

No.

54.

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

THE UNVEILING OF MESSIANIC PROPHECY.

An Address (revised) at

190, Bishopsgate St. E.C.

April 19, 1912.

by

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Correspondence welcome:

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THE UNVEILING OF MESSIANIC PROPHECY.

Message by Mr. P. W. Heward
At 190, Bishopsgate St. E.C.
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OUTLINE:

1. God's eternal purpose, Rev. 13:8.
2. The initial promise, Gen. 3:13. (The Seed of the woman: a Man: human misunderstandings).
3. Typical prophecies in Genesis.
4. The seed of Abraham, see Gal. 3:16.
5. The Lion of the tribe of Judah, Gen. 49:10.
6. Typical prophecies in Exodus and Leviticus.
7. Balaam's utterance.
8. The Prophet of Deut. 18:15-19.
9. Messiah the Son of David, 1 Chron. 17:13.
10. Messiah in the Prophets.
11. Messiah in the Psalms.
12. Israel at the time when our Lord Jesus Christ came.

I am sure we shall prefer the word "unveiling" to "development", for "development" has been misused by rationalists to suggest that God has IMPROVED IN His Word, and it has been misused by Romanists to suggest a PROGRESS since God's Word, but the "UNVEILING" suggests God knew all from eternity, that there was nothing hidden from Him, that He was pleased at different times and in different ways to make known His teaching, His arrangements, His purpose, the purpose of the ages, to make it known to His people. Since Christ is the Center of Scripture, the Alpha and Omega of Scripture, if one might so put it, it is a most important subject which is now engaging our attention. We must be carried back in thought to the times before He came into this world as the One born at Bethlehem, when the old saints of God were privileged to be looking for His first advent, as we for His second, and we seem to notice the way in which God dealt with them and to grasp more fully our exceeding great and precious privileges now that there has been a fuller unfolding of that Scripture which is "not of its own unfolding".

The eternal purpose that there should be a Messiah, a suffering Messiah in the fulness of time - that eternal purpose is implied by Rev. 13 where we read of the "names written in the Lamb's book of life slain from the foundation of the world". I know that the primary thought there is "WRITTEN" from the foundation of the world, but the association of the term "FROM THE FOUNDATION"

with the word "SLAIN" is not accidental. Indeed the fact that it was the "LAMB'S BOOK OF LIFE" shows that Christ was viewed as the Lamb from eternity, as the One Who in the fulness of time would fulfil His covenant pledge and come forth to redeem those with whom His delights were. It is a blessed thing to realize that before one page of Scripture was written, there was, if we may so term it, the "SCRIPTURE OF TRUTH", the heavenly pattern according to which the earthly was made, and in that heavenly pattern everything was arranged. There are no ~~xxx~~ accidents, and no happenings with God. From one eternity He beholds another eternity, and all time is spread open before the eyes of Him with Whom we have to do. It is blessed to realize that though we learn slowly, God never learns, for He is acquainted with everything, and all that happens in connection with our salvation is but the working out of that which He has determined. In accord with this, we read in 2 Tim. 1:10 that "God has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ".

And now we pass to consider the INITIAL PROMISE. God in His wonderful wisdom created Adam and also built up Eve, and God gave a certain law to Adam who was viewed as the Covenant Head of man. But as Hosea shows us (6:7 in the margin) Adam broke the covenant and rebelled against the Lord. It is a mournful story. Though he was in honor he did not seem even to pass the night, as Psalm 49 suggests. Quickly and without being deceived, but WILFULLY, he followed his wife into the putting aside of the Lord's command. Now mark the wonderful mercy of God. Sin brought ruin into the world as sin ever must; God cannot break His Word to please any man, but "where sin abounded, grace did much more abound". The sin was made the background for a display of mercy. There is no promise of the coming Saviour in Genesis 1; there is no sacrifice there, there is no promise of the coming Saviour in Gen. 2; there is a type of Him in both chapters - Adam as having dominion, and Adam as one from whom his bride was built and taken, is the TYPE of Christ, but there is no PROPHECY of Him directly in those two chapters, nor is there sacrifice, but as soon as

we reach Gen. 3 and the Fall of Man at once there comes in both prophecy of Messiah and also a sacrifice. "WHERE SIN ABOUNDED GRACE DID MUCH MORE ABOUND". You recollect how that God came into the garden in the cool of the day, and first of all He asked Adam where he was, and then another question that concerned his hiding away: then, when Adam blamed Eve God asked her a question, and she blamed the serpent, and God told the serpent of a curse upon it, and then, striking to relate, the first promise of the Messiah is made in the utterance to the serpent. Not that it was any Messiah for the serpent, but one against Whom the serpent would fight. And so we find in the climax book of Scripture the victory of the Lord Jesus over that old serpent the Devil.

The first passage is Gen. 3:15 "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise His heel". Notice the statement here "I will put". The verb used for placing is the verb "SHEES" and you know how the first word of Genesis is "BERISHEES" which means "IN THE BEGINNING", but if you split up the letters into two words you get "BORO SHEES". "BORO" - "He created". "SHEES" - "He placed". So we seem to get the key to the Book of Genesis in these two terms. If we apply them first of all to the creation, and then the arrangement after Satan's fall, BORO SHEES, or if we think first of the creation of man, and then when man ~~was~~ sinned the placing of enmity between the two seeds and the severance that God made, "BORO SHEES". Where man failed and where man marred creation and where Satan had marred creation, God placed, God has not failed. The very word "covenant", as you know, implies in the Greek a "placing". It is God's arrangement. So here, "I will PLACE enmity between thee and the woman, and between thy seed and her seed". Here is a TWO-FOLD enmity - "BETWEEN THEE AND THE WOMAN" and "BETWEEN THY SEED AND HER SEED". Thus we have the thought of the Lord's people as well as the Lord, and of the Devil's people as well as the Devil, and the complete opposition is marked out, only there is the contrast. "THY SEED" is, in the first case indicative of the children of the Devil, but "HER SEED" is primarily the Saviour:

The seed of the woman is the Lord, yet not only of the Lord but of the Lord's people joined with Him - those who are in the system of truth - the "Jerusalem which is above is free which is the mother of us all". Adam called his wife "Eve" because she was the mother of all living. A failure as a type, but so was Adam, yet there is spiritual suggestiveness. When one realizes the striking teaching in the fact that "THEE" is first opposed to "THE WOMAN" and "THY SEED" to "HER SEED" the added words become doubly emphatic, "IT", not "SHE", shall bruise thy head: not "IT shall bruise thy SEED'S head", but "IT shall bruise THY head". You see here the cross relationship, "Between thee and the woman" - "Between thy seed and her seed" first brings out antagonism between THESE twos, but next the opposition is "Between thee (the Devil PERSONALLY)", not simply the children of the Devil, and the Lord Jesus Christ PERSONALLY: not the glorification of Eve but of the "SEED" of the woman.

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| 1. The Serpent - | 2. The Woman. |
| 3. The Serpent's Seed | 4. The Seed of the Woman. |

Then 1 and 4 are linked: that Eve, and humanity, as such, and all creatures, even when saved, may be set aside, and CHRIST exalted.

The first promise thus emphasizes Christ in contrast to the HUMAN CREATION; it emphasizes Christ in opposition to Romanism, emphasizes Christ against Judaism, for here the first unfolding of the Divine revelation is the seed of the woman, not the seed of Adam but the seed of the woman. The name is important. Christ is not called the seed of the man till we come to Abraham, who is viewed as a spiritual person. There is here the allusion to the fact worked out more fully in the Psalms, that Messiah would have a mother but not a father, that He would therefore have an earthly body, but He would not have a sinful taint, that He would be the One Who would take upon Him the form of a servant, yet He would not be in the federal headship of Adam, He would not be One Who was born in sin. There would be the physical relationship and the LIKENESS of sinful flesh, but only the LIKENESS of sinful flesh, because He was "THAT HOLY THING" as to His body, to quote the words of Luke 1.

The expression "BRUISE THY HEAD" is important for the word "head" also means "poison", and the serpent is linked with poison, but surely has the

Lord dealt with the serpent and the serpent's poison. Moreover, as to "bruise thy head" we know how the word "ROSH" is linked with the final opposition of evil to the Lord, and you know moreover, how in Psalm 110 we read that our beloved Lord, when He comes in judgment, will judge among the nations, and that "He will wound the HEAD over much country". HABAKKUK 3 also speaks of a victory over one who is called the "HEAD". That "head" may not only refer to the serpent personally, but to the "head" who is linked with the serpent, even Antichrist, the contrast with Christ Who is the Head of the body the Church. The term "BRUISE" is elsewhere rendered to "cover". The idea of "CONCEALING" is suggested as well as "crushing". So will the Lord remove those who are linked with Satan, with an eternal severance. "THOU SHALT BRUISE HIS HEEL" is another striking statement. In Psalm 24:6 we read "Those that seek thy face, O Jacob". It plainly means the Lord Who is here called by the name of "JACOB". Now the word "Jacob" is the word "HEEL". There is here the thought of the humanity of the Lord Jesus. "Thou shalt bruise His HEEL", that where-with He touched earth. His Deity remained, but yet He was willing in His infinite love to be wounded as to His heel, and thus to be apparently hindered in that mighty work which could never be really hindered and which will not merely attain a wondrous or temporary victory over some evil spirits and over some evil men, but will lead to the climax fruition of the work, when all evil shall be DRIVEN AWAY from the Lord. The new heavens and the new earth will have righteousness and righteousness only, and all that is not of God shall have an everlasting destruction from His Presence, existing, but existing under an unalterable doom in the lake which burneth with fire and brimstone.

Here then we see that the first promise implies that a man would come. It does not say much more, but it shows that the Messiah would not be merely God coming down, but that God would take upon Him the form of a servant. Eve misunderstood the terms in thinking that it must be applied at once. In ch. 4:1 she said "I have gotten a man" evidently thinking that Cain was the Messiah, the possession that she desired. The term "from the Lord" is either "WITH the Lord" or it may be the term "THE LORD" in apposition. It may be she thought

that the man was the Lord, that he was the God-man, that Cain, who was the OPPOSITE of Messiah, was first regarded by Eve as the Messiah. She thought that the terms would be fulfilled at once, but soon her hopes were brought to the ground, and the second child was named Abel - VANITY.

We pass now to further and typical prophecies in Genesis. We find them in this very third chapter, for "Unto Adam and to his wife did the Lord God make coats of skin and He clothed them". He provided the sacrifice even as in chapter 22 "My son, God will provide Himself a lamb for a burnt offering". The sinner should provide the sacrifice - that was part of the Mosaic code, but the marvel of grace is that God has provided, in His wondrous infinite wisdom and love. Here then we have a type of the Lord Jesus Christ provided as the One to cover His people's sins and to cover THEM. One skin seems to be referred to here by the word used. The plural is undesirable - rather should we render SKIN. One robe of righteousness applied by the finished work of the Lord Jesus will cover His Bride linked with Himself.

Then again we have the type of the Lord Jesus in the sacrifice of Abel to which God had respect. We pass on, and we find an anticipation of the Messiah in the building of the ark by Noah and in the ark itself. We find, moreover, not only the promise of the Messiah in connection with the ram that died for Isaac, but in Isaac himself - the one who was willing to die, the only son whom his father loved. All the sacrifices of Genesis which are ever linked with altars are suggestive of the life being the basis for the death. All the sacrifices are types and prophecies of the coming Lord. Joseph is, in his turn, a wondrous prophecy, but we cannot stay to consider all these, except to admire the wealth of Scripture, and thank God that we can read the types in the light of the Antitype. But now just before passing to the passage that deals with the promise to Abraham may we notice Gen. 9:26,27. "And he said, Blessed be the Lord God of Shem and Canaan shall be his servant. God shall enlarge Japheth and He shall dwell in the tents of Shem, and Canaan shall be his servant". Here we have a promise after the flood. Is there a thought that Japheth shall dwell in the tents of Shem? Surely that

does not exhaust the words. "GOD shall dwell in the tents of Shem". The word "dwell" is the very word "tabernacle". "The TENTS of Shem". Surely this reference to tents cannot be overlooked, and the word "Shem" means "the name", and in the family of Shem, God made His Name to dwell. So we have the first promise in Gen. 3 denoting that a man would come, the second after the flood localizes him to one of the three great divisions into which the human race was divided, The promise to Abraham localizes still further to the Abrahamic division of the family of Shem. Wherever God gives a promise to Abraham it seems linked with the Seed as well as with himself. In Gen. 12 we have the statement "I will make of thee a great nation and I will bless thee and make thy name great, and thou shalt be a blessing, and in thee shall all families of the earth be blessed", but always after, there seems the stress upon the seed. In Gen. 13 "THY SEED". In Gen. 15 "THY SEED". In Gen. 17 "THY SEED". As Gal. 3 puts it "To Abraham and to his seed were the promises made". "It saith, To seed, not of many (seeds) but of one, that is CHRIST". The word SEED is singular, and though it may have a collective fulness referring to the redeemed, the primary relation is the the personal Saviour. "To thee and to thy seed" means not only that Abraham shall be personally raised from the dead, but that the Lord Jesus shall "possess the land" where He was more than a stranger, even treated as a rejected crucified Outcast in His wonderful love to sinners.

Then you recollect how in the family of Abraham there is a narrowing. God said that Ishmael should have certain blessings, but that the covenant should not be with Ishmael. Mark the words, "Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish My covenant with him, even as everlasting covenant, and with his seed after him, and as for Ishmael I have heard thee; behold, I have blessed him. I will make him a great nation but My COVENANT will I establish with ISAAC". Ishmael is outside the covenant; there is a narrowing again. We pass along to the family of Isaac - Esau and Jacob. But Jacob the man whose name means the "heel" is the one with whom the covenant is made - a narrowing once more. In each place we see the thought that they are not all blessed who are apparently blessed.

The two's of Scripture are very striking. Cain rejected, Abel accepted. Cain persisted in his own way, Abel brought to acknowledge the Lord's way. Ishmael rebellious, Isaac blessed. Esau self-confident, self-seeking; Jacob humbled to be receiving the glorious position of the Lord. Thus God marks out His perfect plan, and thus God was leading up everything to Messiah, for the book of Genesis is a preparation for Messiah. That is why there is special stress on the different ones who are the ancestors of the Messiah. We may just glance back who are the ancestors of the Messiah. We may just glance back in this connection to that fifth chapter of Genesis, to the first cemetery. Why are the particulars there given so briefly, and one picked out to be specially mentioned and his line carried on? Because those were the ancestors of Noah. Noah was perfect in his generations. There was no admixture with Demonism in his family line which was a simple human line back to Adam. In the other races there had been an admixture with demons as Gen. 6 shows, but there is the line of the covenant, and though it be a line of death, still it is the line of promise. And so Gen. 5 with its cemetery leads on to Christ in His coming glory. And all these passages that speak of Abraham, Isaac and Jacob are leading on to Christ, and then we reach Jacob's family; though there is a great stress on Joseph as a type of Christ, yet Judah takes the pre-eminence, for we find in chapter 49 another localizing promise. Verse 8 "JUDAH, thou art he whom thy brethren shall praise: thy foot shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up. He stooped down, he couched as a lion, as an old lion, who shall rouse him up? A sceptre shall not depart from Judah nor a lawgiver from between his feet until Shiloh come, and unto Him shall the gathering (or expectation) of the peoples be". Notice the exact words. They imply not only that Messiah would come from Judah, but also WHEN he would come. The tribal sceptre should not depart from Judah: the national sceptre had gone long before the Lord arrived, but the tribal sceptre remained, and the lawgivers were of Judah's tribe in the days of the flesh of the Lord Jesus, but when He died the sceptre departed from Judah.

That evil generation had not passed away before the sceptre was removed, and the wisdom of the Lord was manifested in carrying out threats as well as promises. Notice too the expression "LION", for here we have in the first book the anticipation of the last book - "The ~~King~~ lion of the tribe of Judah". The gathering of the peoples suggest not only one nation but the nations whose expectation will be toward Him, and who will yet be gathered toward Him as we are by grace.

The term "SHILO" may have a relation to "peace" or it may rather signify "He to whom it belongs" as Jeremiah describes the Lord.

We pass now to the typical prophecies in Exodus and Leviticus. Here again we get fuller descriptions of the coming Messiah. The Passover Lamb and the Corn of Wheat that fell into the ground, and then was raised and held aloof before the Lord - these together pictured the coming One. And the Tabernacle arrangements were suggestive of the One Who should arrive in the fulness of time; whereas types rather bring out the sacrificial work of the Lord, the direct prophecies that we have been considering lay stress upon His earthly relationship, and the climax of His work in connection with the Kingdom. Of course, the atoning work is part of the preparation for the kingdom, it is the basis, for He died to purchase the kingdom, but the kingdom has never been forgotten. It is the prospect from Gen. 1 where we have the dominion given to Adam, though that dominion was lost, as we find a little later, and Psalm 8 heads that up in Christ. The TYPICAL prophecies then rather emphasize the atoning work of the Lord Jesus, and of Him in this relationship we have suggestions in the High Priest of Israel as well, but some of the types like that of the Day of Atonement look very definitely on to the Kingdom, when there shall be the application of the work of Messiah, not only to the FAMILY but to the NATION. Ere we pass on to Balaam's utterance may I remind you that Ex. 3 the "I AM THAT I AM" has also been rendered "I WILL BE THAT I WILL BE", and may allude to the coming Messiah, a prophecy of Himself. It has been suggested that even so unexpected a Divine commandment as that of Ex. 23:19 was prophetic of the coming Messiah.

We pass now to Numbers, and notice what Balaam, that strange seer, that

mad prophet, said concerning the coming One. In the 24th chapter we have these words "I shall see Him but not nigh, I shall behold Him but not now. There shall come a Star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Seth, and Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly. Out of Jacob shall come He That shall have dominion, and shall destroy him that remaineth of the city". As the first prophecy refers to Christ in connection with the "HEEL", the word "JACOB", so here there is the stress on His wondrous humiliation, and also on His wondrous glory.

We pass now to consider Deut. 18. Here we have the prophecy of the Prophet like unto Moses. Moses never regarded himself as the answer to Israel's prayer at Mount Sinai. Though he stood between the Lord and them at that time, he did not fully take the mediator's place. He says clearly "The Lord (not HATH but) WILL raise up unto you a Prophet from the midst of thy brethren like unto me, unto HIM will ye hearken, according to all that thou desiredest of the Lord thy God in Horeb in the day of the assembly". Thus Moses puts himself aside as less important than One coming after, a most important fact to bring before Israel. Here we have the prophetic character of Messiah. Hitherto we have rather considered His priestly and kingly character, but here is the prophecy of His coming as the One to reveal God and to unveil the law.

We pass on beyond the books of the law, and we reach that little appendix to Judges - the book of Ruth. What is its object? It is leading on to Messiah. The object of the book of Ruth is to show the genealogy of David. David is emphasized because of the coming Messiah. All Scripture is pointing up to Christ. First of all we have the promise of the seed of the woman, then we get the narrowing to Shem, then to Abraham's family, then to Isaac's, then to Jacob's then to Judah's then to the family of David out from Judah. God was thus UNVEILING the prophecy as time went by. As He prepared His Own among the nation of Israel, He unfolded more teaching unto them that they might look more expectantly for the coming One. Messiah, the Son of David, is

brought before us from the Book of Ruth onward. As soon as we advance to Samuel, in the second chapter, there is the promise of the Anointed One Who would be forever. Saul was but a temporary monarch. Benjamin was set on one side. David was exalted. We might well expect this. Other tribes came into prominence a while but always Judah came into further prominence. Let me take you back in thought, dear friends, over this. I think it will be helpful to us by God's grace. Joseph comes into prominence in Genesis as we have seen, but it is only a while. It is remarkable how Joseph falls out. You find in Gen. 49 the statement "From thence is the Shepherd the Stone of Israel" in our English version, which looks like Messiah, the son of Joseph, and this is a Jewish tradition, but I think it should rather be rendered, "By reason of the Name of the Shepherd, the Stone of Israel", showing that all the blessings are linked with the Lord Jesus. Then we have Moses and Aaron blessed abundantly, and we have God's grace to the tribe of Levi, but there is not the setting aside of Judah even there, for Aaron marries into the family of Judah. Then we have Caleb and Joshua coming ~~in~~ into prominence. Joshua was of the tribe of Ephraim, and Ephraim temporarily is emphasized again, the tribe of Joseph. But when the Book of Joshua terminates and we approach the Book of Judges, it starts thus - After the death of Joshua, Israel asked the Lord, Who shall go up? and the Lord said, Judah shall go up first; and you know how we are told of Caleb going up. Thus everything is preparing though there are temporary settings on one side, everything is preparing for the family of David, the family in which the Messiah should be born. The promise is given in 1 Chron. 17:13 concerning the Son of David, "He shall build Me a house, and I will establish His throne forever. I will be His Father, and He shall be My Son", & "And I will not take away My mercy from him as I took it from him that was before thee, and I will settle Him in My house and in My Kingdom forever, and His throne shall be established for evermore". The parallel passage in Samuel refers to Solomon and to his failures, but here Solomon is blotted out, and a "GREATER THAN SOLOMON IS HERE". Solomon, a

type of the Prince of Peace, but not THE Prince of Peace. CHRIST is the Center of this passage, and afterwards, ever since this, Israel have rightly connected Him with the family of their greatly privileged king.

When we come to consider Messiah in the Prophets, we have a subject that is beyond us in a few moments. Isaiah 7 speaks of the virgin bearing a son, the passage alluding, I believe, to the last clause of Prov. 30:19, strangely perverted by Jewish and other interpreters. In Isa. 9:6 we have the promise of One Who was a Child and Who should be called the MIGHTY GOD. In Isa. 11 we see that He is both a SPROUT from the stem of Jesse, and the ROOT, that is, DEITY AND HUMANITY are emphasized, and His relationship to the woman, the Seed of the woman, a virgin. We pass on in that same prophet Isaiah and we find the Deity mentioned where we are told "From the time that it was there am I, and now the Lord and His Spirit hath sent Me". We have the prophetic ministry shown us in Isa. 61. "The Spirit of the Lord God is upon Me because He hath anointed Me to preach good tidings". We have the sacrificial ministry in Isa. 53, where there is the Lamb of God Whom it pleased God to bruise, when there was laid on Him the iniquity of us all. How blind Israel seem, not to behold here a picture of our Lord, but how we should praise God if our eyes are opened, not only to see Him there, but to rest on Him now.

Jeremiah continues the same message. In ch. 23 he speaks of One Who is the Branch, the Man, and Who is also "THE LORD OUR RIGHTEOUSNESS". There is a striking prophecy in Jer. 30:21 "Their noble and their governor shall proceed from the midst of them, and I will cause him to draw near and he shall approach unto Me, for Who is This That hath engaged His heart to approach unto Me, saith the Lord". "ENGAGED HIS HEART". The word "engaged" is the word ~~word~~ "of a surety", and you remember how there was the surety of Judah, and here the suretyship that affected His heart, Who was surety in His heart to approach unto God as the Representative of His beloved people. We pass on beyond Jeremiah and find it illustrated that all the prophets aforetold the coming of the Lord. In Micah 5 we have the Judge smitten with the rod, and yet He is called "THE PEACE" - the One Who comes out of Bethlèhem in His

humanity, but Whose "goings forth" have been "from of old" from days everlasting, in His Deity. We pass on to Zechariah and there we find the Man Who is the Branch, yet not only so, the Man Who is the Priest upon His throne, and more than that, the Shepherd Who is God's Friend, against Whom the sword of judgment should awake, and He should bear wrath for those who deserved wrath - wrath breaking on Him in Divine righteousness.

We find a striking prophecy of the Lord in the last book of the earlier Scriptures, Malachi, prophesying the coming One and His forerunner, but the time would fail us to think of all. There is Daniel with his seventy sevens, with the break at the 69th, where the Messiah is "cut off". There is Haggai in connection with the glory of the latter house being greater than the glory of the former, when in that place God gave peace, even the One Who was the Peace. There is the passage of Isaiah 40 which is parallel with that of Mal. 3 concerning the Forerunner. Christ is continually found in the Prophets. They all direct attention to Him. As 1 Peter 1 sums it up "Concerning which salvation the prophets have enquired and searched diligently who prophesied of the grace that should come unto you, searching what or what manner of time the Spirit of Christ which was in them did testify when it testified beforehand the sufferings of Christ and the glories that should follow". And when we approach Messiah in the Psalms there is the same wealth of teaching. He is the blessed man of Psalm 1 Who kept the whole law. He is the Messiah and the Son of Psalm 2. He is the Man of Psalm 8. He is the One Who died and was raised again of Psalm 16; the forsaken One, as it were, of Psalm 22, and the Shepherd of Psalm 23. The obedient One of Psalm 15, the Jacob of Psalm 24, is the One over Whom the waves of Psalm 42 break, and He really went ~~in~~ through the language of Psalm 88. He is the glorious Messiah of Psalm 89, and He is the One Who will be glorified in the Kingdom, as so many of the Psalms show. Particularly we think of Psalm 72. He is the rejected One of Psalm 69, and Psalm 109 - two psalms so easily remembered by their numbers. He is the One against Whom Judas rebelled, as Psalm 41 shows, and He is the Undefined One

Who fully kept the Law, and with His whole heart sought the Father as Psalm 119 reveals to us. Christ is the CENTER of the Book of Psalms, Christ is the Center of all Scripture. The more we know of Him the more we see Him from cover to cover of the precious Scriptures which are by grace ours.

Finally, when the Lord Jesus came, what was the condition of Israel? Were they looking for the Messiah? SOME of them, but only some, for Anna spoke to those that looked for redemption in Israel. We find in Luke 3:15 that when John was exercising his ministry, that all the people were in expectation and mused who John was. We recollect too the deputation that waited on ~~the~~ John, as we are told in the first chapter of the fourth Gospel. They brought their question "Who art thou?" He confessed "I am not the Christ". He said "I am not"; "Art thou that prophet?" "NO"; "Who art thou?" They then said to him, "Art thou Elias?" He said "I am a voice"; "Why baptizest thou then, if thou be not that Christ?" The Messiah was expected.

You know how that the answer of the leading men of Israel in Matthew 2 to Herod shows that they had some understanding of Messianic prophecy. He demanded of them where Christ should be born, and they said, "In Bethlehem of Judea, for thus it is written by the prophet,..." Viewing all these things, we realize how sad was the rejection of the Lord Jesus, yet that sad rejection was only overruled by the grace that has reached to us outcast Gentiles. That sad rejection but made a foil for the fuller display of the wondrousness of that rich love. That sad rejection fulfilling the Scripture showed up the rooted hatred of the human heart, and the rooted iniquity, and emphasized that precious teaching on which I trust many of us rest - "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit". If, by grace, our eyes have been opened to behold this precious Messiah in the earlier Scriptures and the fulfilment in the later, if He is the Alpha and the Omega of Scripture, how important it is that He should be the Alpha and the Omega of our lives! That we, having believed into Christ, should do all in the Name of Christ, until we shall be forever with Him in the glory to which He invites His people.

Q. As to Noah's relation to Adam, and the demon powers?

A. Noah was linked with Adam as a fallen creature, but he did not identify himself with the evil angels. I am referring now to the narrative of ^{it} Gen. 6 in the earlier verses, which really requires a whole evening to consider,

Q. Is there not a Scripture which states that Noah was unmixed?

A. It says that he was perfect in his generation. Gen. 6 immediately after referring to the admixture between the sons of God and the children of men adds that Noah was "perfect".

Q. That is borne out by many other Scriptures, is it not?

A. God's attitude toward admixture? Yes.

Q. Was the earth cleared when everybody else was destroyed?

A. The sin of Gen. 6 was repeated after the flood. Genesis shows us that, I think, and "giants" were related to it. The Anakim and some of the Canaanites seem to have been similar to those before the flood.

Q. We Gentiles might look back to demons as our ancestors then?

A. I think God can arrange and overrule. Remember the extermination of some nations like the Canaanites was linked very wisely with this fact, that these nations were so filled with the same iniquity that God exterminated them.

Q. Of course all the giants ~~had~~ have been exterminated?

A. Giants exist today, but not like the Anakim, i.e. in the ordinary physical understanding of the word "giant". Anyhow the Lord knoweth them that are His, and He will not allow His purpose to fail or falter.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and passing on to God's glory, some also in German, Spanish, Russian, Polish, Czech, Romanian:

- "To Testify the Gospel of the Grace of God." -

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