

# MESSIANIC PROPHECY

*(Types and symbols of  
Our Lord Jesus Christ)*

**A Series of Radio Messages**

**by**

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# 1

## The Seed of the Woman

The Bible speaks of the Lord Jesus Christ being the seed of the woman. Do you have any idea what that means? It is a strange term. I may refer to how strange it is again because, ordinarily in any language, in any literature, you will not find this phrase, "The seed of the woman." You will find the phrase, "the seed of man," but you won't find this phrase, "the seed of the woman," except in the Bible.

First let me comment on the Bible as a whole. When you pick up your Bible, what is it that you have in your hands? Of course it is commonly recognized that it is the book of our religion. Or someone will say it is the book about God, or some folks may say, "Well, that's the book that the Christians have." Or they may also know that it is the book that the Jews had. Someone else may say that it is the book about Jesus Christ. And that's all true, but actually the Bible is about man, about his origin and his destiny under God. Man was created in the image of God, made by God, to be in some way like God that he could have fellowship with God. That is really what the Bible is about. It starts at the beginning and talks about the origin of man; it goes on telling what God is going to do for the salvation of man; and it winds up in the last book of the Bible about the destiny of man, how man comes back to God.

The story of the Bible begins with Adam. It's a very simple story. God made man, created man in His own image. Eve, the woman, was created to be the helper of man. There are some very interesting things about how they were to be related to each other. The story of the fall of man in the Garden of Eden is known to almost everyone. Adam was put in the garden, was told to dress it and to keep it and then was told that he could eat anything that was in the garden except the fruit of one tree. Possibly at some time or another you have thought a good deal about the fact that this fruit was put within his reach but he was told not to touch it. I know a good many people when they hear this story say, "Why did God make man like that? Why did He put him in that garden where the tree was? Why did He make that tree and why did He leave that tree where man could get it? I am not sure that I can give you a quick answer to all those questions. They are all very much along the same line, but I think the answer could be somewhat suggested if you stop and think about man. Man was created in the image of God. He was to have fellowship with Him and afterwards we are to learn that the Son of God who came in the form of man was to be a first born among many brethren. When you know the story of the Garden of Eden and the fall of man you know that because man sinned, he turned away from God. We understand from the third chapter of Genesis that all the misery, all the trouble, all the suffering, all the distress that man experiences in the world is directly due to the fact that man disobeyed God and that sin entered into the world.

Now in that story of the fall of man in the Garden of Eden, there is the introduction of another being. The story itself speaks of the serpent. The Bible as a whole makes it very clear that Satan is that serpent. The Bible does not describe him. He does not have any form or shape so far as the Bible is concerned. But he is an evil being. We would say is malevolent – just like God is benevolent. He means to do you harm. He means to do you wrong. He is hostile to man. He is the enemy of man. He is in himself a liar, he is cunning, and he is a murderer. He is malicious. Actually Satan intends to mislead and to bring into grief the man whom God has created. In the Garden of Eden you will remember that Satan took the initiative in deceiving the woman. I think I could say in passing that it is a common experience among us all that the devil really does approach us. He doesn't leave us alone. If the devil just waited until we called on him we wouldn't have much trouble. But he comes on his own to attack us and to beset us in any way that he possibly can.

In the Book of Genesis in the third chapter, verse fifteen, this word was spoken to the serpent by God, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shall bruise his heel." Now that's the statement. I will put enmity between thee,

Satan, and the woman and between thy seed and her seed. That's a strange promise. A woman doesn't have seed. A man has seed but a woman doesn't have seed. But this is the way it reads, "Between thy seed and her seed," that is to say, someone who would be born of her. "It shall bruise thy head and thou shalt bruise his heel." In this way there is brought to the attention of man at the very beginning of the Bible a certain purpose of God that someone born of woman would destroy Satan and his work. Now pick that up and look at it. Somebody born of woman would destroy Satan and his work. You have just said in so many words exactly what happened in the life and the work of the Lord Jesus Christ. Because Jesus of Nazareth is understood to be the seed of the woman, "Made of a woman, made under the law." Furthermore, He was born of a virgin and this points forward to it. Had He been the child of father and mother in a human way, He would have been of the seed of the man. But this one was born of the woman. God had come upon the woman, arranged by His power that she should give birth to the child and this child born would be called the Son of God. But so far as His flesh was concerned, so far as His body was concerned, it came entirely from His mother.

The thing that I am interested to bring to your mind is the promise that there would be an unending enmity between this seed of the woman, and Satan, who had just brought grief to man and had just led man astray. This conflict between Christ and Satan is to be felt all through the Bible right down into the book of Revelation. It is one of the last things that happens in the book of Revelation – that Satan is finally utterly destroyed. All of that leads us to say that God has arranged that Christ, His Son, shall overcome and destroy Satan who is the one that brings the harm and the hurt into the experience of His people. This is one of the great promises of the Bible and by the way, it is one of the great experiences of the believers. So far as we Christian people are concerned, we have our own version of this happening right inside us because Christ Jesus is in us and overcomes the work of Satan in our hearts. When He delivers us from the penalty of sin, and forgives us of the guilt of sin and finally takes us out (in a way) from sin altogether, He has foiled Satan. He has arranged to deliver from the power of Satan into the power of God those who put their trust in Him. This conflict between Christ and Satan is as long as time and it is as wide as the world. All through the whole creation of God the force of evil moving to destroy is confronted by the Son of God coming to save.

The Son of God will overcome the force of evil. Christ Jesus will overcome Satan. This is one of the great promises of the Bible. You have it in the Lord's prayer. Do you remember that sentence in the Lord's Prayer when you say, "Lead us not into temptation, but deliver us from evil"? That actually means deliver us from the evil one. It is a proper prayer to be made at all times. We are always in danger of being misled and being brought into grief by the enemy of our souls, by Satan himself. Christ Jesus came into the world to destroy the works of Satan, to deliver those who are under bondage, to set us free from the power of Satan that we might serve under the power of God.

## The Seed of Abraham

In the Bible we hear about man – how he was created, what happened to him and what will eventually happen to him when God completes His purposes. Through the Bible we learn of the ways of God with man. Part of that story is told us in connection with the lives of certain important men and women who were taken out from among others and whose special experiences are reported. One of these men is Abraham. I am especially interested in talking to you about the seed of Abraham. The term was used to refer to the Lord Jesus Christ when He came into this world. He was called, "the seed of Abraham." In order to understand that we must go back and ask ourselves about this man Abraham. Who was he? He was one of the great names in all the history of mankind.

Anybody who is acquainted with the way men have lived on the face of the earth will recognize that there have been in the world some great religions. Some ideas about God have been developed into religious systems and of these various religions there are at least three which think of God as being one God. We have a big word for that. We say they are monotheistic, because they think of one God. There are three religions in the world that are very prominent, very well known, and all believe in one God. There is for example the Jewish religion. You will remember that the Jewish faith said. "The Lord our God is one Lord." Abraham is one of the great names among the Jews, and he is spoken of as Father Abraham. They looked to him as the one who received the promise of the covenant from God. And he did. Another religion that has become very famous in the world is the Christian religion. The Christian religion also looks upon Abraham as our father and we speak of walking in the footsteps of our father, Abraham. And Abraham is one of the great names for the Christian religion. There is a third religion in the world that also is very strong and widely known. That is the Mohammedan or Moslem religion. Now the Moslems also look upon Abraham as the father. You would be interested to know that the Mohammedans do not count Sarah as their mother. They think of Hagar as their mother. And that is because they are not descended from Isaac. They are descended from Ishmael. This they personally understand. Nevertheless, Abraham was their father. So the Jewish religion, the Christian religion and the Mohammedan religion all point back to this man Abraham.

You could very well wonder what made Abraham so great. Like many other men in the Bible, the greatness of Abraham is not found in anything about himself. I do not know that there is anything at all told about what kind of a man Abraham was. Was he tall or was he short? Was he strong or was he frail? Was he a big man? Was he a small man? None of these things are told. We are not even told what he looked like, whether he was dark or fair. What made Abraham great was not in Abraham himself. But Abraham was a man on earth that received a promise from God and this promise was given to him in the covenant. It was something that Abraham believed to be truly lived by. He is called the pioneer of faith. He is the man that started living in this world trusting in God. He received a certain promise from God. And that promise that God gave him included what we call the covenant, "I will make of thee a great nation, and bless thee, and make thy name great; and Thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." Later on that same promise was told in this way, "In thee and in thy seed shall all the families of the earth be blessed." This was the promise and because Abraham had this promise he lived accordingly. When a man lives according to the promises of God, orders his life according to what God has said He would do, we say that this man lives by faith. That is the way Abraham was living.

Now I want to pick up this phrase, "The seed of Abraham." That means one of his descendants. When it speaks of *the* seed of Abraham, it refers to the one descendant above all others. Paul makes a point of the fact that the Old Testament said, *The seed* (in the singular) and not *seeds* (as in the plural).

Abraham had other children. He had other sons but there was only one son who received the promise and that one son was Isaac. Those who came along after Isaac are those who received the promise of Abraham. This seed of Abraham then is not necessarily a biological descendant because Abraham had other biological descendants not included in the seed. Ishmael was one for example. Ishmael was older than Isaac. He was born first and he was a child of Abraham. But he did not receive the promise and is not counted as a seed. Isaac was born when Sarah was old and Abraham was old, but he was born by the direct promise of God. He is spoken of as the child of promise, and he is the one through whom the seed was to come. Eventually then according to the Bible story, Christ Jesus was born as the seed of Abraham. This is to say that Christ Jesus not only descended from Abraham but it means to say that he inherited whatever that promise was – the promise that He should be a blessing to all nations, "In thee shall all the families of the earth be blessed." That is what was said of the seed of Abraham, and that is what is said of Christ Jesus. He inherited the promise that He would bring blessing to all mankind. Now we will have to be careful about that idea. Any time you hear me say that in Christ Jesus all mankind is blessed you are to understand the blessing is made available to all men. It is "whosoever will" that may come. It is whosoever cometh" that He in no wise casts out. It is, "As many as received him to them gave he power to become the sons of God." All the way through we are told that those that won't come don't get the blessing. Those who do not believe are condemned already. "He that hath the son hath life; and He that hath not the Son of God hath not life." Nevertheless, through Christ Jesus all those who believe in God are blessed, of any nation, anywhere in the whole world, and in that sense all families of the earth shall be blessed. No matter how separated men may be in the world, through Christ Jesus, this seed of Abraham, they all can have access to God. Not only did He inherit the promise that He would be a blessing to all nations, but He also experienced the blessing of God in Himself. While Christ Jesus was here upon earth as Jesus of Nazareth, He personally experienced this promise of God that God gave to Abraham. "I will be with thee. I will keep thee. I will bring thee into the land that I have promised thee." That sort of thing. That God would personally associate with Him, that God would personally bless Him and keep Him and would give His Holy Spirit to Him.

Paul says in Galatians "that the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit." So we are to understand that the Holy Spirit in the heart is none other than the blessing of Abraham.

This was of course shown in the Lord Jesus when the Holy Spirit came down upon Him at the time of His baptism and abode upon Him, and was with Him without measure. In an infinite sense the Holy Spirit of God filled the body of Jesus of Nazareth and helped in His living the life of God here upon earth. So here is one of the great promises of the Bible. It is included in this "the seed of Abraham." When we think about the coming of the Lord Jesus Christ one of the words we use is "the seed of Abraham" and you are to remember from that that He is the one that inherited the promise of Abraham. What that means is that God said that He would be His, that He would belong to Him. This is what He said to Jacob: "I am with thee, and will keep thee in all places whither thou goest." There is another time when this same promise is worded in this fashion: "I will be a father unto them and they shall be my sons and daughters, saith the Lord God Almighty. I will dwell in the midst of them." The idea that God would have fellowship with man, that God would come to live with man, that God would be interested in the personal affairs of man, would watch over him, is the great truth that was seen in the case of Abraham and his descendents in the promise. "I will bless thee. I will keep thee." "Anybody that blesses you, I will bless, and anybody that curses you, I will curse. I am for the people that are for you, and I am against the people that are against you. You are like the apple of my eye. I am watching over you. I am going to keep you."

In this way God identified Himself with Abraham and with his seed. And He will with anybody who will walk in the footsteps of Abraham. You and I can have it. You and I can belong in this group. You and I can actually share in the blessing of the seed of Abraham by simply believing in Jesus Christ

and walking in Him, walking in the way Abraham walked. When you and I do that we will share in the blessing of Abraham. Christ Jesus came into the world as the seed of Abraham. He is the One who fulfilled the promises that God made to that great man and in these promises you and I are blessed.

## The Passover Lamb

I am sure that you have many times heard of the Passover in connection with Jewish holidays. Do you know how that word is meaningful to Christians? Many of our ideas of the work which Jesus Christ came to do for us come from the names that were used about Him. The names that were given to the Lord Jesus Christ during His life here on earth would get their meaning out of Old Testament history. For example, we read that when John the Baptist saw Jesus he said, "Behold the Lamb of God, which taketh away the sin of the world." Again we will remember that when Paul was writing to the Corinthians in his first letter, he made use of words like this, "For even Christ our passover is sacrifice for us." Now from these two expressions, from John's statement when he saw Him – "Behold the Lamb of God," and Paul's comment, "Christ our passover," we find that the Lord Jesus is referred to as the Passover Lamb. I wonder if the idea of the Passover is clear to us? We probably remember that this is one of the holiday periods that our Jewish friends have and we think they refer to the time of the Passover.

Let me remind you something of the situation that gave rise to the name Passover. This refers to the time when the Hebrews were more or less captives in Egypt and were being oppressed by the Egyptians. You will remember that Moses came at the command of God to lead them out of Egypt into the land of Canaan. When Moses came to ask Pharaoh to let them go Pharaoh resisted Moses' request. Time and again when Pharaoh refused to let the people go, Moses would announce a certain plague. When this plague had beset the people and Moses was begged, he would again pray and the Egyptians would be relieved. He would make another request to leave; that would be turned down and then there would be another plague. This happened ten times. The last plague was the death of the firstborn. The sentence went out over the whole country to say that the firstborn of man and beast throughout the whole country would die that night. At the same time word had been sent through Moses to the children of Israel telling them how they might escape this plague. They were told to take a lamb under certain conditions, kill it, take the blood of the lamb and sprinkle it on the lintel above the door and on the doorposts at the side of the door, and then go inside that house and wait there. The promise was that when the angel of death would pass through, when he would see the blood, he would pass over; and that particular home would not be touched. That is where the word "Passover" came from.

So, it happened. The sentence of death went out over the whole country, and on this given night the firstborn was to die. The people of Israel who believed Moses got the lamb which they brought out for this purpose. This lamb was specially described. It was to be a certain age and it was to be perfect. They were to keep it for seven days while they examined it to make sure that no imperfection would show up. An imperfection would be such a thing as a twisted foot, or perhaps some sickness or some sort of scar or marred in some way that it would be something less than a perfect lamb. We cannot help but note that of all creatures that could be found in the ordinary life on the farm probably no creature would be as innocent and harmless to anyone else as a lamb. That night when the angel of death passed through the land the firstborn of every creature died, but when the angel of death came to the home of an Israelite who had the blood on the doorpost, he passed over. In this way the idea of the Passover Lamb as a means of escape from judgment and doom was brought into the very heart of the Jewish people.

The idea has continued on through to our time about the Lord Jesus Christ. When the Apostle Paul said "Christ our passover is sacrifice for us," he had in mind that there is a sense in which the death of Jesus Christ on Calvary's Cross was just exactly the same sort of thing as the death of that Passover Lamb. This Passover Lamb which is described in history as having been used at that time was actually a type, or a picture, of the work of the Lord Jesus Christ which He would do when He came.

We do not want to miss the main point which is that deliverance from danger was possible.



Deliverance from doom was possible. A family could be standing exactly in the place where they would suffer this tragedy of the death of the firstborn and they could be spared in a very simple way. All they had to do was to get a lamb according to the specifications, kill that lamb, put the blood on the doorpost and the family would be saved. Of course the blood on the doorpost was just an outward sign of an event that occurred. The blood would be there to signify that the lamb had been slain. The important thing of course was the death of the lamb.

This brings us up to our own present day and time. When we say that Christ is the Passover Lamb, we have something like this in mind. We should have in mind that this is what the Lord Jesus Christ came into the world to do. We must never forget that so far as His coming into the world was concerned, it was on purpose. When that baby was born in Bethlehem it didn't just happen. "In the fullness of time God sent forth his son," and Almighty God arranged to have the Lord Jesus Christ brought into this world by birth in just that way at that time. But of interest to us now specially is that when Christ Jesus came that way as a baby in Bethlehem He came for the express purpose that in due time He would be the Lamb that would be offered up slain on behalf of sinners. Just like that other lamb which was to be perfect, with no blemish of any sort, so the life of the Lord Jesus Christ was perfect, without any blemish of any sort. Just as that lamb was taken up and examined to make sure that there was nothing wrong with him, the Lord Jesus Christ was put to the test, even brought before Pilate to be examined and we will remember the words of Pilate when he said about him, "I find no fault in this man." When Christ our Passover was sacrificed for us, when He was slain on Calvary's Cross, it was possible for us to escape the doom and the judgment that had gone out over the whole land. Because of sin, the judgment has gone out upon all men everywhere. There is not any question about it, so far as we are concerned, "All have sinned, and come short of the glory of God." It is also true that the soul that sinneth it shall die. All of that we have in mind. Because of sin we are already doomed to die.

In the Book of Romans in chapter five from verse eight, we read, "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." That brings to our minds something about the Passover Lamb that everyone of us could profit by thinking about. When the angel of death passed through, he did not look at the people inside the house. He did not look at the family and judge the family as to how good they were. He looked at the blood. If the blood were there, that family was spared. It is possible that one man living in his house would be an honest, honorable man who had tried always to do the right thing. It is possible that next to him there would be another man, a neighbor who had not cared very much about what his conduct looked like. He probably would have to admit as not being nearly as good a man as the first man. Yet the truth would be that if he would put the blood on the doorpost and the angel of death came through and looked at the blood he would spare the man that was inside. So I am sure that there were some people spared who were sincere worshippers of God, and I wouldn't be surprised if there were some people spared who were not sincere and certainly not nearly so faithful, perhaps, in their daily life. If they put the blood on the doorpost they would be spared.

That speaks a great lesson to you and to me. When any of us are thinking about the coming of the Lord Jesus Christ as our Savior we rejoice to think that it does not depend upon us – whether or not we will be acceptable to God. When I come to God accepting Jesus Christ as my Savior I am accepting His death on my behalf. In that sense by faith I am actually putting the 'blood of Calvary over my heart when I come into the presence of God. When God deals with me, He does not look at me and see me, but looking at me, He sees the blood. And when He sees the blood, He will pass over. Now when we use that phrase "the blood" in that way, we mean to say, that when God looks at me, He thinks of Jesus Christ dying for me. The Lord Jesus Christ was God's only beloved Son, His only begotten son, beloved of the Father, and when the Father looks on Him and thinks that He has died for me, considers that, He is minded to forgive me. That is how I come, and that is what Paul meant when he said "Christ our passover is sacrifice for us."



## The Sin Offering

Throughout the Bible there is one wonderful truth that is repeated over and over again. While it is true that "The soul that sinneth it shall die," that "All have sinned and come short of the glory of God," that "There is none righteous no not one," and that "death has passed upon all men;" the wonderful truth is that a substitute can die in your place. So it was a customary thing that when a man who came to worship God was conscious of his sins and would be thinking about his sins, he would bring what was called a sin offering. This would be an offering that he would bring before God that would in some way take his sin away.

The sin offering is one of the names that is given to the Lord Jesus Christ. He is considered as a sin offering. Just as we have said that a substitute can die in your place, so the Old Testament worshipper would bring a lamb to die in his place, or he would bring an ox, or he would bring a turtle dove. This living thing would die. The blood would be shed and with the shedding of blood there would come the remission of sins. The worshipper would be forgiven his sins because a living being had died in his place.

The Bible itself tells us that the blood of bulls and goats cannot make a man free, so far as sin is concerned. But we do know One who can remove sin and who does remove sin – that is the Lord Jesus Christ. When we are thinking about the Lord Jesus Christ coming into the world, we keep in mind that He came into the world for this express reason. He says in one place, "For the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." So we take up this term the "sin offering," remembering that what it is is a substitute in place of the sinner. The person who has done wrong and sinned in the sight of God, will be under the sentence of death, but if he can bring in a substitute who will bear his burden, then this man can go free. In the Old Testament, the worshipper came with his offering and offered another life in place of his own. Now I could not repeat that too often. It is exactly what we believe took place when Christ Jesus died for us. The great Substitute in the whole Bible is the Lord Jesus Christ. He came into this world to die for, to take the place of, sinners.

Again let me read to you in the book of Romans in the fifth chapter. If I begin reading at the sixth verse you will get the way in which Paul put this. Paul says, "For when we were yet without strength, in due time Christ died for the ungodly." That is, He took their place. "For scarcely for a righteous man will one die." Ordinarily you would not expect it. "Yet peradventure for a good man some would even dare to die. But God commendeth his love toward us in that while we were yet sinners, Christ died for us." This is an amazing thing. And all through the Bible this idea is set forth – that the Lord Jesus Christ came to offer Himself in our place. In fact, He offered Himself in my place and when I can see that He offered Himself in my place, then I enter into the salvation that is in Christ Jesus. Everywhere in the Old Testament where you see the word *offering*, you can put the name of Jesus Christ; because every kind of offering made in the Old Testament reflected some aspect of the great offering that Christ Jesus made when he offered Himself in our place.

This idea is rather commonly known to us in some ways. We have things like it in a lesser degree. I am thinking just now of an incident that occurred when I was a student in school. A fellow student of mine, a married man with several children, was arrested for speeding with his car in Los Angeles, California. He was due to go before the judge to account for his driving. He asked me to come down to the court with him, which I did. While I was down there, I found to my amazement and to my shock, that he was not only accused of driving too fast, but being guilty, he was sentenced. I remember the sentence was thirty dollars or thirty days. Then he called me over to where he was and told me that he just didn't have thirty dollars and that if he stayed in prison for the thirty days it would disrupt everything that he was doing. He was going to school. It would interfere with that. He was making his way through school doing

certain contract jobs of painting and if he were not able to get out for the painting contract that he had he would lose the money that was coming to him on that particular project. Altogether, he needed help. It just happened at that time that I had exactly thirty dollars in the bank. Well I was moved to go and get it. I paid it over to the cashier at the police court for my fellow student's fine. The thing that always interested me was that the cashier was not particularly interested in who I was. She was interested only in getting the thirty dollars. When she got the money she gave me a receipt. The receipt did not mention my name, although I was the man who put up the money. The receipt mentioned the name of the man who had been sentenced and was then in a cell. Everywhere I went and showed this receipt the people looked at his name and sent me to where he was. They never did ask me who I was. They went only by who he was. The receipt was counted as though he had put up the money. Something like that takes place when I become a Christian. I know that it is a poor illustration in some respects, and yet it will help us to understand. When I become a Christian, the Lord Jesus Christ moves in and pays my fine. The wonderful thing about that is that I am the one who gets the benefit. I know that it is a great thing that He died for me and it is something I will never fully appreciate, or honor Him for – that He suffered for me. But I can not deny a sense of inward joy to think that I am completely free. The price has already been paid. Now mind you, the man who was released when the fine was paid was the same man that drove too fast and yet he was let out. But he did drive too fast. Yes, but now he is let out. And why? Because the judgment against him for driving too fast was that he should pay a fine of thirty dollars. The thirty dollars was paid and the man went free.

In the Old Testament days when they 'brought the sin offering to God (we will say that the sin offering was a lamb), they would bring before the altar the lamb that was to be slain on behalf of the sinner. The sinner would sometimes put his hand on the head of the lamb and confess his sins over this creature. The confessing of his sins upon the lamb was to symbolize the idea that the burden of his sins was put on this creature. Then this innocent being was put to death. When this innocent being was put to death, the worshipper was allowed to go free. Now he should have been put to death because "the soul that sinneth it shall die." But in the great way in which God has of doing things, He allows a substitute to take your place. And that is the way it is with us. When I come before God, I come with the Lord Jesus Christ on Calvary's Cross dying for me. By confessing my sins to God there is a sense in which I put my hands on the Lord Jesus Christ and confess my sins upon Him. And then He in His suffering, in His death for me, actually expiates my sin. He takes it away altogether. In the Old Testament sometimes they turned a live offering loose. In that case a goat was chosen, was taken out to a desolate area and turned loose. The goat would run away. When he was running away, he was carrying the sins of the worshippers with him. That is where we got the word "scapegoat". He escaped. When he got away in that way, the sins of the worshippers were on him, and he was figuratively seen as carrying them right away. In coming to the Lord Jesus and confessing our sin upon Him, our sin is carried away. This will help us to understand the coming of the Lord Jesus Christ.

One more time let us remember that He came not to be a babe in the manger. He came to die on Calvary's Cross. He came to give His life a ransom for many. For anybody who will receive Him, it will be just as though his sins were paid. Have you received Him as your personal Saviour? Are you trusting His death on your behalf? Is He your sin offering before God? When you come before God and stand before Him are you trusting in the death of the Lord Jesus Christ for your salvation? You could – that is why He came.

## 5

### King of Kings

When you think about the coming of Jesus of Nazareth as He was born in Bethlehem you think of Him being a humble man. Are you ready to think of Him as King? Are you ready to think that He was to be the One who was King of kings, and Lord of all?

I expect when anybody mentions the name of Jesus of Nazareth, it would be a very easy thing to think of a very humble man. The chances are we would naturally think of Him as being a man who was not vain or proud and who humbled Himself in every way to render service wherever He could. Probably the humility of Christ is no where better pictured than when you think where He was born. He was born and laid in a manger, because there was no room for Him in the inn. And actually so far as the teaching of the Lord Jesus is concerned He made humility almost the sign of the true believer He indicated that when a man would be humble that he would be acceptable to God. The Bible tells us elsewhere that a broken and a contrite heart, God will not despise. We are told that God resisteth the proud.

Jesus Himself set the example of humility when He washed the disciples feet. That is a very interesting story. I just want to mention that the Lord Jesus definitely indicated that the person who would become great in the kingdom of God should be as a servant He who was Himself Lord and Master said "I am among you as he that serveth." All of this service that He rendered, all of the humility that He showed, glows and shines all the more wonderfully when we remember that He really was the Son of God all the time. It would be one thing for a man to be humble in the presence of men. It would be a very important thing. This is the chance that you and I have. We can be humble in the sight of each other. But when Jesus of Nazareth was humble, He was the Son of God humble in the presence of men. It is when the King is humble that all hearts are glad. In Himself the Lord Jesus Christ was King. I want to stress to you that one of the names that was given to Him in the Bible is that He was King of kings and Lord of all.

I know most of us will be inclined to think that any man who is a king should be surrounded with a lot of show. There is a lot of pomp and pageantry that goes with the king. I expect if anybody thinks about being in the court, he will have in mind the glittering situation where there will be jewels and silks and satins and all the beautiful things that go with the display of grandeur which we would naturally have. But when the Lord Jesus Christ came, He was king. In fact, you will remember the story that tells about the wise men who came to Jerusalem asking, "Where is he that is born King of the Jews?" You see, He never was made King. He was born King. It isn't true to say about Him "He became King." He was the King. He was born King of the Jews. When He was standing before Pontius Pilate, Pilate asked Him, "Art thou the king of the Jews?" And the Lord Jesus' answer was, "Thou sayest it." That expression, "Thou sayest it," put that way into the English, actually is an idiom which in the native language would mean about the same as you and I would mean when we say, "You said it." So was He a King? Yes, he admitted it.

In His triumphal entry you remember how he came into Jerusalem sitting upon the colt of an ass. He really was King. He was not just acting as if He were. This was not a pageant that He put on. I often think of those soldiers who made fun of Him on the day of His trial and mocked Him. They put upon Him a purple robe. They put on Him a crown of thorns, it's true, but a crown. Then they put a staff in His hand and kneeled before Him, mocking. and said to him, "Hail, King of the Jews." That whole exhibition is something that will touch your heart and make you feel bad every time you read it. But you get a real shock when you stop to think that all the time they were acting that way, He really was King, all the time, King of kings and Lord of all. Certainly He did not show it at that time. But the Bible tells us He will show it. There is a day coming when He will be manifested and every eye shall see him and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father." There will be a day when He will come and be shown in front of everyone. But when He was here that was not the day. In a humble fashion He

went about doing that which was good.

During His earthly career He was humble in His manner and style, He could say that the "Foxes have holes. and birds of the air have nests; but the Son of man hath not where to lay his head." He owned nothing, He had nothing, so far as being a man was concerned. After having been born to a family that apparently was not wealthy, and having been laid in a manger because there was no room for Him in the inn, right from that time in everything He did, there was a humility about Him. He was obedient as a servant. He did whatever came His way to do because He said "I am among you as He that serveth." But all the time He was the Almighty God, the King of kings and Lord of all.

In Philippians, chapter two, you will have the picture brought before you that He was in the form of God but, "Thought it not robbery to be equal with God." This means He did not think it was a thing to be grasped and to be held onto, to be snatched. He did not hang on to this position. "But made himself of no reputation." (He emptied Himself of his glory.) "Made himself of no reputation and took upon him the form of a servant." By way of emphasis, you know He was not a servant. but He took on Him the form of a servant. He was the King, 'but He acted like a servant. "And was made in the likeness of men." Now when it says about Him that He was made in the likeness of men, that does not make Him only a man. Man was made in the likeness of God. That does not make Adam God. He was made in the image of God, but he was man all the time. When the Lord Jesus Christ. who being the eternal Son of God, was to come down into this world, He "was made in the likeness of men: and being found in fashion as man." That is so far as the fashion of His life was concerned, the way in which he did things He was a man, He humbled Himself. That means He even humbled Himself as a man. "He humbled Himself, and became obedient unto death, even the death of the cross." Although He was Almighty God and He was King of kings and Lord of all, He came and took this position and allowed Himself to be treated in this fashion while He was here that He might accomplish what He came to do. What is rather stirring so far as you and I are concerned is that what He came to accomplish was our salvation. He came for us and this was the way in which He went about it. As a matter of fact, this thing that He did was so tremendous to God the Father that we read "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." That is the way Paul put it in Philippians.

So, when our hearts and minds are full of the idea of the coming of Jesus of Nazareth as a baby, of the shepherds watching the flock, and the wise men from the Orient who came to worship Him, you and I would do well to keep in mind, this was the King. This is the King of kings and the Lord of all. And I want to tell you it has an effect upon me, and it will have an effect upon you if we stop to think that the King of kings came as humble as that. He came not to fight for things for Himself, but that He might come to share them with us. He took that place in order that He might bring us nearer to Him and nearer to God that we might know more of the truth that is in God. While we appreciate His coming as a man, and we look upon Him while He is here with appreciation, and we worship Him in humility, we will not forget that He was God doing this. This is God limiting Himself in this fashion. This is God who is going to live in this world subject to all the things that are happening in this world, eventually even subject unto death. It is God Himself who is going to give in and give up so far as this is concerned and let death take hold of Him that He might afterwards be able to deliver us. We will appreciate all the praise people give to the Babe of Bethlehem, 'but you and I will remember that the fullness about the truth of the Lord Jesus Christ is not that He was a baby or even that He was a man, but that He was God, the Son of God, the King of kings and the Lord of all. It is a wonderful thing to think that if you know the Lord Jesus Christ of Galilee, if you know the Babe of Bethlehem, you actually are knowing the Son of God who came into the world "to seek and to save that which was lost," and "to give himself a ransom for many."

## The Lord's Victory

When we hear Christmas carols being sung in all public places, I expect that everyone of us who believe in the Lord Jesus Christ will feel a certain amount of appreciation for this repeated singing of the wonderful truth that Christ Jesus came into this world for us. But I am sure that we will not be too easily fooled by all this popular singing of songs. Over half of any crowd who might have any share in singing the Christmas carols make no claim on Christ Jesus. We want to remember that we are living in a country where less than half the people claim any relationship with Jesus Christ. I also fear, and so do many ministers and concerned Christians that many who are members of Christian churches do not have any personal relationship with Jesus Christ or really know Him as Lord and Savior. The story of the babe in the manger is a common story, easily told; and it is put up in pictures, in various children's books, and elsewhere. Many people will know that story who have no idea why He came or what really happened when He did come.

So today I want to remind ourselves of a few basic facts. First of all let me say at the very outset that the coming of Jesus Christ into this world was not a matter of chance. This was something done on purpose. The Scriptures say, "In the fullness of time God sent forth His son." The death on Calvary was not just a tragic event that happened because the Lord Jesus could not have gotten out of it. The death on Calvary was not unavoidable. He could have escaped it if He had wanted to. But, He came to die. He said Himself, "How then shall the scriptures be fulfilled?" We all know that the Old Testament prophets had preached of His coming and His work. The name Messiah in the Old Testament, the name Christ in the New Testament was not a new name. This was an idea that was known to God's people for centuries. The whole career of Jesus of Nazareth was reported to us in Matthew, Mark, Luke and John in fulfillment of the promises of God. At the very outset in Matthew you read, "Thou shalt call His name Jesus: for he shall save his people from their sins." It was not said, "Thou shalt call his name Jesus" because that is a nice name. Or, "Thou shalt call his name Jesus" because He looks like a nice boy. Nothing like that. As a matter of fact there could have been another name given to Him from the family standpoint. No, this is it: "Thou shalt call his name Jesus: for he shall save his people from their sins." It is not "Thou shalt call his name Jesus" because He was laid in a manger. "Thou shalt call his name Jesus" because He is going to be a good man, or because the shepherds are coming to worship him. No. "Thou shalt call his name Jesus: for he shall save his people from their sins."

Now let us turn to one of the classic passages of Scripture. We will find it in the Old Testament, which deals with the coming of the Lord Jesus Christ and with the great work He came to do. I am going to ask you to turn with me to the book of Isaiah the prophet, chapter 53. I am going to read it with you and make certain comments about it by way of bringing back again to our minds why Jesus Christ came into the world. In the New Testament Philip used this passage to speak to the Ethiopian about Jesus of Nazareth. In verse two, "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him." To my mind this undoubtedly refers to the Lord Jesus Christ. The language implies that His earthly career would be unpretentious, unimpressive, and in fact, it would be unattractive. When you consider many of the popular pictures that are painted and printed of the Lord Jesus according to some artist's conception, you will generally find the appearance of a very attractive person. I feel quite neutral about that. I am sure that no picture could be too nice to represent the spirit and the person of the Lord Jesus Christ. But, such popular pictures generally speaking, would seem to glorify Jesus as a man. If these pictures glorify Him as a human being, make Him a very nice person to see, a very attractive person to watch, they are actually misrepresenting Jesus of Nazareth. Here you have it in verse two, "He hath no form nor comeliness; and



when we shall see him, there is no beauty that we should desire him." When it says here that He shall grow up as a tender plant, it means like a fresh shoot out of the ground in the garden. "As a root out of the dry ground" is referring to His coming into this world unexpectedly, unobtrusively like the growing of a plant in the garden.

Now in verse three, "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." This verse undoubtedly refers to His personal history. "He is despised and rejected of men." We are to understand, I think, that while the Lord Jesus Christ was here on earth there was no church. No hymns were sung in His honor then. No public services were being conducted to honor Him and to remember Him. When He was a human being here upon earth this was true, He was despised. He was rejected of men. He was a man of sorrow. He was acquainted with grief. We hid as it were our faces from Him. People didn't want to look at Him. They didn't want to be identified with Him. "He was despised, and we esteemed Him not."

The poetic attempt in our day and time to picture Jesus of Nazareth as a sort of a glad-handed, good fellow is utterly untrue. There is no record in the Bible that He ever laughed. That word is never said about Him. You might say to me, "Well the Bible doesn't talk at all about His personal conduct or His personal experience," but it does. It will quote the Lord Jesus saying this, "My soul is exceeding sorrowful, even unto death." And you'll read the shortest verse in the Bible that says, "Jesus wept." You will on occasion read that He looked around upon them with anger because of the hardness of their hearts. You will not one time read that the Lord Jesus took part in any fun as such. Perhaps you may wonder why I mention it? Because I want you to know that when Lord Jesus Christ came into this world there wasn't anything nice about it. When He lived here in this world He was unwept, unhonored and unsung. Nobody praised Him. Nobody encouraged Him. Actually when the Lord Jesus Christ moved around He was able to say and said it right there in His own community, "A prophet is not without honor, save in his own country, and in his own house." They despised Him. They looked down on Him.

Look at verse four, "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted." The Lord Jesus Christ did suffer and He suffered sorrow. But what you and I need to remember is that continual sorrow was on my account, on your account, on our account. In His day and time, His neighbors considered that He must have somehow failed. Anybody that would be that unhappy, anybody who would be that burdened, anybody who would suffer so much, anyone who would have so much grief was esteemed stricken, smitten of God and afflicted. But verse five will tell you, "He was wounded for our transgressions." Wounded He was: but it was my fault. "He was bruised for our iniquities: The chastisement of our peace was upon him; and with his stripes we are healed." His bitter grief was for us. The truth of the matter is that because He sorrowed and because He suffered, we may rejoice. Our hearts may be made glad and the gladness that you read about in the Bible is of the followers of the Lord Jesus Christ. "Then were the disciples glad, when they saw the Lord." Yes. When we read about those men who came following the star, they saw the star and rejoiced with exceeding great joy. When you read in the sixth verse, "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all," we should understand that He was burdened because of our personal waywardness. That description, "All we like sheep have gone astray" means I have gone my own way. I have just done as I saw fit. "We have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." The Lord Jesus had to bear the brunt of that whole thing. When that little babe was born in Bethlehem He was born to grow up and enter into this very experience. He came for the express purpose of doing this very thing.

Look at verse seven, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." He bore the whole weight Himself. He didn't try to get out of it. He didn't alibi. He didn't explain to anybody that the reason He was having trouble was because you and I had done wrong. Nothing like



that. He bore the whole thing Himself. Verse eight, "He was taken from prison and from judgment: and who shall declare his generation?" When it says He was taken from prison and judgment I think the implication is that He was taken and put to death. He was brought out of prison and brought out from the palace judgment hall and taken and put to death. "And who shall declare his generation?" He doesn't have any children. There is nobody to follow Him, no one that is going to be able to carry on His work or carry on His tradition as one of His own children. "Who shall declare his generation? for he was cut off out of the land of the living." He actually suffered complete destruction so far as a man is concerned. It says, "for the transgression of my people was he stricken." He was broken off in His life and thrown away as a barren branch as one that would not have any fruit. That is what happened to Him. Now look at verse nine, "And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. He died in shame and was buried with the outcast, so to speak, though His life had been without blemish. He had not done a single thing wrong.

Now I have read from this 53rd chapter of Isaiah that we might get the picture before us of what the Lord Jesus Christ came into this world to do. You and I are going to rejoice in His coming. We will join in with the Christmas celebration. Nobody can sing too many praises for His holy name to suit us. Every single thing said in His honor we will enjoy. Everything said as a tribute to Him we will appreciate. All the influence that His name has upon other people to make them kind, make them thoughtful of each other, that will be perfectly all right with us. But we want to be sure we do not misunderstand. The whole business of coming into this world was one prolonged experience of sorrow and grief for our Lord and Saviour Jesus Christ. The whole account moved in sorrow and in distress and in defeat and in death. I know He was powerful. I know He was Almighty God, but He never one time exercised His power for Himself. He could go hungry for forty days in the desert and be a hungry man. He was a person who could work with other people as He did with the woman at Samaria. Even when He should have been eating His food He continued working with her because He was interested in her soul. He worked Himself to such weariness that He could fall asleep in a raging storm at sea. That's the way it was with Him.

Yet the name of Christ is a word of victory. If I were just to mention the name Jesus Christ I think you would expect that we should be thinking in terms of the fact that here is the name of one who achieved a great work, that He did some great things. His name certainly is the name of victory. We know that all the sorrow and all the grief that I have been mentioning to you as I saw it in the fifty-third chapter of Isaiah is true and yet He achieved victory. I want to raise a question with you about that victory which He had. We are thinking about the Lord Jesus Christ. We are going to ask ourselves, "Did He succeed in doing anything when He came into this world? Is there any sense in which we could rejoice to think that He accomplished anything?"

First of all I want to ask you, "Was the victory of the Lord Jesus Christ to be seen in His perfect life?" Now make no mistake about it, He lived without blemish. He lived without sin. Even His judge Pilate had to say about Him, "I find no fault in this man." There never was any reason to question the kind of life that He lived. Is this the victory that the Lord Jesus Christ achieved? I like to think of the word victory as being the successful achievement of something that was helpful. You do not have a real victory unless you have a real dangerous situation. When you could have lost and then you won, you think in terms of victory. As far as His life was concerned, there was never a reason to think He would not live a perfect life. His life was perfect and it was glorious, but there never was any chance of failure. He suffered and He suffered shamefully, but He was true at all times. There really was no contest with evil so far as He individually was concerned because He was from the inside out absolutely given over to the will of His Father.

Then we would say, "Was He victorious in His resurrection?" Would that be it? Was it because He was raised from the dead that we say that Christ Jesus is victorious? He did rise from the dead and we sing it. We will be singing it when Easter time comes around, we will be sure to sing, "Up from the grave He

arose in mighty triumph o'er His foes." It is true that Christ arose and that He is alive forevermore. As far as His resurrection is concerned, there was never any doubt about that. Do you remember that from the very first when He was teaching His disciples He said that when they would destroy the temple, His temple, He would rebuild it in three days? Long before His actual arrest and trial and crucifixion He told His disciples that the wicked men would take Him and would condemn Him, would slay Him, and that on the third day He would rise again. There was never any doubt about the fact that God would raise Him from the dead. So while it is true that in one sense He won a victory over death, over the grave, there was never any doubt about that.

So I would ask again the question, "Is there any other sense in which we can feel that the Lord Jesus Christ achieved a victory and had a triumph of any sort?" What I have in mind can be suggested to you if I were to bring up an illustration, perhaps something like this: suppose you were to think of an apartment building that catches fire. The fire gets great headway before people realize it and the people who are on the upper floors are trapped. The fire department is brought. They come to this building and do what they can to keep the flames from spreading to other buildings. The fire department is all around the building and it looks as though it's going to burn down. Suddenly somebody draws attention to the fact that on the fourth floor there is a corner room and in it is a little girl. Perhaps her parents come frantically to the fire chief to tell him that they have a little two year old girl up there in that corner room. And they point it out and there she is. So they arrange to send up the ladder, a long ladder that will reach up to that point. A trained man goes up that ladder and with his hatchet he breaks the window open and goes in. When he is going in the smoke is billowing out. I want you to picture it as a real dangerous situation. This man disappears from view for a length of time. Presently you see him coming back to the window carrying something. It's obvious he is carrying the little girl. He manages to get on the ladder and comes down with this little girl. The girl is unconscious from having been there in the smoke, and he lays her on the ground. They have cleared the people away and there are doctors ready to treat her. What does everybody want to know? What is the concern in everybody's mind. Is anybody going to come along and praise this fireman because he climbed up that ladder so quickly? Is anyone going to come along and talk with him about what a courageous man he was because he went into that burning building? What is everybody going to be interested in? They are going to be interested in whether or not his whole trip was a success. And that all depends on what? Will the little girl live! Is she smothered to death or can she come out of her unconscious state? Will she live? The doctor is working over her and they are giving her artificial respiration. They are doing everything they possibly can to get her lungs cleared out as far as smoke is concerned. Presently she starts to breathe. The doctor is there with his stethoscope and tests her heart action. He gets up, turns around to the crowd, nods his head, "Yes, she's going to live." Everybody now rejoices. The fireman's trip was successful. He achieved a victory because the little girl is going to live. If he had just gotten up there and gotten out that would not have been a victory. It would have been an accomplishment, but it would not have been the victory that I am talking about.

Let me use another illustration. Let us say that there is a lifeguard down at the seashore. Someone draws attention to the fact that a fourteen year old boy has gotten out too far from shore. It looks as though the tide is carrying him out. There is a current underneath that is taking him away. Attention is drawn to him and the lifeguard goes after him. He runs as quickly as he can, then he swims. A powerful swimmer, he gets to the place where this boy was last seen. The boy has already gone down for the last time, and he is no longer to be seen. But the lifeguard dives and for a length of time he is not to be seen at all. Presently you will see his head coming out of the water, and he is beginning to swim to shore. With powerful strokes he pushes himself in. In spite of the breakers and in spite of the waves, he is managing it. He is carrying someone. It's the boy. The lifeguard gets the boy right out on the shore where he is laid down. He is overcome. He has water in him and is just overcome. So they work on him with artificial respiration and every other means possible. Let me ask you this: When this lifeguard comes dragging that dripping

boy and lays him there on the sand, is anybody going to come to him and start complimenting him on how fast he swam. Is anybody going to tell him what a fine dive he made? Are the people going to now come and tell him how glad they are he got out of it alive? That may all be true. What is everybody interested in? Everybody is interested in one thing, will the boy live? And if the boy starts to breathe and will live, there is joy over everybody there because the lifeguard won the victory. He brought the boy in and the boy is alive.

I want to tell you that when Christ Jesus came into this world, He came to seek and to save the lost. When He suffered, He suffered for sinners. He came to win them and He suffered and He died for sinners. He actually wanted to bring you and me to God. That's really what He wanted to do. And that will be His victory – if we come. When you come to God, "There is joy in the presence of the angels of God over one sinner that repenteth." This is implied in verses 10 and 11. Look in Isaiah 53, verses 10 and 11, you will see. "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of his soul, and shall be satisfied." When is this? "When thou shalt make his soul an offering for sin." When you come to God trusting in the Lord Jesus Christ, He shall see of the travail of His soul and shall be satisfied. When you and I come to God we come confident that God is going to forgive us because Christ Jesus died for us. Then Christ Jesus will have scored a victory. Something that was in doubt, my salvation, will have been resolved and to His glory. He will have won when He brings me home. That's what He came for. I was the lost sheep. He came to bring me home. It's when He brings me home that there is joy among the neighbors. So there will be "joy in the presence of God over one sinner that repenteth."