

113 - 4/10/66 pm.

## THE RESURRECTION OF CHRIST - ITS MEANING TODAY

Text: Psalm 22:1.

Intro: Among all that is to be found in the Bible, certainly one of the most profound statements to be recorded is that of Psa. 22:1.

Most people will recognize that these are the very words uttered by the Lord Jesus Christ from the cross, and recorded in two of the Gospel records: mt. 27:46 and mark 15:34.

Immediately we are confronted with a question, a problem:

Do these words belong only to Jesus Christ, or were they also the words of David?

Or, to state it another way,

Was David speaking only prophetically of Christ, or was there also a sense in which he at some time in his life felt utterly forsaken by God?

Let me say, first of all, in answering this question that these words express.

### I. THE EXPERIENCE OF DAVID (Psa. 22:1).

Reverently, let me say, they were the words of David before they were the words of the Lord Jesus.

and to be sure, there is much in the Psalm that goes beyond David's experience, but we do violence to Scripture ~~to~~ when we fail to see

"It is a Davidic Psalm belonging to the time of the persecution by Saul." (Delitzsch, I, 303).

that David is talking from the basis of his own experience.

→ Delitzsch suggests that the days of David's flight from Saul gave rise to these words. There was at least one time in David's life when he felt he would never reach the throne God had promised him - and as far as being able to see the intervening hand of God, there was no evidence of this!

Without intending to give an exposition of this Psalm, I would like you to note ~~two~~ things about it:

- (1) David's claim.
- (2) David's confusion.
- ~~(3) David's confidence.~~

#### A. David's claim: "My God, My God".

This is a relationship which David clings to.

He not only believes in God as a personal, sovereign, eternal being, but he says that this God is "My God"!

Note vv. 9, 10. This had been a life-long relationship. God was not a far off God who was too concerned about other things to know what David was experiencing, but David says, He is my God!

This is language of the resurrection (to move ahead for a moment). Note our Lord's word to Mary in Jn. 20:17 and Thomas' word to our Lord in Jn. 20:28.

"my God" - Dwell on it. Think about it. Enter into the blessedness of its meaning - esp. in times of testing.

But this only increased

B. David's confusion: "Why..."

"Foraken" is the Hebrew verb, אָבַד.

It means to withdraw help, as the second part of Psa 22:1 indicates.

How can this be?

Cf. v. 2, "my God... thou hearest not".

Then vv. 7, 8 where the mockery of men makes David's confusion even more unbearable.

TO LEAVE  
HELPLESS

Now transfer all of this to

II. THE EXPERIENCE OF THE LORD JESUS  
(Mt. 27:46; Mark 15:34).

Now our Lord appropriates David's words.

See seven last words of Christ on the cross:

- (1) Luke 23:34 - "Father, forgive them..."
- (2) Luke 23:43 - "Today thou shalt be with me..."
- (3) Luke 23:46 - "Father, into thy hands..."
- (4) John 19:26, 27 - "Woman, behold thy son... Behold thy mother."
- (5) John 19:28 - "I thirst"
- (6) John 19:30 - "It is finished."
- (7) Mark 27:46; Mark 15:34 - "My God, my God, why..."

Matthew and Mark only give one and they are duplicates: "My God, my God, why...?"

Look at the Matt. passage (27:39-46).

How helpless the Son of God appears! Can anyone fathom this mystery? What did He experience, and why did He experience these things, that He should utter such a cry. How right the crowd seemed, and how wrong the Lord!

The air was filled with darkness!

What if He did call for Elijah (which He did not) - no one came!

now read v. 50.

all speaks of defeat, gloom, despair, false hopes.

now note another point

### III. THE COMMON ELEMENT IN THESE TWO EXPERIENCES

A. Re: David. Psa. 22:8, "He trusted on the Lord that he would deliver him."

B. Re: the Lord Jesus. Matt. 27:43, "He trusted in God, let Him deliver Him now, if He will have Him: for He said, I am the Son of God."

Both ~~men~~ faced this confusing situation in faith. The question is, Was it wise to trust the Lord? Is it a safe thing to trust God?

To answer this we must look at

#### IV. THE OUTCOME.

It can be stated very simply:  
David was spared; Jesus died.

Does this mean that David was mistaken, that he really was not forsaken - only Jesus was?

What is the record?

Turn now to Acts 2, vv. 27, 31.  
The words "leave" and "left" in these two verses are our word forsaken, ἐγκαταλείπω (used in Mt. 27:46 + Mark 15:34).

David was not forsaken, and neither was Jesus. The awareness of God's presence was withdrawn and help was withheld. All they could do or did do was to TRUST!

The issues <sup>involved the same but</sup> were ~~different~~ different in proportion; ~~but~~ both were called on to demonstrate that it is not folly to trust the Lord. One had to trust Him through death.

#### V. THE MEANING OF THE RESURRECTION

Who could exhaust this subject?

May I give two simple and yet very wonderful answers. One is for you who are not Christians; the other is for you who are.

A. For the non-Christian.

Do you remember that the crowd said, "He saved others, himself he cannot save" (Mt. 27:42)?

What they said was true although in a different way from that which they had in mind.

You see the important thing in the experience of Jesus was what God was doing. IF HE WERE TO SAVE OTHERS, HE COULD NOT BE SPARED. "The wages of sin is death" (Rom 6:23). But out of that death has come the greatest triumph the world has ever known about. The resurrection of Christ means that death is conquered, sin is conquered - but only for those who have trusted the福音.

### B. For the Christian.

no one can compare the stories of David + Jesus without coming to this conclusion: THE LORD JESUS KNEW BY EXPERIENCE JUST EXACTLY WHAT DAVID WENT THROUGH.

But we can also say this: HE KNEW MORE THAN DAVID DID BECAUSE HE DIED.

This is what Hebrews 12:2 says:

(1) "He is the author" (ἀρχηγός) of faith (not "our" faith) because He exercised faith in its highest degree, as no one else has ever had to trust God.

(2) He is "the finisher" (τελειωτής)

because He experienced faith's  
greatest triumph - RESURRECTION,  
never to die again!

And so what does it mean to  
those of us who are Christians?

Two things:

- (1) It is not a mistake to trust  
the Lord to be faithful to His  
Word.
- (2) He knows all we go through -  
and much more! Cf. Heb. 2:17, 18;  
4:15.

Cond. "Forsaken"? never!

"Persecuted, but not forsaken"

(2 cor. 4:9).

"I will never leave thee, nor forsake  
thee" (Heb. 13:5, also v. 6).