

# All Flesh Feels Forsaken

April 11, 2013

[Psa 22:1](#) **To the chief Musician upon Ajeleth Shahar, A Psalm of David.** My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*

On the surface we understand this prophecy to be about Christ in his greatest moment of agony, and that this was also a real prophetic event in the life of King David ([1Pe 1:12](#)).

“**Ajeleth Shahar**” may be the name of this song, but more importantly the meaning of the words given to this title tell us about the life of Christ and His Christ. “**Ajeleth** (a doe, hind) **Shahar** (early, morning, light, whence riseth)” or Ayelet HaShachar means (Hebrew: "hind of the dawn"). Christ is the loving hind ([Pro 5:19](#) , [Col 1:24](#)) of the dawn who is sacrificed for us and rises in the morning ([Rev 22:16](#)).

God does not forsake the spirit of Christ ([Joh 8:29](#) , [Heb 13:5](#)), nor Christ's spirit within us ([1Co 10:13](#), [1Jn 4:17](#)), but He does turn His face away from our flesh, flesh, flesh, or earth, earth, earth as we are granted to grow in grace and knowledge ([2Pe 3:18](#) , [1Co 3:6](#)) and hear the word of the Lord ([Jer 22:29](#)).

The Adamic part of Christ is crying out "My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?*" Christ is our example in overcoming, as God makes His strength perfect through his weak sinful flesh which cries out offering up prayers and supplications with strong crying and tears ([Psa 51:5](#) , [Heb 5:7](#) , [Ecc 12:13](#)).

Earth, earth, earth, is a symbol of the process by which God's people come out of Babylon ([Hos 11:1](#)). All mankind must eventually do as this prophecy in Hosea tells us we will do as a result of the hope of glory within us making this narrow way possible ([Col 1:27](#)).

These verses in Jeremiah and Hosea and all prophecy will come to pass once it has served its purpose ([1Co 13:2](#) , [1Co 13:8](#)) and this all demonstrates to us that flesh serves a very time sensitive purpose for every human being, including our Saviour who lived by these words as we all will ([Psa 30:5](#) , [Mat 4:4](#)).

We understand the goal is before us as we press toward the prize of the mark of the high calling in Christ Jesus ([Heb 12:2](#)), and He is growing us in our confidence to no longer need to know Christ after the (earth, earth, earth) but rather to know Christ in the (heaven, heaven, heaven) of our minds where we pray He will dwell and abide with our Father ([1Jn 2:23-24](#) , [Joh 14:23-24](#)). The fulness or symbolic third day arrives when we will go unto perfection on the third day "**Shahar**" in the morning ([Luk 13:32](#)).

Our flesh does not inherit the kingdom but it does serve as the means to the end, and "**Shahar**" "in the morning" refers to that time when we will go unto perfection and put off this flesh once and for all in a moment and in a twinkling of an eye ([1Co 15:52](#) , [2Co 4:17](#)).

*any comments on this first verse?*

[Psa 22:2](#) **O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.**

Christ is not just quoting this psalm in the gospels as a convenient thing to say now, seeing this fits the situation he is in, rather Christ like all humans cannot say anything except that it is given to him of God ([Joh 3:27](#) , [Joh 5:30](#)).

[Joh 3:27](#) John answered and said, A man can receive **nothing**, except it be given him from heaven.

[Joh 5:30](#) I can of mine own self do **nothing**: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

He is crying out in utter agony, and is in the depths of despair; that's what he is experiencing in his flesh for us, and just because we know that a prophecy will be unfolding in our life does not make the trial feel any less real to our flesh at the moment it occurs ([Heb 5:7](#)). It is this very real suffering and agony that Christ is enduring which is preparing him to be our high priest ([Heb 4:14-16](#)), and we are to conclude that if we are given to drink the cup He sets before us and endure the suffering, then we will reign with Him as kings and priests ([2Ti 2:12](#) , [Mat 20:23](#)).

Now if we listen to Babylon we are not going to be admonished by ([1Pe 4:12](#)), and we will think it strange considering the fiery trials coming upon us and upon Christ as something that should not happen to Christ or His Christ. God shows us through this experience of evil that Christ has to endure that He (God) is giving us and is in the process of making a high priest who can identify with all our most severe trials including the physical knee jerk reaction to say unto God "why have you forsaken me" when we go through seemingly inexplicable circumstances that try our faith.

All of this part of the psalm "**O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent.**" is speaking about what our flesh has to do before we are delivered by strong crying and tears ([1Jn 4:17](#) , [Heb 5:7](#)).

Why is it so hard for our flesh to believe that Christ could utter these words "My God, my God, why hast thou forsaken me?" along with all the verses that proceed this and know that he is doing so with absolutely no guile, and at the same time he is absolutely confident in his spirit that he would be able to endure this trial and drink the cup His Father gave him and would give His elect?

We have all believed the lie of the devil that told us that Christ flesh was somehow not like our flesh and that he was beyond being connected to this body of corruption and death. But the truth remains that the spirit is against the flesh and the flesh is against the spirit ([Gal 5:17](#)) regardless of what measure of spirit you have, and Christ had the spirit without measure and was never going to sin despite the gamut of emotional and spiritual and physical trials that pleased the Father to bruise Him with ([Isa 53:10](#)), so that we could have a high priest who identifies with our feelings and infirmities ([Heb 4:15](#) , [Heb 2:16](#)).

Our flesh wants to vilify God and contend with our Creator and say 'why God?, why would you allow this to happen to Christ, and for that matter why would you allow all the suffering to happen to your creation if you are a God of love?'

We know that man's definition of love does not include learning obedience by the things which he suffers, and yet the truth is that the greatest act of love ever bestowed upon mankind was given to us by a loving Father who prepared His son, and caused Him to learn obedience by the things which he suffered, and in so doing he was preparing Him for us as a lamb of God to take away the sins of the world. Instead of contending with God as we all do, I pray we can see collectively as His body that we are being given, in an act of love as Christ was given for the world. It is through the suffering that Christ enables us to endure that we become acceptable sacrifices, which is our divine service through our Lord ([Rom 12:1](#) , [Gal 2:20](#)).

*any comments on this verse?*

Psa 22:3 But thou **art** holy, **O thou** that inhabitest the praises of Israel.

Psa 22:4 Our fathers trusted in thee: they trusted, and thou didst deliver them.

Psa 22:5 They cried unto thee, and were delivered: they trusted in thee, and were not confounded.

Now we come to the conclusion of the matter (Ecc 12:13) and the solution after we hear of the problem, and the cause of the problem;

**"But thou art holy, O thou that inhabitest the praises of Israel."** God is holy, not man, God is good, not man, God inhabits the praises of all the world, and yet there is nothing that He needs from us, and we need everything from Him (spirit, food, air, water) (Psa 8:4).

After we go through this Psa 107 process of storms described in these verses we're reading, then we will cry unto God **"They cried unto thee, and were delivered: they trusted in thee, and were not confounded."** God brings us to a place where we praise Him and cry out to Him, and remember that our fathers trusted in him and were delivered. They cried unto God with strong prayers and tears like Christ, and they trusted in Christ by the faith given (Heb 11:5-7) **"and were not confounded."** The faith given to Noah and Abraham is a shadow of the salvation that will first come upon God's elect (1Pet 3:20, Gal 3:16).

*any comments on these verses?*

Psa 22:6 But I **am** a worm, and no man; a reproach of men, and despised of the people.

Psa 22:7 All they that see me laugh me to scorn: they shoot out the lip, they shake the head, *saying*,

Psa 22:8 He trusted on the LORD *that* he would deliver him: let him deliver him, seeing he delighted in him.

Psa 22:9 But thou **art** he that took me out of the womb: thou didst make me hope *when I was upon my mother's breasts*.

These next few verses speak about how we feel becoming a new creation, a worm that is going to metamorphous into a butterfly, and how short-sighted we are at first, as we despise the day of small things in others and don't at first see the potential within this worm that is coming out of the earth, earth, earth.

Against all earthly odds, we cast our lot upon Christ, being given the faith to delight in him, as we grow in understanding this hope of glory that he has given us even while we were yet babes on the milk of the word: **"But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts."**

*any comments on these verses?*

Psa 22:10 I was cast upon thee from the womb: thou **art** my God from my mother's belly.

This verse speaks on the surface of Christ being the only begotten of the Father (Joh 1:14). Christ was

conceived in her (Mary a type of the church) of the holy spirit ([Mat 1:20](#)) and He is the only person who was ever "**cast upon thee from the womb: thou *art* my God from my mother's belly.**"

For God's elect this is true as well if we consider that the mother's belly represents the church. We are each predestined from the foundation of the world to be God's elect, and that gestation period is the same symbolic nine months of judgement upon each of God's elect in this age ([1Pe 4:17](#)).

We are cast upon him from the womb, and from the foundation of the world God knows those who are His, and who it will be that is going to be born again in this age and cast upon Him from the start of the cradle of spiritual civilization which is being formed in the church which is figuratively the "**my mother's belly**" of this verse, as well as the body of Christ.

*any comments on this last verse of our study?*