



# **A GENERATION SHALL SEEK HIM**

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# Preface

In this hour of spiritual visitation, God is reminding us, His people, that His desire is to draw us closer, into an unveiled union with Himself. His desire is to, through us, reveal His glory to the nations. Therefore, He is forming a company of willing people, a generation dedicated to do His will. A company to accomplish His purpose among the nations. *“For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth”* (Acts 13:47).

God is doing a new thing in the earth in this hour, and it behooves us to submit to Him and follow the leading of the Holy Ghost. The trumpet is sounding again, and God is moving among His people, to change us, and to lead us forward and upwards into the ever-unfolding desires of His own heart. He’s doing a work in our generation, and He will complete it in righteousness.

There’s a generation destined from the foundation of the world to display God’s glory before the nations. A people from within the present Babylon of confusion and futility, destined to manifest the character and glory of God. All creation waits with earnest expectation for the unveiling of these special ones. You and I, spirit-filled children of God, have received an open invitation to dedicate ourselves and enroll in this army. Will you heed this call? Will you join that generation of people that will seek, serve, and worship Him in spirit and in truth? Will

you be among His “seed” company, those who will carry on the life, work, and legacy of Jesus Christ? The prophet passionately asks: *“And who shall declare His generation? For He was cut off out of the land of the living”* (Isa 53:8b).

My prayer is that as you read this book, the central question here will ring in your ears day and night, and as you hear *“Who shall declare His generation?”* echoing in your inner ears, you will boldly and passionately answer, “Here I am, Lord, I will. I belong to His Generation. I am among the company of those who will declare His generation. I belong to His seed, His progeny, the company of overcomers that will show forth His wisdom, His power, and His glory to principalities and powers. For His is the kingdom and the power, and the glory, forever and ever, Amen.”

*“Who shall go up into the hill of Jehovah? And who shall rise in His holy place? He who has clean hands and a pure heart; who has not lifted up his soul to vanity and has not sworn deceit. He shall lift up the blessing from Jehovah, and righteousness from the God of his salvation.*

*“This is the generation of those seeking Him; they seek Your face, O God of Jacob. Selah”* (Ps 24:3-6 LITV).

*“O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”* (Isa 40:9).

# Chapter 1

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## *Who Shall Declare His Generation*

*“The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*

*And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias” (Matt 1:1-2).*

**N**o passage could be more appropriate to open this chapter than the first verse of the gospel of Matthew. This gospel is an account of the generation of Jesus Christ. Not just of His birth and genealogy, but also of His whole life and actions. The book contains what He said, what He did, what He suffered,

and the events surrounding His death and resurrection. As the fifth chapter of Genesis presents the generations of Adam, the gospel of Matthew is the book of the generation of Jesus Christ, the last Adam. He opens the gospel with this: *“The book of the generation of Jesus Christ, the son of David, the son of Abraham.”*

Let`s turn to the gospel of Matthew and start our meditation from the first verse. In this opening sentence, Jesus is portrayed as the Heir of the kingdom, for His genealogy is traced through the line of Israel`s kings. Matthew straightaway declares Him the son of David and the son of Abraham. His genealogy is traced as far as Abraham and no further. Unlike in Luke where it is traced to Adam, here He is the Son of Abraham, not of Adam; He`s the seed for whom the *“promise was made,”* the heir to the everlasting throne of David, and the Seed to whom belong the blessings made to Father Abraham. Matthew then clearly shows Him as coming from the tribe of Judah; *for He is the Lion of the tribe of Judah, the Root and the Offspring of David* (Gal 3:19; Rev 5:5; 22:16).

His arrival on earth was attended by an angel who proclaimed to all the earth`s inhabitants that *“unto us is born this day in the city of David a Savior, which is Christ the Lord”* (Luke 2:11). This Savior is also the everlasting Father and Prince of Peace. He came as the seed of Abraham and the son of David, as promised by the Almighty God. The seed of Abraham, as promised, would be everlasting and would bless all humanity in all the nations of the earth. The son of David, as promised, will sit upon His throne, and His kingdom will be from sea to sea, and to the extent of His kingdom there *“shall be no end.”*

*“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into*

*Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations” (Matthew 1:17).*

Matthew, by the leading of the Holy Spirit, divided the genealogy of Jesus of Nazareth into three groups of fourteen, to bring us a message. The first segment starts with Abraham and ends with David. The second segment begins with David and ends with the carrying away into Babylon. The third and final segment commences with the removal and deportation into Babylon, and ends with Jesus, the son of Joseph and Mary. The account in Matthew tells us that each of these three segments should contain fourteen names, summing up to a total of forty-two generations.

On closer examination of the listing of names in the chapter, one discovers that the first group listed in verses 2-6 contains fourteen generations. The second group (verses 6-11), from David to the carrying away into captivity, also contains fourteen generations. But the third group, which begins with Jechonias in the twelfth verse and ends with Jesus, contains only thirteen generations. So where is the missing generation?

The Holy Spirit is teaching us that Jesus is the forty-first generation. He must therefore be the Father of the missing generation. From the specific statement in the seventeenth verse that says “from the carrying away into Babylon unto Christ are fourteen generations,” the fourteenth generation is counting from Jechonias “unto Christ.”

It is thirteen generations unto Jesus the Son of man, but fourteen generations unto Christ, the Anointed One. Jesus is the son of Mary and Joseph, originally God in the beginning, came down and became man, died and became our Savior and

Lord. As a result of His cross, death, and resurrection, the “body of Christ” was born. Christ has a body, a corporate body.

### Who Is Christ?

When God spoke the promises to Abraham and His seed, He did not say “seeds,” referring to many. He referred to one: “your seed, which is Christ!” (Gal 3:16; Acts 2:30).

*“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

*“Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;*

*“He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses” (Acts 2:29-32).*

When Paul refers to “one seed,” he is speaking of God's promises being made to one offspring, as opposed to **many descendants of Abraham**. The offspring targeted to receive the blessing is clearly **Christ**. And Christ includes the Head and His body, as the apostle declares in the twelfth chapter of the first Epistle to the Corinthians:

*“For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many” (1 Cor 12:12-14).*



Listen carefully to what the Holy Spirit revealed to the apostle Paul in the twelfth verse above. He says, “As the body is one, and hath many members, and all the members of that one body, are one—**so also is Christ.**” Young’s Literal Translation puts it this way: *“For, even as the body is one, and hath many members, and all the members of the one body, being many, are one body, so also is the Christ.”*

*“For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ”* (American Standard Version).

*“For just as the body is one and yet has many parts, and all the parts of the body, though many, form a single body, so it is with the Messiah”* (International Standard Version).

Christ is One. Christ has many members, and all the many members form one body: the body of Christ. Christ is a many-membered Body. And as He, the Head is, so are the members of His body. *“Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world”* (1 John 4:17).

*“For both he that sanctifieth and they who are sanctified **are all of one:** for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.*

*“And again, I will put my trust in him. And again, **Behold I and the children which God hath given me.***

*“Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.*

*“For verily he took not on him the nature of angels; but he took on him the **seed of Abraham**.*

*“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted” (Heb 2:11-18).*

So, let’s consider the question above again: Who is Christ? And let’s individually answer it from the scriptural revelation in the verses above.

*In Christ Jesus we are all children of God through faith. For as many as have been initiated into union with Christ, have put on Christ. Now, since we belong to Christ, it follows we are Abraham’s seed . . . **which is called Christ** . . . and heirs of the promise, even joint-heirs with Christ (Gal 3:16, 26ff, 29; Rom 8:17).*

We continue our meditation on the question: “Where is the missing generation?” As observed above, it is thirteen generations from the carrying away to Babylon unto Jesus the son of Mary and Joseph. As we meditate in the Spirit on this passage in the book of Matthew, we begin to realize that God has hidden some wonderful mystery in there for us. It is thirteen generations unto Jesus of Nazareth, but fourteen unto Christ. In other words, it is forty-one generations from Abraham unto Jesus. *Who therefore, is the forty-second generation?*

*“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 was taken from prison and from judgment: and **who shall***

***declare his generation?** for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa 53:7,8).*

The passage from Matthew which we’ve be discussing above, speaks mostly about the ancestry line of Jesus our Lord. It traces His ancestors to David, Jesse, Obed, Boaz, and to Judah, to Jacob, to Isaac, and all the way back to Abraham. The genealogy then stops at Him, Jesus our Lord. Where is His seed? Where is His progeny? Where is His generation?

The prophet Isaiah in the 53<sup>rd</sup> chapter of his book uttered the same cry as he looked upon the suffering Messiah. **“Who shall declare His generation?”** was the solemn cry of the prophet as He looked with prophetic eyes through several hundred years, and saw the Son of man on the cursed tree, hanging there, oppressed, afflicted, forsaken, and cut off from the land of the living, without progeny to carry on His name and lineage. The prophet lamented, *“Who shall declare His generation?”*

*“Constraint and judgment took him: **and who will declare His generation?** For He is cut off out of the land of the living; because of the rebellion of my people” (Isa 53:8ff).* This is a Hebrew saying meaning that the physical bloodline of Jesus was terminated at Calvary. He died without leaving an heir to carry on His name or family genealogy. This would imply that the seed of Abraham has been terminated and there’s no “son of David” to sit upon the everlasting throne promised by the Most High God, who sitteth among the cherubims. Can this be so?

Could it be that the enemy has prevailed over God and aborted God’s plan? Has the enemy terminated the “seed of Abraham”?

Has the kingdom of darkness toppled the kingdom of the “son of David” that God said would be everlasting?

Prophet Jeremiah speaking in the spirit concerning the suffering Messiah, the lamb before its shearers, spoke saying:

*“But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered” (Jer 11:19).*

This prophetic revelation from Jeremiah reveals the ultimate goal of the devil when he stirred up the house of Judah to destroy Jesus of Nazareth. The device was not just to destroy Him, but to totally root out His fruits and His seed from the land of the living. Satan had come to the conclusion that this must be the “seed of the woman” that Jehovah God Almighty spoke about in the beginning. Satan was therefore working tooth and nail through the Jews, the scribes and Pharisees, not just to destroy him but to totally cut off His posterity from the land of the living. The devil was sure, as He hung there dying on the cross, that there would be no seed to continue His mission of devastating the kingdom of darkness. And so the prophet cried: *“Who shall declare His generation? For He was cut off out of the land of the living.”*

### **Barrenness**

In Old Testament Israel, generally barrenness was a woman's and a family's greatest misfortune. It was considered a sign of Jehovah's curse on that family, because children were necessary for the perpetuation of the family and to continue the lineage and genealogy. It was considered a curse and an ultimate disgrace to be “cut off” without leaving a descendant to carry

on the family lineage. It was so dishonorable that God made provision within the Law to insure against it. When an Israelite man died without a seed, the Law made an allowance for his surviving brothers to take his wife and raise up a seed for their deceased brother. The Psalmist in the spirit sang:

*“Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate”* (Ps 127:3-5).

One of God’s main blessings pronounced on Adam in the beginning was fruitfulness. *“Be fruitful, and multiply, and replenish the earth, and subdue it”* (Gen 1:28). And to Abraham, Isaac, and Jacob, God said that *“in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies”* (Gen 22:17). Fruitfulness was God's special blessing for His people, for *“He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord”* (Ps 113:9).

*“Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee”* (Deut 7:14-15).

We, children of God, are to be fruitful. *“Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples”* (John 15:8). Apostle Peter gave us a clear admonishment on this in his second Epistle:

*“According as his divine power hath given unto us all things that*

*pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

*“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall **neither be barren nor unfruitful** in the knowledge of our Lord Jesus Christ” (2 Pet 1:3-8).*

*“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith” (Gal 5:22)*

However, in light of this, Isaiah the prophet seemed to lament, saying of Jesus of Nazareth, **“Who shall declare his generation? For he was cut off out of the land of the living.”** Let’s look at the entire passage a little closely.

*“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.*

*“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 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. 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 was taken from prison and from judgment: and **who shall declare his generation?** for he was cut off out of the land of the living: for the transgression of my people was he stricken” (Isa 53:3-8).*

Strong gives the meaning of the word translated as “declare” in this verse as “to ponder, meditate, or to converse with oneself,” as in, *“Who shall ponder on this serious issue that He has no posterity because He was cut off due to the hideous transgression that was laid on Him.”*

Here’s Young’s Literal Translation of the passage from the seventh verse:

*“It hath been exacted, and he hath answered,  
And he openeth not his mouth,  
As a lamb to the slaughter he is brought  
And as a sheep before its shearers is dumb,  
And he openeth not his mouth.  
By restraint and by judgment he hath been taken  
And of his generation who doth meditate,  
That he hath been cut off from the land of the living?  
By the transgression of My people is plagued.”*

This solemn question pertains to the progeny of Jesus Christ. The spirit speaking through the prophet is saying that since He was cut off due to transgression (our transgression, not His), and left no seed to continue His lineage, *who shall declare His generation?* Strong’s dictionary presents the specific Hebrew word translated as “generation” in this passage as having meanings such as “posterity, a revolution of time, or an age or generation.”

The International Standard Version of the Bible renders the passage as *"From detention and judgment he was taken away—and who can even think about his descendants? For he was cut off from the land of the living, he was stricken for the transgression of my people"* (Isa 53:8).

Jesus, the last Adam, left no seed in Adam's line to declare his generation; but He himself became the seed, or the *"grain of wheat"* that fell into the ground and died. He terminated the lineage of the first Adam. Here is the hidden wisdom of God. *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"* (Rom 11:33).

God in His infinite wisdom purposely terminated the natural seed of Adam's line. The seed of Abraham according to the flesh terminated in Jesus of Nazareth, for He left no earthly seed to continue this generation! He left no natural progeny to carry on His lineage through natural procreation. This therefore totally eliminates the "seed of Abraham" coming from natural birth. Because the true "Seed of Abraham," the Shiloh, the Messiah, to whom the promise was made, left no child born to Him when He was cut off from the land of the living. We must therefore ask the question with Isaiah: *"Who shall declare His generation?"*

*"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory.*

*"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.*



*“But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.*

*“Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God” (1 Cor 2:7-12).*

While, down here below, man saw that Jesus of Nazareth, the seed of Abraham, was cut off from the land of the living, God was planting His single seed, the “grain of wheat.” The kingdom of darkness and the serpent rejoiced greatly when they saw Him, the promised “seed of the woman,” terminated. They remembered God had said, *“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” (3:15)*. And so hell and death celebrated the demise of the Son of man, not knowing their doom was knocking at the door and they were celebrating their own destruction.

Even the disciples were downcast. Walk behind Cleopas and the other disciple on the way to Emmaus a few days after His death, and hear their lamentation:

*“Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.*

***“But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done” (Luke 24:18-21).***

Has the seed of Abraham, the seed of the woman, been

terminated? Where is the son of David? What has happened to the Anointed One? Is His dominion and power not everlasting? We trusted that He would redeem Israel and sit upon the throne of David as the Lion of the Tribe of Judah. Is it not Him through whom the whole family of the earth will be blessed? Did God not say He will bless whoever blesses Him, and curse whoever curses Him, and that He the Almighty is the saving strength of His Anointed? What has happened to the seed of Abraham? *And who shall declare His generation? For he was cut off out of the land of the living.*

*“But God, who is rich in mercy, for his great love wherewith he loved us ... commendeth his love toward us, in that, while we were yet sinners, Christ died for us”* (Eph 2:4a, Rom 5:8b). God, in His incomprehensible love, sent His only begotten Son to die for us. He planted His seed, the “seed of Abraham,” God’s single “grain of wheat,” and caused Him to die, so that through Him at harvest time, He might raise up innumerable “seeds” after the same kind.

*“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit”* (John 12:24). And the laws set in motion in Genesis had already fixed what the “fruit” to be brought forth would look like. The first of the laws states, *“While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease”* (Gen 8:22). The first part of this law says that seedtime and harvest shall not cease. When a man sows, this law says, he shall also reap at harvest time. The laborer is worthy of his wages. And God, the greatest farmer, has sown His “seed,” the grain of wheat, in His garden. He shall, without fail, reap His harvest. In the second law, God commands every fruit-yielding tree to bring forth fruit after its kind: *“God said, Let the earth bring*

*forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind” (Gen 1:11).*

This indeed confirms that the plan of God from the foundation of the earth is for the progeny of Jesus Christ to not be of natural birth, but to come forth from His death with His resurrection. His seed that will continue His lineage comes from the harvest produced by Him, the grain of wheat, that was sown by God, the wise Husbandman.

They will be brought forth by the “power of His resurrection.” Joshua led Israel into the land of promise. It was a new generation brought forth out of death. It was a new generation that came forth out of the River Jordan. They died and were buried in the river of death. They were raised up by the power of God to march forth in newness of life to conquer Jericho and beyond.

In the same manner, a new generation has arisen on the earth, a new company of God-seekers. They are the company the prophet spoke about. **They are the “generation” that was “to come,”** the people created to “*praise the LORD,*” even to show forth the excellence of our God in the land of the living (Ps 102:18).

They are the generation of them that seek Him. They are the company of true worshippers, who worship the Father in spirit and in truth. They will ascend into the hills of the Lord, and will permanently reside in His holy mountain and commune with Him there. The day has arrived. The hour has come. The time of manifestation of these true worshippers is now upon us.

This generation is not based on age, race, tribe, or tongue: it is the generation of true seekers of God from all nations, both

Jews and Gentiles, young and old, rich and poor.

This plan of God in this end-time will be carried out, not by an individual celebrated minister, but by these anointed sons of the High Priest. They will not be chosen by man, but by the Lord God Almighty Himself. He is building an army, an overcomer's company, a kingdom of priests, and a "*generation of seekers*." You and I are important to God as individuals, but in this move, it is the company of well-equipped soldiers that will go across Jordan and take the land.

In this end-time, God is once again gathering His people together unto Himself through His anointed ones, calling us to lay aside all that is of man, all that which separates the Body, and to come into union with Christ. He is calling us to leave our sectarian and territorial spirits behind and gather unto Christ so He might pour on us that "*precious ointment upon the head, that ran down upon the beard, even Aaron's beard that went down to the skirts of his garments*."

*"Oh, that He might pour on the body in this hour, that precious anointing that is upon the Head, even that same anointing upon our High Priest, not after the order of Aaron, but after the order of Melchisedek."*

Dear saint of the Most High, can you hear the sound of the trumpet? Can you hear what the Holy Ghost is saying to us? For I know you have ears to hear and the eye of understanding to perceive the things of God. The Lord God is gathering "this chosen generation" that He might lead them to the next level. To be a part of it, we must prepare and sanctify ourselves for the great move of the Almighty God in His church. We must listen carefully to our Commander-in-Chief, the Lord Jesus Christ, as He directs and leads us onward into battle. We must be attentive and hear what the Spirit is saying to the church.

Yes, we must listen to Him who *“holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks, who hath his eyes like unto a flame of fire, and his feet are like fine brass and hath the sharp sword with two edges.”*

This is the company of people the Psalmist prophesied about. They are the “willing generation.” His people, His generation or progeny, will be willing in the day of His power, says the prophet in the book of Psalms. A spirit of willingness will come upon the elect. It is going to blow across the church like a mighty wind. Men and women in the church will break their fallow ground, willingly, and without any compulsion. They will sow to themselves in righteousness, and reap in mercy, because the time to seek the Lord has come, and *“He will come and rain righteousness upon us”* (Hosea 10:12). We will not sow among thorns anymore as God awakens our hearts to serve and worship Him in spirit and in truth.

# Chapter 2

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## *Seed of Abraham, Son of David*

*“The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon;*

*“And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias” (Matt 1:1-2).*

**T**he second phrase in the opening verse of Matthew, concerning the genealogy of Jesus Christ, declares Him as the son of Abraham. This specifically refers to Him as the “seed” to whom the promise was made. In the twelfth chapter of Genesis, God called Abraham, made a covenant with him, and blessed him. He also repeated this with his son and grandson, Isaac and Jacob.

*“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And 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 I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed”* (Gen 12:1-3).

**Isaac:** *“Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham. And I will multiply your descendants as the stars of heaven, and will give your descendants all these lands; and by your descendants all the nations of the earth shall be blessed; because Abraham obeyed Me and kept My charge, My commandments, My statutes and My laws”* (Gen 26:3-5).

**Jacob:** *“And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed”* (Gen 28:13-14).

So God confirmed with Isaac the covenant He had made with Abraham. Isaac was the child of promise through whom the Messiah would come. Isaac married Rebekah. Like Sarah, his wife was barren (Gen 25:21). In answer to Isaac's prayers, she became pregnant with twins. When Rebekah inquired of the Lord, He informed her,

*“Two nations are in your womb; And two peoples shall be separated from your body; And one people shall be stronger than the other; And the older shall serve the younger”* (Gen 25:23).

By divine election, God chose Jacob and rejected Esau as the lineage through whom the “seed” would come. In an attempt to help fulfill God’s word to Rebekah, Jacob needlessly cheated Esau out of his birthright. With Rebekah’s help, he also stole his brother’s blessing (Gen 27).

However, Isaac, being eager to pronounce a blessing on his firstborn son Esau, told him to go hunt, get some venison, and prepare some savory meat for him, so he could bless him before his death. Rebekah, eavesdropping, heard what Isaac told Esau, worked with Jacob, and they outsmarted Isaac. Isaac was deceived into giving the blessing he had kept for Esau to Jacob, whom God had chosen.

When he was wrongly convinced that Jacob was his son Esau, Isaac pronounced this blessing on him:

*“See the smell of my son Is like the smell of a field which the LORD has blessed; Now may God give you of the dew of heaven, And of the fatness of the earth, And an abundance of grain and new wine; May peoples serve you, And nations bow down to you; Be master of your brothers, And may your mother’s sons bow down to you. Cursed be those who curse you, And blessed be those who bless you” (Gen 27:27b-29).*

Isaac had no excuse for not knowing what the plan of God was concerning his two sons. His choice was not in line with the purpose of God. On the other hand, Rebekah’s action was not justifiable; she knew the mind of God but went the wrong way, thinking she could help God bring it to pass. And Jacob, oh, Jacob, the consummate supplanter, just carried it out, business as usual. It wasn’t new for him. He had outsmarted Esau before, buying his birthright.

In the end, Isaac surrendered to the will of God and



pronounced on Jacob the blessings of the Abrahamic covenant:

*“And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-aram, to the house of Bethuel thy mother's father; and take thee a wife from thence of the daughters of Laban thy mother's brother.*

*“And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham” (Gen 28:1-4).*

*“Then Isaac sent Jacob away, and he went to Paddan-aram to Laban, son of Bethuel the Aramean, the brother of Rebekah, the mother of Jacob and Esau” (Gen 28:4-5).*

In a dramatic way, God affirmed His covenant with Jacob in a dream while he spent a night at Bethel on his way to Haran. In the dream he saw a ladder set up on earth, and the top of it reached to heaven, and he saw the angels of God ascending and descending on it.

*“And behold, the Lord stood above it and said, “I am the Lord, the God of your father Abraham and the God of Isaac; the land on which you lie, I will give it to you and to your descendants. Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south; and in you and in your descendants shall all the families of the earth be blessed. And behold, I am with you, and will keep you wherever you go, and will bring you back to this land; for I will not leave you until I have done what I have promised you” (Gen 28:13-15).*

In Haran, Jacob found a wife, but things did not quite turn out

as he had planned. He wanted Rachel, the younger daughter of Laban; instead, he was given Leah. He was deceived. He was now on the receiving end.

Laban made him work seven more years for Rachel. Jacob loved Rachel, but he did not love Leah. Yet Leah bore him his firstborn and many of his sons. Eventually, Rachel bore Jacob two sons, Joseph and Benjamin. Joseph was loved more than any of the other sons. Clearly, Jacob, like Isaac, wanted Joseph to rule over his family. But Jacob was different from Isaac, in that he heard the voice of God, and like a prophet, spoke the exact plan of God in prophetic blessings over them before he died.

In God's sovereignty, it was not Ruben (the firstborn of Jacob) or Joseph the beloved, but Judah who was designated as the "seed" through whom the blessings would come to all mankind:

*"Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him shall be the obedience of the peoples" (Gen 49:8-10).*

Why was Judah chosen to be the son through whom the "seed" would come? He certainly was not the kind of person we would have selected for such position. Not in the least. Unlike Joseph, who refused to enter into an illicit sexual relationship with his master's wife, Judah went out of his way to marry a Canaanite woman (Gen 38:2). He also took a heathen wife named Tamar for his son, Er. Like father, like son: Er, Judah's firstborn, was so wicked in the sight of the Lord that the Lord slew him. Onan,

Judah's second born, also displeased the Lord when he was told to raise up seed for his deceased brother, and the Lord slew him also.

When these two sons of Judah died because of their wickedness, he would not give his last son to Tamar as husband. He was afraid God might kill him also. Tamar therefore outwitted Judah, by playing the part of a Canaanite prostitute, and became pregnant by Judah, her father-in-law (38:12-19). From this union of Judah and Tamar, Pharez was born, and the messianic line continued.

### **The Gentiles Grafted in by Grace**

Blessed be the God of heaven and earth who in His mercy included the Gentiles in His plan of salvation. He is the Creator of the whole earth. The heavens are His also. The earth is His and the fullness thereof, the world and all that dwell therein. *"For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called"* (Isa 54:5). God is full of grace and mercy. As in His abundant grace He selected Judah for the lineage of our Christ, so also He, to the chagrin of the Jews, included the Gentiles in the genealogy of Jesus Christ.

In this genealogy of Jesus Christ the King listed by Matthew in the opening chapter of his gospel, four women are mentioned: Tamar, Rahab, Ruth, and Bathsheba the daughter of Eliam, the wife of Uriah the Hittite (Matt 1:3, 5, 6). It is important to note that when tracing genealogies in the Bible, the male ancestry line is usually used. The Spirit of God changed this in listing the genealogy of Jesus and mentioned certain women also. He did not mention all the women, and, in fact, passed over the most eminent ones, such as Sarah and Rebekah, but included Gentile women, some of whom were known for bad

things. For instance, one was a notorious harlot, another an adulteress, and the first among them was a mother by incest in the house of Judah.

Tamar, the woman first named here and discussed above, was a Canaanite, guilty of intentional incest with her father-in-law, through which she gave birth to Pharez the ancestor of Jesse. Rahab was another heathen woman, a well-known harlot of Jericho who hid the spies from the king who was searching for them to kill them. She and her father's house were therefore saved by Joshua after the conquest of Jericho. By this act of hers, though a Gentile and a harlot, Rahab made it into the genealogy of Jesus Christ, and even into the listings of the men and women of faith in the eleventh chapter of the book of Hebrews. *“By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace”* (Heb 11:31). This is a demonstration of the grace of God, which is not earned: gross sinners who are not children of Abraham according to the flesh become partakers of the blessing of the covenant.

The third woman, Bath-sheba, was mentioned indirectly. The sixth verse that contains the reference to her reads: *“And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias”* (Matt 1:6). She's the one that “had been the wife of Urias.” You remember Uriah the Hittite? In the eleventh chapter of the second book of Samuel, when David took a vacation without permission (2 Sam 11:1), one evening, from His house on the pinnacle of Mount Zion, he saw this beautiful woman in her bath-shed taking a shower. David found out everything about her (2 Sam 11:3), sent his royal messengers to fetch her, and committed fornication with her. That woman was Bathsheba, the wife of Uriah the Hittite. Uriah was a faithful member of David's army. And after David's

ploy to cover up his sin of fornication, for Bathsheba was pregnant, he went further to commit murder. And he wasn't done; he crowned it all by committing adultery. Bathsheba was the mother of Solomon the king.

The last Gentile woman, Ruth, in the listing of the genealogy of Jesus Christ is different from the first three. She was a virtuous woman, and the book that bears her name tells this classic story of enviable virtue. Ruth was a Moabite woman who had become a widow, but returned to Israel with her mother-in-law. Ruth decided, even in the midst of her adversity, to remain loyal to her mother-in-law, even after she was told she could return to her country and to her people. She decided to cleave unto the God of Israel. Listen to what she said to Naomi:

*“And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me”* (Ruth 1:16-17). She was a remarkable woman.

Ruth was a poor widow, a foreigner, and a Gentile living in Israel. But God changed all that. God grafted her in, and she became part of the genealogy of Jesus Christ. She was the mother of Obed, the father of Jesse, the father of David. These are the workings of God's grace outside of the covenant people of Israel, and a prophecy regarding the inclusion of the Gentiles in the kingdom of God and of His Christ.

To sum up the discussions above, the Scriptures tell us first that the generation of Christ the Messiah included both Jews and Gentiles; second, that the blessings of the Abrahamic covenant were extended to the Gentiles; and third, that Gentile women, namely, Tamar, Rahab, and Ruth of Boaz, were included in

the lineage of the Messiah, but no Gentile man was included.

The Abrahamic covenant, recorded in Gen 12:1-3, spoke of Abraham's "seed" as the *recipients* of God's blessings, as well as the *instrument* through which the blessings would be disseminated to the nations. They were chosen not only to demonstrate the glory of God, but also to be the instrument by which God's grace was proclaimed to men of every nation. Israel was to be a blessing to the nations. They were to be a light to the Gentiles (see Isa 42:6; 60:3). But they refused to fulfil this ministry. Because the Gentiles, the heathen nations, were not physical descendants of Abraham, the Jews disdained them and thought them unworthy of God's blessings.

They fell into errors of pride and prejudice regarding the Gentiles. The Jews were proud of their privileged position, thinking they deserved it, and were not grateful for the grace of God bestowed on them, an unworthy, stiff-necked, and rebellious people. They were strongly prejudiced against the Gentiles, thinking that they, who were indeed heathen and without God, would be condemned to hell just because they were not Jews. They did not realize that God chose them as a priestly nation to intercede for those godless heathen, so that through Israel, all the nations of the earth might be blessed. This was the other part of the covenant with Abraham—"*And in thy seed shall all the nations of the earth be blessed*" (Gen 26:4).

The children of Abraham, Isaac, and Jacob were destined to be blessed and were also chosen to be a blessing to the world by their obedience to the God who chose them. Had they obeyed, they would have been, as a nation, a "light to the Gentiles." Instead, they looked down on the Gentiles and thought of them as dogs, unworthy of God's blessings, and refused to extend the

blessings of the covenant to the rest of humanity.

Since Israel failed to be a priestly nation, God therefore, in accordance with His plan and purpose, sent His Son as “the Seed” in Israel’s place to cause the blessings of Abraham to reach all the nations of the earth. And so, in Isaiah’s prophecies, the promised “seed,” the Messiah, becomes God’s Servant in Israel’s place.

*“Behold, My Servant, whom I uphold; My chosen one in whom My soul delights. I have put My Spirit upon Him; He will bring forth justice to the nations. He will not cry out or raise His voice, nor make His voice heard in the street. A bruised reed He will not break, and a dimly burning wick He will not extinguish; He will faithfully bring forth justice. He will not be disheartened or crushed, until He has established justice in the earth; and the coastlands will wait expectantly for His law” (Isa 42:1-4).*

*“Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.*

*“Brethren, I speak after the manner of men; Though it be but a man’s covenant, yet if it be confirmed, no man disannulleth, or addeth thereto.*

*“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ” (Gal 3:13-16).*

The passages above tell us that the “seed” of Abraham is the recipient of God’s blessings and the instruments through whom God’s blessings are passed to the nations of the world. The “seed” of Abraham is the conduit of God’s blessings to the

world. The seed is the Daysman or the Priesthood who will bridge the gap between God and the rest of the world who have no access to the blessings of God. The seed, indeed, is to be the “kingdom of priests, the holy nation, God’s peculiar treasure,” chosen by Him to display the glory of God to attract the nations so they can also participate in the blessings. For God’s intention is to make all the nations of the earth receive the blessings through the seed; which is why He spoke to Abraham, Isaac, and Jacob in the passages above, saying, *“and in thee and in thy seed shall all the families of the earth be blessed.”* Abraham’s seed is blessed to be a blessing. God made this everlasting promise to Abraham, which was indeed is for his seed.

Three individuals in Scripture—the Woman, Abraham, and David—received promises from God regarding *“the seed.”* The promise to the woman was that her seed would “bruise the head of the serpent.” *“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”* (Gen 3:15).

The second promise was for Abraham’s seed. The Lord called Abraham after he willingly gave up his son as a sacrifice to God on Mount Moriah and said:

*“By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son:*

*“That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice”* (Gen 22:16-18).

The third was the promise of an everlasting kingdom made to David and his seed. *“My mercy will I keep for him for evermore,*



*and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven” (Ps 89:29).*

### **Son of David—the Anointed One**

*“I have found David my servant, with holy oil have I anointed him; also I will make him my first-born, higher than the kings of the earth: my mercy will I keep with him for evermore, and my covenant shall stand fast with him: his seed also will I make to endure for ever, and his throne as the days of heaven” (Ps 89:20-29).*

Not only the scribes and Pharisees, the more learned persons in the nation, but the common people, even persons of the meanest rank and figure, understood that the title “son of David” was synonymous with the Messiah. Nothing is more common in Jewish writings than for “the son of David” to stand alone for the Messiah. And the Jews understood that when the Messiah came, He would open their blind eyes, deliver them from all oppression, and set up a kingdom with power given to them to rule the whole world. In the ninth chapter of Matthew, after raising Jairus’ daughter from the dead, the Lord Jesus was met by two blind men. They most likely had heard of the miracles which He had performed, so they cried out, “*Thou Son of David, have mercy on us*” (Matt 9:27).

These blind men firmly believed that He was the true Messiah, so they called Him “son of David.” Since Isaiah had prophesied that the Messiah would “*open the eyes of the blind,*” they were greatly encouraged and believed that they would obtain mercy from him in this respect.

*“Behold my servant, whom I uphold; mine elect, in whom my soul*

*delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa 42:1-3, 6-7).*

These blind men were right. The son of David had come with kingdom power and authority, and the religious leaders, the scribes and Pharisees, recognized Him not. But the blind men did. No wonder the Lord Jesus said: *"For judgment I am come into this world, that they which see not might see; and that they which see might be made blind"* (John 9:39). He made this statement after opening the eyes of another blind man, one who was blind from birth, and had confessed Him as the Son of God in the face of persecution, for he was shamefully thrown out of the synagogue. The Messiah had come to His temple, but the attending priesthood and ministers could not recognize Him. He was standing there, right before their eyes, yet they continued their sacrifices and offerings and praying that He, the Messiah would come soon. He whom they were dutifully and religiously praying for was standing in front of them, and they knew Him not. They were blind. And the ones they considered blind were indeed the blessed ones that saw and recognized the Messiah, the son of David. *"Blessed are your eyes, for they see: and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* (Matt

13:16-17).

But upon His arrival at the synagogue, the place of ministry, on the Sabbath day, He found the “*hand ministry*” (fivefold ministry) that was supposed to be in operation in God’s service, and to man in blessings, totally crippled. There was a man with a withered hand in the synagogue on the Sabbath day. And the Pharisees were there too, waiting to see what He would do.

*“And when he was departed thence, he went into their synagogue: And, behold, there was a man which had his hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.*

*“And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days” (Matt 12:9-12).*

*“Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him.*

*“But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all;*

*“And charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet, saying,*

*“Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets.*

*“A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust” (Matt 12:13-21).*

In this account, on the Sabbath, after restoring the man’s withered hand in the synagogue, He withdrew Himself from the Pharisees, but the people that were seeking Him found Him. A great multitude needing healing followed Him, and He healed them all. He healed every single one of them of whatever sickness or disease was troubling them.

It’s important to take note of the instruction our Lord gave the multitude here after healing them all. *He “charged them that they should not make him known.”* This means after He healed them, they knew that He was the son of David, the Messiah they had been waiting for. The scribes and the Pharisees, who were the learned clergy of the day, who had been studying, learning, looking, and searching for the coming Messiah, did not recognize Him. The Messiah was in front of them, but they knew Him not. The son of David had come to the synagogue and restored the hand ministry on the Sabbath, yet they couldn’t see. He had hidden himself from the Pharisees, the hypocrites, and revealed Himself in power to those that were truly seeking Him. *“For they that seek Him shall find Him. And those that knock, to them the door of supernatural miracles will be opened.”* They sought Him and found Him, and He healed them all.

He told the healed multitude not to make Him known, that the prophecy of Isaiah might be fulfilled: *“Neither shall any man hear His voice in the street, A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.”* The prophecy clarifies why He told them not to make Him known. It was not yet time to broadcast Him as the

Anointed One. The phrase *“till he send forth judgment unto victory”* meant He wanted them not to broadcast who He was until He had completed the work of redemption, the details of which were known to only Him and the Father. The prince of this world didn't know what He was about, nor did he and his kingdom of darkness understand what He was talking about.

Even the scribes and Pharisees had no clue. The son of David had come, the One whom their prophets, for centuries, sang about. Their Messiah, for whom they sang psalms in the synagogue and performed arduous rituals, had come. He had come incognito, standing in front of them, but they knew Him not.

So the multitude brought *“unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, ‘Is not this the son of David?’”* (Matt 12:22-23). Pointing to the prophecy of Isaiah, the multitude began to ask themselves, *“Is this not the son of David?”* They knew that it would take an “anointed one” to break the yoke of bondage. David, the anointed king of Israel, broke the yoke of the Philistines over Israel and conquered and reigned over hostile enemy territories.

God had said to Israel through the prophets that the Messiah, the son of David, would come, and He would sit upon the throne of David. That He would not only bring them deliverance from all their enemies, but also cause them to rule over the Gentile nations. And this Messiah would be anointed with supernatural power to open blind eyes, heal the sick, raise the dead, and defeat and subjugate all the armies of the nations of the world. And He would set them upon the throne on the hill of Zion, and the nations would flow in to serve them, be

their laborers, and bring in wealth to build their nation. This was what they understood the prophecy of Isaiah as saying:

*“And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.*

*“For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious.*

*“The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel” (Isa 60:10-14).*

This was the prophetic picture they believed the son of David would come to fulfill for them. So, they were busy looking for one who would externally fit this picture. They could not see this in Jesus of Nazareth.

*“And as they departed from Jericho, a great multitude followed him. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David. And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou Son of David.*

*“And Jesus stood still, and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus had compassion on them, and touched*

*their eyes: and immediately their eyes received sight, and they followed him” (Matt 20:29-34).*

These two blind men heard about Jesus, and they believed what they heard. Obviously, they hadn’t seen any of the miracles that He did; they were blind. They heard and they believed. They probably turned in the direction of the noise and kept shouting, *“Have mercy on us, O Lord, thou Son of David!”* The Scripture tells us that the multitude rebuked them, telling them to shut up! But they cried louder still.

They also did not dance around what they desired Him to do for them. They were ready with their specific request. Their faith and refusal to give up in the face of opposition got the attention of the Master. However, when the Lord turned to them, He still asked them a question: “What do you want me to do for you?” We all know very well that the Master knew what these men wanted from Him. They were blind. Yet He wanted them to ask specifically and directly. That would complete their part in believing that He had the power to do what they were requesting. So they answered, *“Lord, that our eyes may be opened.”*

They didn’t say, “Lord, but you know why we’ve been shouting and crying here. We have been sitting here for decades and have never enjoyed what everyone around have been seeing and doing. We get here every day at the first hour of prayer. We are the unfortunate and the miserable ones. Our lot in life hasn’t been pleasant. Please help us change our miserable lives.” That’s not what they said. They said, *“Lord, that our eyes may be opened.”* And so, the Lord touched their eyes and immediately their eyes received sight, and they followed Him.

*“And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you” (Luke 11:9).*

And when you ask, dear friend, ask specifically for what you want from Him. Don't beat around the bush. Ask directly. Don't dance around the point, and don't tell Him how to do it either. Don't describe the problem to Him. Don't try to educate Him about the background of the issue. Don't teach Him the pathology or the physiology surrounding the issue. Tell Him what you want Him to do for you. *"Lord, that I receive my healing in this hour," "Lord, that I'll have my house sold in the next couple of days," or "Lord, that this sticky situation I am in will be resolved next week."*

Ask with a clear expectation that is measurable, and ask in faith. *"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. A double minded man is unstable in all his ways"* (Jas 1:6-8).

*"Lord, thou Son of David, Have mercy upon us in this hour,  
Touch us, O Son of David, touch our eyes, Thou Anointed One  
Touch us that we may see,  
Touch our eyes, O Messiah, that we may see and follow Thee."*

And so, the gospel of Matthew presents our Lord Jesus as the son of David. He's the heir to the everlasting throne that God spoke to David about. He's the one whose *"dominion shall be from sea even to sea, and from the river even to the ends of the earth"* (Zech 9:10). The kingdom promise made to David was not for him per se, but for his "seed," who would sit upon his throne. The promise was targeted to the son of David. It was not for Solomon, but for the Messiah, the anointed son of David, who would execute the everlasting covenant that God made, even *"the sure mercies of David"* (Isa 55:3, Acts 13:34).

The "sure mercies of David" spoke of a kingdom. The covenant



ran thus: *"I have found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers.*

*"He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven"* (Ps 89:20-22, 24-29).

The everlasting covenant and kingdom was a promise for the son of David. In parallel to the promise made to Abraham's seed, the promise of everlasting kingdom was not made to multiple seeds of David. It was made to the "son of David" in the singular: to one, and that one is Christ. The apostle, speaking by the Holy Ghost, said:

*"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.*

*"Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses"* (Acts 2:29-32).

The son of David who will sit upon the everlasting throne on Mount Zion is Christ. *"Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me,*

*Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession” (Ps 2:6-8). “There will I make the horn of David to bud: I have ordained a lamp for mine anointed” (Ps 132:17)*

Christ is the king ordained and anointed by the Most High and set upon the holy hill of Zion to rule and reign eternally. Christ is the King. The Lord Jesus is the Head. The body of Christ is the corporate man, the completeness, or the fullness of Him that filleth all in all. The Lord Jesus is the King of kings. He is the Lord of lords. And the generation that is “*with him are called, and chosen, and faithful*” (Rev 17:14).

# Chapter 3

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## *The New Generation*

*“This shall be written for the generation to come: and the people which shall be created shall praise the LORD” (Psa 102:18).*

**W**e are living in the most momentous hours of human history. In fact, it is beyond the power of human imagination to see and understand the greatness of the things that are happening around us and to fully comprehend what God is beginning to do in His people. He is putting into the hearts of a chosen people the desire to sanctify themselves for the ministry He had prepared for them from the foundation of the world. He is inspiring them and revealing to their hearts the mystery of the coming kingdom. They, therefore, are losing all desire for the fleeting things of this present age.

However, the problem with most of us, God’s people, is that of settling for the ordinary and not pushing to go all the way in the things of the Spirit. God is looking for those who will not settle until they have reached the best that God has for them. Many have embraced the wonderful deliverance of God from Egypt. They have participated in and partaken of the feast of

Passover. And they are satisfied with these, and have pitched their tents at the site of the feast of unleavened bread, where, indeed, our Passover Lamb was sacrificed for us. And they are truly keeping that feast, not with “*old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth*” (1 Cor 5:8). They have indeed secured their salvation. However, much more lies beyond. Salvation through the blood of the Passover Lamb is only the very beginning of the Christian life.

There are others who have moved on to the experience of the “Feast of Weeks.” They have travelled on the pilgrim road for an additional seven weeks and experienced the feast of Jehovah at Pentecost. They have come to experience the antitype (*or the fulfilment of the type*) of being baptized unto Moses in the cloud and in the sea. They have experienced being filled until the river of living waters began to flow from their bellies. This is the experience and living testimony of many a child of God today. They are not only Bible-believing fundamentalists, but also live up to their derogatory title, “tongue-talking holy-rollers,” for they are not ashamed to identify with Pentecost. But they not only settle at this glorious station, but even create a superstructure and camp at this spiritual experience. They may call the station *the new Pentecostal move* or *Holy Ghost Divine order* or any other similar name, but the result is the same. It keeps them settled around a spiritual station of attainment, and prevents them from hearing the trumpet announcing the time for the *journeying of the camp*. For we must continue to move onwards and upwards. Pentecost is great and supernatural—but it is not the destination. There’s a lot more.

Still others have stepped into the River of God with Ezekiel, have walked a thousand cubits in the water, and have found

themselves in water up to their ankles. Indeed, they have pressed on in God, and walked in the river for another thousand cubits, and the water is up to their knees. But they must not stop there. They must not settle. They must press forward and dive deeper into the river until they are completely submerged in the “waters to swim in, a river that could not be passed over” (Ezek 47:5).

The desire of God’s heart is to have a generation of people who will not stop until they have satisfied the desire of the Father. He’s looking for and framing a people who will not stop midway, but press on until they reach the fullness of perfection that God has for them, until He says to each of them, “*This is my child, in whom I am well pleased.*”

In these last days, there is a people coming forth from the womb of the morning, **a new generation**, that will satisfy the desire of God’s heart. They form a company He calls “His Inheritance.” This is His “seed” company, a people accounted unto Him for a generation.

*May the desire of God’s heart be met in you and in me. May we belong to this company that God desires to be “His Inheritance” on the earth. May He see “of the travail of His soul” over our lives and be satisfied. May we belong to this special generation, the new **generation** of them that diligently seek Him. May we belong to this new generation that will march in with “Joshua” and possess the land.*

### **He Brought Us Out, to Bring Us In**

God brought Israel out of Egypt to bring them into the mountain of His inheritance. They, however, had a part to play. They needed to trust and obey Him as they traveled through

the desert. He did not bring them out to leave them in the wilderness. They were not to camp and remain in a wonderful “desert resort,” not even at Elim, where they found twelve wells and seventy palm trees.

*“And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters. And they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt” (Exod 15:27, 16:1).*

Israel would have liked to camp at Elim for a while. But when God’s time for them to leave came, the “Cloud of Glory” that led them by day began to move, and they had to follow. However, they did not appreciate the idea; from this point onwards, they began to murmur and complain against Moses and against God. They desired to return to Egypt. The second verse of the sixteenth chapter of Exodus tells us that *“the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness: And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger” (Exod 16:2-3).*

Dear fellow pilgrim, it is clear from the illustrative type above that God did not bring us out of the world to dump us in a barren desert land to live a life of defeat, of lack, of dryness, of misery, and of sicknesses and infirmities. He redeemed us and brought us out to bring us into the inheritance of the saints in light. He brought us out, to bring us into the glorious rest He

had prepared for His beloved. He brought us out, to bring us into the mountain of His inheritance, but we must pass through the wilderness. The wilderness is the place of testing and proving. It is a place of preparation, for the prepared rest requires a prepared people. His destination for us is not the wilderness. *“Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established”* (Exod 15:17).

Just as His plan was not to leave them in the wilderness but to take them into the land of promise, into that land that flows with milk and honey, His plan is to bring us into His rest. *“There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his”* (Heb 4:9,10).

God has planned a glorious destination for His people. He will not leave them in the wilderness. And though it seems like there’s no way they are going to survive the onslaught of the serpents and scorpions, and the heat of the sun, and the thirst and lack from being in the wilderness, God has said that He will sustain them and bring them into the land that flows with milk and honey. The book of Numbers depicts the church in Israel passing through the wilderness, and the trials and troubles they were faced with. It describes their experiences at Marah, at Meribah, and at Kadesh-Barnea. God spoke to them through Moses saying:

*“And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.*

*“And he humbled thee, and suffered thee to hunger, and fed thee*

*with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut 8:2-3).*

Dear friend, the Lord God is speaking to you this moment as well, saying, “My child, thou shall remember how I have led you these many years,” and that the goal of all your experiences all these years is to teach you “that you should live by the word that God speaks to you.” You are not to live by the provisions required to sustain physical life alone, but by every word that proceeds out of the mouth of God. He wants you and me to pay close attention to Him and His will, and honor His Word.

Numbers 33 details the journeying of Israel through the wilderness, listing each of the forty-one encampments they passed through from Rameses to the bank of Jordan opposite Jericho. The book gives an account of their experiences, their behavior and misbehavior, and the dealings of God with them in the desert. However, the book of Joshua places them on the other side of Jordan in the land of promise. But only a few of those who came out of Egypt were able to cross Jordan with Joshua and the new generation into the land.

Like Israel at Kadesh-Barnea, the church of Jesus Christ has come to a crossroads where some may find it difficult to enter into the realm prepared for them. The author of Hebrews admonishes us to labor to enter into that rest. *“Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.*

*“For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although*



*the works were finished from the foundation of the world. . . . Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief” (Heb 4:1-3,11).*

The book of Joshua shows us, in type, *the church with Christ in heavenly places*, though only a few saints have had this experience. Only a few know what resurrection really means. The book of Joshua, therefore, if viewed as a type, resembles the Epistle to the Ephesians. In either book we see the elect already standing in the land of promise. We see the redeemed of the Lord in Hebron, the place of inheritance. The elect have left the wilderness behind, died in the Jordan, and been raised with Christ, and are now on the other side of the river Jordan, but they have found out that the place of inheritance is a place of conflict, because the Canaanites, the Hittites, the Amorites, the Hivites, the Perizzites, the Girgashites, and the Jebusites dwell in the land. These warlike nations inhabit the land and hold it as their possession. To truly possess it as an inheritance, Israel must take it by force from these seven nations.

In the Epistle to the Ephesians, Apostle Paul begins by telling us that we have redemption through the blood of Jesus and that we have obtained an inheritance. He prays for us in the opening chapter that God might open our spiritual eyes so we may see what God did for us when He raised Christ from the dead, raising us with Him and setting us in Him at His right hand in heavenly places. He goes on to teach us about how Christ ascended on high, freed a host of captives, and gave gifts to the church. Ephesians places us in the land of promise. But suddenly, in the sixth chapter of the book, we come to realize that the land of our inheritance is occupied by principalities and powers, and the apostle changes the tone of his admonition. He tells us to be “*strong in the Lord and in the power of His might.*”

We heard something similar in the book of Joshua as the people of God were entering into the land. God spoke to Joshua saying: *“Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest”* (Josh 1:6,7). God told Israel He had given them the land, but they must be strong: they must march into the land, fight the seven warlike nations, and dispossess them of the land.

In the same manner, God said He has raised us up and made us to sit in heavenly places in Christ Jesus. We are in the place of promise, but we find, to the amazement of many “bread and butter” Christians, that the place of inheritance is a place of conflict. The spirit speaking to us through the Apostle says we have to be strong in the Lord and in the power of His might. This, he says, is because we are fighting *“against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places”* (Eph 6:12). These are the powers that, like the seven warlike nations in Canaan, rule this land of our inheritance. And to enter our rest, we must dispossess them.

*“Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest.*

*“Then Joshua commanded the officers of the people, saying, “Pass through the host, and command the people, saying, Prepare you victuals; for within three days ye shall pass over this*

*Jordan, to go in to possess the land, which the LORD your God giveth you to possess it” (Josh 1:9-11).*

So, we see the book of Joshua describing Israel passing from the wilderness over Jordan into the land of Canaan. These types are clear to us. Jordan is a type of death, separating the wilderness from the land of promise. For the believer, it separates the life of worldliness from the life of the spirit and the walk of faith. Israel passed through Jordan and came with Joshua into the promised land. When Joshua passed through Jordan, all Israel passed through. In the same manner, when Jesus (Yeshua), our Messiah, passed through the cross and the grave, and rose up on the third day, we did the same in Him. Every member of the church died with Him, was buried with Him, and was raised from the dead with Him.

*“Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,*

*“And you hath he quickened, who were dead in trespasses and sins;*

*“Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus” (Eph 1:20, 2:1, 2:5,6).*

God Almighty raised us up together with the Lord Jesus during His resurrection. We have been made alive by the power of His resurrection. As discussed above, the book of Numbers presents a type of our life in the wilderness, and we all experience and identify with that. And many believers testify in volume about this every day. You hear them in prayer meetings, or from testimonies, or in news and everyday

discussion of how hard things have been. The fact is that the way has been tough. The wilderness is a dry and desolate place.

Long and weary indeed has been the journey of many in the church in this wilderness. They, like Israel of old, traveled a long way from the time they left the world system. They knew much travail and sorrow. It was a howling wilderness, a land of drought, of barrenness, of fiery serpents, and of scorpions. Many times their souls became discouraged because of the weariness of the way.

Many times some considered returning to Egypt. They turned back in their hearts, and desired to return. But thanks be to our omniscient God, who closed the Red Sea behind them, barring their attempts to return.

*May the Lord God close the Red Sea behind you so that you're unable to return to the past life He delivered you from. May He block your every attempt to revisit the land of depravity from where He pulled you. May He totally deactivate all your old cunning devices from the life He delivered you from. May He count you among the "New Generation" that will cross Jordan and possess the land.*

He was faithful to them in the midst of their troubles, and this they knew very well. He kept His promise never to leave nor forsake them. Even though they were in the land of drought, He gave them water out of the rock, and fed them with the bread of heaven. In the land of barrenness, He kept them fruitful and healthy: so healthy and strong that there was no "feeble person among their tribes." And though it was a land of wild animals, of dragons, of fiery serpents, and of scorpions (which are a type of demons and different aspects of the powers of the enemy), He protected them by day and by night, thus creating a shadow picture of His presence with the church in

this wilderness. God is with us, the church, as our provider, healer, protector, deliverer, and strength; and He has given us authority over serpents and scorpions and over all the powers of the enemy so nothing can hurt us.

Dear child of God, you might say the experience narrated in the couple of paragraphs above summarizes your experience in this wilderness. That is what the book of Numbers described as the wilderness experience of the church on her way to the promised rest. All these things have been written beforehand for us, to prepare us, so we will know how to handle them when the rubber hits the road. It's also to give us a solid hope that we will make it through. *"For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"* (Rom 15:4).

*"Boy, do I need buckets of patient and plentiful comfort of the Scripture!"* is what someone is saying while reading the verse above.

Yes, but the Lord has said He will never leave you nor forsake you. He's saying to you in this hour: ***"My presence will go with you and I will give you rest."*** All you need do is trust Him and believe His words, for *"there remaineth therefore a rest to the people of God"* (Heb 4:9).

# Chapter 4

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## *The Generation in the Wilderness*

**I**srael had made a long, circuitous journey from the time they left Egypt till they arrived at the plains of Moab opposite Jericho. The circle of their wilderness wanderings was just about to be completed. Israel had returned almost to the place from whence they started forty years before. In all their journeys, their wanderings, their miraculous experiences, their Divine provision along the way, their guidance by the presence of God in the pillar of cloud and in the pillar of fire, it seemed Israel had not gone anywhere. They were no further along in the conquest of their heritage than they were forty years before. This is exactly how it seemed.

In the same manner, the church of Jesus Christ has had her history and journeys these two thousand years. But it may also look like we have not gone anywhere, considering that we had the first move of God way back on the day of Pentecost, and several mighty visitations afterwards. When one considers how mighty those visitations were, it may seem that we're almost back where we started, and that the circle is about to be

completed; but the reality is that there's a big difference!

Yes! Blessed be God forevermore, there is a huge difference. This time we are under a new General. The old has passed away; the new has come with the supernatural. Moses, the man of God, has gone. We're now under a new Commander. We're now under Yeshua, the Man of war. This time, we march forward and go all the way. This time we take the whole land in one fell swoop. We cannot fail this time around, because the "*captain of the host of the Lord*" is now leading us to victory. (Josh 5:14).

This time, the Son of God goes forth to war, riding upon a white horse, and with a sharp two-edged sword proceeding out of His mouth. And the armies of heaven that follow Him are riding upon white horses, with two-edged swords in their hands also. This time, we go forth together, conquering and to conquer. We go forth, completely subduing the enemy and capturing the territory that Christ purchased for us two millennia ago. This time, we step into the heavenly realm, and possess our heritage in Christ Jesus. We march into that which we have long talked about, admired, and claimed to possess, but never really appropriated.

As we stand, like Israel, on the plains of Moab, facing Jericho but on the other side of Jordan, we know the hour has come—the hour to cross Jordan to the other side and by force possess our possession! We have known the leading of the Lord these two thousand years. Like Israel in the wilderness, we have gone from encampment to encampment, from seasons of revival to times of lukewarmness and then back to seasons of awakening. But a new "generation" has arisen in the Israel of God, and she's about to make her move under the leadership of our new Commander, Yeshua the Anointed One.

The church of Jesus Christ has indeed passed through several stages in the two millennia of her existence. She has gone through persecutions and deliverances, testings and perseverances, battles and victories, mountains and valleys, and apostasies followed by seasons of awakenings and refreshings. She indeed has been in the wilderness like Israel during her exodus from Egypt.

Dear fellow pilgrim on the road to the promised land, the admonition for us today is not new. God has already painted the complete picture for us in the prophecy of Scripture, mapping out the road to victory in the wilderness and the sure way to bring us to our full inheritance on the other side of Jordan. First and foremost, the Lord bids us continually remember that *“man shall not live by bread alone, but by every word that proceeds out of the mouth of the Lord shall man live.”*

To overcome in this wilderness and have good success, we must pay attention to the word of God and obey Him. We must exalt His word above all others and above all issues and circumstances, however dire they may look. We must trust and rely on Him, and act and behave in line with His words, even when the Red Sea is in front and Pharaoh’s army is furiously pursuing behind. We must speak and act to affirm that His word is true. We must not dishonor His word. We must not murmur like they did.

*“Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea;*

*“And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.*



*“But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.*

*“Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.*

*“Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor 10:1-11).*

We see that the journey of the generation under Moses through the wilderness was but a prophetic shadow picture of the journey of every believer. It describes the things we pass through on our way to maturity. This is why the Scripture states that *“all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come” (1 Cor 10:11)*

When Israel was brought from their homeland by Joseph during the great famine, he settled them in the land of Goshen. The place was known as Rameses. It was an area with the highest-quality land in Egypt (Gen 47:11) Here, Jehovah was declaring the “end from the beginning.” He was declaring what the land of promise which He would eventually give to them would be like (Isa 47:10). Likewise, God is leading us to a life of blessing, prosperity, and joy.

*“These are the journeys of the children of Israel, which went forth out of the land of Egypt with their armies under the hand of*

*Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of the Lord: and these are their journeys according to their goings out.*

*“And they departed from Rameses in the first month, on the fifteenth day of the first month; on the morrow after the passover the children of Israel went out with an high hand in the sight of all the Egyptians” (Num 33:1-3).*

The first encampment after leaving Rameses was Succoth. The word *Sukkoth* literally means “tent” or “temporary dwelling.” This is the same word used for “chag sukkot” or the “*feast of Tabernacles.*”

Moses packed the bones of Joseph, which they carried with them to the land of promise, according to the oath that they made with him (Exod 13:19,20). The oath they made with Joseph was a testimony that he believed, for sure, that the God of Abraham would visit them and take them back to the land of Canaan. Their carrying the bones was also a declaration that God, who had brought them to Egypt through Joseph, would surely take them back with Joseph’s bones to the land of promise. By the prophetic word, the pack of bones they were carrying would make it to the land of Canaan and join Jacob’s, buried there by Joseph, a few centuries back.

So they left Rameses, made their way to Etham, and camped there. After Etham they went to Pihahiroth, and after that they stopped at Marah, which means “bitterness” or “rebellion.” We too must deal with the bitterness of rebellion. There’s a lot of bitterness in many of God’s people because of the sore difficulties they’ve experienced in their journey through this wilderness. But God wants all to know that the wilderness is not meant to destroy us or make us bitter, but to prepare us. It’s meant to get us ready for the prepared place. A prepared

place requires a prepared people, a sanctified people, totally disciplined in heart and soul: a people prepared for the Lord.

The land of rest prepared by God requires a people whose hearts are right and whose souls are spirit-disciplined. It's not for the mixed multitude that would murmur, grumble, and complain at every sight of inconvenience or when denied some toy of the flesh. It's not for those ruled by a spirit of rebellion who would not submit to the leading of the Spirit of God, but were governed by their senses. It's not for spoilt crybabies, but for the meek and mature children of God and soldiers of Christ.

*“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?”*

*“And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them” (Exod 15:23-25).*

Let Marah be a lesson for you and me that we should not grumble or murmur against God. Even when life is bitter and harsh, we should learn not to be rebellious against His word. Sometimes we think we know better than God how to do things, especially when things are not working out as we expect. We get bitter and wallow in self-pity, bemoaning ourselves. This is because we do not truly believe that God always has our best interest in mind and that His plans are the best for us. Even when we're starving or thirsty in the desert, while He's the one leading us, there is a reason. There's a way out of the quandary if we trust Him and don't fuss, grumble, or rebel.

God hates murmuring and grumbling, even when it seems we have cogent reasons to do so. Remember Marah. They were in the desert, over a million of them with infants and elderly, and they traveled on foot for three days looking for water to drink and found none. And when finally, after three days, they found water and rushed there to drink, lo and behold, the water was bitter and undrinkable. And God was leading them!

Humanly speaking, would you say they had a reason to complain? How many of us, believers, Holy Ghost-filled, tongue-talking, Bible-believing Christians, would not have murmured and complained if faced with half of what they were faced with at Marah? But God would not take it from them. Do you think He would accept that from you or me?

“How did they get to Marah?” someone would ask. Was it Moses that took them there? Was it Aaron? Who led them there?

No! It was not Moses. It was God Almighty that led them to Marah. They didn’t lead themselves: He led them there. Listen to what Moses said in his final message: [Deu 8:2](#) And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

*“And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the LORD doth man live.*

*Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the LORD thy God chasteneth thee.*

*Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him” (Deut 8:3-6)*

In the same manner, He’s leading you and me in this wilderness. He designed Marah to uncover and flush out the undesirable junk in you and me. And it’s for our own good, if we just keep following as He leads. Only He knows the ways through this wilderness.

There’s a song we used to sing in our middle-school Christian fellowship about forty-three years ago that summarizes this. And there was even one of our leaders that loved this song so much the brethren nicknamed him “Bro Follow-follow,” because every time he led worship, we sang this song. The words of the version we sang go like this:

*My Lord knows the way through the wilderness,  
All I have to do is to follow  
My Savior knows the way through the wilderness,  
All I have to do is to follow  
Strength for today is mine all the way  
And all that I need for tomorrow,  
My Lord knows the way through the wilderness,  
All I have to do is to follow.*

*Chorus*

*Follow, follow, I will follow Jesus  
Everywhere, anywhere, I will follow on  
Follow, follow, I will follow Jesus  
Anywhere He leads me, I will follow on.*

*(Sidney E. Cox & William Orcutt Cushing)*

The people followed the glory of God in the form of a pillar of cloud by day and a pillar of fire by night. The glory of God led them through the wilderness, and in the same manner, He must lead us through this wilderness until we enter the land of

rest. As He leads, wherever He goes, we must follow, and follow Him all the way.

*“And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the morning, then they journeyed: whether it was by day or by night that the cloud was taken up, they journeyed. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not: but when it was taken up, they journeyed”* (Num 9:21-22).

They traveled in an orderly formation, moving slowly through the desert sands. Each tribe precisely positioned, their footprints marking the desert terrain as they trekked to an unclear destination. At the center of this great mass of people was the Tabernacle of the Congregation, the holy dwelling of Jehovah. Moses had convinced Him to go with them.

*“And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth”* (Exod 33:15-16).

*“And he said, My Presence shall go with thee, and I will give thee rest”* (Exod 33:14).

One thing we are sure of, in the midst of the upheavals in this present evil world, is that God Almighty is with us. He will never leave us. In fact, He’s the one leading the way. All we need do is trust, obey, and keep looking unto Jesus, the Author and Finisher of our faith. He has promised, *“I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me”* (Heb

13:5,6). Let our minds be settled on this: that if we pass through the fire or walk through the valley of the shadow of death, He's there with us. He, *the fourth man in the fire*, will always be there for us through thick and thin in this wilderness.

Where there is no vision, the people perish. That is to say, people who lack vision perish because of their own lack of vision. Moses "endured as seeing Him who is invisible." *"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible"* (Heb 11). How did Moses endure affliction? The Bible says he endured by looking at Him who is invisible.

Moses did not fix his eyes on his circumstances. He surely had many of them, if he wanted to, but he endured all his trials and afflictions because he saw Him who is invisible. He had a vision of God and saw God's plan and purpose and therefore fixed his eyes on it. That vision of God kept him and carried him to victory. The Amplified Bible renders this verse as *"He never flinched but held staunchly to his purpose and endured steadfastly as one who gazed on Him who is invisible."* Another rendering of the verse, from the New International Version, reads, *"By faith he left Egypt not fearing the king's anger, he persevered because he saw Him who is invisible."* Moses continue to press forward toward the vision that he saw in the invisible realm. He heard the voice of God, experienced the supernatural at the burning bush, and from then on began to press forward.

Dearly beloved, let us keep our eyes on Jesus our forerunner, the Author and Finisher of our faith, and let us therefore keep pressing forward toward the mark of the high calling of God in Christ Jesus. Onwards and upwards we go. Looking back to the good old days can damage our vision as people of God. It hinders progress, because God is moving us, His people, upward and forward to new realms in Himself, and He's not restoring the revival of yesterday. For He says, "*Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert*" (Isa 43:19).



# Chapter 5

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## *The Redeemed Shall Return*

*“So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations” (Matt 1:17).*

*“Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away” (Isa 51:11).*

**T**hus says the Lord of Hosts: though many of my people in these last days have been taken captive by worldliness, modernism, secularism, and religious Babylon, **the remnant shall return, even the remnant of Jacob, unto the mighty God.** They shall return, yea, they shall march victoriously unto Zion with high praises of God in their mouths, and two-edged swords in their hands. These shall arise unto my holy hill of Zion, these will be my voice in these perilous days, and will bring my people out of captivity unto Zion; yea, my people shall return unto me, the preserve of Israel in whom my soul delights, yea,

*they shall manifest on My holy mountain, on Mount Zion, and there shall be deliverance, there shall be holiness, there shall be restoration, yea, I say they shall execute judgement upon the mount of Esau, and the kingdom shall be the LORD's.*

By and large, many of God's people are in captivity. They are in captivity to the ways of the world. Millions follow the beauty and pageantry of that which appears religious. They follow the modern religious system with all its ritual and ceremonies, its elevation and worship of men, its worshipping of idols and altars, its love for money and power and all things for which the carnal nature lusts. The world's religious system is man's system created by man and for man's glory. It is man exalting himself and sharing or usurping God's glory, taking the precious things of the Spirit and misusing them for his own purposes and aggrandizement.

But even in the land of captivity, God has always found a voice for Himself. He always has a remnant who becomes His prophetic voice in the land of captivity. These anointed ones represent the Ezekiel company that sees the visions of God and becomes His prophetic voice in Babylon. Though His people are in Babylonian captivity, a remnant shall return unto Christ and shall serve Him. And they shall be accounted of the Lord for a generation.

While worldly-minded men and women are busy expanding their gains, building bigger barns, and making names for themselves, God has always reserved for Himself a people after His own heart. He separates a people apart whose hearts are set upon Him. Nimrod built Babylon, Terah built Haran, and Lot was judge and ruler at the gates of Sodom, but Abraham built altars unto God in Mamre, in Bethel, and in Hebron.

While the Lots are working hard at expanding their territories and possessions in the well-watered plains of Sodom, the Abrahams are pressing forward and upward toward the mark on the mountains of God. They are moving from place to place, drawing closer to Bethel, the house of God, and pushing forward toward Hebron, the place of communion.

Men of God are altar-builders. Whether in the Old Testament, when altars are made out of physical elements such as bricks, wood, and stone, or in the New, when the altar is symbolic of prayer and worship through Jesus Christ in spirit and in truth, men and women of God are specialists. Men of God are not city-builders. They are not followers of Nimrod, who built the first cities, founded the first empire, and was the first ruler of Babylon.

And to Nebuchadnezzar, king of Babylon, Daniel said, “You are this head of gold.” But Nebuchadnezzar took the glory conferred by God and used it to deify himself. He built his own image and commanded men to worship it. His image was all of gold. All its wealth was the wealth of the world. All its glory was the glory of the world. And was this not what the devil offered Jesus when he showed Him all the kingdoms of the world and the glory of them, saying, “*All these things will I give You, if You wilt fall down and worship me*” (Matt 4:8-9)? It was the same voice heard centuries ago on the plain of Dura! The same is heard today. The ultimate test for every son of God is this: *What will he do with what he receives from the Lord?* Will he use it to his own ends, or will he, like faithful Abraham of old, offer it as a sacrifice on the altar of full obedience to God?

In that distant past, upon the plain of Dura, Nebuchadnezzar’s image of gold stood sixty cubits tall and six cubits wide. Today, the church here below is never satisfied with God, but is always

building images of organizations, systems, ceremonies, and rituals. And as Nebuchadnezzar did, she requires all her subjects to worship those images. *“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six”* (Rev 13:18).

Thus says the Lord: *“Return therefore, my people. Return to the Lord your God.”* And you might say, “In what shall we return?”

*Return in true worship and communion. Return in obedience and submission.* Sacrifices and offerings are good. Tithes and offerings are great. Hours of service to the church and the needy have significant merit. However, God says: *“My child, give me your heart.”* It is not your physical stringed instruments, melodious pipes, and rhythmic drums that bring Him satisfaction, but your spirit in worship and your life lived to His praise. That is the offering of worship that rises up before Him as a sweet-smelling savor. *“For the days are come, and it is now, that true worshippers worship the Father in spirit and in truth”* (paraphrased).

This true worship and communion is what the Lord God desires of you and me. Yet we spend a lot of time and energy on everything else but what He asks of us. We are like Israel of old, who, while busy sacrificing dozens of bullocks on the altar of burnt offering, would be singing one of the temple psalms that says:

*“Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation:*

*lo, I have not refrained my lips, O LORD, thou knowest” (Ps 40:6-9).*

Interesting, is it not? They would be singing this song without listening to what they were singing, and would be earnestly and arduously sacrificing bullocks on the altar in Solomon’s temple for hours. How could they be doing that? Didn’t they hear themselves say, *“Sacrifice and offering thou didst not desire”*? Can’t they hear God saying through their own mouths that He wants an attentive ear and an obedient heart, and one that desires to do His will? Those are the true worshippers!

What God wants from us is not our physical or material property, or just the praise and worship from our lips, but our hearts and lives. He said of the Israelites, *“Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Matt 5:7-9).* Worship acceptable to God is that which comes from the spirit and rises up unto God out of sincerity and truth. God is spirit, and true worship goes forth out of the spirit of a man to Him.

Of course, any outward physical means that can aid and boost this activity of the spirit is of significant help, but it is not worship in itself, for anyone, including those who are not yet born of God, can play beautiful music and sing wonderful worship songs. These will not be worshipping God, for the dead cannot worship Him; only the living can worship Him in spirit and in truth. A man can sing worship songs and not be worshipping Him. But if a man dedicates his life to the praise of Him who has brought him out of darkness into the marvelous light, speaks of His majesty, and sings of His love, yes, that is worship acceptable to God, and a sweet-smelling

savor indeed. Our lives, our words, our songs, all together should be the music of heaven that rises from our spirit unto the Lord. This indeed is the smoke of the evening sacrifice that would rise up into the throne of God through our High Priest, a sweet incense of life unto life, and a living sacrifice, holy and pleasing in His eyes.

Lest we exalt ourselves and think little of the Israelites, God will have us know that He's only showing us, through them, a picture of us, the church of this generation. In fact, we are worse than them for repeating this same error even though we have them as an example to learn from. But here we are, after all these lessons from Genesis, Exodus, Leviticus, and Numbers, and through the Prophets, and after reading the Book of Romans and Epistles to the Galatians and Ephesians, and even the Book of Hebrews that specifically teaches about the old things that pass away and the new that has come—we're still not following the new and living way that He paved with His blood.

We still hear our great prophets and teachers on television prophesying about the restoration of the physical temple and its animal sacrifices in Jerusalem. You hear of news of finding a red heifer, and bringing back animal sacrifices outside the gates, and the ordinances relating to the ashes of the red heifer. If the apostle Paul were to come and visit us today, what would he say? He will have a more descriptive choice of words for us than he did for the Galatians in the third chapter of his epistle. *“O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?”*

*“Return therefore, my people. Return to the Lord your God. Return to God in true ministry and service that exalts Him only.*

*Return to being a co-laborer with God in building His vineyard and not your empires. Return from Babylon.*

*“Deliver yourself, O virgin daughter of Zion, deliver yourself from the ‘spirit of Babylon’ and return unto My holy mountain. You have sold yourselves to the world system and have mixed yourselves with the Babylonians so that there is no distinction any more. Yet I said, you are mine, My peculiar people, My own nation, My Royal Priesthood, My own Inheritance; My Generation that I have called and ordained to display My glory and beauty to the nations.*

*“Yet, My people, the nations can see no difference. I called you and set you apart that I may put a clear distinction between Christ and Belial, between the Temple of God and the shrine of idols, between the clean and the unclean, and to separate between the holy and the profane. I called you to be the light in the darkness of the world, but you have blended. I called you to be the salt of the earth, but where is your savoring power? Return to Me.*

*“You claim to be serving Me. You claim to be giving Me all the glory for the things happening in the earth. Are you really giving Me glory? Or are you using the power of the gospel of the kingdom to promote yourselves, your ministries, and your organizations? Yes, you’re building a kingdom, all right, but whose kingdom is it you’re building? Whose tower are you laboring so zealously to erect? And why are you coercing My new babes in Christ to sacrifice tremendously in building this Babylonian tower along with you? Return unto Me, saith the Lord your God.”*

Dear friends, do not forget where this transgression first started. This spirit manifested itself in men when they said, “Let us build, let us get a name for ourselves, let us reach unto

heaven.” This is the Babylonian spirit that can motivate individuals or organizations to build empires, purported to be for the glory of God, that exalt man or human organizations. It’s also the root of all world religions that try to reach heaven by human effort.

*“And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth” (Gen 11:4).*

And it’s also what manifested in the plains of Dura, where stood that monstrous image with the head of gold, chest and arms of silver, belly and thighs of silver, legs of iron, and feet of iron and clay. The goal is the same. It’s to share the glory and the worship that belongs to God with man or with an idol. And the idol is usually a man, or created by man. Essentially, it gives the glory and the worship that belongs to God to man or to the work of man’s hand. *“I am the Lord: that is my name: and My glory will I not give to another, neither my praise to graven images” (Isa 42:8).*

But rejoice, O virgin daughter of Zion that dwells in Babylon, for the *“remnant shall return, even the remnant of Jacob, unto the mighty God” (Isa 10:21)*. And *“the redeemed of the Lord shall return, and come with singing unto Zion.”*

The new generation is about to be unveiled on the earth. They will have one and only one desire: “To see the glory of God cover the earth as the water covers the seas.” They will be free of selfish ambition and be noted for one thing—the worship of the Lord in spirit and in truth. They will reflect the glory of the Lord like Jesus in every sphere of life, and it’s His name alone that will be exalted and glorified.



The Lord of Hosts is raising up an army, a generation of willing men and women who will arise in the power of the Holy Spirit to bring restoration to the House of God. He is preparing and raising up warriors who will offer themselves for the deliverance of His House from Babylon as in the days of old. These will be the repairers of the old path and the restorers of the highway for the people of God to walk in. For Scripture accurately describes the current situation of the church in our day: *“The highways were unoccupied, and the travelers walked through byways,”* or as the Young’s Literal Translation renders it, *“The ways have ceased, And those going in the paths go in crooked ways.”*

But the Lord God of the Armies is raising up a new generation who will deliver the people of God from the enemy, bring them back from Babylonian captivity unto Zion, and cause them to walk boldly on the highway of God and no longer in crooked paths. This Gideon and Barak generation will cause the song of Deborah to be heard again in our land:

*“Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.*

*“Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel. LORD, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.*

*“In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.*

*“The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel. They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?”*

*“My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD. Speak, ye that ride on white asses, ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.*

*“Awake, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam” (Jdg 5:2-12).*

# Chapter 6

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## *He Shall See His Seed*

*“Yet 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” (Isa 53:10).*

**C**rucifixion was the most painful and disgraceful method of capital punishment ever invented by man. It was the ultimate form of torture invented by the Persians and perfected by the Romans in the first century B.C. It was primarily reserved for the most vicious and the worst of criminals. The word “excruciating” was a new word created to describe the extreme pain of crucifixion because nothing in the language could describe the intense anguish inflicted on one crucified.

Before the crucifixion itself, the one to be crucified was stripped naked and flogged. Roman floggings were known to be very brutal. They usually consisted of thirty-nine lashes. They use a whip of braided leather thongs with sharp metals and bones woven into them. When the whip would strike the flesh, these would cause deep bruises or contusions which

would break open with further blows. The back of the criminal would be so shredded that part of the spine would sometimes be exposed because of the deep cuts. Some of those put through this would even die from the beating before they would be crucified.

The physical suffering of our Lord Jesus began in the Garden of Gethsemane the evening before. While the disciples were sleeping, the Lord *“being in agony prayed earnestly: and his sweat was as it were great drops of blood falling down to the ground”* (Luk 22:44). Then Judas betrayed Him with a kiss.

He was arrested and paraded to the court of Caiaphas where some officers blindfolded Him, began to beat Him and spat on Him. In the hours following He received several additional beatings at the hand of the Roman soldiers. They led Him before Pontius Pilate. It was there He received the Roman scourging, flogged 39 times, after which they beat Him with their hands and with a reed, and pushed-in a “crown of thorns” onto His skull. By this time, His body had been battered, bruised, and totally disfigured beyond recognition.

*“Just as there were many who were appalled at him -- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness”* (Isaiah 52:14)

*“He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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.*

*Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our*

*iniquities: the chastisement of our peace was upon him; and with his stripes we are healed” (Isa 53:2-5).*

Peter denied Him three times and ran away. All His disciples forsook Him. Only John and the three women had the audacity to stay around throughout. Justice was denied Him and He was condemned to die with the most wicked. Upon all the agony that He had endured from the previous night, the beating in Caiaphas court, the slappings and spittings, the beatings from the Roman soldiers, and the final scourging of 39 lashes, they made Him carry His own cross. And being too weak to carry it further, they compelled Simon, a Cyrenian to carry it after Him.

And when they got to the place called Calvary, the Roman soldiers stripped Him naked and placed Him on His back with His hands out and nailed to the cross. The nails, which were about 7-inches long were placed in between the bones of the forearm and the small bones of the hands, and driven in and they drove in the ones for the feet also. And after they lifted the cross up and Him hanging there, they shared His clothes among them.

*“And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots” (Matthew 27:35).*

Where were His disciples? Where were all the followers? Where were all those who were healed and those thousands He fed? Where were those whose eyes He opened, whose limbs he restored? They all forsook Him. They *“hid as it were their faces from him; he was despised, and we esteemed him not”*.

And because He was bearing our sins, God the Father turned His back on Him. It was in the midst of this horrific pain, in the

face of this ultimate shame and indescribable loneliness that Jesus, in the agony of His soul, sang the twenty-second Psalm to God saying:

*“My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?.....But I am a worm, and no man; a reproach of men, and despised of the people.*

*All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him. But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me; for trouble is near; for there is none to help (7-11).*

*Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death (12-15).*

*For dogs have compassed me: the assembly of the wicked have inclosed me: **they pierced my hands and my feet.** I may tell all my bones: they look and stare upon me (16-17).*

*They part my garments among them, and cast lots upon my vesture” (Psa 22: 18)*

Many of us are familiar with some of the words of the Psalms He sang or chanted under torture on the cross. He was describing the scene both things happening physically around Him and in the spirit realm. Blessed be the Lord our Savior, for

towards the end of the suffering of the cross, He made some categorical proclamations.

He declared that a **“Generation”** shall come, and a seed shall be brought forth. Before He said “It is finished” and gave up the ghost, **He saw His Seed**. Yes! He saw His seed and the joy reserved for Him. *“And for the joy that was set before Him, He endured the cross and despised the shame”* (Heb 12:2). There and then in the agony of His soul He prophesied saying: a **“Seed shall serve Him”** and *it shall be accounted to the Lord for a generation*. He also promised God the Father that He will declare His Name and sing His praise in the midst of the congregation of His brethren (*who are His seed yet to be born*). He proclaimed: *“They shall come, and they shall declare God’s righteousness to the generation to come”*.

The Lord through His sacrifice, the birth pains, brought forth the “seed” that would serve Him. He brought forth a people to be accounted to Him for His generation. Here therefore is the missing generation of the first Chapter of the book of Matthew. Here is His seed. Here’s His progeny. He prophesied it on the cross, and it has come to pass in the new creation.

*“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s: and he is the governor among the nations”* (22,27,28).

**“A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this”** (Psa 22:30,31).

In the preceding chapters, we've been meditating on the generation of Jesus Christ the Messiah. We read the book of Isaiah, where the prophet was lamenting the fact that the Messiah's life was cut off without leaving a seed to continue His family tree—or at least, that was the way it looked, when examined from the natural point of view. This would mean that the natural bloodline of Jesus was terminated at Calvary. It would mean He died without leaving an heir to continue His family genealogy. Since He's the seed of Abraham, this would also imply that the seed of Abraham was terminated with His death and there would be no "son of David" to sit upon the everlasting throne promised by the Most High God.

But God, who cannot lie and who is the Almighty, said that the "seed of the woman" shall crush the head of the serpent. The devil understood what this meant. It meant that the Messiah would overwhelm the devil in combat, subdue him, and take over the dominion that he stole from Adam. That's the meaning of "bruise the head" that God pronounced on the serpent. And the devil had been on the lookout since that pronouncement was made by God. He checked out every Hebrew child born to see if they could be the promised seed. And when he met Jesus of Nazareth, who overcame all tests and temptations, Satan knew this must be the One to come, and he worked extra hard to terminate the seed.

The devil identified Him correctly, but did not understand how Jesus was going to wrest the dominion from him and his forces of darkness. He therefore worked tooth and nail to destroy Him. He was successful (for so he thought) as he got the Jews to condemn Him to death by crucifixion.

It was there on the cross, in His final minutes before giving up the ghost, that Jesus the Lord gave us the answer to the question we've



been pondering on. He said a “seed”, meaning a people, a race, an offspring, or a generation of people, shall serve Him, and that this seed will be reckoned to the Lord as a generation of His own. The seed will be reckoned to the Lord as His progeny, as His seed, and the continuation of His generation.

So we can now answer the question: *Who shall declare His generation?*

It’s the “seed” brought forth out of His death pains and raised up with Him in His resurrection, even the “seed” that shall serve Him, he, even he shall declare His generation. And *“they shall come, and shall declare his righteousness unto a people that shall be born”*. They are His “seed”, “His children”, of whom He said, *“Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion”* (Isa 8:18). These ones form the corporate body that shall declare His generation and perpetuate His legacy on the earth. The universe has never seen anything like this before.

# Chapter 7

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## *He Shall See of the Travail of His Soul and be Satisfied*

*“Yet 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**: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities (Isa 53:10.11).*

**T**he Lord our God is building something glorious. The world has never seen it; even the heavens do not know the awesomeness of what God is about to unveil in this new generation. The Lord Jesus said, *“I will build my church and the gates of hell shall not prevail”* against the onslaught from this army of God. God is preparing His sons, He’s putting together His mighty army, and He’s about to unveil His company of overcomers. These are His progeny, His children, and His seeds, brought forth to display and proclaim the excellencies of

Him who had called them out of darkness into the marvelous light. They are His seed, born to serve Him, *“and they shall come, and shall declare His righteousness unto a people that shall be born”* (Ps 22:31). He is putting into their hearts the very life and power and glory of the coming kingdom, and they have lost all desire for the fleeting things of this present age. *This is the generation of them that seek Him.*

It’s the generation of those living witnesses who have received the revelation that Jesus is the Lord. Those who have come to know God and His ways through the process of intimacy with Him and by the revelation of the Holy Ghost. Peter received a personal revelation as he stood in the presence of the Lord, when He said, *“Thou art the Christ, the Son of the living God”* (Matt 16:16).

But *His generation* will not be declared by an individual apostle or prophet: it’s the corporate body of His anointed ones at the end-time that will fulfill this supernatural ministry. It’s not certain individuals or ministry gifts, but the corporate body of mature sons of God that will be accounted as His seed. They are His brethren of whom He said on the cross: *“I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord’s: and he is the governor among the nations”*. They, like Moses, desire the presence of God and seek to know His ways. For the Scriptures tell us that God made His ways known to Moses, but the children of Israel only saw His acts.

To know God is to become acquainted with His ways. *“He made known his ways unto Moses, his acts unto the children of Israel”* (Ps 103:7). The only thing many Christians know about God is

the *acts* they see Him perform. They love to feast their eyes on healings and miracles. They enjoy testimonies of His wonders and stories of deliverance. They love to listen to talks on the accomplishments of heroes and heroines of faith, but they are not ready or willing to sacrifice anything to become one. They run to and fro to gather records of revivals and healing crusades, but they are not ready to be among those who pay the price for one.

The truth is, no one will come to know God by hearing or even witnessing His acts, however great they may be. You must come to know the ways of God for yourself. That is the key. Two million Israelites knew about the acts of God and saw His wonders in Egypt, in the Red Sea, and in the wilderness, but only one man knew His ways.

The multitudes knew God by the parting of the Red Sea, the supply of the manna from heaven, the water that flowed from the rock, *but Moses knew the eternal purpose of God. He knew what God had in mind for bringing them out of Egypt. God made His mind known to Moses. And Moses knew the mind of God for which He called Abraham, Isaac, and Jacob. He had seen God face-to-face, and He had spoken to Him and so was careful in making all things “according to the pattern” shown to him on the mount. He sought after the mind of God. He sought after Him and His ways and found Him. This is what God is looking for in you and me.*

*When thou saidst, Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek (Psa 27:8).*

This is the time when true worshippers will worship the Father in Spirit and in Truth. These are the days and the hours when men and women, children and the aged, from every tribe and

tongue will flock to the Tabernacle of the Most High to seek Him and worship at His feet.

This is the day and hour that our God has been waiting for and the generation that His Spirit desires; the generation of them that seek Him.

These indeed agree with the words of the prophets—that this is the day and hour when Spirit of God is being poured out upon all flesh. This is the hour when a generation will begin to seek God in spirit and sincerity.

*“And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world (Act 15:15).*

Dear friend, ask yourself: What do I seek? Whom do I seek? What is my passionate desire? What is my daily pursuit and principal desire?

We know, without the shadow of a doubt, what the world seeks after. In the sixth chapter of Matthew, the Lord said: *“For after all these things do the heathen seek.”* After what do they seek? The heathen seek after “things”. They seek after stuff and pursue the things of this world with a passion.

Children of God do not seek after things, or, should we say, are not to seek things. They do not spend their lives seeking and pursuing the things of this world with the heathen. They do not join the world in the rat-race. They seek the Lord. Seeking after God is their ultimate passion. The heathen seek things but the Saints of the Most High seek after their God. This is their

reason for life; this is why they were created; this is their purpose.

*My fellow believer, you can be one of this company of seekers. You can be among the company who will “declare the generation of Jesus Christ.” You can be part of that “seed company” that will be counted for Him as a generation. You can be part of the forty-second generation that will complete the genealogy of Jesus Christ from Adam unto Christ. Obey the word of God from Hosea and “Sow for yourselves according to righteousness—uprightness and right standing with God; reap according to mercy and loving-kindness. Break up your uncultivated ground, for it is time to seek the Lord and to require of Him” (Hosea 10:12 Amplified).*

God is at work in His people, and though we may not yet see the great masterpiece He’s constructing, when the day of unveiling comes, the whole universe will see the completed masterpiece of the Most High God.

*When will this be? When will this day of unveiling come?*

The time is at hand. Remember the word of the Lord to Jeremiah the prophet. In the days of Josiah, king of Judah, the word of Lord came unto Jeremiah saying, “*Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations’* (Jer 1:5).

*“Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen: **for I will hasten my word to perform it**” (Jer 1:5, 11-12).*

God is not producing a remnant of weaklings and escapist who are so scared here on earth that they are skittishly seeking to

"fly away to heaven." God has a different plan for the "Christ Generation". They will not flee from the troubles on earth, but by the supernatural power of God, and by the authority that Jesus Christ has given them, will overcome and dominate the rulers of the darkness of this world and subdue all things to the obedience of Christ. They are His battle axe and His weapon of war:

*"The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name.*

*"Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider ...*

*"And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord" (Jer 51:19-21,24).*

This generation, this company, is the corporate body that David prophesied about when he said that God the Father would send forth the rod of Christ's strength, out of Zion, to impose His reign and dominion over His enemies (Psa 110). Christ will rule in the midst of His enemies through the militant operations of the company referred to as the "Rod of His strength" out of Zion.

They form that anointed corporate body of manifested sons. They form the Branch Company coming out of the Rod of Jesse, made up of the branches springing forth from the Vine. They are a "chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who

*hath called you out of darkness into his marvellous light” (1 Pet 2:9).*

***"You are a chosen generation, a royal priesthood, an holy nation, a peculiar people; so that you may set forth the wondrous deeds, displaying the virtues and perfections, of Him Who called you out of darkness into His marvelous light" (1 Pet 2:9).***

God has ordained them to show forth His glory to the nations. They are to show forth His virtues to their fellow men in all the nitty-gritty of everyday life. They are to display the perfection and lovely character of Christ to the heathen. *My prayer for you, my dear reader, is that you will be counted among this chosen generation in reality and in truth.*

God’s ultimate plan is to shine forth in triumphant victory through this corporate body of sons from Mount Zion. He once shined through His firstborn Son. Now the “seed” of the Son “is” to take the stage. The “seed”, the corporate body of overcomers are to take the stage and follow in His steps. They are “His children”, of whom He said, *“Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion”* They follow the Pattern Son. They are the harvest of glory to be brought forth this end-time from God’s single grain of wheat that the wise Husbandman sowed in the earth. The grain of wheat fell into the earth and died; now the time has come, for it to bring forth much fruit. The Son was the seed. The Overcomer was the seed. The harvest will be a multitude of sons and a company of overcomers after the same order. This company is indeed, the “Generation” of Jesus Christ the son of David, the son of Abraham.

*Oh, that God would make us a people with one, solitary object possessing our beings; a people whose hearts burn with desire for*



*nothing but Christ! That our passion and ultimate desire will be one and only one thing—“to seek the Lord and to worship Him”*

*That we will set our hearts upon this "one thing", and seek it to the exclusion of all other. That we'll concentrate all our capacities, powers, talents, ambitions, and affections upon Him who loves us so much. And that we would put Him first in all things, and give glory to Him, the Son of God, our blessed Redeemer, the Lord Jesus Christ.*

*This is my prayer: "Lord, help me by your grace and the power of your Spirit to be among them, even among those who shall declare Your "generation". And that you will see the fruit of the travail of Your soul over my life and be satisfied.*

*Thine is the kingdom and the power, and the glory, both now and forever Amen.*

*“And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion”*

*“This shall be written for the generation to come: and the people which shall be created shall praise the LORD” (Isa 8:17,18; Psa 102:18)*