

# The Word of Abandonment

Matthew 27.46

*Focus: on loving Jesus more because He bore the penalty for our sins on the cross as He was forsaken by His Father*

## Resources:

Here are some helpful resources for this study:

<https://www.thegospelcoalition.org/blogs/kevin-deyoung/our-cursed-christ/>

<https://www.thegospelcoalition.org/article/forsaken-for-us-and-for-our-salvation/>

<https://derekzrismawy.com/2017/07/31/calvin-on-he-descended-into-hell-guest-post-by-tim-keller/>



## **NW's 2018 Priority**

*Bought: we belong to Christ!*

*we want to ...*

*be captivated by the truth that we belong to Christ, that we are His people and...*

*be in awe of this privilege...*

*respond in willing obedience...*

*invite others to join us!*

## Discussion:

- Read Matt. 27.32-50 together.
- Assuming Jesus truly was forsaken by His Father, what would be the cause of that? (cf. 1 Pet. 2.24; 3.18; 2 Cor. 5.21; Is. 53.5; Is. 59.2)
- Describe a time when you felt forsaken. How would you describe Jesus forsakenness by comparison? How can this sacrifice on his part be understood as loving towards you? (cf. 1 John 4.9-10) Read Gal. 3.13 and RC Sproul's quote below.
- How do you see Jesus' faith demonstrated in this cry? How does this encourage you to trust God more? (cf. Heb. 13.5 and Dale Bruner and Dan Wallace's quotes below)
- What most impacted you about this saying of Jesus? Is there a takeaway for you? Spend time praying for one another. (see Spurgeon quote below)

## Optional quotes for discussion:

RC Sproul - After he became the scapegoat and the Father had imputed to him every sin of every one of his people, the most intense, dense concentration of evil ever experienced on this planet was exhibited. Jesus was the ultimate obscenity. So what happened? God is too holy to look at sin. He could not bear to look at that concentrated monumental condensation of evil, so he averted his eyes from his Son. The light of his countenance was turned off. All blessedness was removed from his Son, whom he loved, and in its place was the full measure of the divine curse... *It was as if there was a cry from heaven, as if Jesus heard the words "God damn you," because that's what it meant to be cursed and under the anathema of the Father...*

How, then, shall we respond? Said Spurgeon: "let us abhor the sin which brought such agony upon our beloved Lord. What an accursed thing is sin, which crucified the Lord Jesus! Do you laugh at it? Will you go and spend an evening to see a mimic performance of it? Do you roll sin under your tongue as a sweet morsel, and then come to God's house, on the Lord's-day morning, and think to worship him? . . . Sin murdered Christ; will you be a friend to it? Sin pierced the heart of the Incarnate God; can you love it?" (545-46)

Dale Bruner - The point here is this: the God whose presence Jesus does not feel, Jesus addresses. dresses. The God whom Jesus does not experience, Jesus invokes... Yet Jesus right here, better than perhaps anywhere else, teaches us exactly what faith at its deepest level is: it is believing God even when we do not feel him...

If Jesus had said, "My people, my people, why has God abandoned me?" we could believe that at the very end Jesus really did give up on God and did despair. Then God would have to be very questionable to us in crises, too. But when Jesus asked God about God's absence, when Jesus prayed, "My God, why did You abandon me?" Jesus may have taught faith better than any other story in the Gospel. Finally, real faith may be calling on God even when experience says God is not there...

They tell us that Jesus took on our abandonment, our questions, our feelings of God's betrayal, travail, our most agonizing experiences, and still believed in the God he could not feel and was surely tempted to disbelieve..

Prof. Dan Wallace writes To Albert Hsu's question, "if Jesus was truly forsaken by God, what's preventing God from forsaking any of us? How could we ever trust him to be good?" Paul gives the decisive answer: Rom. 8.32 "He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?" It is precisely because Jesus has suffered in our place that God is now free to give us all things, to do good to us at all times.