

TWO COMINGS OF MESSIAH
as foretold in the Hebrew Scriptures

The First Coming of Messiah.

1. God said: "I will put enmity between thee (Satan) and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." (Gen. 3: 15.)

What do we learn from these words of the Lord God? Do not they contain (1) a distinct promise of a Messiah--a Saviour--who would retrieve the ruin which must otherwise overwhelm all mankind through the sin of our first parents, Adam and Eve? ("it"--the promised seed--"shall bruise thy"--Satan's--head")

2. Do they not also foretell that this promised Saviour should, in a special manner, be the seed of the woman? ("her"--Eve's--"seed.")

3. Is there not linked together with this promise a striking prophecy that this Saviour should Himself suffer? ("thou shalt bruise His heel".)

2. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," (Gen 49: 10)

Is it not an historical fact that the royal sceptre" departed from Judah above 1800 years ago, when the Romans held possession of the Holy Land--when "Herod the Great, last King of Judea, was dead, and a Roman Governor exercised the chief jurisdiction"? Or, if the word "sceptre" mean the Tribunal sceptre, or rod of the Tribe, that has also departed. "Tribeship, or distinct union as a trive, is no longer possessed by Judah".

3. "There shall come forth a rod out of the stem of Jesse, and a Branch shall from out of his roots.

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and His rest shall be glorious." (Isaiah 11: 1, 10.)

"The Messiah is here spoken of in the first verse as a 'rod' and 'branch' of Jesse; that is, as a son and descendent. In the 10th verse He is designated the 'root' of Jesse, or One from whom Jesse had his origin."

4. "And thou, Bethelam Ephrath, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."
(Micah v. 2.)

This prophecy gives the name of the place from which Messiah should come forth--His birth-place. Ephrath, or Ephrata, was the old name of Bethelam--the home of David's family.

5. "Behold, a Virgin shall conceive, and bear a Son, and shall call His name Immanuel." (Isaiah 7: 14.)

6. "For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa, 9:6) Compare this with Psalms 2:7 and 89:27. As the child to be born of a Virgin (the promised seed of the woman, Gen 3:15) is called "The Mighty God", He must be both God and man, This is implied in the name of Immanuel, which is "God with us".

"In His human nature He is born a child; in His Divine nature the "Son is give

given', and bears the divine names which follow, and which indicate His pre-existence before His coming into the world."

7. "And I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts, The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace." (Haggai 2:7,9.)

How was this promise fulfilled? In what respect did the second Temple--destroyed by the Romans above 1800 years ago--exceed in glory the magnificent Temple which Solomon built?

8. "The Lord, whom ye seek, shall suddenly come to His temple, even the messenger of the Covenant." (Malachi 3: 1.)

Does this notverse explain the preceding one? Was it not by the coming of the Lord"--the messenger of the covenant"--to His (second) temple that its glory was to be greater even than the glory of the first temple? In the first, God's presence was made known by the Shecinah. In what way did He manifest Himself in the second temple, and thereby confer "greater" glory upon it? and how did He fulfill His gracious promise to "give peace" in the second temple? It is to be remarked, that while Malachi speaks of "the Lord" as being sought or expected by the people, he at the same time describes Him as coming "suddenly" or unawares."

9. 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. (Psalms 40: 6,7.)

In the sacrifices which God commanded by Moses, the blood of innocent animals was shed as an atonement for man's sin. This foreshadowed an all-perfect sacrifice to come. There could be no perfect sacrifice without the shedding of blood; but "it is not possible that the blood of bulls and of goats should take away sins." In Psalm 49: 7, it is written "No man can by any means redeem his brother, nor give to God a ransom for him;" but of Messiah it is foretold, "Messiah shall be cut off, but not for Himself" (Daniel 9:26); again, "Thou shalt make His soul an offering for sin." (Isa, 53: 10.)

10. "Therefore, thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation." (Isa. 28: 16)

11. "And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem." (Isa. 8:14).

Is it not implied here that the "precious cornerstone," "the sanctuary", should be rejected by "both the houses of Israel?" For idolatry and other sins they endured the Babylonish captivity for seventy years. What greater sin can the Jewish nation have since committed that has caused it to be scattered amongst the Gentiles for 1800 years?

12. "Behold My Servant (Messiah) 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." (Isa. 42: 1.)

13. "It is a light thing that Thou shouldst be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth." (Isa. 49:6.)

"The Lord is good to all; and His tender mercies are over all His works" (Psalm 165:9). Not to His ancient people Israel alone, but to the Gentiles also, does He in mercy promise "light" and "salvation".

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14. "The spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord." (Isa 61: 61: 1,2.)

15. "The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." (Isa. 35: 5,6.)

Is it not recorded that these miracles of mercy were actually performed in Palestine some years before the fall of Jerusalem?

16. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." (Zech. 9:9.) Jerusalem is told to shout for the coming of her King. Is He here described as coming in power and glory? No. He is described as "lowly", and "riding upon an ass."

17.

17. "Awake, O sword, against My Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd." (Zech. 13: 7.) In these solemn words, the Lord of hosts calls upon the "sword"--emblem of death --to smite "the Man" to whom, at the same time. the Most High ascribes fellowship with Himself . Death could have no power over the divine nature. He whom the Lord calls "My fellow" is shown to be both God and Man, and as Man to suffer and die (see Gen 3:15, and Dan. 9:26).

18. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together , against the Lord, and against His Anointed. (Psa. 2:1,2.)

Under what circumstances could this prophecy come to pass, and the people of the Lord combine together with the heathen and their kings "against the Lord, and against His Anointed"?

19 "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. 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 every one to his own way: and the Lord hath laid on Him the iniquity of us all. By His knowledge shall my righteous servant justify many; for He shall bear their iniquities." (Isa, 53: 3,4,5,6,11.)

"There are no fewer than eleven expressions in the 53rd chap. of Isa. which clearly describe the vicarious character of the sufferings endured by the Lord's Servant." "The sacrificial nature of these sufferings is directly stated."

Who could bear the sins of others--and by His own sufferings heal them? He who would stand as a substitute for sinners before God, must himself be perfectly pure from all sin; and does not Holy Scripture declare that "There is not a just man upon earth, that doeth good, and sinneth not?" (Ecc. 7:20) Therefore He of Whom Isa prophesied must be more than man. ("He was bruised for our iniquities."--Compare this with Gen 3:15, "thou shalt bruise His heel"

20 . "The Lord hath opened Mine ear, and I was not rebellious, neither turned away back." (see Psa. 40: 6,7.) "I gave My back to the smiters, and My cheek to them that plucked off the hair: I hid not My face from shame and spitting. (Isa. 50: 5,6)

21. "Princes also did sit and speak against Me. " (Psa. 119: 23.)

22. "False witnesses did rise up; they laid to My charge things that I knew not," (Psa. 35:11)

23. "The plowers plowed upon my back; they made long their furrows." Ps.119:3. Compare this with Isa 53: 5.

In these prophecies we see the innocent Sufferer brought up for judgment before Princes, even before the highest in the land. The trial is a public trial; for this thing is not done in a corner. Unjust accusations are made against Him by "false witnesses", and terrible sufferings by scourging is inflicted.

24. "He was taken from prison and from judgment. 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 numbered with the transgressors." Isa 53: 8,7,12.)

25. "His visage was so marred more than any man, and His form more than the sons of men." (Isa. 52: 14)

Isaiah here foretells some of the things which should come to pass when "the Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed". He is classed with criminals--because "the Lord hath laid on Him the iniquity of us all". He is led uncomplaining to death, like the Paschal Lamb for a sin offering. The Psalmist prophesies further particulars of His sufferings in the following words:

26. "They pierced My hands and My feet, I may tell all My bones: they look and stare upon Me.

"They part my garments among them, and cast lots upon My vesture."Ps 22: 16, 17, 18.)

Compare this with Psa. 34:20, Zech. 12:10, and 13:6.

It is evident that David does not speak of himself here, but foretells the humiliation and death of Another.

What manner of death is indicated by these words, "They pierced My hands and My feet."? Not stoning, which was the death inflicted under the Jewish law. Is it not clear that crucifixion is here prophesied? This terrible punishment was inflicted under the Roman law; and is it not therefore evident that this prophecy of the Psalmist must have had its fulfilment during the time that the Romans governed Judea?

27. "In Mine adversity they rejoiced, and gathered themselves together. They gnashed upon Me with their teeth." (Psa. 35: 15, 16;)

28 "They gaped upon Me with their mouths. 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." Psa 22: 13, 7, 8).

29. "They gave Me also gall for My meat: and in My thirst they gave Me vinegar to drink." Psa. 69: 21.)

30. "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." Psa. 22:15

In His lingering death of agony, the sufferer is cruelly taunted by His enemies, taunted even with His trust in the Lord!

There are persons who perhaps think that in some of the verses just given, the Psalmist describes his own affliction; but this cannot possibly be said of all. For instance, we do not read in the Scripture that David's hands and feet were ever "pierced"--or that he endured the punishment of the scourge. The Psalmist's words must therefore have been prophetic of the sufferings of One who was to come. In their writings, the Prophets, being inspired by the Spirit of God, and speaking in His name, often make use of the word "Me", "My" and "I", in reference to the Lord and not to themselves--as in Psa 2:7, "the Lord hath said unto Me; Thou art My Son; this day have I begotten Thee."

31. "Messiah (shall) be cut off, but not for Himself." Dan. 9:26.)

"I will remove the iniquity of that land in one day" Zech. 3:9.

"He was cut off out of the land of the living

31 cont'd.

"He was cut off out of the land of the living for the transgression of My people was He stricken, He hath poured out His soul unto death.

"The Lord hath laid on Him the iniquity of us all. He bare the sin of many, and made intercession for the transgressors." Isa. 53:8, 12, 6.) As the true Pascal Lamb He laid down His life for a sin offering; and as the "Priest" ordained by God "after the order of Melchizedek" (see Psa 110:4) He "made intercession for the transgressors." How "many nations" have, within the last eighteen centuries, been turned from heathenism to the knowledge of the true God! From Jerusalem shone our the bright light which has spread from country to country--even to the distant corners of the earth.

32. "And He made His grave with the wicked, and with the rich in His death, because He has done no violence, neither was any deceit in His mouth.

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 53:9,10.)

Isaiah says that He who "was cut off of the land of the living", for the transgressions of God's people, and who "made His grave with the wicked," should yet "see His seed." To do this--to "prolong His days"--must He not rise from the dead?

33. "Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption." Psa. 56:10.)

Of himself David did not write these words, seeing that he is both dead and buried; but, 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 Messiah to sit on his Throne, he, seeing this before, spake of the resurrection of Messiah that His soul was not left in hell, neither His flesh did see corruption.

34. "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts for men; yea. for the rebellious also. Psa.58: 18.

35. "God has gone up with a shout, the Lord with the sound of a trumpet." Psa 57:5.)

36. "Lift up your heads, O ye gates; and be ye life up, ye everlasting doors; and the King of Glory shall come in. Who is this King of Glory? The Lord strong and mighty, the Lord mighty in battle." Psa 24: 7,8.)

"His name shall endure for ever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Psa 72: 17.

What a glorious description is this of the triumphant return of "the King of glory" to His Heavenly Kingdom! As a conqueror He leads "captivity captive" for He is "mighty in battle"; and in His matchless love He bestows "gifts" the fruit of his toil and suffering, on men, even on "the rebellious also"!

37. "The Lord said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool. Psa 110:1.

38. "Thy throne, O God, is for ever and ever. the sceptre of Thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Psa. 45:6,7.

The Psalmist here addresses God, to Whom he ascribes power everlasting. He then speaks of Another as being likewise God--"Thy God", by whom the Divine Being addresses had been "anointed". Further on the Psalmist speaks of this Divine Being's relationship to mankind--"The fellows". Do we not thus find clearly indicated here the twofold nature of Messiah--that He is very God and very man?

39. "The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." Psa 110:4.

First coming of Messiah.

40. "The stone which the builders refused is become the headstone of the corner. Psa 128: 22.

41. "Thus saith the Lord, the Redeemer of Israel, and His Holy Onw, to Him whom man despiseth, to Him whom the nation abhorreth...Kings shall see and arise, princes also shall worship; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth."
Isa 49:7,6.

THE SECOND COMING OF MESSIAH

42. "Our God shall come, and shall not keep silence; a fire shall devour before Him, and it shall be very tempestuous round about Him, He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a Covenant with Me by sacrifice. And the heavens shall declare His righteousness; for God is judge Himself. Psa 50: 3-6

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice before the Lord; for He cometh, for He cometh to judge the earth; He shall judge the world with righteousness, and the people with His truth." Psa 96: 11-13.

43. "I saw in the night vision, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," Dan 7:13, 14.

44. "the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. Afterward shall the children of Israel return and seek the Lord their God, and David their King; and shall fear the Lord and His goodness in the latter days." Hosea 3:4,5.

45. "And I will make her that halted a remnant, and her that was cast far off a strong nation, and the Lord shall reign over them in Mount Zion from henceforth, even for ever". Micah 4:7.

46. "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Me whom they have pierced; and they shall mourn for Him as one mourneth for his only son; and shall be in bitterness for Him. as one that is in bitterness for his first-born.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

"And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends". See Psa 22:16 (Zech 12:10; 13:1,6,)

The Lord here promises to pour upon "the inhabitants of Jerusalem the spirit of grace and supplication" He also declares distinctly that they--even"the house of David"--shall "look upon Me whom they have pierced"; upon "Me"--that is, upon the Lord who speaks; "upon me, whom they, the inhabitants of Jerusalem, have pierced"; who "was cut off out of the land of the living for the transgression of My people". They shall yet look upon Me and mourn.

The two leading features of the foregoing prophecies are profound humiliation and exalted glory. Where is the sovereign, the conqueror, or the sage, whose glory can be compared with that of Him whose hands and feet were pierced; who "poured out His soul unto death", and who "bare the sin of many"?

47. "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to is shall the Gentiles seek; and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which

shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth". Isa, 11:10-12.

Isaiah prophesies that the Great One, whom he calls "a root of Jesse", shall be sought by the Gentiles. May we not fairly draw the inference that He who is now avowedly sought and believed in by Gentile nations, is indeed the very "root of Jesse"?

48. "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS". Jer. 23:5,6.

49. "Thus speaketh the Lord of hosts saying, Behold the Man whose name is The Branch; and He shall grow up out of His place, and He shall build the temple of the Lord, and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne, and the counsel of peace shall be between them both." Zech. 6:12,13; see Psa. 110:4.

50. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:10.

51. "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.

"Sing and rejoice, O daughter of Zion; for lo, I come and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be My people; and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent Me unto thee." Zech 2:4,5,10,11.

52. Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; And I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all. and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.

"And David My servant shall be King over them; and they all shall have one shepherd; they shall also walk in My judgments, and observe My statutes, and do the My servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set My sanctuary in the midst of them for evermore; My tabernacle also shall be with them; yea, I will be their God, and they shall be My people. And the heathen shall know that I the Lord do sanctify Israel, when My sanctuary shall be in the midst of them for evermore." Ezek. 37:21,22,27,28m24,26,).

53. "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord; to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:2,4.

54. "Thus saith the Lord of Hosts, Behold I will save My people from the east country, and from the west country. And I will bring them and they shall dwell in the midst of Jerusalem; and they shall be My people, and I

will be their God. in truth and in righteousness. And it shall come to pass that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.

"Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord." Zech 7:7,8,13,22.

55. "And all nations shall call you blessed; for ye shall be a delightful-
some land, saith the Lord of hosts". Malachi 3:12.

CONCLUDING REMARKS:

If, as we firmly believe, the foregoing prophecies of David, Isaiah, Ezekial, Daniel, Zechariah and others of the Hebrew prophets refer to one Person--even to Messiah--what is the history of His life on earth which they unite together in foretelling?

We learn from--

1. That He, the promised "seed" of the woman, should overcome Satan, and be Himself bruised in the awful conflict.
2. That His coming should take place before the sceptre finally departed from Judah.
3. That He should be, in His human nature, a descendant of Jesse; and
4. Be born in Bethel.
5. That, although miraculously born "the Child" of a Virgin,
6. His name should be called "The Mighty God".
7. Surpassing glory is promised to the second Temple.
8. Even the glory of receiving the Lord-Messiah.
9. The former sacrifices and burnt-offerings are not longer required by Almighty God they are superseded by the coming of the Lord's Anointed.
10. God will lay in Zion "a precious stone", a "sure foundation";
11. But the children of Israel will make of it "a stone of stumbling" to themselves.
12. The Lord* Messiah shall be
13. The salvation of God "unto the end of the earth."
14. 15, He comes to preach good tidings, proving His divine commission by working many miracles of mercy. He comes to reveal to mankind the wonderful love of God; of which love His own life and death, as described in the following prophecies, afford the most astonishing proofs.
16. He comes to Jerusalem "lowly" to
17. Suffer as the promised "seed" of the woman.
18. The people combine together with the heathen and their kings against the Lord's Anointed.
19. He is despised and rejected.
20. Treated with cruelty and contempt;
21. Is brought to a public trial;
22. Falsely accused; and
23. Severely scourged.
24. From the judgment-hall He is taken, uncomplaining, to the place of execution in company with malefactors;
25. His face and His form bearing witness to the cruelty of His enemies.
26. His hands and His feet were pierced, His garments taken away.
27. And He is exposed to the rude gaze of His persecutors.
28. Who watch His dying agonies, and mercilessly mock at Him.
29. In His great thirst vinegar is given.
30. His strength becomes exhausted, He pours out His soul unto death, and the awful sacrifice is completed.
31. "Messiah shall be cut off", because "the Lord hath laid on Him the iniquity of us all".
- 32, 33. Although "numbered with the transgressors" in His death, His sacred body is laid in the grave of "the rich", and it is not suffered

by God to see corruption; for "He shall prolong His days" and "see His seed"; to do which He must assuredly rise again from the dead.

34, 35, 36. Not only does He rise triumphant from the grave, but He also reascends, as a King and a conqueror, to that glorious Heaven from whence divine compassion for a ruined world had drawn Him.

37. There He sits at the right hand of God.

38. In eternal power and glory;

39. There He is "apriest for ever after the order of Melchizedick", and ever liveth to make "intercession for the transgressors."

40. He who was once "despised and rejected", is indeed "become the headstone of the corner".

41. To give "light" and "salvation" unto the end of the earth".

We now come to a series of prophecies which clearly fortell another-- a second coming of Nessiah to this world.

We have seen how He should come the first time--in great humility, as the seed of the woman, to make atonement for sin, Here we learn that He shall come again in glorious majesty and power, and "shall execute judgment and justice in the earth".

From the prophecies of the Psalmist, Dan Zech Isa. and others, we learn that;

42. "Our God shall come", "He shall call to the heavens from above, and to the earth that He may judge His people", for He cometh to judge the earth.

43. "All people, nations, and languages should serve Him." **WHIS** dominion is an everlasting dominion which shall not pass away".

44. The children of Israel, after habing abided many days without a King, and without a prince, and wwithout a sacrifice, shall return and seek the Lord their God;

45. And "the Lord shall reign over them in Mount Zion, from henceforth, even for ever".

46. "The spirit of grace and supplication" will be poured upon the inhabitants of Jerusalem, and they shall look upon Him whom they pierced.

47. "The Lord shall set His hand again the second time to recover the remant of His people" and, "gather together the dispersed of Judah from the four corners of the earth" and,

48. A King--"the righteous Branch" of David--shall reign and prosper, Wand this is His name whereby He shall be called, **THE LORD OUR RIGHTEOUS* NRSS**".

49. He shall sit upon His throne, and be both a King and "a priest upon His throme".

50. "Eve lasting joy" will be the portion of the Lord's redeemed servants, and

51. Great will be the propperity of Jerusalem, for the Lord shall dwell in her, and "many nations shall be joined to the Lord".

52. He "will take the children of Israel from among the heathen," "and bring them into their own land", and "will make them one nation"-- "one King shall be King to them all; and they shall be no more two nations".

53. "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations"; "they shall beat their swords into ploughshares". "nation shall not lift up sword against nation", nor "learn war any more".

54. The Lord of hosts will save His people, and they shall dwell in Jerusalem; and as they were once "a curse smong the heathen" so they "shall be a blessing".

55. "All nations shall call you blessed". Amen.