

PREFACE

For the last two weeks we have been examining Messiah as king:

- in the Lord's covenant with King David and Solomon in 2 Samuel 7 is revealed Messiah as the fulfillment of the Davidic line;
- in Hannah's song of 1 Samuel 2 it is revealed that He would be a strong, ultimately exalted King.

Earlier this week, however, as I was preparing to continue our study of the Messiah as king, I soon realized that you don't go very far with that before you are into the End Times, for that is when (we might say in human terms) the kingly Messiah really comes into His own.

So what I would like to do is return to Christ's life and work, to put this all in more chronological perspective. Before we can truly appreciate the power and majesty of our victorious King, we must know Him as Suffering Servant—all, of course, through OT prophecy.

BETRAYAL BY JUDAS

Psalm 109 presents us with a graphic picture of a persecuted's plaintive cry to God for justice against his accusers. In the text we clearly see Judas' betrayal of Jesus.

We are not privy to all the words Jesus prayed to the Father in the Garden of Gethsemane, but the first five verses of Psalm 109 could certainly have been included.

Read Psalm 109:1-5.

We are loathe, however, (along with Spurgeon) to set the words of vv6-20 in the Savior's mouth; if so, they would be a better fit for the reigning Judge of all the earth, rather than the Suffering Servant of the Garden.

In v6 things get personal. From this verse through v20 the one being accused pleads for justice against a specific "accuser" or "adversary." Interesting, this Hebrew word—which we see in both noun and verb form repeatedly in this psalm.

accuser, adversary = *satan* = from <H7853> (*satan*); an opponent; especially (with the article prefixed) Satan, the arch-enemy of good :- adversary, Satan, withstand. [\[explicitly transliterated by the KJV in v6\]](#)

Satan's manner of influence over Judas is detailed in v6 and v18.

Read Psalm 109:6, 18.**Read John 13:21, 26-27.**

What better judge could there be for a wicked man than an equally wicked man? How appropriate that a judge as evil as Adolf Hitler be his judge; how suitable that a judge as bloody as Pol Pot be the one to sentence him.

In between v7 and v21, the accused calls upon God to thoroughly and unflinchingly judge this evil accuser—even his children.

How do we know this foreshadows the betrayal of Judas Iscariot? The apostle Peter tells us, just after the Resurrection, when the disciples needed to replace the now deceased Judas.

Read Acts 1:16, 20.

In v20 Peter quotes Psalm 69:25 and v8 in Psalm 109.

As in Psalm 109, in Psalm 55 the psalmist moves from a general condemnation of the wicked working against him to a specific individual. But now we hear not the harsh, condemnation of Judas by the Judging King, but in a brief oasis of grief within a prayer of retribution, we hear the sorrowful lament of a wronged friend and brother.

Read Psalm 55:12-14.

We hear a similar sadness in Jesus' voice when Judas confronts Him later in the Garden.

But Jesus said to him, "Judas, are you betraying the Son of Man with a kiss?"
(Luke 22:48)

ARREST AND TRIAL

How was Christ Jesus treated once He was arrested? Before the gospels were ever written, the prophet Isaiah told us. Verses 4-9 in Isaiah 50 speak of the Messiah's submission to and dependency on His Father—in the passage, "the Lord God" [*yahweh adonai*].

But nestled inside this passage is v6, which describes the Christ, in His submission before the will of the Father, not turning away from His harsh, even tortuous, treatment before the authorities.

Read Isaiah 50:6.

This is how Jesus was treated in his questioning before Caiaphas, the high priest.

Read Mark 14:61-65.

That last half of v65 could also be rendered, "And the officers treated Him with blows of rods to the face." Later, during His second interrogation before Pilate, Jesus was scourged.

Read John 19:1-3.

CRUCIFIXION

So Pilate delivered Him to be crucified. (John 19:16)

It is not hard to imagine Jesus in a constant state of prayer to His Father the whole time He was on the cross. And in Psalm 22 we have what might very well have been the content of some of those prayers. As we read this, imagine these words as the thoughts of Jesus, and the words of His constant stream of praying to His Father.

Read Psalm 22:11-19.

Then, as the Lord Jesus nears the end of His earthly life, He cries out the words of v1 of this psalm:

My God, my God, why have You forsaken me?

Earlier, as they were to nail Jesus to the cross, they had offered Him drugged wine to blunt the pain he was about to experience. But, as Albert Barnes, writes,

He was unwilling to blunt the pains of dying. The “cup” which his “Father” gave him he rather chose to drink. He came to suffer. His sorrows were necessary for the work of the atonement, and he gave himself up to the unmitigated sufferings of the cross.

Read Psalm 69:20-21.

Later, as He neared the end, they offered Him wine vinegar without gall, and this He drank to slake His thirst.

Then He died. The Lamb of God was slain. And now, anyone who looked upon Him and believed, would be saved. Roughly 1,500 years earlier the Lord God told Moses what to do to save the people of Israel from the serpents that had been biting and killing them.

Read Numbers 21:8-9.

And Jesus declared to Nicodemus that this original bronze serpent foreshadowed Himself.

Read John 3:14-15.

AN EPILOGUE

Isaiah 53 really begins with the last three verses of Isaiah 52. And taken as a whole it is a remarkable, dramatic summation of Christ's passion. It is far too easy in this twenty-first century to relegate the words of Scripture to dry history or theology. Even if we believe the word, holding it in high regard for its eternal truth, it still can seem a labor at times to pump life into it—which is how it always *should* be read.

For me, Isaiah 53 has the pathos of the last few lines from Shakespeare's *Romeo and Juliet*, uttered as an epilogue by the Prince of Verona. The two families have quarreled and fought; much blood has been shed; and the two lovers—one from each of the families Montague and Capulet—lie dead before him:

Where be these enemies? Capulet! Montague!
See what a scourge is laid upon your hate
That heaven finds means to kill your joys with love.
And I for winking at your discords too
Have lost a brace of kinsmen: all are punish'd...
A glooming peace this morning with it brings;
The sun, for sorrow, will not show his head:
Go hence, to have more talk of these sad things;
Some shall be pardon'd, and some punished:
For never was a story of more woe
Than this of Juliet and her Romeo.

Let us read Isaiah 53 within a similar setting. Jesus the Messiah, the Savior of the world, has just breathed His last. Jesus has uttered His last words from the cross —“It is finished”; He has bowed His head and given up His spirit.

Let us pause reality, stopping time for just a moment between Christ’s last breath and the rending of the temple veil and the supernatural upheaval. The words are God’s, but we need a character already in the scene to deliver the lines. So let us assign them to the now-believing centurian, who will later utter the dramatic final line of the play: “Truly this was the Son of God!” (Matthew 27:54) A hush falls over the scene taking place on Golgotha; the soldier turns away from the blood-drenched cross, steps forward, still standing before the cross and addressing all who are there.

52:13 Behold, My servant will prosper,
He **will be** high and lifted up and greatly exalted.
14 Just as many were astonished at you, My people,
So His appearance was marred more than any man
And His form more than the sons of men.
15 Thus He will sprinkle many nations,
Kings will shut their mouths on account of Him;
For what had not been told them they will see,
And what they had not heard they will understand.

53:1 Who has believed our message?
And to whom has the arm of the Lord been revealed?
2 For He grew up before Him like a tender shoot,
And like a root out of parched ground;
He has no stately form or majesty
That we should look upon Him,
Nor appearance that we should be attracted to Him.

3 He was despised and forsaken of men,
A man of sorrows and acquainted with grief;
And like one from whom men hide their face
He was despised, and we did not esteem Him.
4 Surely **our** griefs He Himself bore,
And **our** sorrows He carried;
Yet we ourselves esteemed Him stricken,
Smitten of God, and afflicted.
5 But He was pierced through for **our** transgressions,
He was crushed for **our** iniquities;
The chastening for our well-being fell upon Him,
And by His scourging **we** are healed.
6 All of us like sheep have gone astray,
Each of us has turned to his own way;
But the Lord has caused the iniquity of us all
To fall on **Him**.

7 He was oppressed and He was afflicted,
Yet He did not open His mouth;
Like a lamb that is led to slaughter,
And like a sheep that is silent before its shearers,
So He did not open His mouth.

8 By oppression and judgment He was taken away;
And as for His generation, who considered
That He was cut off out of the land of the living
For the transgression of my people, **to whom the stroke was due?**

9 His grave was assigned with wicked men,
Yet He was with a rich man in His death,
Because He had done no violence,
Nor was there any deceit in His mouth.

10 But the Lord was pleased
To crush Him, putting Him to grief;
If He would render Himself as a guilt offering,
He will see His offspring,
He will prolong His days,
And the good pleasure of the Lord will prosper in His hand.

11 As a result of the anguish of His soul,
He will see it and be satisfied;
By His knowledge the Righteous One,
My Servant, will justify the many,
As He will bear their iniquities.

12 Therefore, I will allot Him a portion with the great,
And He will divide the booty with the strong;
Because He poured out Himself to death,
And was numbered with the transgressors;
Yet He Himself bore the sin of many,
And interceded for the transgressors.

Is Christ in the OT? What we have seen in this session is the fullness of the Messiah's passion (and, by the prophet Isaiah written roughly 700 years before the events) His once and for all sacrifice for the sins of man—all from the OT.

Psalms 109:6, 18

6 Appoint a wicked man over him,
And let an accuser stand at his right hand.
18 But he clothed himself with cursing as with his garment,
And it entered into his body like water
And like oil into his bones.

Psalms 55:12-14

12 For it is not an enemy who reproaches me,
Then I could bear it;
Nor is it one who hates me who has exalted himself
against me,
Then I could hide myself from him.
13 But it is you, a man my equal,
My companion and my familiar friend;
14 We who had sweet fellowship together
Walked in the house of God in the throng.

Isaiah 50:6

I gave My back to those who strike Me,
And My cheeks to those who pluck out the beard;
I did not cover My face from humiliation and spitting.

Psalms 22:15-18

15 **My strength is dried up like a potsherd,**
And my tongue cleaves to my jaws;
And You lay me in the dust of death.
16 For dogs have surrounded me;
A band of evildoers has encompassed me;
They pierced my hands and my feet.
17 I can count all my bones.
They look, they stare at me;
18 **They divide my garments among them,**
And for my clothing they cast lots.

Psalms 69:21

They also gave me gall for my food
And for my thirst they gave me vinegar to drink.

*Tracing His Passion**Betrayal by Judas**Arrest and Trial*

*Or, And the officers treated Him
with blows of rods to the face.*

*Crucifixion***John 13:26-27**

26 Jesus then answered, "That is the one for whom I shall dip the morsel and give it to him." So when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot.
27 After the morsel, **Satan then entered into him.** Therefore Jesus said to him, "What you do, do quickly."

Luke 22:48

But Jesus said to him, "**Judas, are you betraying the Son of Man with a kiss?**"

Mark 14:63-65

63 Tearing his clothes, the high priest said, "What further need do we have of witnesses?
64 "You have heard the blasphemy; how does it seem to you?" And they all condemned Him to be deserving of death.
65 **Some began to spit at Him, and to blindfold Him, and to beat Him with their fists, and to say to Him, "Prophecy!" And the officers received Him with slaps in the face.**