

Unforsaken by God

I would like to encourage always a Scriptural celebration. Thus, it is important that we rely on what is written to determine what we preach! Therefore, I admonish all to beware of those things I call "Cherished Illusions."

We may have all heard people embellish or exaggerate verses and texts of the Bible. Often, this occurs because of ignorance or negligence. I have termed those erroneous ideas adopted, by believers and unbelievers alike, as "Cherished Illusions." While it is possible for even the saints to be drawn into holding on to explanations of those who teach what they do not understand, I know, too, that the saints will let go of concepts or opinions that are contrary to the Word of God. Ultimately, the saints will hear the Truth and let go of those ideas or philosophies that are opposed to the Truth and opposed to God. This is because saints receive the Scriptures of The Holy Bible willingly desirous of being right with God, not man. The Holy Spirit moves us to acknowledge what God has written upon our hearts by the words that are written in His Word. Thus, many of the saints, who have submitted to the teaching of those who rightly divide the Scriptures, will have abandoned those things that are better left among those who Cherish Illusions. Equally, as clear as the saints will hear, so those who do not hear will hold to lies they understand without any godly reasoning or regard for the Truth of God.

The saints, seek the unadulterated Word. However, the unenlightened or wicked of the world, who reject God and deny the Word of Truth, will always prefer the wisdom of this world. Although they would choose to believe that they alone have determined a viable alternative to Truth, they can only imagine what God has, in fact, chosen for them to believe. God has chosen their delusions and will bring their fears upon them!

Isaiah 66:4 I also will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not.

Delusions - [OT:8586 תַּעֲלִוּל ta`aluwl](#) (tah-al-ool'); from [OT:5953](#); caprice (as a fit coming on), i.e. vexation; concretely a tyrant: **KJV** - babe, delusion.

Thus, "Cherished Illusions," abandoned by saints, will, however, remain the unbiblical explanations of the unenlightened. For the unbeliever, those "Cherished Illusions," are more appropriately referred to as their "Cherished Delusions." They are figments of the imaginations of ungodly men and merely delusions sent from God unto those who are without hope in the world.

2 Thessalonians 2

⁷ For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

⁸ And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

⁹ Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

¹⁰ And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

¹¹ And for this cause God shall send them strong delusion, that they should believe a lie:

¹² That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

Unforsaken by God

One such "Cherished Delusion," concerning the events of the Passion of Christ, is disseminated among the churches today. It has crept into the theological thinking of church leaders and congregants. However, I appeal to you that are spiritual men of God to consider only what we have received in God's Word as a determinant of what is absolutely true. We are spiritual men and, rightly, we are spiritually led to understand because we have the Mind of Christ!

1 Corinthians 2:16 For who hath known the **mind of the Lord**, that he may instruct him? but **we have the mind of Christ**.

The "Cherished Illusion," I will be discussing, is centered about the idea that God had forsaken Jesus Christ upon the cross. The following two New Testament verses in Scripture are the basis for this discussion:

Matthew 27

⁴⁶ And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? **that is to say**, My God, my God, why hast thou forsaken me?

Eli - [NT:2241](#) ἤλί **Eli** (ay-lee') or Eloī (ay-lo'-ee); of Hebrew origin [[OT:410](#) with pronominal suffix]; my God: **KJV** - Eli.

Lama - [NT:2982](#) λαμά **lema** (leh-mah') or lama (lam-ah'); or **lamma** (lam-mah'); of Hebrew origin [[OT:4100](#) with prepositional prefix]; lama (i.e. why): **KJV** - lama.

Sabachthani - [NT:4518](#) σαβαχθανί **sabachthani** (sab-akh-than-ee'); of Aramaic or [[OT:7662](#) with pronominal suffix]; thou hast left me; sabachthani (i.e. shebakthani), a cry of distress: **KJV** - sabachthani.

Forsaken - [NT:1459](#) ἐγκαταλείπω **egkataleipo** (eng-kat-al-i'-po); from [NT:1722](#) and [NT:2641](#); to leave behind in some place, i.e. (in a good sense) let remain over, or (in a bad sense) to desert: **KJV** - forsake, leave.

Mark 15

³⁴ And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, **being interpreted [translated]**, My God, my God, why hast thou forsaken me?

Eloi - [NT:1682](#) ἐλοί **eloi** 'ελ-ο-εε'; of Aramaic origin [OT:426 with pronominal stuff.] my God: **KJV** - Eloi.

Sabachthani - [NT:4518](#) σαβαχθανί **sabachthani** (sab-akh-than-ee'); of Aramaic or [[OT:7662](#) with pronominal suffix]; thou hast left me; sabachthani (i.e. shebakthani), a cry of distress: **KJV** - sabachthani.

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Unforsaken by God

Psalm 22

¹ My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

God - OT:410 אֱלֹהִים 'el (ale); shortened from OT:352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):

KJV - God (god), ^x goodly, ^x great, idol, might (-y one), power, strong. Compare names in "-el."

Why - OT:4100 מַה mah (maw); or mah (mah); or ma (maw); or ma (mah); also meh (meh); a primitive particle; properly, interrogative what? (including how? why? when?); but also exclamation, what! (including how!), or indefinitely what (including whatever, and even relatively, that which); often used with prefixes in various adverbial or conjunctive senses: **KJV** - how (long, oft, [-soever]), [no-] thing, what (end, good, purpose, thing), whereby (-fore, -in, -to, -with), (for) why.

Forsaken - OT:5800 אָזַב 'azab (aw-zab'); a primitive root; to loosen, i.e. relinquish, permit, etc.:

KJV - commitself, fail, forsake, fortify, help, leave (destitute, off), refuse, ^x surely.

Matthew shows the expression as it would have sounded in the Aramaic dialect. Mark, on the other hand, recorded the words as they commonly might have been transliterated in his day. In other words, Mark showed the language used. Both verses provide the same statement with the same meaning.

It is our God that cried out "My God, My God" who cannot forsake Himself whom He predestinated to endure all things unto the Cross at Calvary for His Glory and our glorification. Remember it is as God had predetermined the event.

John 20

¹⁷ Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, **I ascend unto my Father, and your Father; and to my God, and your God.**

Man has either devised answers or in the hope of maintaining unity adopted ideas that are not Biblical in an effort to explain what is not understood or clear about these texts in Scripture.

Today, cherished illusions swarm the thoughts, opinions, and imaginations of the church and do always threaten the tearing down of true doctrine. So to know what Jesus Christ said is good. To understand why Jesus said what He said is best. I wish to separate fact from fallacy by breaking down cherished illusions surrounding these two verses of the statements made by Jesus while He hung on the cross. For to disregard those things that are contrary, is to dilute the significance of what we KNOW and UNDERSTAND about who Jesus Christ is.

The cherished illusions [false impressions] we hear today are great and small, but all are wrong. No matter how wonderful or religious they sound, they are still false.

Unforsaken by God

Some have suggested that Jesus Christ had experienced the Wrath of God on the cross because, as they insist, He had become literally sin. Some declare because He took upon Himself the sins of the world, that He experienced spiritual separation (some would call spiritual death) from the Father. Moreover, some would suggest that, because, as they say, He took all the sins upon His flesh, God could no longer look upon Him because God's eyes are purer than to look upon evil. So, they insist that the Father turned His back on the Son because of the sins mysteriously placed upon His body. Because of this unproven hypothesis, they surmise, therefore, that the Father abandoned the Son on the cross. Thus, they reason that Jesus would have been forsaken and felt the aloneness that man has felt. It was a shameful substitutionary death that we deserved some would say. Many still seeking the means for their salvation suggest that not only did Jesus pay the price by His death, but, incredibly, that death was the price we should have paid. Any of these if they were indeed true would support the opinion that Jesus Christ was in fact forsaken by God.

Greater clarification of those words is heard in Matthew and Mark are echoed from the Words of the Psalmist. In Psalm 22, the statement and the cherished illusion are thwarted.

Unforsaken by God

GOD NEVER FORSAKES HIS OWN

Psalm 22 ...the Calvary Psalm

¹ **My God, my God, why hast thou forsaken me?** why art thou so far from helping me, and from the words of my roaring?

God - [OT:410](#) אֱלֹהִים 'el (ale); shortened from [OT:352](#); strength; as adjective, mighty; especially the Almighty (but used also of any deity):

KJV - God (god), ^x goodly, ^x great, idol, might (-y one), power, strong. Compare names in "-el."

² O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent.

³ But thou art holy, O thou that inhabitest the praises of Israel.

⁴ Our fathers trusted in thee: they trusted, and thou didst deliver them.

⁵ They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

⁶ But **I am a worm, and no man; a reproach of men, and despised of the people.**

⁷ All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying,

⁸ He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him.

⁹ But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts.

¹⁰ I was cast upon thee from the womb: **thou art my God from my mother's belly.**

¹¹ **Be not far from me; for trouble is near; for there is none to help.**

¹² Many **bulls have compassed me:** strong **bulls of Bashan** have beset me round.

¹³ They **gaped upon me with their mouths, as a ravening and a roaring lion.**

¹⁴ **I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.**

¹⁵ My **strength is dried up** like a potsherd; and my **tongue cleaveth to my jaws;** and thou hast **brought me into the dust of death.**

¹⁶ For **dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.**

Unforsaken by God

Psalm 22 ...the Calvary Psalm (cont)

- ¹⁷ I may tell all my bones: they look and stare upon me.
¹⁸ They **part my garments** among them, and **cast lots upon my vesture**.
¹⁹ But **be not thou far from me, O LORD**: O my strength, haste thee to help me.
²⁰ **Deliver my soul from the sword; my darling from the power of the dog**.
²¹ **Save me from the lion's mouth**: for thou hast heard me from the horns of the unicorns.
²² **I will declare thy name unto my brethren**: in the midst of the congregation will I praise thee.
²³ Ye that fear the LORD, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.

God did not hide His face from Jesus Christ

Psalm 22 ...the Calvary Psalm (cont)

- ²⁴ For He [The LORD], hath **not despised nor abhorred the affliction** of the afflicted [Jesus Christ]; **neither hath He hid His face from Him; but [rather] when He cried unto Him, He heard**.

Abhorred - [OT:8262](#) שָׂקַץ **shaqats** (shaw-kats'); a primitive root; to be filthy, i.e. (intensively) to loathe, pollute:

KJV - abhor, make abominable, have in abomination, detest, ^xutterly.

Neither did, of course, the Father turn his face as some have said.

Psalm 22 ...the Calvary Psalm (cont)

- ²⁵ My praise shall be of thee in the great congregation: I will pay my vows before them that fear Him.
²⁶ The meek shall eat and be satisfied: they shall praise the LORD that seek Him: your heart shall live for ever.
²⁷ All the ends of the world shall remember and turn unto the LORD: and all the kindreds of the nations shall worship before thee.
²⁸ For the kingdom is the LORD's: and he is the governor among the nations.

Only God could have done what Jesus did

Psalm 22 ...the Calvary Psalm (cont)

- ²⁹ All they that be fat upon earth shall eat and worship: all they that go down to the dust shall bow before him: and **none can keep alive his own soul**.

But Jesus Christ did remain alive. God cannot lie and God cannot die. Thus Jesus who could not die and being the express image of the Father became a perpetual atonement for us because He could not lie.

*Jesus Christ was able to both lay down His life and able to take it up!
...and He did!*

Unforsaken by God

Psalm 22 ...the Calvary Psalm (cont)

³⁰ A seed shall serve him; it shall be accounted to the Lord for a generation.

³¹ They shall come, and shall declare His righteousness unto a people that shall be born, that **He [Jesus Christ] hath done this.**

I do not want us to lose sight of the fact that we are talking about the ONE GOD....

Wrath of God is kindled by sin

Numbers 11 ...for the sins of the people of Israel...

³³ And while the flesh was yet between their teeth, ere it was chewed, the **wrath** of the **LORD** was **kindled against the people**, and the **LORD smote the people with a very great plague.**

Luke 23

⁴⁰ But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

⁴¹ And we indeed justly; for **we receive the due reward of our deeds: but this man [Jesus Christ] hath done nothing amiss.**

⁴² And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

2 Corinthians 5

²¹ For **He [Jesus] hath made Him to be sin for us [saints], [Jesus] who**

knew no sin; that we might be made the righteousness of **God** in Him.

Made - poieo – to make or do

Sin – hamartia – a sin

For – huper – over, ie of place, above, beyond, across, or causal, for the sake of, instead, regarding,

Who knew – ginosko = to know,

No – me not lest, implies a negative answer

That – hina – in order that, for the purpose or the result

Might be made – ginomai – to cause to be – generate, ie to become, used with great latitude

Unforsaken by God

Wrath of God is provoked by rebelliousness

Deuteronomy 9

⁷ Remember, and forget not, how thou **provokedst** the **LORD thy God to wrath** in the wilderness: from the day that thou didst depart out of the land of Egypt, until ye came unto this place, **ye have been rebellious against the LORD**.

Provokedst to wrath - [OT:7107](#) **קָצַף** **qatsaph** (kaw-tsaf'); a primitive root; to crack off, i.e. (figuratively) burst out in rage:

KJV - (be) anger (-ry), displease, fretself, (provoke to) wrath (come), be wroth.

Luke 2

52 And Jesus **increased in wisdom and stature, and in favour with God and man**.

Wrath of God because He is not pleased

Psalms 38

¹ O Lord, **rebuke me not in thy wrath: neither chasten me in thy hot displeasure**.

Hot displeasure - [OT:2534](#) **חֵמָה** **chemah** (khay-maw'); or ([Dan 11:44](#)) chema' (khay-maw'); from [OT:3179](#); heat; figuratively, anger, poison (from its fever):

KJV - anger, bottles, hot displeasure, furious (-ly, -ry), heat, indignation, poison, rage, wrath (-ful). See [OT:2529](#).

² For thine arrows stick fast in me, and thy hand presseth me sore.

³ There is no soundness in my flesh because of thine anger; neither is there any rest in my bones **because of my sin**.

Matthew 3

¹⁷ And lo a voice from heaven, saying, **This is my beloved Son, in whom I am well pleased [think well of, approve]**.

Matthew 17

⁵ While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, **This is my beloved Son, in whom I am well pleased; hear ye Him**.

Mark 1

¹¹ And there came a voice from heaven, saying, **Thou art my beloved Son, in whom I am well pleased**.

Luke 3

²² And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, **Thou art my beloved Son; in thee I am well pleased**.

Unforsaken by God

Wrath of God because He is not pleased (*cont*)

2 Peter 1

¹⁷ For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, **This is my beloved Son, in whom I am well pleased.**

Wrath against our enemy is turned away when we rejoice

Proverbs 24

¹⁷ Rejoice not when thine **enemy falleth**, and **let not thine heart be glad** when he stumbleth:

¹⁸ Lest the LORD see it, and it displease him, and he **turn away His wrath from him.**

Jesus Christ did not rejoice at the death of the enemy

Ezekiel 33

¹¹ Say unto them, As I live, saith the Lord GOD, **I have no pleasure in the death of the wicked**; but that the wicked turn from his way and live: turn ye, **turn ye from your evil ways**; for why will ye die, O house of Israel?

Wrath of God assuaged when we humble ourselves

2 Chronicles 32

²⁶ Notwithstanding **Hezekiah humbled himself** for the **pride of his heart**, both he and the inhabitants of Jerusalem, so that the **wrath of the LORD** came not upon them in the days of Hezekiah.

Jesus Christ was not prideful our proud and needed not to repent for such!

God forsakes in a little wrath and hid His face

(because of the sins of the people)

Isaiah 54

⁷ For a small moment have I forsaken thee; but with great mercies will I gather thee.

⁸ In a little **wrath** I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

Wrath - [OT:7110](#) **קֶטֶפֶת** **qetseph** (keh'-tsef); from [OT:7107](#); a splinter (as chipped off); figuratively, rage or strife: **KJV** - foam, indignation, ^xsore, wrath.

⁹ For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

¹⁰ For the mountains shall depart, and the hills be removed; but **my kindness shall not depart from thee**, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee.

Unforsaken by God

Wrath without pity those wicked ones among his people

Lamentations 2

² The **LORD** hath swallowed up all the habitations of Jacob, and **hath not pitied**: he hath **thrown down in His wrath the strong holds of the daughter of Judah**; he hath brought them down to the ground: he hath polluted the kingdom and the princes thereof.

No Mercy in Judgment

James 2

¹⁰ For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

¹¹ For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

¹² So speak ye, and so do, as they that shall be judged by the law of liberty.

¹³ For **he shall have judgment without mercy, that hath shewed no mercy**; and **mercy rejoiceth against judgment**.

Wrath is reserved for His enemies

Nahum 1

² **God is jealous, and the LORD revengeth**; the **LORD** revengeth, **and is furious**; the **LORD** will **take vengeance on His adversaries**, and **He reserveth wrath for His enemies**.

In Wrath God remembers to be merciful to the remnants

Habakkuk 3

² **O LORD**, I have heard thy speech, and was afraid: **O LORD**, revive thy work **in the midst of the years** [in the midst of the Tribulation (Judgment)], in the midst of the years make known; **in wrath remember mercy**.

Great Wrath of God against hard heartedness

Zechariah 7

¹² Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the **LORD** of hosts hath sent in His spirit by the former prophets: therefore came a **great wrath** from the **LORD** of hosts.

Wrath of God instead of our vengeance

Romans 12

¹⁹ Dearly beloved, **avenge not yourselves**, but rather give place unto **wrath**: for it is written, **Vengeance is mine**; I will repay, saith the **Lord**.

Unforsaken by God

Jesus is like our His brethren

Hebrews 2

¹⁷ Wherefore in all things **it behoved him to be made like unto His brethren**, that he might be a **merciful and faithful high priest** in things pertaining to God, **to make reconciliation for the sins of the people.**

No Wrath to His own

Saints not appointed to Wrath of God

1 Thessalonians 5

⁸ But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation.

⁹ For **God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,**

¹⁰ Who died for us, that, whether we wake or sleep, we should live together with him.

Psalms 37

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

Psalms 37

²⁸ For the **LORD loveth judgment, and forsaketh not His saints**; they are preserved for ever: but the **seed of the wicked shall be cut off.**

Psalms 38

²¹ **Forsake me not, O LORD: O my God, be not far from me.**

Psalms 119

⁸ I will keep thy statutes: **O forsake me not utterly.**

1 Samuel 12

²² For the **LORD will not forsake His people for His great name's sake**: because it hath pleased the LORD to make you His people.

Nehemiah 9

³¹ Nevertheless for thy great mercies' sake thou **didst not utterly consume them, nor forsake them**; for thou art a gracious and merciful God.

Unforsaken by God

God is merciful to their unrighteousness

Hebrews 8

¹⁰ For this is the covenant that I will make with the house of Israel **after those days**, saith the Lord; **I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:**

¹¹ And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for **all shall know me**, from the least to the greatest.

¹² For **I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.**

Saints are not forsaken

2 Corinthians 4

⁸ We are **troubled** on every side, yet **not distressed**; we are **perplexed**, but **not in despair**;

⁹ **Persecuted**, but **not forsaken**; **cast down**, but **not destroyed**;

¹⁰ Always bearing about in the body the dying [death] of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

Mercy is extended by the LORD toward sinners

Psalms 41

⁴ I said, LORD, be merciful unto me: heal my soul; for **I have sinned against thee.**

Psalms 71

¹⁰ For **mine enemies speak against me**; and they that **lay wait for my soul** take counsel together,

¹¹ Saying, **God hath forsaken him: persecute and take him**; for there is **none to deliver him.**

¹² **O God, be not far from me: O my God, make haste for my help.**

Mercy is extended by the LORD toward sinners (*cont*)

Jeremiah 51

⁴ Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets.

⁵ For **Israel hath not been forsaken, nor Judah of [by] his God**, of the LORD of hosts; though their land was filled with sin against the Holy One of Israel.

⁶ **Flee out of the midst of Babylon**, and deliver every man his soul: be not cut off in her iniquity; for this is the **time of the LORD's vengeance**; He will render unto her a **recompence**.

Psalms 94

¹⁴ For the LORD will not cast off His people, **neither will he forsake His inheritance.**

Unforsaken by God

Hebrews 13

⁵ Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake** thee.

Romans 11

1 I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 **God hath not cast away His people which He foreknew.** Wot ye not what the Scripture saith of Elias [Elijah]? how he maketh intercession to God against Israel saying,

3 Lord, they have killed thy prophets, and digged down thine altars; **and I am left alone, and they seek my life.**

Jesus Christ was preordained even as we were predestinated unto the adoption of Jesus Christ unto Himself having chosen us in Him before the foundation of the world.

Psalm 9

¹⁰ And they that know thy name will put their trust in thee: for **thou, LORD, hast not forsaken them that seek thee.**

The God forsaken or those who forsake God

2 Chronicles 15

² And he went out to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin; The LORD is with you, while ye be with him; and **if ye seek him, he will be found of you; but if ye forsake Him, He will forsake you.**

Forsake - [OT:5800](#) עָזַב **`azab** (aw-zab'); a primitive root; to loosen, i.e. relinquish, permit, etc.:

KJV - commit self, fail, forsake, fortify, help, leave (destitute, off), refuse, ^x surely.

Those who have forsaken God are NOT forgotten

Isaiah 49

¹³ 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.

¹⁴ But **Zion [mountain of Jerusalem] said, The LORD hath forsaken me, and my Lord hath forgotten me.**

¹⁵ 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.**

Forget - [OT:7911](#) שָׁכַח **shakach** (shaw-kakh'); or **shakeach** (shaw-kay'-akh); a primitive root; to mislay, i.e. to be oblivious of, from want of memory or attention: **KJV** - ^x at all, (cause to) forget.

Unforsaken by God

Deuteronomy 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** [the LORD].

Jesus is The Mighty God, The Everlasting Father

Isaiah 43

¹⁰ Ye are my witnesses, saith the LORD, and my servant whom **I have chosen**: that ye may know and believe me, and understand that **I am He: before me there was no God formed, neither shall there be after me.**

Unforsaken by God

God is Incorruptible

Psalm 16

⁹ Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

¹⁰ For **thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**

Corruption - [OT:7845](#) שָׁחַת **shachath** (shakh'-ath); from [OT:7743](#); a pit (especially as a trap); fig, destruction: **KJV** - corruption, destruction, ditch, grave, pit.

1 Corinthians 15

²⁷ For he hath put all things under His feet. But when he saith all things are put under him, it is **manifest that He is excepted**, which did put all things under him.

The Lord is sovereign over all and put all under Him, but the Lord Jesus Christ He did not put under Himself... for He is God

God is our High Priest

Hebrews 7

²¹ (For those priests were made without an oath; but this with an oath by Him that said unto Him, The Lord sware and will not repent, **Thou art a priest for ever after the order of Melchisedec**.)

Unchanging God and High Priest for our perpetual atonement

Hebrews 7

²² By so much was Jesus made a surety of a better testament.

²³ And they truly were many priests, because they were not suffered to continue by reason of death:

²⁴ But **this man**, because He **continueth ever**, hath an **unchangeable priesthood**.

²⁵ Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Sinless High Priest to Separate us unto His eternal glory

²⁶ For such an **high priest** became us, who is **holy, harmless, undefiled, separate from sinners**, and made **higher than the heavens**;

Unspotted Lamb of God is the Holy sacrifice of God

²⁷ Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did **once**, when **He offered up Himself**.

²⁸ For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, **maketh the Son, who is consecrated for evermore**.

Unforsaken by God

Psalm 2

⁷ I will declare the decree: the LORD hath said unto me, **Thou art my Son; this day have I begotten thee.**

Acts 13

³³ God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, **Thou art my Son, this day have I begotten thee.**

Hebrews 1

⁵ For unto which of the angels said he at any time, Thou art my Son, this **day** have I **begotten thee**? And again, I will be to him a Father, and he shall be to me a Son?

Hebrews 5

⁵ So also Christ glorified not himself to be made an high priest; but he that said unto him, **Thou art my Son, to day have I begotten thee.**

Hebrews 4

¹⁵ For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet **without sin.**

Hebrews 9

²⁸ So Christ was once offered to bear the sins of many; and unto **them that look** for Him shall He appear the second time **without sin unto salvation.**

A Description of our Saviour Arm of the LORD

Isaiah 53

¹ Who hath believed our report? and to whom is the **arm of the LORD** revealed?

² For **He shall grow up before Him as a tender plant**, and as a root out of a dry ground: **He hath no form nor comeliness**; and when we shall see Him, **there is no beauty that we should desire Him.**

Disesteemed and Despised

³ He is **despised and rejected of men**; a **man of sorrows**, and **acquainted with grief**: and we hid as it were our faces from Him; **He was despised**, and **we esteemed Him not.**

Unforsaken by God

Afflicted by man (NOT GOD)

⁴ Surely **He hath borne our griefs**, and **carried our sorrows**: yet **we did esteem Him stricken, smitten of God, and afflicted**.

Borne - [OT:5375](#) נָשָׂא **nasa'** (naw-saw'); or **nacah** ([Ps 4:6](#) [[OT:7](#)]) (naw-saw'); a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows): **KJV** - accept, advance, arise, (able to, [armor], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+man), lade, lay, lift (self) up, lofty, marry, magnify, ^x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, ⁺ swear, take (away, up), ^x utterly, wear, yield.

Griefs - [OT:2483](#) חֹלִי **choliy** (khol-ee'); from [OT:2470](#); malady, anxiety, calamity: **KJV** - disease, grief, (is) sick (-ness).

Carried - [OT:5445](#) סָבַל **cabal** (saw-bal'); a primitive root; to carry (literally or figuratively), or (reflexively) be burdensome; specifically, to be gravid: **KJV** - bear, be a burden, carry, strong to labour.

Sorrows - [OT:4341](#) מַכְאוֹב **mak'ob** (mak-obe'); sometimes mak'owb (mak-obe'); also (feminine [Isa 53:3](#)) mak'obah (mak-o-baw'); from [OT:3510](#); anguish or (figuratively) affliction: **KJV** - grief, pain, sorrow.

Esteem - [OT:2803](#) חָשַׁב **chashab** (khaw-shab'); a primitive root; properly, to plait or interpenetrate, i.e. (literally) to weave or (gen.) to fabricate; figuratively, to plot or contrive (usually in a malicious sense); hence (from the mental effort) to think, regard, value, compute: **KJV** - (make) account (of), conceive, consider, count, cunning (man, work, workman), devise, esteem, find out, forecast, hold, imagine, impute, invent, be like, mean, purpose, reckon (-ing be made), regard, think.

Afflicted - [OT:6031](#) עָנָה **`anah** (aw-naw'); a primitive root [possibly rather ident. with [OT:6030](#) through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abase self, afflict (-ion, self), answer [by mistake for [OT:6030](#)], chasten self, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for [OT:6030](#)], speak [by mistake for [OT:6030](#)], submitself, weaken, ^x in any wise.

Unforsaken by God

God Subjected Himself to Violence because of our sins

Isaiah 53

⁵ **But** He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

God made it His responsibility to take away our sins

Isaiah 53

⁶ All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on Him the iniquity of us all.**

laid - [OT:6293](#) פָּגַע **paga`** (paw-gah'); a primitive root; to impinge, by accident or violence, or (figuratively) by importunity: **KJV** - come (betwixt), cause to entreat, fall (upon), make intercession, intercessor, intreat, lay, light [upon], meet (together), pray, reach, run.

Obedient unto the Cross as THE LAMB

Isaiah 53

⁷ He was **oppressed**, and He was **afflicted**, yet **he opened not His mouth**: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.

Endured physical abuse for transgressions of those to be saved

Isaiah 53

⁸ He was taken from prison and from judgment: and who shall declare his generation? for He was cut off out of the land of the living: **for the transgression of my people** was He stricken.

Lived blamelessly and was absolutely the Way, Truth, Life of the saints

Isaiah 53

⁹ And He made His grave with the wicked, and with the rich in His death; because **He had done no violence, neither was any deceit in His mouth.**

Violence - [OT:2555](#) חָמָץ **chamac** (khaw-mawce'); from [OT:2554](#); violence; by implication, wrong; by meton. unjust gain: **KJV** - cruel (-ty), damage, false, injustice, ^x oppressor, unrighteous, violence (against, done), violent (dealing), wrong.

Deceit - [OT:4820](#) מִרְמָה **mirmah** (meer-maw'); from [OT:7411](#) in the sense of deceiving; fraud:

KJV - craft, deceit (-ful, -fully), false, feigned, guile, subtilly, treachery.

¹⁰ Yet it pleased the LORD to bruise Him; He hath put Him to grief: when thou shalt **make His soul an offering for sin**, He shall see His seed, He shall prolong His days, and the pleasure of the LORD shall prosper in His hand.

Unforsaken by God

He was Satisfied to be the Satisfaction and Justifier of the saints

Isaiah 53

¹¹ He shall see of the travail of His soul [Hbr - nephesh - existence], and shall **be satisfied**: by His knowledge shall my **righteous servant justify many**; for He shall **bear their iniquities**.

Bear - [OT:5445](#) לָבַל **cabal** (saw-bal'); a primitive root; to carry (literally or figuratively), or (reflexively) be burdensome; specifically, to be gravid: **KJV** - bear, be a burden, carry, strong to labour.

God Subjected Himself unto Death to Lift off our sins

Isaiah 53

¹² Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong; because He hath **poured out His soul unto death**: and He was **numbered with the transgressors**; and He **bare [lift, carry away] the sin of many**, and **made intercession for the transgressors**.

Bare - [OT:5375](#) נָסָא **nasa'** (naw-saw'); or **nacah** ([Ps 4:6](#) [[OT:7](#)]) (naw-saw'); a primitive root; to lift, in a great variety of applications, literal and figurative, absol. and rel. (as follows): **KJV** - accept, advance, arise, (able to, [armor], suffer to) bear (-er, up), bring (forth), burn, carry (away), cast, contain, desire, ease, exact, exalt (self), extol, fetch, forgive, furnish, further, give, go on, help, high, hold up, honorable (+man), lade, lay, lift (self) up, lofty, marry, magnify, ^x needs, obtain, pardon, raise (up), receive, regard, respect, set (up), spare, stir up, ⁺ swear, take (away, up), ^x utterly, wear, yield.

He lifted the sins AND removed them!

Matthew 8

¹⁷ That it might be fulfilled which was spoken by Esaias [Isaiah] the prophet, saying, Himself took our **infirmities**, and bare our sicknesses.

Took - [NT:2983](#) λαμβάνω **lambano** (lam-ban'-o); a prolonged form of a primary verb, which is use only as an alternate in certain tenses; to take (in very many applications, literally and figuratively [properly objective or active, to get hold of; whereas [NT:1209](#) is rather subjective or passive, to have offered to one; while [NT:138](#) is more violent, to seize or remove]):

KJV - accept, ⁺ be amazed, assay, attain, bring, ^x when I call, catch, come on (X unto), ⁺ forget, have, hold, obtain, receive (X after), take (away), up).

Bare - [NT:941](#) βαστάζω **bastazo** (bas-tad'-zo); perhaps **remotely derived from the base of NT:939** (through the idea of removal); to lift, lit or fig(endure, declare, sustain, receive, etc.): **KJV** - bear, carry, take up

Sicknesses - [NT:3554](#) νόσος **nosos** (nos'-os); of uncertain affinity; a malady (rarely fig, of moral disability): **KJV** - disease, infirmity, sickness.

Unforsaken by God

He voluntarily gave Himself to die and to resurrect

John 10

¹⁸ No man taketh it from me, but **I lay it down of myself. I have power to lay it down, and I have power to take it again.** This commandment have I received of my Father.

Lay it down - [NT:5087](#) τίθημι **tithemi** (tith'-ay-mee); a prolonged form of a primary theo (theh'-o) (which is used only as alternate in certain tenses); to place (in the widest application, literally and figuratively; properly, in a passive or horizontal posture, and thus different from [NT:2476](#), which properly denotes an upright and active position, while [NT:2749](#) is properly reflexive and utterly prostrate): **KJV** - + advise, appoint, bow, commit, conceive, give, x kneel down, lay (aside, down, up), make, ordain, purpose, put, set (forth), settle, sink down.

He determined all before the events of His Passion occurred ~ Perfect

Acts 2

²³ Him, being delivered by the determinate counsel and foreknowledge of God, **ye** have taken, and by wicked hands have crucified and slain:

Hallelujah to our Blessed Saviour and LORD God and Father Jesus Christ who is Jehovah who cannot lie.

He would never forsake Himself to whom He promised the heathen as an inheritance and He cannot forsake us, the saints, whom He promised Himself our inheritance.

1 Kings 8

⁵⁷ The LORD our God be with us, as he was with our fathers: **let him not leave us, nor forsake us:**

Psalms 27

⁹ Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; **leave me not, neither forsake me, O God of my salvation.**

Hebrews 13

⁵ Let your conversation be without covetousness; and be content with such things as ye have: for He hath said, **I will never leave thee, nor forsake thee.**

His example unto Himself is enough example for us to know that

He will never leave us, nor forsake us.

Amen and Amen