



Tragedy and Triumph

Part 1

March 21, 2021

Please stand for the reading of the Word

Alfred Edersheim was a Jewish born Christian Theologian who converted to Christianity during the 1800s; he wrote a tremendous theological piece called, “The Life and Times of Jesus the Messiah” and it was in his writings that he suggests that, while Christ was upon the Cross, he cried out Psalm 22 in its entirety. Edersheim suggests this because it is this Psalm that allows us to peer into the pain of the Messiah and to see into the text as Christ’s Divinity is being torn from His Humanity.

Many of us will find this text familiar being found in **Matthew 27:46**,
 “⁴⁶And about the ninth hour Jesus cried out with a loud voice, saying, “Eli,
 Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken
 me?” Today it is my goal to expound upon this verse and to outline our
 journey together throughout the discourse of Scripture to see the Tragedy
 and the Triumph of Jesus the Messiah! And this will be our Emphasis for
 the next three Sundays.

Psalm 22:1- 31, “My God, my God, why have you forsaken me? Why are
 you so far from saving me, from the words of my groaning? ²O my God, I
 cry by day, but you do not answer, and by night, but I find no rest. ³Yet you
 are holy, enthroned on the praises^{bl} of Israel. ⁴In you our fathers trusted;
 they trusted, and you delivered them. ⁵To you they cried and were rescued;
 in you they trusted and were not put to shame. ⁶But I am a worm and not a
 man, scorned by mankind and despised by the people. ⁷All who see me
 mock me; they make mouths at me; they wag their heads; ⁸“He trusts in
 the Lord; let him deliver him; let him rescue him, for he delights in him!”
⁹Yet you are he who took me from the womb; you made me trust you at my
 mother's breasts. ¹⁰On you was I cast from my birth, and from my mother's
 womb you have been my God. ¹¹Be not far from me, for trouble is near,
 and there is none to help. ¹²Many bulls encompass me; strong bulls of
 Bashan surround me; ¹³they open wide their mouths at me, like a ravening
 and roaring lion. ¹⁴I am poured out like water, and all my bones are out of

joint; my heart is like wax; it is melted within my breast; ¹⁵ my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death. ¹⁶ For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet ¹⁷ I can count all my bones— they stare and gloat over me; ¹⁸ they divide my garments among them, and for my clothing they cast lots. ¹⁹ But you, O Lord, do not be far off! O you my help, come quickly to my aid! ²⁰ Deliver my soul from the sword, my precious life from the power of the dog! ²¹ Save me from the mouth of the lion! You have rescued me from the horns of the wild oxen! ²² I will tell of your name to my brothers; in the midst of the congregation I will praise you: ²³ You who fear the Lord, praise him! All your offspring of Jacob, glorify him, and stand in awe of him, all your offspring of Israel! ²⁴ For he has not despised or abhorred the affliction of the afflicted, and he has not hidden his face from him, but has heard, when he cried to him. ²⁵ From you comes my praise in the great congregation; my vows I will perform before those who fear him. ²⁶ The afflicted shall eat and be satisfied; those who seek him shall praise the Lord! May your hearts live forever! ²⁷ All the ends of the earth shall remember and turn to the Lord, and all the families of the nations shall worship before you. ²⁸ For kingship belongs to the Lord, and he rules over the nations. ²⁹ All the prosperous of the earth eat and worship; before him shall bow all who go down to the dust, even the one who could not keep himself alive. ³⁰ Posterity shall serve him; it shall be

told of the Lord to the coming generation; ³¹ they shall come and proclaim his righteousness to a people yet unborn, that he has done it.

You May Be Seated...

1. The Tragedy of the Messiah is both Prophetic and yet Precise

- a. The mark of true Prophetic declaration is simple: if it happens or not determines the proof of whether the prophet was prophesying by the Word of the Lord or by the influence of the flesh. Notice with me in the Book of Deuteronomy 18:18-22

- i. Deuteronomy 18:18-22 - ¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him. ¹⁹ And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. ²⁰ But the prophet who presumes to speak a word in my name that I have not commanded him to speak, or who speaks in the name of other gods, that same prophet shall die.' ²¹ And if you say in your heart, 'How may we know the word that the Lord has not spoken?'— ²² when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word that the Lord has not spoken; the prophet has spoken it presumptuously. You need not be afraid of him.

- ii. The precision of the Prophetic insights concerning the Messiah are not only clear but they are concise!
- b. Notice the Prophetic overlay of Genesis 3:15 and Isaiah 7:14
- i. Genesis 3:15 - “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel.”
 - ii. God Himself during the judgment of the Serpent in Genesis 3 gives us all Prophetic insight into the forthcoming Messiah as well as the means by which He would be brought into the World because a Woman cannot have a seed; the seed always comes from the Man. But here we have God stating that a Man would come from the Seed of the Woman; God prophecies the Virgin Birth in Genesis 3:15 and then again prophesies through the Prophet Isaiah in Isaiah 7:14
 - iii. Isaiah 7:14 - “¹⁴Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.”
 - iv. Now why is this significant? It is the Preciseness of the Text that allows us to formulate a pattern of the Prophetic flow of Scripture. It would seem that the Lord repeats Himself over and over again to reiterate not only that He has a Plan but also His Power to perform it.

- v. Take Hosea 11:1 for example of the Preciseness of the Prophetic Word given and the Preciseness of its Manifestation...

1. Hosea 11:1 - When Israel was a child, I loved him, and out of Egypt I called my son.

2. Matthew 2:14-15 - ¹⁴And he rose and took the child and his mother by night and departed to Egypt ¹⁵and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt I called my son."

3. Remember, a true Prophetic word always has Prophetic manifestation! If it is not of God then it will not come to pass; if it is the Lord then it will.

- vi. But not only are the Prophetic utterances found within the Bible to be precise, point #2...

2. The Tragedy of the Messiah is both Prophetic and yet Profound

- a. The profoundness of the Prophetic text is found in this one simple truth. That God cared enough about the future that He planned for it in the past!

b. Let us look at the text found in **Genesis 12:1-3,**

“Now the Lord said to Abram, “Go from your country and your kindred and your father's house to the land that I will show you. ² And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. ³ I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed.”

c. Notice the last part of verse 3, “and in you all the families of the earth shall be blessed.” We must all understand that God calling Abram, who would eventually have his name changed to Abraham, out of Ur of the Chaldeans to go to a land that God was to show him and build a great nation out of his offspring was only a part of the equation.

d. The Messiah would be found in the lineage of Abraham and thus being a blessing to all of mankind because it would be Messiah that would redeem humanity represented from all tribes, kindreds, tongues and nations of the Earth. This blessing would ultimately belong to all who would believe upon His name!

e. Remember what I said earlier about how it seems that God prepared for our Prophetic Future in Eternity Past?

- f. Notice what the Prophet Micah states in Micah 5:2, “But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days.”
- g. I want to share with you the Strong’s Hebrew Lexicon interpretation of this text, it is quite interesting. Micah 5:2, “But you, Bethlehem Ephrathah, who are small among the clans of Judah, out of you will come forth for Me One to be ruler over Israel, whose origins are of old, from the days of eternity.”
- h. Isaiah 53 is an often quoted chapter of Scripture that gives us profound insight into the experiences that would outline the Life of the Messiah and we can easily see Isaiah 53 lived out through the Life of Christ while reading the Gospels of Matthew, Mark, Luke and John. Notice with me Isaiah 53:1-12
- i. Isaiah 53:1-12, “Who has believed what he has heard from us? And to whom has the arm of the Lord been revealed? ²For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. ³He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. ⁴Surely, he has borne our griefs and carried

our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵ But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. ⁶ All we like sheep have gone astray; we have turned—every one—to his own way; and the Lord has laid on him the iniquity of us all. ⁷ He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not 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, stricken for the transgression of my people? ⁹ And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth. ¹⁰ Yet it was the will of the Lord to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the Lord shall prosper in his hand. ¹¹ Out of the anguish of his soul he shall see[†] and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. ¹² Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because

he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.

- j. A simple review of the New Testament Gospels will cause Isaiah 53 to manifest before your eyes as you see the Prophetic Words of Isaiah lived out by Jesus the Messiah.
- k. But not only are the Prophetic utterances found within the Bible to be Precise and Profound, point #3...

3. The Tragedy of the Messiah is both Prophetic and yet Painful

- a. At the beginning of my message today, we opened our time together with the reading of Psalm 22 in its entirety. As I noted earlier, it was Alfred Edersheim that suggests that Christ quoted this Psalm in its entirety while hanging upon the Cross because it is this Psalm that allows us to peer into the pain of the Messiah and to see into the text as Christ's Divinity is being torn from His Humanity.
- b. Note the Prophetic Words of David in Psalm 22:1. "My God, my God, why have you forsaken me?" and then compare this verse of text to the Gospel of Saint Matthew 27:46 and to the Gospel of Saint Mark 15:34.

- i. Matthew 27:46 - ⁴⁶And about the ninth hour Jesus cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?”
- i. Mark 15:34 - ³⁴And at the ninth hour Jesus cried with a loud voice, “Eloi, Eloi, lema sabachthani?” which means, “My God, my God, why have you forsaken me?”
- b. Note the Prophetic Words of David in Psalm 22:7-8, ⁷“All who see me mock me; they make mouths at me; they wag their heads; ⁸“He trusts in the Lord; let him deliver him; let him rescue him, for he delights in him!” and then compare this passage of text to the Gospel of Saint Matthew 27:39-43 and to the Gospel of Saint Mark 15:29-32
- c. Matthew 27:39-43 - ³⁹And those who passed by derided him, wagging their heads ⁴⁰and saying, “You who would destroy the temple and rebuild it in three days, save yourself! If you are the Son of God, come down from the cross.” ⁴¹So also the chief priests, with the scribes and elders, mocked him, saying, ⁴²“He saved others; he cannot save himself. He is the King of Israel; let him come down now from the cross, and we will believe in him. ⁴³He trusts in God; let God deliver him now, if he desires him. For he said, ‘I am the Son of God.’”

- d. Mark 15:29-32 - ²⁹And those who passed by derided him, wagging their heads and saying, “Aha! You who would destroy the temple and rebuild it in three days, ³⁰ save yourself, and come down from the cross!” ³¹ So also the chief priests with the scribes mocked him to one another, saying, “He saved others; he cannot save himself. ³² Let the Christ, the King of Israel, come down now from the cross that we may see and believe.” Those who were crucified with him also reviled him.
- e. Note the Prophetic Words of David in Psalm 22:16-18, ¹⁶“For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet ¹⁷ I can count all my bones— they stare and gloat over me; ¹⁸ they divide my garments among them, and for my clothing they cast lots. and then compare this passage of text to the Gospel of Saint Matthew 27:35-36, to the Gospel of Saint Mark 15:29-32, and to the Gospel of Saint Luke 23:34.
- i. Matthew 27:35-36, ³⁵“And when they had crucified him, they divided his garments among them by casting lots. ³⁶ Then they sat down and kept watch over him there.”
 - ii. Mark 15:24, ²⁴“And they crucified him and divided his garments among them, casting lots for them, to decide what each should take.”

iii. Luke 23:34, “³⁴ And Jesus said, “Father, forgive them, for they know not what they do.” And they cast lots to divide his garments.”

f. And the mind blowing fact about this Psalm is that Psalm 22 was written approximately 1,000 years before Christ was born into the Earth so if any ever should question you regarding the Lord’s death from a point of Prophetic declaration, Psalm 22 should be included in your conversation.

The Tragedy of the Messiah is both Prophetic and yet Precise; it is Prophetic and yet Profound; it is Prophetic and yet Painful. But it is Prophetically Triumphant in the end! Because Ladies and Gentlemen, in spite of all of this Tragedy, Triumph is coming! Triumph is Coming!