

Box 46 A

THE MIRACLE OF PROPHECY

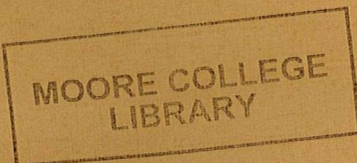
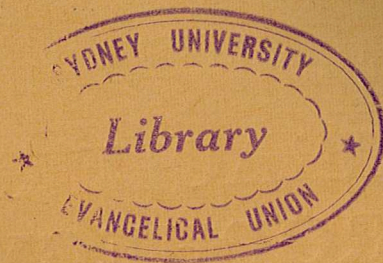
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BY
GEORGE GOODMAN

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THE MIRACLE OF PROPHECY

EXHIBITED BY THE FULFILLED
PROPHECIES RELATING TO THE
LORD JESUS CHRIST

WITH A SELECTION OF SCRIPTURES
TO ANSWER THE QUESTION:
DID THE OLD TESTAMENT FORETELL
THE COMING OF CHRIST?

BY

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"70 Best Bible Stories," "Great Truths Simply Stated," etc.

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INTRODUCTION.

DID THE OLD TESTAMENT SCRIPTURES FORETELL THE COMING OF CHRIST?

THE Scriptures selected have been chosen to answer this question for those who are really inquiring the certainty of those things which are surely believed among us. It will have a threefold effect upon our hearts if we are able to answer the question in the affirmative.

- I. It will convince us that the Holy Scriptures are God breathed, as stated in 2 Tim. 3. 16.
- II. It will help us to understand something of the Glory of the Person, and Greatness of the Work of Christ, so foreshadowed.
- III. It will give us a greater joy in the wonderful salvation He wrought for us when Once in the end of the world He appeared to put away Sin by the Sacrifice of Himself.

The Canon of the Old Testament was undoubtedly closed 300 years before the Birth of Christ. The Old Testament was translated into Greek at the instance of Ptolemy Philadelphos, at Alexandria, in the year 285 B.C., or thereabout, so that there can be no question as to its being written long before the events foreshadowed.

The Miracle of Prophecy is thus unmistakable. Let us examine it carefully for the strengthening of faith in, and the kindling of our love to, the Lord Jesus Christ, the great Subject and Theme of the Holy Oracles of God.

GEO. GOODMAN.

THE MIRACLE OF PROPHECY

EXHIBITED BY THE FULFILLED PROPHECIES RELATING TO THE
LORD JESUS CHRIST.

THE Coming of the Son of God to this earth to save sinners was anticipated by the prophets who, we are told (1 Peter 1. 10), prophesied of the grace that should come to us, and searched diligently to know what the Spirit of Christ in them signified when it testified beforehand the Sufferings of Christ and the Glory that should follow.

The study of what these Spirit-taught prophets "testified beforehand" is most interesting and strengthening to faith. It confirms the fact of the Inspiration of Scripture as nothing else can do.

It is sometimes said that the Inspiration of Scripture cannot be logically proved. This is a mistake. The fact of the "testifying beforehand" of so many details of the life, death, and resurrection of Christ, many hundreds of years before the event, is logical and undeniable evidence of inspiration. No man could foretell in detail an event 800 years beforehand. Let the attempt be made and the impossibility will be realised.

There is a difference in the precision and directness of these prophecies. They may be put under the following heads :

I. Some are such

Plain Statements of Fact

that they cannot be challenged without a denial of the whole truth of prophetic Scripture. For example :

Isaiah 7. 14 : "A Virgin shall conceive and bear a Son and shall call His Name Immanuel" (God with us).

Micah 5. 2 : "Thou, Bethlehem, 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."

Daniel 9. 26 : "Messiah shall be cut off but not for Himself.

Psalms 16. 10 : "Thou wilt not leave My soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption."

Here are four facts stated in no hidden or cryptic language, but as clearly as words can put them. The Virgin Birth ; the Place of Birth ; the Substitutionary Death ; and the Resurrection of the Messiah. No reasonable explanation has ever been given of these by those who deny inspiration.

II. Other prophecies are accepted as such because

The Lord Jesus Claimed Them

as relating to Himself. Of these the following are examples :

Psalms 118. 22 : "The stone which the builders rejected is become the Head Stone of the corner."

Isaiah 53. 12 : "He was numbered with the transgressors."

John 3. 14 : "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up."

Jonah 1. 17 : "Jonah was in the belly of the fish three days and three nights."

These among many show us that He regarded His claims—to be David's Lord ; to be rejected ; to be lifted up (in death) ; and to rise again—to be supported by prophecy.

Those who bow to His authority are thus confirmed in their acceptance of the Miracle of Prophecy.

III. Other prophecies are received

Because they are Quoted in the New Testament

as being prophetic. Some of these we should probably not have regarded as being anticipations of the events to which they are said to point if they had not been so quoted. Examples are :

Jeremiah 31. 15 : "Rachel weeping for her children, refused to be comforted for her children, because they were not" (see Matt. 2. 18).

Malachi 4. 5 : "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord" (see Matt. 11. 10 ; 17. 11-13).

Psalms 78. 2 : "I will open My mouth in a parable" (see Matt. 13. 35).

The quotation in the New Testament of such prophecies has a double value. It confirms us beyond doubt in the acceptances of many glorious Scriptures as referring to Christ, as the 53rd Isaiah and 22nd Psalm, quoted many times as relating to Christ (see Luke 23. 34 ; 1 Peter 2. 24 ; Acts 8. 32, among others), the 110th Psalm (see Matt. 22. 44 ; Acts 2. 34). But it also reveals many Scriptures to be prophetic which we should not have suspected of being so.

Who would have taken Jonah as a sign or prophecy had our Lord not mentioned it?

IV. There are prophecies which are

Obvious to Faith,

though never quoted or referred to as prophetic. We recall :

Gen. 49. 10 : "The Sceptre shall not depart from Judah . . . until Shiloh come."

A prophecy 1700 years in advance :

Jer. 23. 5, 6 : "I will raise unto David a Righteous Branch and a King . . . He shall be called Jehovah (the Lord) our Righteousness."

We cannot refuse such as these to the Lord.

V. Again, some statements are so

Closely Associated with Others Quoted

as of Christ, that we feel they must, because of their setting, be taken as prophecies. Who could refuse the following, for example, coming as they do in the oft quoted Messianic chapters ?

Psa. 22. 16 : "They pierced My hands and My feet ;"

Isa. 50. 6 : "I gave My back to the smiters ;"

Isa. 53. 12 : "He hath poured out His soul unto death ;" even though they are never quoted in the New Testament.

In the collection of passages given, each verse has one of the foregoing grounds to support it. They may, therefore, all be accepted as definitely prophetic.

Put together, they form a mass of evidence, overwhelming and undeniable, of the Divine Inspiration of our Holy Scriptures ; of the Messiahship of the Lord Jesus Christ ; and of the Miracle of Prophecy.

One point remains of intense interest. **How did the Ancient Jews, who lived and wrote before the event, regard these Scriptures ?**

It is well known that they looked for Messiah, and regarded many passages as relating to Him. This is seen from such passages as Matthew 2. 5, where the Scribes tell Herod that Christ was to be born in Bethlehem, and Matthew 22. 42, where they reply that Christ was to be David's Son, and in Matthew 17. 10, where the Scribes say that Elijah must first come.

And they were in the habit of applying many other Scriptures to the Messiah, as is seen by their writings still extant.

Bishop BROOKE F. WESTCOTT, in his "Introduction to the Study of the Gospels," says : "Of the ninety-four passages from the Old Testament which are quoted in a Messianic sense by the Apostolic writers, I have not been able to trace more than forty-four which are interpreted in the same manner in Jewish writings" (p. 159).

These forty-four include such great passages as Isa. 7. 14 ; Micah 5. 2 ; Isa. 53. 4 ; Isa. 42. 1-4 ; Zech. 9. 9 ; Psa. 110 ; Psa. 2. 1-2-9 ; and Dan. 7. 13. The list is set out in pp. 159-162 of the volume above referred to.

It has become necessary for the Jews either to confess Jesus as their Messiah, or to explain away the expositions of their Ancients.

I commend to those who want to enjoy to the full the blessing of these prophetic Scriptures, not to be satisfied with reading the accompanying list of Scriptures, but to turn up the passages quoted and read them in their context. They will find their souls greatly refreshed in doing so, as the writer has found in collating them.

LIST OF PROPHECIES OF THE FIRST ADVENT OF CHRIST AND THEIR FULFILMENT IN HISTORY

The *Prophecies* are cited from the O.T., with their *Historic* fulfilment in the N.T. Those references in heavy type indicate quotations by the Lord Himself. Those in italics show such as are quoted elsewhere in the New Testament.

THE PROTEVANGEL OR THE FIRST PROMISE IN EDEN.

Gen. 3. 15: "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."

Heb. 2. 14, 15: "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."

THE DEITY OF CHRIST ANNOUNCED.

Isa. 7. 14: "Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His Name Immanuel."

Matt. 1. 23: "Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His Name Emmanuel, which being interpreted is, God with us."

Isa. 9. 6, 7: "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, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end."

Luke 1. 35: "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God."

Luke 2. 11: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

Psa. 45. 1, 6: "I speak of the things which I have made touching the King: . . . Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre."

Heb. 1. 8: "But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom."

Psa. 102. 24-27: "O my God, . . . Of old hast Thou laid the foundation of the earth: and the Heavens are the work of Thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall have no end."

Psa. 2. 6, 7: "I have 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."

Jer. 23. 5, 6: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch and a King shall reign and prosper... and this is His Name whereby He shall be called The Lord our Righteousness."

THE TIME OF HIS BIRTH.

Dan. 9. 25: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks."

(69 septads or sevens of years—483 years.)

THE PLACE OF HIS BIRTH.

Micah 5. 2: "But 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."

Heb. 1. 10-12: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: they shall perish; but Thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail."

Heb. 1. 5: "For unto which of the angels saith He at any time, Thou art My Son, this day have I begotten Thee?"

Acts 13. 33: "God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second Psalm, Thou art My Son, this day have I begotten Thee."

Rom. 10. 4: "For Christ is the end of the law for righteousness to every one that believeth."

Luke 2. 1, 2: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.)"

Luke 2. 4: "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because He was of the house and lineage of David)."

John 7. 42: "Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?"

BORN OF THE SEED OF ABRAHAM.

Gen. 12. 3 : "The Lord saith unto Abram . . . in thee shall all the families of the earth be blessed."

Matt. 1. 1 : "The book of the generation of Jesus Christ, . . . the Son of Abraham."

Acts 3. 25, 26 : "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus sent Him to bless you, in turning away every one of you from his iniquities."

Gen. 22. 18 ; 26. 4 : "In thy seed shall all the nations of the earth be blessed."

Gal. 3. 8 : "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed."

OF ISAAC.

Gen. 21. 12 : "In Isaac shall thy seed be called."

Rom. 9. 7 : "In Isaac shall thy seed be called" (see also *Heb.* 11. 18).

Gal. 4. 28 : "Now we brethren, as Isaac was, are the children of promise."

OF JACOB.

Gen. 28. 14 : "In thy (Jacob) seed shall all the families of the earth be blessed."

Matt. 1. 2 : "Abraham begat Isaac, and Isaac begat Jacob."

OF JUDAH.

1 Chron. 5. 2 : "Judah prevailed above his brethren, and of him came the chief ruler" (*margin*, Prince).

Gen. 49. 10 : "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come ; and unto Him shall the gathering of the people be."

Heb. 7. 14 : "For it is evident that the Lord sprang out of Judah."

Rev. 5. 5 : "The Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

OF JESSE.

Isa. 11. 12 : "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"

Matt. 1. 1, 6 : "The book of the generation of Jesus Christ, the Son of David . . . and Jesse begat David the king."

Isa. 11. 10 : "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."

Luke 3. 32 : "Which was the son of Jesse."

OF DAVID.

2 Sam. 7. 12, 13 ; 1 Chron. 17. 11 : "I will set up thy (David) seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My Name, and I will establish the throne of His kingdom for ever."

Matt. 22. 42 : "What think ye of Christ ? Whose Son is He ? They say unto Him, The Son of David."

Matt. 1. 1 : "Jesus Christ, the Son of David."

Psa. 89. 3, 4 : "I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, and build up thy throne to all generations."

Rev. 5. 5 : "Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

Rev. 22. 16 : "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the Bright and Morning Star."

Psa. 89. 35-37 : "Once have I sworn by My holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before Me. It shall be established for ever as the moon, and as a Faithful Witness in heaven."

Rev. 1. 5 : "Jesus Christ, who is the Faithful Witness."

Rev. 3. 14 : "These things saith the Amen, the Faithful and True Witness."

Psa. 132. 11 : "The Lord hath sworn in truth unto David ; He will not turn from it ; of the fruit of thy body will I set upon thy throne."

Rom. 1. 3 : "Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh."

2 Tim. 2. 8 : "Remember that Jesus Christ of the seed of David was raised from the dead."

Jer. 23. 5, 6 : "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. 33. 15 : "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David ; and He shall execute judgment and righteousness in the land."

HIS VIRGIN BIRTH.

Gen. 3. 15 : "And I will put enmity between thee and the woman, and between thy seed and her seed ; and it shall bruise thy head, and thou shalt bruise his heel."

Isa. 7. 14 : "Therefore the Lord Himself shall give you a sign ; Behold, a virgin shall conceive, and bear a Son, and shall call His Name Immanuel."

THE MASSACRE OF CHILDREN.

Jer. 31. 15 : "Thus saith the Lord : A voice was heard in Ramah, lamentation, and bitter weeping ; Rachel weeping for her children refused to be comforted for her children, because they were not."

1 Cor. 1. 30 : "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption."

Luke 1. 34, 35 : "Then said Mary unto the angel, How shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God."

Matt. 1. 20 : "But while he thought of these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that which is conceived in her is of the Holy Ghost."

Matt. 2. 17, 18 : "Then was fulfilled that which was spoken of by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

JOHN THE BAPTIST HIS FORERUNNER.

Isa. 40. 3 : "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Mal. 3. 1 : "Behold, I shall send My messenger and he shall prepare the way before Me."

Matt. 3. 3 : "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight."

Matt. 11. 10 : "For this is he of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee."

Mark 1. 2 : "As it is written in the prophets, Behold I send My messenger before Thy face, which shall prepare Thy way before Thee."

Mal. 4. 5 : "Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord."

Matt. 11. 10-14 : "For this is he, of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of Heaven is greater than he. And from the days of John the Baptist until now the kingdom of Heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come."

Matt. 17. 11-13 : "And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

HIS SUBMISSION AND OBEDIENCE TO HIS FATHER— AS THE SERVANT OF JEHOVAH.

Isa. 43. 1 : "Behold My Servant whom I uphold; Mine Elect in whom My soul delighteth."

Isa. 50. 4, 5 : "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary : he wakeneth morning by morning, he wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back."

Matt. 3. 17 : "And lo a voice from Heaven, saying, This is My beloved Son, in whom I am well pleased."

Matt. 12. 17, 18 : "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."

Matt. 17. 5 : "While He yet spake, behold, a bright cloud overshadowed them : and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him."

John 5. 19, 30 : "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of Himself, but what He seeth the Father do : for what things soever He doeth, these also doeth the Son likewise. . . . I can of Mine own self do nothing : as I hear, I judge : and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me."

John 8. 28 : "Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself; but as My Father hath taught Me, I speak these things."

John 12. 49, 50 : "For I have not spoken of Myself; but the Father which sent Me, He gave Me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting : whatsoever I speak therefore, even as the Father said unto Me, so I speak."

Isa. 52. 13 : "Behold My Servant shall deal prudently."

John 8. 29 : "And He that sent Me is with Me : the Father hath not left Me alone; for I do always those things that please Him."

HIS MINISTRY.

Isa. 61. 1, 2 : "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. 42. 1-4 : "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. He shall not fail nor be discouraged."

Luke 4. 17-21 : "He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.... And He began to say unto them, This day is this Scripture fulfilled in your ears."

Matt. 12. 17-21 : "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 show 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."

HIS TEACHING IN GALILEE.

Isa. 9. 1, 2 : "Zebulun . . . Naphthali . . . the way of the sea, beyond Jordan, in Galilee of the nations. The people . . . have seen a great light."

Matt. 4. 14-16 : "That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

HIS TEACHING IN PARABLES.

Psa. 78. 2 : "I will open My mouth in a parable, I will utter dark sayings of old."

Matt. 13. 35 : "That it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world."

HEALING THE SICK.

Isa. 53. 4 : "Surely He hath borne our griefs and carried our sorrows."

Matt. 8. 17 : "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

Isa. 35. 5, 6 : "Then 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."

Mark 7. 35 : "And straightway his ears were opened, and the string of his tongue was loose, and he spake plain."

HIS WORD REFUSED.

Isa. 53. 1 : "Who hath believed our report and to whom is the arm of the Lord revealed?"

John 12. 38 : "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?"

Rom. 10. 16 : "They have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report?"

Isa. 6. 9, 10 : "And He said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert, and be healed."

Matt. 13. 14, 15 : "And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them."

Acts 28. 25-27 : "Well spake the Holy Ghost, by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them."

Isa. 29. 13 : "This people draw near Me with their mouth, and with their lips do honour Me, but have removed their hearts far from Me, and their fear toward Me is taught by the precept of men."

Matt. 15. 7-9 : "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 doctrine the commandments of men."

HATED WITHOUT A CAUSE.

Psa. 35. 19 : "That hate Me without a cause."

Psa. 69. 4 : "They that hate Me without a cause are more than the hairs of My head."

Psa. 69. 6 : "The reproaches of them that reproached Thee are fallen upon Me."

John 15. 25 : "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause."

Rom. 15. 3 : "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on Me."

THE PUBLIC ENTRY INTO JERUSALEM.

Zech. 9. 9, 10 : "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. . . . He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth."

Isa. 62. 11 : "Say ye to the daughter of Zion, Behold thy salvation cometh."

Matt. 21. 4, 5 : "All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass."

Isa. 59. 20 : "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

Rom. 11. 26 : "As it is written, There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob."

LOWLY.

Zech. 9. 9 : "Lowly."

Matt. 11. 29 : "I am meek and lowly in heart."

RIDING UPON AN ASS.

Zech. 9. 9 : "Riding upon an ass, and upon a colt the foal of an ass."

Matt. 21. 7 : "Brought the ass, and the colt, and . . . they set Him thereon."

THE CHILDREN SINGING.

Psa. 8. 2 : "Out of the mouths of babes and sucklings hast Thou ordained strength, because of Thine enemies."

Matt. 21. 15, 16 : "And when the chief priests and scribes saw the wonderful things that He did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased, and said unto Him, Hearest Thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

Psa. 118. 26 : "Blessed be He that cometh in the Name of the Lord. We have blessed you out of the house of the Lord."

Mark 11. 9 : "And they that went before, and they that followed, cried, saying, Hosanna; Blessed is He that cometh in the Name of the Lord."

Luke 19. 38 : "Blessed be the King that cometh in the Name of the Lord: peace in Heaven, and glory in the highest."

PURGING THE TEMPLE.

Psa. 69. 9 : "The zeal of Thine house hath eaten me up."

John 2. 17 : "And His disciples remembered that it was written, The zeal of Thine house hath eaten me up."

Isa. 56. 7 : "Mine house shall be called an house of prayer for all people."

Mark 11. 17 : "And He taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves."

Jer. 7. 11 : "Is this house, which is called by My Name, become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord."

Matt. 21. 13 : "And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves."

Luke 19. 46 and Mark 11. 17.

THE CHIEF CORNER STONE REJECTED.

Psa. 118. 22-24 : "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvellous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it."

Matt. 21. 42 : "Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?"

Isa. 28. 16 : "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: he that believeth shall not make haste."

1 Peter 2. 6-8 : "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed."

Acts 4. 11 : "This is the stone which was set at nought of you builders, which is become the head of the corner."

Isa. 8. 14 : "He shall be . . . for a stone of stumbling and for a rock of offence."

Rom. 9. 33 : "As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on Him shall not be ashamed."

DAVID'S SON IS DAVID'S LORD.

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

Matt. 22. 41-44 : "Jesus asked them, saying, What think ye of Christ? whose Son is He? They say unto Him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool?"

Mark 12. 36; Luke 20. 41-44.

HIS BETRAYAL.

Psa. 41. 9 : "Yea My own familiar friend, . . . which did eat of My bread, hath lifted up His heel against me."

John 13. 18 : "I speak not of you all : I know whom I have chosen : but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me."

THE PRICE GIVEN.

Zech. 11. 12 : "So they weighed for My price thirty pieces of silver."

Matt. 26. 14, 15 : "Judas Iscariot . . . said, What will you give me, and I will deliver Him unto you ? And they covenanted with him for thirty pieces of silver."

THE POTTER'S FIELD BOUGHT.

Zech. 11. 13 : "Cast it unto the potter : a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord."

Matt. 27. 6, 7 : "And the chief priests took the pieces of silver . . . and bought with them the potter's field."

THE DISCIPLES SCATTERED.

Zech. 13. 7 : "Smite the Shepherd and the sheep shall be scattered."

Matt. 26. 31 : "Jesus said unto them, All ye shall be offended because of Me this night : for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad."

Mark 14. 27.

HIS UNJUST TRIAL.

Isa. 53. 8 (R.V.) : "By oppression and judgment He was taken away."

John 19. 4-16 : "Pilate . . . saith unto them, Behold, I bring Him forth to you, that ye may know that I find no fault in Him. . . . Then delivered he Him therefore unto them to be crucified."

Acts 8. 33-35 : "In His humiliation His judgment was taken away. . . . Philip began at the same Scripture, and preached unto him Jesus."

Psa. 2. 1, 2 : "Why do the heathen rage, and the people imagine a vain thing ? The kings

Acts 4. 25-28 : "Who by the mouth of Thy servant David hast said, Why did the heathen rage,

of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed,"

and the people imagine vain things ? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against Thy holy Child Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done."

HIS SILENCE.

Isa. 53. 7 : "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."

Matt. 27. 14 : "And He answered him to never a word."

Acts 8. 32-35 : "The place of the Scripture which he read was this, He was led as a sheep to the slaughter. . . . And Philip . . . began at the same Scripture, and preached unto him, Jesus."

MOCKED.

Isa. 53. 3 : "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."

Luke 23. 11 : "And Herod and his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe."

John 19. 5, 15 : "Jesus came forth wearing the crown of thorns, and the purple robe. . . . And they cried out, Away with Him, away with Him, crucify Him."

SPAT UPON.

Isa. 50. 6 : "I hid not My face from shame and spitting."

Matt. 26. 67 : "Then did they spit in His face."

Matt. 27. 30 : "And they spit upon Him."

SCOURGED.

Isa. 50. 6 : "I gave My back to the smiters, and My cheek to them that plucked off the hair."

Matt. 26. 67 : "Buffeted Him . . . smote Him with the palms of their hands."

Matt. 27. 26 : "He scourged Jesus."

STRUCK ON THE FACE.

Lam. 3. 30 : "He giveth His cheek to him that smiteth Him."

John 18. 22 : "One of the officers which stood by struck Jesus with the palm of his hand."

Luke 22. 63, 64 : "And the men that held Jesus mocked Him, and smote Him, and when they had blindfolded Him, they struck Him on the face."

CROWNED WITH THORNS.

Isa. 52. 13 : "Behold, My Servant . . . His visage was so marred, more than any man."

Matt. 27. 29 : "When they had platted a crown of thorns, they put it on His head."

CRUCIFIED.

Psa. 22. 16 : "They pierced My hands and My feet. I may tell all My bones. They look and stare upon Me."

Zech. 13. 6 : "What are these wounds in Thine hands? Those with which I was wounded in the house of My friends."

John 19. 18 : "They crucified Him."

MOCKED WHEN DYING.

Psa. 22. 7 : "All they that see Me laugh Me to scorn. They shoot out the lip : they shake the head."

Matt. 27. 39-44 : "They that passed by reviled Him, wagging their heads. . . . Likewise also the chief priests mocking Him. . . . The thieves also . . . cast the same in His teeth."

TAUNTED WITH HIS FAITH IN GOD.

Psa. 22. 8 : "Saying, He trusted on the Lord that He would deliver Him ; let Him deliver Him, seeing He delighted in Him."

Matt. 27. 41-43 : "The scribes and elders said, . . . He trusted in God ; let Him deliver Him now, if He will have Him."

HIS CLOTHES DIVIDED.

Psa. 22. 18 : "They parted My garments among them."

Luke 23. 34 : "They parted His raiment."

LOTS CAST FOR HIS COAT.

Psa. 22. 18 : "And cast lots upon My vesture."

John 19. 23, 24 : "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also His coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for my vesture they did cast lots."

HIS CRY ON THE CROSS.

Psa. 22. 1 : "My God, My God, why hast Thou forsaken Me ?"

Matt. 27. 46 : "And about the ninth hour Jesus cried with a loud voice, saying, ELI, ELI, LAMA SABACHTHANI ? that is to say, My God, My God, why hast Thou forsaken Me ?"

Mark 15. 34.

HIS THIRST.

Psa. 69. 21 : "In My thirst."

Psa. 22. 15 : "My tongue cleaveth to My jaws."

John 19. 28 : "After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst."

VINEGAR AND GALL.

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

Matt. 27. 34 : "They gave Him vinegar to drink mingled with gall."

John 19. 29 : "They filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth."

THIEVES CRUCIFIED WITH HIM.

Isa. 53. 9 (R.V.): "They appointed Him a grave with the wicked."

John 19. 18: "They crucified Him and two other with Him, on either side one, and Jesus in the midst."

PIERCED WITH A SPEAR.

Zech. 12. 10: "They shall look on Me whom they have pierced."

John 19. 34: "And one of the soldiers with a spear pierced His side."

NO BONE BROKEN.

Exod. 12. 46: "Neither shall ye break a bone thereof (the Passover lamb)."

John 19. 36: "These things were done, that the Scripture should be fulfilled, a bone of Him shall not be broken."

HIS DYING WORDS.

Psa. 31. 5: "Into Thy hand I commit My spirit."

Luke 23. 46: "Jesus . . . said, Father into Thy hands I commend My spirit."

HE DIES.

Psa. 22. 15: "Thou hast brought Me into the dust of death."

Isa. 5. 3: "He was cut off out of the land of the living."

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

John 19. 30: "He bowed His head, and gave up the ghost."

Zech. 13. 7: "Awake, O sword, against my Shepherd, against the Man that is my Fellow. Smite the Shepherd."

John 10. 11, 30, 15, 17: "I am the Good Shepherd: the Good Shepherd giveth His life for the sheep. . . . I and My Father are one. . . . I lay down My life for the sheep. . . . Therefore doth My Father, because I lay down My life for the sheep."

A VOLUNTARY DEATH.

Isa. 53. 12: "He hath poured out His soul unto death."

John 10. 18: "No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father."

John 19. 30: "He bowed His head, and gave up the ghost."

A FINISHED WORK.

Psa. 22. 31: "They shall declare His righteousness unto a people that shall be born that HE HATH DONE this."

Psa. 44. 22, 23: "I have redeemed thee. Sing, O ye heavens, for the Lord HATH DONE IT."

John 19. 30: "He said, It is finished: and He bowed His head, and gave up the ghost."

Heb. 10. 14: "For by one offering He hath perfected for ever them that are sanctified."

A SACRIFICIAL DEATH.

Isa. 53. 10: "Thou shalt make His soul an offering for sin."

Mark. 10. 45: "The Son of Man came . . . to give His life a ransom for many."

Heb. 10. 12: "After He had offered one sacrifice for sins for ever."

LIKE THE SERPENT LIFTED UP.

Num. 21. 8: "Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live."

John 3. 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."

MADE A CURSE FOR US.

Deut. 21. 23: "He that is hanged is accursed of God."

Gal. 3. 13: "Christ . . . made a curse for us: for it is written, Cursed is every one that hangeth on a tree."

Isa. 53. 10: "It pleased the Lord to bruise Him."

2 Cor. 5. 21: "For He hath made Him to be sin for us."

Isa. 53. 4, 6: "Stricken, smitten of God. . . . The Lord hath laid on Him the iniquity of us all."

Heb. 9. 14: "Christ, who through the eternal Spirit, offered Himself without spot to God."

A SUBSTITUTIONARY DEATH.

Isa. 53. 5: "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."

Rom. 4. 25: "Who was delivered for our offences, and was raised again for our justification."

1 Cor. 15. 3: "Christ died for our sins according to the Scriptures."

1 Peter 3. 18 : "Christ also hath once suffered for sins, the Just for the unjust that He might bring us to God."

1 Peter 2. 24 : "Who His own self bare our sins in His own body on the tree."

A DEATH FOR THE REMISSION OF SINS.

Lev. 16. 30 : "For on that day (the Day of Atonement) shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."

Matt. 26. 28 : "This is My blood of the New Testament, which is shed for many for the remission of sins."

1 John 1. 7 : "The blood of Jesus Christ, His Son, cleanseth us from all sin."

JUSTIFIED BY HIS BLOOD.

Isa. 53. 11 : "By His knowledge shall My Righteous Servant justify many, for He shall bear their iniquities."

Rom. 5. 9 : "Being now justified by His blood."

VICTORY BY HIS DEATH OVER DEATH.

Isa. 25. 8 : "He shall swallow up death in victory."

1 Cor. 15. 54-55 : "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the sayings that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Hos. 13. 14 : "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plague; O grave, I will be thy destruction:"

Heb. 2. 14, 15 : "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."

SANCTIFIED BY HIS BLOOD.

Lev. 4. 12 : "The whole bullock (Sin Offering) shall he carry forth without the camp . . . and burn him on the wood with fire."

Heb. 10. 10 : "By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Heb. 13. 12 : "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate."

BY GOD'S DETERMINATE COUNSEL.

Psa. 40. 7 : "Lo, I come; in the volume of the book it is written of Me, I delight to do Thy will, O My God."

Acts 2. 23 : "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain."

Heb. 10. 5-7 : "Wherefore when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God."

HIS BURIAL.

Isa. 53. 9, R.V. : "They made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth."

Matt. 27. 57-60 : There came a rich man of Arimathaea, named Joseph, . . . and begged the body of Jesus, . . . and laid it in his own new tomb which he had hewn out in the rock.

MANY SAVED BY HIS DEATH.

Isa. 53. 11 : "He shall see of the travail of His soul and shall be satisfied; by His knowledge shall My righteous Servant justify many."

Matt. 20. 28 : "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Acts 5. 14 : "Believers were the more added to the Lord, multitudes both of men and women."

RESURRECTION : ON THE THIRD DAY.

Hos. 6. 2 : "After two days will He revive us; in the third day He will raise us up and we shall live in His sight."

Matt. 17. 23 : "They shall kill Him, and the third day He shall be raised again."

Matt. 28. 6 : "He is not here: for He is risen as He said."

Jonah 1. 17 : "Jonah was in the belly of the fish three days and three nights."

Matt. 12. 40 : "As Jonas was three days and three nights in the whale's belly ; so shall the Son of Man be three days and three nights in the heart of the earth."

Matt. 16. 4 ; Luke 11. 30.

HE SAW NO CORRUPTION.

Psa. 16. 10 : "Thou wilt not leave My soul in Sheol, neither wilt Thou suffer Thine Holy One to see corruption."

Acts 2. 25-31 : "For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved : therefore did my heart rejoice, and my tongue was glad ; moreover also my flesh shall rest in hope : because Thou wilt not leave my soul in hell, neither wilt Thou suffer Thine Holy One to see corruption. Thou hast made known to me the ways of life ; Thou shalt make me full of joy with Thy countenance. 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."

Acts 13. 35-37 : "Wherefore he saith also in another psalm, Thou shalt not suffer Thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption : but He, whom God raised again, saw no corruption."

ASCENSION TO THE RIGHT HAND OF GOD.

Psa. 110. 1 : "The Lord saith unto My Lord, Sit Thou on My right hand until I make Thine enemies Thy footstool."

Acts 2. 34 : "For David is not ascended into the heavens ; but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Psa. 24. 3-10 : "Who shall ascend into the hill of the Lord ? ... Lift up your heads, O ye gates ; ... and the King of glory shall come in....Who is this King of glory ? The Lord of Hosts, He is the King of glory."

1 Cor. 15. 25 : "He must reign, till He hath put all enemies under His feet."

Heb. 1. 3 : "When He had by Himself purged our sins, sat down on the right hand of the Majesty on high."

1 Cor. 2. 7, 8 : "We speak the wisdom of God . . . which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of Glory."

Prov. 30. 4 : "Who hath ascended up into Heaven, or descended ? . . . What is His Name, and what is His Son's Name ?"

Eph. 4. 9, 10 : "Now that He ascended, what is it but that He also descended first into the lower parts of the earth ? He that descended is the same also that ascended up far above all heavens, that He might fill all things."

MAKING INTERCESSION.

Isa. 53. 12 (R.V.) : "Yea, He bore the sin of many, and maketh intercession for the transgressors."

Heb. 7. 25 : "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

A GREAT HIGH PRIEST.

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

Zech. 6. 12 : "Behold the Man, whose Name is the Branch. . . He shall be a Priest upon His throne."

Heb. 5. 6 : "As He saith also in another place, Thou art a priest for ever after the order of Melchisedec."

Heb. 6. 20 : "Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

Heb. 7. 1-17, 21,

GIVING GIFTS TO MEN.

Psa. 68. 18 : "Thou hast ascended on high, thou hast led captivity captive : thou hast received gifts for men ; yea, for the rebellious also, that the Lord God might dwell among them."

Acts 1. 9 : "And when He had spoken these things, while they beheld, He was taken up ; and a cloud received Him out of their sight."

Eph. 4. 8 : "Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men."

A LIVING SAVIOUR.

Isa. 63. 8 : "So He was their Saviour."

Psa. 49. 26 : "I, the Lord, am thy Saviour, and thy Redeemer, the Mighty One of Jacob."

Isa. 49. 6 : "I will also give Thee for a Light to the Gentiles, that Thou mayest be My Salvation unto the end of the earth."

Matt. 1. 21 : "Thou shalt call His Name JESUS : for He shall save His people from their sins."

Acts 13. 47-49 : "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. And when the Gentiles heard this, they were glad, and glorified the word of the Lord : and as many as were ordained to eternal life believed. And the Word of the Lord was published throughout all the region."

SALVATION IS BY FAITH IN HIM.

Isaiah 28. 6 : "Behold, I lay in Zion a foundation, a stone, a tried stone, a precious corner stone, a sure foundation : he that believeth shall not make haste."

Joel 2. 32 : "Whosoever shall call on the Name of the Lord shall be delivered."

Rom. 10. 11 : "For the Scripture saith, Whosoever believeth on Him shall not be ashamed."

Rom. 10. 13 : "For whosoever shall call on the Name of the Lord shall be saved."

1 Peter 2. 6 : "Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious : and he that believeth on Him shall not be confounded."

CAUSING DIVISION.

Micah 7. 6, 7 : "For the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law ; a man's enemies are the men of his own house. Therefore I will look unto the Lord ; I will wait for the God of my salvation : my God will hear me."

Matt. 10. 34-37 : "Think not that I am come to send peace on earth : I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household. He that loveth father or mother more than Me is not worthy of Me : and he that loveth son or daughter more than Me is not worthy of Me."

CLAIMED TO BE THE SON OF MAN WHO SHALL COME AGAIN.

Dan. 7. 13, 14 : "Behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, . . . And there was given Him . . . a kingdom, . . . an everlasting dominion."

Mark 14. 62 : "And Jesus said, I am ; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."