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Messianic Prophecies

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Some of the major prophecies of the *Bible* ought to be considered in connection with our discussion of the identity of Jehovah of the *Old Testament* with the Christ of the *New*, although "Rasha", (the first) does not include consideration of them in his paper; but the opportunity to present some thoughts upon these prophecies is too fine to be omitted. And especially since they may be viewed from the same angle as the ideas in my first paper, viz., from the viewpoint that these major Messianic Prophecies must be fulfilled by no less a personage than Jehovah himself. No prophet in Israel, no earthly king, however glorious in statesmanship or big with success his reign, and no succession of kings, merely human, can fulfill the terms of these predictions or meet the expectations of a waiting world in regard to them.

Under this title let us place, first of all the passage of *Isaiah* discussed in the preceding section (No. III) and which section, be it remembered, did not appear in the original *Redeemed Hebrew* articles. I place this *Isaiah* passage at the forefront of Messianic Prophecies on account of its prominence and emphasis, and also because we can place as complement to it the record of its fulfillment:

Isaiah to Jehovah: "Lord, in trouble have they [i. e. the children of Israel] visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. * * * We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen" (*Isa.* xxvi: 16-18).

Jehovah's Answer to Israel: "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew

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is as the dew of herbs, and the earth shall cast out the dead" (*Isa. xxvi:19*).

Isaiah's Prophecy Fulfilled in the Christ: (Seven hundred years later) "And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (*St. Matt. xxvii:51-53*).

THE LINE OF MESSIAH'S ANCESTRY

It matters little how we continue after this great prophecy, but let us follow the chronological order somewhat, also the racial and the tribal line.

THE "SEED" OF THE WOMAN

The "Seed" of the woman shall bruise the serpent's head. "And I will put enmity between thee and the woman", said the Lord to satan in Eden when pronouncing penalty upon him for the part he had taken in "the fall" of man; "and between thy seed and her Seed; it [the woman's Seed—the Christ] shall bruise thy head, and thou [satan] shalt bruise his heel" (*Gen. iii:15*). That is to say, the "Seed"—the woman's Seed—shall win a final victory over satan.

SHEM AND ABRAHAM

"Blessed be the Lord God of Shem" (*Gen. ix:26*). Shem, the ancestor of Abraham.

"Now the Lord had said unto Abraham * * * I will make of thee a great nation, * * * and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed" (*Gen. xii:1-3*).

And again: God swore to Abraham, saying that in blessing, he (Jehovah) would bless him; "And in thy Seed shall all the nations of the earth be blessed" (*Gen. xxii:18*). Not Israel alone, be it remarked; the vision of, and the extent of the mission of Messiah is larger than that.

The "Seed" of Abraham—spoken of not "as of many", "but as of one", "the Seed", in him "shall all the nations of the earth be blessed!"

BALAAAM'S PREDICTION

The seer, Balaam, called by an heathen king to curse Israel, perceiving through inspiration that God would have Israel blessed, and not cursed, said: "He hath said, which heard the words of God, and knew the knowledge of the Most High [meaning Balaam himself], which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth, and Edom shall be a possession" (*Num.* xxiv:16-17).

It is claimed by some Jewish interpreters that David fulfilled, at least in part, this prophecy, since he did smite Moab and Edom (*II Sam.* viii:2, 14). From early times, however, Jewish commentators have held the passage to be Messianic. The "Star" that should arise out of Israel being held to have reference to "David's greater Son", the Messiah, rather than to David. So held Rabbi Sohar Cadash (14th cent.), commenting on *Numbers* xxiv:17. This "Star" to arise in Israel "is the Messiah". (Sohar on *Num.* xxiv:17, vol. 85., c. 340).

Again:

"A 'Star' shall proceed out of Moab and there shall come a Sceptre in Israel. The King Messiah is here spoken of as a 'Star'" (Rabbi Lieva of Prague—18th cent.).

Still again:

"Our Rabbis have a tradition that in the week in the which the Messiah will be born, there will be a bright Star in the east, which is the Star of the Messiah" (*Pesikita* fol. 58, c. 1. This said about 1760 A. D.).

Then Bechai—1700 A. D.—commenting on *Numbers* xxiv:17, says that the clause—"I shall see him

but not now, must be understood of David"; but the clause—"I shall see him but not near", of the Messiah (*Bechai*—fol. 180, c. 4).

JACOB'S BLESSING ON JUDAH

In blessing the tribes of Israel, the patriarch Jacob said of Judah, not of the man Judah, but of the tribe:

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down to thee."

The blessing gives Judah a peculiarly commanding position in Israel. And then:

"The Sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the people be" (*Gen.* xlix:8-10).

This passage by the Jews, in ancient times, who believed in the coming of the Messiah at all, was allowed to have reference to the coming of their Messiah, and as in some way fixing the time and circumstances of his coming.

It is evident that by "Judah" is meant, not the person, but the tribe, and by "Sceptre" and "lawgiver" are obviously intended the legislative and ruling power. In the course of time this commenced in David, and for centuries afterwards was continued in his descendants. Whatever variety the form of government assumed the law and polity were the same.

"The versions," it is said, "generally read 'Sheloh' instead of 'Shiloh', and the words 'until Shiloh come' should be, 'till he come whose it is' [i. e., whose the Sceptre is]."

"Rabbi Johanan referring to *Gen.* xlix:10 asked what was the name of the Messiah; they of the school of Rabbi Schilo, 1490 A. D., answered: 'his name shall be Shilo, according to that which is written—'until Shilo come'."

Again: Lesser's *Bible*—Hebrew translator—not a Christian convert, 1900 A. D.—says: "The Sceptre will return, when the Shilo, the King Messiah shall come, and to him shall be both the obedience and assemblance of the people or nations."

The Jewish *Targums* paraphrase the passage thus: "The Sceptre shall not depart from Judah until the King Messiah comes, to whom it belongeth." This is supported by the rabbis noted above.

This prediction of *Genesis* xlix:10, all the older Jewish commentators, referred to as Messiah. Ben Uzzel, whose *Commentaries* are among the most ancient *Targums*, renders the passage: "Until the time when the King Messiah shall come." *The Targum of Onkelos* speaks of it to the same effect, and the *Targum of Jerusalem* paraphrases it thus: "Kings shall not cease, from the House of Judah, nor doctors that teach the law from his children until that the King, Messiah, do come, whose the kingdom is: and all nations of the earth shall be subject unto him."

For modern Jewish commentators, these admissions represent tremendous consequences. If the integrity of the prophecy be regarded, then, since the Sceptre—symbol of the legislative and ruling power—has departed from Judah, the Messiah must have come, and long since come, for Judah has not held legislative authority, nor the Sceptre of power for two thousand years! The last trace of legislative power in the Sanhedrin, and all administrative authority departed from Judah with the coming of Jesus, the Christ, and with the destruction of the temple and Jerusalem under the Romans, 70 A. D.

ATTEMPTED AVOIDANCE OF THIS HISTORIC FACT

Later Jewish commentators, to avoid the consequences of the ancient interpretation, now hold that "Sceptre" may be translated "rod"; and metaphorically signify, in the above passage, "affliction". This leaves the passage open to be understood as saying that Shiloh (Messiah) shall not come "until affliction" has departed from Judah! This interpretation, however, cannot be allowed, because for a long while after the prophecy was delivered, especially in the reigns of David and Solomon, the tribe of Judah was in the most prosperous state, and the "tribe" was a nation, and free, and sovereign, and prosperous.

The next passage to be considered as definitely associated with the coming of Messiah from the tribe of Judah and the family of David, is from the writing of Isaiah.

ISAIAH'S GREAT MESSIANIC PROPHECY

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. * * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 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" (*Isa. xi:1-10*).

How will "Rasha"—how will Israel—explain this prophecy? Let it be held in mind that it is prophecy and is to be fulfilled. But who of all the kings or of the prophets of their race has fulfilled the terms of it? Who but Jehovah can fulfill all the terms of the prophecy? Who but Jehovah "shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked?" Who but Jehovah shall bring to pass the blessed, universal reign of peace promised, when "the earth shall be full of the knowledge of God?" Who but Jehovah shall ultimately stand "for an ensign of the people", to which the Gentiles as well as Israel shall seek, and "find his rest glorious"? Surely this "kingdom is the Lord's, and he shall be the governor among the nations and shall reign." This is the mission of Messiah—of Jehovah—of the Christ of the *New*

Testament, identical all, with the Jewish Messiah, with their Jehovah.

THE BIRTHPLACE OF MESSIAH FORETOLD

“Thou, Bethlehem Ephratah, 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” (*Mic. v:2*).

This by unanimous consent of even Jewish commentators, who believe in a Messiah, fixes the place of the birth of Messiah; but it also outlines no less, the character of Messiah,—who he is: “Whose goings forth have been from of old, from everlasting.” Of whom may this be said but of Jehovah?

MALACHI'S PROPHECY OF MESSIAH'S COMING

We need but the word of Malachi to complete the testimony that Jehovah and no other will fulfill the mission of Messiah. According to Malachi, the Lord will send his messenger to prepare the way before him:

“Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, * * * he shall sit as a refiner and purifier of silver; he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts” (*Mal. iii:1-5*).

None but Jehovah, surely, can do these things.

It should be noted in this connection, also, that this prediction has reference to Messiah's coming when he shall "suddenly come to his temple"; when it will be difficult "to stand when he appeareth"; "when he shall purify the sons of Levi, that they may offer an offering unto the Lord in righteousness"; and this to be followed by a state of blessedness for Judah, the offering of Judah shall be pleasant and Messiah will come near to the people in judgment, and the wicked oppressors he will condemn. It is to be the glorious, and triumphant coming of Messiah, this! Not under this prophecy as the "man of sorrows and acquainted with griefs", and to "make his soul an offering for sin", will he come;—but as the Messiah triumphant and victorious—this prophecy relates to the second or glorious coming of the Son of God in the "clouds of heaven in power and great glory" to reign triumphantly with his saints, when "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ, and he shall reign forever and forever." This the mission of the Christ of the *New Testament* (See that book, *passim*).

THE COMING OF A PROPHET LIKE UNTO MOSES

We now consider a passage from *Deuteronomy*, the Lord speaking through Moses.

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (*Deut.* xviii:18-19).

The writer in the *Acts* renders the closing lines of the above quotation as follows: "and * * * every soul which will not hear that prophet shall be destroyed from among the people" (*Acts* iii:23).

It is a matter of surprise that while quite generally this

"Prophet" to be raised up unto Israel is held to be the Messiah, and St. Peter makes such use of it in sustaining the claims of Jesus of Nazareth as being the Messiah, yet little has been made of the prophecy by commentators. If the matter, however, be set forth in a parallel view of Moses and Christ, it will be perfectly clear that the Christ of the *New Testament* fulfills the a-like-ness to Moses, and the strength of the passage in *Deuteronomy*, as Messianic Prophecy, is made apparent. Let us so proceed with the comparison:

MOSES—MESSIAH: A PARALLEL

1. Both Knew God Face to Face

Moses: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face" (*Deut.* xxxiv: 10).

Messiah: "As the Father knoweth me, even so know I the Father" (*St. John* x:15). "Not that any man hath seen the Father [God], save he which is of God, he hath seen the Father" (*St. John* vi:46).

2. The Life of Each Was Sought in Infancy

Moses: Pharaoh sought the destruction of all the male children born of the Israelites, "and Pharaoh charged all his people saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive." But Moses by faith of his mother had his life preserved, and became the adopted son of Pharaoh's daughter (*Ex.* i, ii).

Messiah: Herod ordered the slaughter of all the children of Bethlehem and in all the coasts thereof; but Jesus was preserved by the intervention of the Lord, for in a dream of the night, Joseph was commanded "to take the young child and his mother and flee into Egypt." Thus was his life preserved (*St. Matt.* ii).

3. Both Had Command Over the Sea

Moses: "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind

all that night, and made the sea dry land, and the waters were divided (*Ex. xiv:21*).

Messiah: Crossing the Sea of Galilee there arose a great storm while the Christ slept in the boat until he was awakened by his frightened disciples. "Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!" (*St. Matt. viii*).

4. Both Were Subject to Transfiguration

Moses: When Moses came down from the mountain with the tables of stone, whereon the ten commandments were written, "Moses wist not that the skin of his face shone," while he talked with him (i. e. with God), and the elders of Israel fled from him, and he (Moses) put a veil on his face (*Ex. xxxiv: 29-33*).

Messiah: The Christ went up into the mountain with Peter, James and John, "and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (*St. Matt. xvii:2*).

5. Families of Each Sometimes Opposed Them

Moses: And Miriam and Aaron, sister and brother to Moses, spake against Moses because of the Ethiopian woman he had married; and they said: "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" But the Lord vindicated Moses (*Num. xii:1-2*).

Messiah: His brethren mockingly challenged Jesus to go into the world and show himself—"for neither did his brethren believe in him" (*St. John vii:5*).

6. Both Moses and Christ Were Meek

Moses: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (*Num. xii:3*).

Messiah: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (*St. Matt. xi:29*).

7. Both Supplied Water for Their People

Moses: "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly: and the congregation drank, and their beasts also (*Num. xx: 11*).

Messiah: To the woman of Samaria at the well: "Who-soever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (*St. John iv:13, 14*).

8. Both Rejected the Glory of the World

Moses: "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" (*Heb. xi: 24, 26*).

Messiah: "The devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him: All these things will I give unto thee, if thou wilt fall down and worship me. Then saith Jesus unto him: Get thee hence, satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him" (*St. Matt. iv:8-11*).

THE TWO-FOLD MISSION OF MESSIAH

I apprehend that the difficulty with our Jewish brethren in the acceptance of Jesus of Nazareth as their Messiah, and as fulfilling the Messianic prophecies of the *Old Testament*, grows out of the fact that they fail to recognize the dual nature of their Messiah's mission: first, his sacrificial, redemptive work; his death and his triumphant resurrection; and second his subsequent kingly reign. In other formula: (1) the period of his humiliation, in which "his judgment was taken away"

(*Acts viii:33*); and (2) the period of his glorious reign as "King of Kings and Lord of Lords" (*Rev. xix:16*). See also later passages quoted from *Isaiah* and *Zechariah* as to Messiah's glorious reign.

FIRST PHASE OF MESSIAH'S MISSION

In the first phase of his mission, Messiah was the "suffering Servant" of *Isaiah's* fifty-third chapter; when he should be "as a tender plant", "a root out of dry ground", having "no form nor comeliness" that men should desire him. When he should bear men's griefs, carry their sorrows, and be esteemed stricken, smitten of God; be wounded for men's transgressions, bruised for their iniquities, and with his stripes would he heal them. This the period when the Jehovah-Christ would "make his soul an offering for sin", when he would "pour out his soul unto death"; be numbered with the transgressors, and make intercession for the transgressions of men. All this and more from *Isaiah's* fifty-third chapter.

Jews, I say—and "Rasha" is among them—have failed to recognize this phase of their Messiah's mission, but steadfastly have looked upon the kingly, triumphant phase. They forever look for the crown, never for the cross. Both, however, are present in the mission of Jehovah-Christ. The one as surely as the other.

"Enmity", it is prophesied, shall exist between the "serpent" (the devil)—and the "Seed" of the woman. Warfare between Evil and Good—between Lucifer and God's Anointed One. The "serpent" shall bruise the "Seed's" heel, but the "Seed" shall bruise the serpent's head, wound him in a vital part, overcome him, not only "bruise" but crush his head. For though sin and death may reign for a time, yet these shall not forever be the symbols of a lasting victory for evil. Jehovah has said:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead" (*Isa. xxvi:19-21*).

This prophesies a "body" for Jehovah—an earth life—an incarnation for "I Am that I Am", "The Most High"—"The Self-Existing One". This prophesies his death—"Together with my dead body shall they arise". Jehovah could not have a "body" without birth into earth life. "Dead men" could not arise with Jehovah's "dead body" if Jehovah's "body" did not die, and rise from the dead! All which is held to be occasion for rejoicing; for the assurance that there shall be a resurrection is followed by—"Awake and sing ye that dwell in dust, for your dew"—your sorrow—your death—"is as the dew of herbs"—it shall quickly pass away, for "the earth shall cast out her dead"! The wound, or "heel-bruise" of death upon the "Seed", and the atonement wrought out for sin by Jehovah-Christ—in which he is "wounded for our transgression", and "makes his soul an offering for sin", opens the way of reconciliation for man with God in the forgiveness of sin. Thus, Messiah restores man's spiritual life—his union with God; and brings immortality to light (i. e. to realization) through the resurrection from the dead.

All this Jehovah must do if he fulfill the prophecies of the *Old Testament* concerning himself in the character of the Anointed One—The Messiah,—Jehovah-Christ!

We have before us now in this, and in my former articles, the evidence of the incarnation of Jehovah among men, and his mission of suffering for their sins, his death and triumphant resurrection from the dead. We are now to contemplate a very different picture of the Jewish Messiah and of his mission from that outlined in *Isaiah's* fifty-third chapter. We are to contemplate the Messiah of the Jews and of the whole world in triumph, in glory, even as Malachi (see *ante*) pictures him, as suddenly coming to his temple, when it is going to be difficult to bide the day of his coming, and to stand when he appeareth; when he shall be as a purifier of silver; when the sons of Levi shall be purged that they may offer an offering to the Lord in righteousness, a time when the offering of Judah and Jerusalem "shall be pleasant unto the Lord, as in days of old, and as in former years" (*Mal. iii*).

**THE SECOND PHASE OF MESSIAH'S MISSION:
THE MESSIAH TRIUMPHANT**

This view of Messiah's mission will take on the spirit of that passage in *Isaiah* which says of Jehovah—he is here identified with the "Lord" of the passage:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. * * Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (*Isa. xxiv:21-23*).

Perhaps the most pronounced Messianic book of prophecy on the glorious reign of the Jewish Messiah, clearly referred to under the titles of "the Lord", "the Lord of Hosts", "the Lord of Hosts their God"—that is to say, the God of Israel—is the book of *Zechariah*—much neglected by God's people. Let us refresh ourselves with it:

THE PROPHECY OF ZECHARIAH

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

"And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it. * * * In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the House of David shall be as God, as the angel of the Lord before them.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

“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 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,” continues the prophet, “shall there be great mourning in Jerusalem * * * and the land shall mourn, every family apart”—David’s, Nathan’s, Levi’s, Shimei’s. “All the families that remain, every family apart, and their wives apart” (*Zech.* xii:1-14).

“A great mourning!” Ah yes; for they shall look upon him “whom they have pierced”, their Messiah, whom their forefathers, when the Messiah was among them as “the man of sorrows”, despised, and rejected and was crucified of them! But even so—in that day of mourning, “there shall be a fountain opened to the House of David, and the inhabitants of Jerusalem, for sin and for uncleanness” (*Zech.* xiii:1). Then it is promised that idolatry shall be destroyed out of the land; false prophets shall cease from among the people, and one shall say unto him who doeth these things—“what are these wounds in thine hands? Then he shall answer, **Those with which I was wounded in the house of my friends!**” (*Zech.* xiii:6). “And they shall look upon me whom they have pierced!” Then shall come sore judgments; but a remnant shall be saved; for, as saith the Lord: “I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people: and they shall say, The Lord is my God” (*Zech.* xiii:8, 9).

Then cometh the day of God’s power, even the triumph of Jehovah-Christ’s mission, as it is set forth in these words of the prophet Zechariah:

“Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee.

“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city

shall go forth into captivity, and the residue of the people shall not be cut off from the city.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

"And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.

"And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

"And it shall come to pass in that day, that the light shall not be clear, nor dark:

"But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

"And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one" (*Zech. xiv:1-9*).

Here Israel's Messiah is triumphant.

"LET US HEAR THE CONCLUSION OF THE WHOLE MATTER"

All that has been here considered represents Jehovah and Christ as one and the same Deity. The Lord God of Israel, and the God, too, of the Gentiles; God of the whole earth. There is no other. The Christ of the *New Testament* is no other than Israel's Jehovah. Both must be considered together in order to understand either. Both phases of the mission of Jehovah-Christ must be viewed together, both the sacrificial features, leading to the redemption of man, the atonement made for his sins—for Adam's transgression, and also, for man's individual sins. All this must be considered, as well as the tri-

umphant phases where Jehovah-Christ is victorious, and reigns "King of Kings and Lord of Lords". So considered, what harmony is brought into the earth-scheme of things, into the designs and purposes of God! What new and rich meaning to the *Old Testament*, and what joy to the Hebrew race—their Messiah found in the Christ of the *New Testament*! A Savior indeed; not only by forgiving sin, but by atoning for it, by restoring the majesty of the law, "Thou shalt not eat of the tree of the knowledge of Good and Evil; for in the day thou eatest thereof thou shalt surely die."

The sin of breaking this law by man was atoned for by the Christ—by Jehovah himself; and not only is the majesty of this law restored, but that which was lost by the transgression, has also been restored—man's life:

First, his spiritual life—his union with God is renewed.

Second, his physical life by resurrection from the dead, is also renewed—the reunion of spirit and body, forming the "soul of man", and "the resurrection from the dead is the redemption of the soul". This the giving of that immortality and eternal life to man which from the beginning was the purpose of God in the earth life of man.

Would that "Rasha", and all his race might be brought to see it, and accept what is the proper hope and faith of Israel—of all men; for with God there is no respect of persons (*II Chron. xix:7*); but he who "in every nation" feareth God, Jehovah-Christ, and worketh righteousness, is accepted with him.

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