

face and suffocates it. Now, it is a grisly kind of a scene, forgive me. But see, the prophet said, Tell him he'll recover but the Lord ~~showed~~ showed me he will die. And so Hazeel gets back and he fulfills the prophecy beautifully. And he did tell him he would recover and then he smothered ~~him~~. The text says, He put a heavy cloth over his face, a pillow maybe sounds a little too forceful, maybe he went to sleep. Whatever the case is, Hazeel suffocates him and then runs out and says, I'm king, I'm king. And when the general with the army behind him runs out and says, I'm king, only a fool stands up and says, I don't think you are king, at that particular time. Now, see, that ~~prophecy~~ prophecy would seem to be almost totally unrelated to this -- seem to be almost totally unrelated to that, and yet it is through the work of Hazeel and his attacks upon the Northern Kingdom, that the Northern Kingdom is brought into a place of submission and that the Messianic prophecies grow out of the Northern Kingdom's arguments ~~with~~ with the Southern Kingdom and the call for the King of Assyria, and all sorts of little things. Humanly speaking -- just humanly, see, if Benhadad had lived, he might have gone off and played ~~golf~~ golf on ~~the~~ fall tour that year. It's hard to tell. The ambition of Hazeel and his zeal to make a kingdom for himself is a direct contributing factor to the rise of the Messianic hopes and the Messianic prophecies in Judah. So, even though the prophecies seem to have nothing to do with the coming of Christ as ~~far~~ far as redemptive work in Israel is concerned it is mighty important. So my suggestion is that all those prophecies whatever they happen to be are subsumed under that major heading that runs through that thread of Scripture. That is what I suggest here under "I". I suggest also then that they ~~cover~~ ^{cover} about the key point ~~of~~ ^{to} which I sketched those two key points there on the board, and that one of the chief purposes in three ⁽³⁾ relates to an overall Redemptive purpose. Now, that is what I would like to say for these unfulfilled prophecies. I would like to say that one of the chief purposes in all predictions is -- as I have worded it here -- One of the chief prophetic teachings -- predictive teachings relates to the overall Redemptive purpose; and that the Egyptian, Assyrian, Tyrian prophecies are best seen in the light of some means whereby God is going to use to bless ~~the~~ ^{the} whole world in a Redemptive sense. He is going to take from Tyre to redeem His own, and in some way to work for blessing in a Redemptive sense on the Gentiles as well as the Jews. Now that means that if I assume that the 40 year prophecy of Egypt-assume for the moment that the time is past for fulfillment and that ~~is~~ as far