

# Psalm 22:1

Authorized King James Version (KJV)

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

## Analysis

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This cry of desolation represents one of Scripture's most profound prophetic utterances, quoted by Jesus on the cross (Matthew 27:46, Mark 15:34). The Hebrew word for "forsaken" (אָזָב/azab) conveys abandonment, leaving behind, desertion. David's cry from personal anguish became Christ's cry as He bore humanity's sin, experiencing genuine separation from the Father. The doubling "My God, my God" intensifies the pathos—this isn't distant deity but intimate relationship now broken. The psalm's shift from "My God" to "why art thou" reveals the mystery: God remains "my God" even when experienced as absent. This verse establishes the pattern of lament psalms: honest expression of anguish while maintaining covenant relationship. The "words of my roaring" (אֲגַהּ/she'agah) uses animal imagery—not quiet prayer but desperate, primal groaning.

## Historical Context

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Written by David during intense persecution, possibly during Absalom's rebellion or Saul's pursuit. The historical context involved physical danger and profound betrayal by those David trusted. Ancient Near Eastern lament literature commonly addressed the "hidden god" theme—deities who seemed absent during crisis. However, Israelite faith maintained that Yahweh remains covenant-faithful even when circumstances suggest otherwise. This psalm was regularly used in Jewish worship, demonstrating that questioning God's presence isn't faithlessness but honest wrestling within relationship.

## Related Passages

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**Romans 10:9** — Confession and belief for salvation

**John 3:16** — God's love and salvation

## Study Questions

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1. How does Jesus's use of this verse on the cross reveal the depth of His identification with human suffering and divine judgment for sin?
2. What does it mean to cry "My God" while asking "why have you forsaken me"—maintaining relationship amid felt abandonment?

## Interlinear Text

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בָּחַדְלֵךְ	נִזְבְּתָךְ	לֹמַת הָאָלֵי	מִשְׁעָנָתְךָ	לֹמַת הָאָלֵי
My God	My God	H4100	why hast thou forsaken	me why art thou so far
H410	H410		H5800	H7350

  

שָׁאַגְתִּי:	דְּבָרִים	מִשְׁעָנָתְךָ	מִשְׁעָנָתְךָ
from helping	me and from the words	of my roaring	of my roaring
H3444	H1697	H7581	

## Additional Cross-References

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**Mark 15:34** (References God): And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

**Matthew 27:46** (References God): 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?

**Hebrews 5:7** (Parallel theme): Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

**Psalms 22:16** (Parallel theme): For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet.

**Job 3:24** (Parallel theme): For my sighing cometh before I eat, and my roarings are poured out like the waters.

**Luke 24:44** (Word): And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

**Hebrews 13:5** (Parallel theme): 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.

**1 Samuel 12:22** (Parallel theme): 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.

**Psalms 10:1** (Parallel theme): Why standest thou afar off, O LORD? why hidest thou thyself in times of trouble?

**Psalms 71:11** (References God): Saying, God hath forsaken him: persecute and take him; for there is none to deliver him.