

The King's Highway

An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35:8

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"WHAT THE PROPHETS SAW"

The prophets of God were foretellers of future events. It was their privilege to be the practical visionaries of ancient days. Their prophetic sight pierced deep into the haze of unborn centuries. Peter calls it "a more sure word of prophecy", and "a light that shineth in a dark place." (2 Peter 1:19). The prophets saw "The Messiah's Incarnation". It was foreseen that a Redeemer was to be born as a child, (Isa. 9:6), of a virgin mother (Isa. 7:14), and in the town of Bethlehem (Micah 5:2). He was to be of the seed of Abraham (Gen. 12:2-3) and of the royal line of David (2 Sam. 7:12-13). Jer. 31:15 predicted Herod's dastardly slaughter of the Innocents, and Hosea even hinted of a flight into Egypt (Hos. 11:1). Not only did those grand old seers foretell of circumstances surrounding the Saviour's birth, but they also caught pre-glimpses of the "Messiah's Humiliation".

It was David, who ten centuries before Christ, glimpsed the tragedy of the betrayal of Judas, in those words so startling for their correctness of description: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). Zachariah, preaching in 500 B. C., added a significant touch to the prophetic portraiture, when he said, "So they weighed for my price thirty pieces of silver" (Zach. 11:12). Comparison of his foretelling with the historic record of the fact as found in Matt. 26:15, must convince the sincere seeker for truth that all prophecy is God-breathed.

The Son of God sold for 30 pieces of silver (\$19.50 in Canadian currency)—the price of a slave (Ex. 21:32)—and a prophet foresaw the event five centuries before either betrayer or Betrayed was born! Thus did the Messianic artists, one by one, dip their brushes into the Divine Palette, and with the contribution of each succeeding prophet the Messiah's likeness became more clearly defined. But it was given to Isaiah, the chief prophet of redemption, to add the rarest of coloring and most skilful of touches to the sacred portrait. Witness his painting of the face of Jesus Christ. He revealed the indecency it was to suffer. "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting" (Isa. 50:6). Compare this with the Evangelist's record, "Then did they spit in His face and buffeted Him" (Matt. 26:67). Isaiah too revealed the indignity it was to suffer, "His visage was so marred more than any man" (Isa. 52:14). Compare this with St. Luke's words, "And when they had blindfolded Him, they struck Him on the face" (Luke 22:64). Then, too, consider the eloquence and minute exactness of Isaiah's description of the Saviour's humiliation in chapter 53.

In the prophetic vision was also included "The Messiah's Crucifixion". From the very infancy of the race mankind was given hint that the Redeemer was to be injured in the foot. "Thou (Satan) shall bruise His (Christ's) heel". (Gen.

3:15). Further glimpses of the particular mode of the Messiah's death were revealed by several prophets. Zechariah, for instance, wrote, "They shall look upon me whom they have pierced", and "What are these wounds in thine hands?" (Zech. 12:10 and 13:6). In one of the most remarkable Messianic passages in scripture, Psalm 22, the author bequeathed us a graphic account of just what happened to Christ on the Cross. Notice the expiring cry in verse one and then refer to Matt. 27:46. Mark the scorn of the mockers as they toss their heads (verse 8; then consider how accurately was the prophet's vision of the actual facts found in Matt. 27:39, 43. Take particular note of verse 16, "They pierced my hands and my feet," and then recall that these words were written a millennium before death by crucifixion was known to have been practised.

"What did the prophets see?" They saw more in a forward look to a Christ yet unborn than many a modern scholar sees in a backward look to an historical Christ. David foresaw the fulfilment of Matt. 27:34 when he wrote, "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink". (Ps. 69:21). John 19:33 was foretold in Ps. 34:20, "He keepeth all His bones; not one of them is broken." That the Master's garments were predicted in Psalm 22:18, "They parted my garments among them, and cast lots upon my vesture."

What did the prophets see? They saw "The Messiah's Resurrection". The Saviour's body was not to experience the corrupting influence of the grave. David prophesied to that effect in these words, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption". (Ps. 16:10). This verse has direct reference in Peter's sermon (Acts 2:25-27) where he used the Old Testament quotations as a part of his argument. Isaiah's words, "Thy dead men shall live, together with my dead body shall they arise." (Isa. 26:19).

The first of the pre-exilic prophets, Jonah, was a type of Christ, and his unique experience for three days and three nights in the carcass of a fish foreshadowed the entombment and resurrection of Jesus. Jesus' words (Matt. 12:40), "As Jonah was three days and three nights in the whale's bellie so shall the Son of Man be three days and three nights in the heart of the earth." If the prophets foresaw the Easter victory they also had foregleams of "The Messiah's Ascension". Just as His entry into the world was a supernatural one, even so was His exit. His ministry while on earth was a purely local one; His person could grace but one place at a time; so it was necessary that He become a King invisible, that He might be worshipped in spirit by the entire race of men. That such would be the case was forecast in Psalm 110:1, "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy footstool." There is also another suggestive verse in this connection, Psalm 68:18, "Thou hast ascended on high, Thou has led captivity captive." Compare this with Eph. 4:7-9. Last of all, the most distant

of events included in the predictive of prophetic foresight, was "The Messiah's Revelation". As we are informed in Jude 14, the return of Jesus Christ was first predicted by Enoch, the antediluvian prophet, "Behold, the Lord cometh with ten thousand of His saints". How interesting for us to know that one of the seven generations from Adam, away back there before the deluge, caught a foregleam of the Revelation of Jesus Christ from Heaven! And of this, the most stupendous visitation the world will ever know, practically all the prophets have some word to say, even down to Malachi, the last of them all (Mal. 4:5), "Even so, come Lord Jesus."—Selected by Mrs. Thomas Mitchell.

THE TENDENCIES OF THE AGE

How rarely do we now hear a sermon on the second coming of Christ, and the day of judgment! This style of preaching is out of fashion in our pulpits; just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds.—Dr. Steele.

"A faith which a man dare not preach for fear of the people before him, and dare not deny for fear of the rabbis behind him, and dare not honestly and thoroughly examine for fear he shall be obliged to preach or deny it, will never move the hearts nor affect the consciences of men. Of such a state of things the poet says:

"I dreamed a dream last Christmas eve,
Of a people whose God was Make-believe;
A dream of an old faith sunk to a guess:
And a Christian Church, and people, and press,
Who believed they believed it—more or less!"

It was announced, some years ago, that old Bigotry was dead and fairly buried. I am sorry to be under the necessity of informing this audience, that it has been discovered, of late, that he left behind him an only child, a prodigal son, who is arrived at man's estate. This son is known by the name of Liberalism. Young Liberalism is the very antipodes of his old father. He is handsome, polite, insinuating, and, although somewhat superficial, possesses that polish and tact which impose upon general observers. He speaks all languages, subscribes to all creeds, holds a levee with all sects and parties, is friendly with everybody, but stands identified with nobody. He professes to abhor religious controversy, and disposes of all doctrinal question by a motion of indefinite postponement. He can swallow the wafer with the Papist, receive the cup with the Protestant, and thrust the Westminster Confession and the Methodist Discipline into the same pocket. You can never find Liberalism at home, or, rather, "he is never at home but when from home." He sails all waters under all colors; he exhibits the papers of all nations; but he hails from no port; he charters to no country; and, therefore, we strongly suspect that he is, in reality, a "pirate".—G. C. Cookman.