaac is brought forth as it were, by resurrection, and a ram is put in his place and offered up, Abraham changes the name of this place, in Genesis 22 and verse 13, 'Abraham lifted up his eyes, and looked (ra'ah), and behold behind him a ram caught in a thicket. (Why is it behind him? It's behind him because historically, Christ was behind him. Christ had always been in the mind of the Father. He was the Lamb of God slain from the foundation of the world, and here He is, brethren and sister, the mature Lamb, the head of the flock, caught in a thicket by His horns and Abraham took that ram and he offered Him up instead of his son). 'And Abraham called the name of the place, Yahweh-jireh. Do you know what those two words are? Ra'ah and Yah, same Hebrew words that formed the word Moriah (it's just that they switched the other word around). They are switched around and a couple of letters are added and it becomes this, YAHWEH-JIREH or as it is said to this day, and I'll give you the literal Hebrew, ON THE MOUNT OF YAHWEH, HE (that is God) WILL BE SEEN! So Abraham was setting



forth a marvellous type of the work of Yahweh in His Son; He was going to be SEEN OF YAH, but the day would come, brethren and sisters, when YAHWEH WOULD BE SEEN ON THAT MOUNT TOGETHER WITH HIS SON!

Now, you look at this; you look at the way in which the language is structured here. Verse 6 says that 'they went both of them together'; Verse 8 says that Abraham says, 'God will see for Himself a lamb for a burnt offering, my son. So they went both of them together'. There's our word 'yachad'. They went both of them together; they were locked together. And you don't hear any more words from the mouth of Isaac, brethren and sisters; he goes like a lamb to the slaughter; (if I was there, if I was Isaac and I had any inclining of this, I'd be down that mountain at a 100 miles an hour, hoping that my father had got too old to chase after me). And Isaac knows he's going to be the sacrifice! They went both of them together, but how do you think he felt, brethren and sisters, as he laid there upon that altar? Bound to the wood, and the hand was raised, 'My father, my father, why hast thou forsaken me?'(couldn't he say that?) He wasn't forsaken, brethren and sisters, but he was the offering; he was the one that had to die, and yet, do you know what, brethren and sisters? Abraham would have preferred to die in his place, and that's the great beauty of this chapter. God could not ask of a man anymore than what Abraham gave! If it came to a choice brethren and maybe sisters can join in here too, if it came to a choice between you and your son, if God said, I need a sacrifice; I want you to offer up your son, but I'll except you in his place, if you wish. Who would you give? yourself or your son? Right. I know who I would give; I would much rather die myself than give my son; so would Abraham. So you can't ask for a greater sacrifice than what God asked for; and Abraham gave it!

You look at Zechariah 12 verse 10, this is the last occurrence of the Hebrew word 'yachiyd'. Zechariah 12 and verse 10, 'And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his yachiyd (his only one), and shall be in bitterness for him, as one that is in bitterness for his firstborn'. You see that, brethren and sisters? When they crucified the Son, it was as if they were piercing the Father. If it had been possible, and it wasn't, but if it had been possible Yahweh would have died Himself. But of course, that's ludicrous, He couldn't! So He made the ultimate sacrifice, He gave His only begotten Son! You can't do anymore than that! 'They shall look upon Me whom they pierced and shall mourn for Him as one mourns for his only one'. Straight out of Genesis 22; are you beginning to build up a picture in your mind, brethren and sisters, as to why our Lord in Psalm 22 was really back in Genesis 22?

Let's go back to Genesis 22, 'And the angel of Yahweh called to Abraham, verse 15, 'the second time and said, By myself have I sworn, saith Yahweh, for because thou hast (get the words here) done this thing' (remember the words at the end of Psalm 22, 'he's done it') 'because thou hast done this thing, and hast not withheld thy son, thine only one (thy yachiyd) from Me' (I'll give you the ellipsis) I'm not going to withhold My Son from you. 'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed (Christ)

shall possess the gate of his enemies (He'll be the governor among the nations) and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice'. (Because you've done it; I'm going to do it).

'So Abraham returned, verse 19, 'unto his young men, and they rose up and went together' (there's our word 'yachad'. They went 'unitedly') to Beersheba (the well of the oath). and Abraham dwelt at Beersheba'. Where's Isaac in verse 19, brethren and sisters? 'I and the lad shall go yonder and return unto thee', where is he in verse 19? So Abraham returned unto his young men, where is Isaac? Can you see him there? Father and son are absolutely one; it's only Abraham that goes back to his young men. We don't need to be told that Isaac is there; and they pick up the two young men, Jew and Gentile, and go to the well of the oath, which speaks of immortality. (We'd prove that if we had time) And the record says, 'they went together' as one. Can you see, brethren and sisters, can you see why it was that at the height of His sufferings, that our Lord Jesus Christ should sweep together, in the 4th and 6th sayings on the cross, the first and the last verses of Psalm 22, to reassure Himself, (O, yes, in a rhetorical way), but to reassure Himself that He was not alone; He had to do that work alone, but He was not alone! To be sure the Father had the knife, and He had to die, but they were doing it together! That's why He could say, at the moment of resurrection, 'Thou hast heard Me from the horns of the altar'!

And that work, brethren and sisters, is yet to be completed. In Revelation chapter 16 we see this, that Christ arrives to gather up Jew and Gentile (his young men). 'Behold, verse 15, I come as a thief; blessed is he that watcheth and keepeth his garments lest he walk naked and they see his shame. And he gathered them together into a place called in the Hebrew tongue 'Armageddon'. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, IT IS DONE!' because immortality will have been bestowed on faithful Jews and Gentiles, as the first step to bring all nations into the divine family.'

You turn to chapter 21, brethren and sisters, chapter 21 verses 1 to 8 of the Apocalypse, is all about the time beyond the millennium, when there will be absolute perfection. When all suffering is gone, verse 4, 'God shall wipe away all tears from their eyes; and there shall be no more death' (do you think we're in Abrahamic context?) Have a look at verse 3, at the end of verse 3, 'they shall be His people, and God Himself shall be with them, and be their God' (that's Genesis 17:4 and 5 as our bro. Colin has pointed out; we're in an Abrahamic context) 'And God shall wipe away all tears from their eyes' (there'll be no sorrow nor crying. No more cries, brethren and sisters!) 'And no more pain, for the former things are passed away'. And what are the words that are spoken? Verse 6, 'And He said unto me, IT IS DONE!, and then, brethren and sisters, all the pain and the suffering which our Lord endured on that tree, will be brought to its culmination! So when we read those words, 'Eli, Eli, lama sabach-thani', let us never think, brethren and sisters, for one moment, that our Lord Jesus Christ saw Himself as forsaken, because He knew that they went both of them together, and they will stay together until, IT IS DONE!