**“Prophecies Concerning the Messiah. (Continued.)” The Present Truth 8, 11.**

E. J. Waggoner

(*Continued*.)

If the Jews, therefore, had been attentive to the prophecies that were in their hands, and had hardly believed them, they would have acknowledged Jesus as the Messiah as soon as they saw the Holy Spirit descend upon Him at His baptism. {PTUK June 2, 1892, p. 168.1}

But the angel told Daniel still more concerning Christ. From the going forth of the commandment to restore and to build Jerusalem, seventy prophetic weeks, or four hundred and ninety years, were allotted to the Jewish people. So when Jesus was baptized, one week of years still remain. This week of years, beginning in A.D. 27, is the week referred to in Daniel 9:27: “And He [the Messiah] shall confirm the covenant with many for one week; and in the midst of the week He shall cause the sacrifice and the oblation to cease.” All the Jewish sacrifices and oblations typified the real sacrifices of Christ, and when He was “cut off, but not for Himself” (Daniel 9:26), they were made to cease. {PTUK June 2, 1892, p. 168.2}

Jesus was crucified at the time of the Passover. (See Matthew 26:2.) From John 2:13; 5:4; 12:1, we find that the Passover at which He was crucified was the fourth one that He attended after His baptism. Then His earthly ministry lasted three full years and a half, and the scripture was fulfilled which said that in the midst of the week (the last week of years allotted to the Jewish nation) He should cause the sacrifice and the oblation to cease. “For they that dwell at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the prophets, which are read every Sabbath-day, they have fulfilled them in condemning Him.” Acts 13:27. {PTUK June 2, 1892, p. 168.3}

The character of Jesus was no less accurately delineated. Isaiah had said of Him: “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.” Isaiah 11:3, 4. “Surely He hath borne our griefs, and carried our sorrows.” Isaiah 53:4. His life, as described in the Gospels, shows that He “went about doing good, and healing all that were oppressed of the devil;” and Matthew says that His healing the sick and casting out devils was in direct fulfilment of the prophecy of Isaiah. Thus: “And when Jesus was come into Peter’s house, He saw his wife’s mother laid, and sick of a fever. And He touched her hand, and the fever left her; and she arose, and ministered unto them. When the even was come, they brought unto Him many that were possessed with devils; and He cast out the spirits with His word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:14-17. {PTUK June 2, 1892, p. 168.4}

When John sent from prison to know if Jesus was indeed the Christ, Jesus said: “Go and show John and in those things which ye do here and see; the blind receive their sight, and the lame walk, the lepers are cleansed, the death here, and the dead are raised up;” and to crown all, He added, “and the poor have the gospel preached to them.” Matthew 11:4, 5. This was in direct fulfilment of the prophecy uttered seven hundred years before: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor.” Luke 4:18, quoted from Isaiah 61:1. {PTUK June 2, 1892, p. 168.5}

David was a prophet (Acts 2:29, 30), and many of his psalms, even when he used the first person, refer to Christ. We know that Jesus “came unto His own, and His own received Him not” (John 1:11), and John further says of Jesus, that “neither did His brethren believe in Him.” John 7:5. This was in exact fulfilment of the prophetic utterance of David: “I am become a stranger unto my brethren, and an alien unto my mother’s children.” Psalm 69:8. {PTUK June 2, 1892, p. 168.6}

Just before the crucifixion of Christ, He went into Jerusalem, riding upon an ass’s colt upon which no man had ever sat, and multitudes went before Him spreading their clothes and palm branches in the road over which He was to pass, and they, with those that followed after, cried, saying, “Hosanna to the Son of David.” “Blessed is the king of Israel that cometh in the name of the Lord.” Matthew 21:9; John 12:13. But in the excitement of the occasion, none of the people thought that they were fulfilling the words written by the prophet Zechariah: “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.” Zechariah 9:9. {PTUK June 2, 1892, p. 168.7}

“Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.” Matthew 26:14, 15. But neither Judas nor the priests stopped to think that in this very act they were fulfilling the words of Zechariah: “And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.” Zechariah 11:12. {PTUK June 2, 1892, p. 168.8}

Judas sat with Jesus at the last Passover. When the disciples asked Jesus who would betray Him, “Jesus answered, he is to whom I shall give a sop when I have dipped it. And when He had dipped the sop, He gave it to Judas Iscariot.” John 13:26. This was in direct fulfilment of the prophetic words of David, “Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.” Psalm 41:9; John 13:18. {PTUK June 2, 1892, p. 168.9}

On that last night, as Jesus was talking with His disciples, He said: “Behold, the hour cometh, yea, is now come, that he shall be scattered, every man to his own, and shall leave me alone.” John 16:32. Although they all declared that they would stand by Him, “all the disciples forsook Him, and fled,” when the multitude came with swords and staves to seize Him. In this was fulfilled the words of the prophet: “Awake, O sword against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered.” Zechariah 13:7. (See Matthew 26:31.) {PTUK June 2, 1892, p. 168.10}

David said: “They that sit in the gate speak against me; I was the song of the drunkards.” Psalm 69:12. This was no doubt literally true in his own case; but in this, as in many other things, he was a type of Christ, and the words found their complete fulfilment when the men of Herod’s court, and the rabble that followed the high priests, set Jesus at naught, and mocked Him, and spit upon Him, and smote Him with the palms of their hands, and when Pilate had him scourged. Matthew 26:67, 68; 27:26-30; Luke 23:11. And in this, also, was accurately fulfilled the prophetic sayings of Isaiah: “I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting.” Isaiah 50:6. E. J. W. {PTUK June 2, 1892, p. 168.11}

(*To be continued*.)

**“Prophecies Concerning the Messiah. (Continued.)” The Present Truth 8, 12.**

E. J. Waggoner

(*Continued*.)

We have seen that the price which was paid to Judas for the betrayal of Jesus was foretold by Zechariah. But the prophet also told what should afterwards be done with the price of blood. The entire passage reads thus:- {PTUK June 16, 1892, p. 184.1}

“And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.” Zechariah 11:12, 13. {PTUK June 16, 1892, p. 184.2}

Now note how remorse led Judas to complete the fulfilment of this prophecy:- {PTUK June 16, 1892, p. 184.3}

“Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter’s field, to bury strangers in.” Matthew 27:3-7. {PTUK June 16, 1892, p. 184.4}

The substitution of Jeremy (Jeremiah) for Zechariah, in verse 9, is undoubtedly due to an error of the transcriber, since the change of one letter would change the Hebrew of Zechariah into Jeremiah. This does not in the least degree affect the fulfilment of the prophecy. The prophecy was written, and was exactly fulfilled more than five hundred years afterward. {PTUK June 16, 1892, p. 184.5}

When Jesus was fastened to the cross, the nails were driven through His hands and His feet, and a spear was thrust into His side. John 19:34; 20:25. Hundreds of years before, the prophet David had foretold this, saying: “For dogs have compassed Me; the assembly of the wicked have inclosed Me; they pierced My hands and My feet.” Psalm 22:16. {PTUK June 16, 1892, p. 184.6}

“And when they were come unto a place called Golgotha, that is to say, a place of a skull, they gave Him vinegar to drink mingled with gall.” Matthew 27:33, 34. This was done in response to words, “I thirst” (John 19:28-30), and was an exact fulfilment of Psalm 69:21, which reads: “They gave Me also gall for My meat; and in My thirst they gave Me the vinegar to drink.” {PTUK June 16, 1892, p. 184.7}

“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. These things therefore the soldiers did.” John 19:23, 24. More than a thousand years before this took place, the Psalmist prophetically putting himself in the place of Christ, had said: “They part My garments among them, and cast lots upon My vesture.” Psalm 22:18. {PTUK June 16, 1892, p. 184.8}

Isaiah, speaking of the time when Christ should pour out His soul unto death upon the cross, said, “And He was numbered with the transgressors.” Isaiah 53:12. This was fulfilled to the letter when Christ, like a vile malefactor, was hanged between two thieves. See Mark 15:27, 28. {PTUK June 16, 1892, p. 184.9}

In the psalm which has so many prophetic references to Christ, David said: “All they that see Me laugh Me to scorn; they shoot out the lip, they shake their head, saying, He trusted on the Lord that He would deliver Him; let Him deliver Him, seeing He delighted in Him.” Psalm 22:7, 8. Notice how exactly this was fulfilled at the crucifixion of Christ:- {PTUK June 16, 1892, p. 184.10}

“And they that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him; for He said, I am the Son of God.” Matthew 27:39-43. {PTUK June 16, 1892, p. 184.11}

In this act we see an illustration of the terribly blinding power of sin. The chief priests, the scribes, and the elders, were well versed in the Scriptures. Moses, the prophets, and the psalms were regularly read in all the synagogue; and every parent was under obligation to see that his children were well instructed in them. And yet they had steeled their hearts against the strivings of the Holy Spirit, until they could be the unconscious instruments in the fulfilment of prophecies with which they were perfectly familiar. They had received ample proof of the Divinity of Christ, but had refused to accept it. They had determined not to believe that Jesus was the Christ, until they couldn’t believe it. Once they had *known* that Christ was the Messiah, but would not acknowledge it. Now they no doubt actually thought Him to be a base impostor. If He had come down from the cross, they would not have believed. The same result would be seen in the cases of those who refuse to believe the gospel of Jesus Christ, which proclaims His advent. Said Paul: “God shall send a strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.” 2 Thessalonians 2:11, 12. Apt, indeed, is the expression, “The deceitfullness of sin.” {PTUK June 16, 1892, p. 184.12}

In the messianic psalm, from which we have before quoted, Jesus is prophetically represented as saying, “Reproach hath broken My heart.” Psalm 69:20. The following from Dr. C. Geikie, with reference to Matthew 27:50; John 19:31-34, shows the fulfilment of the scripture:- {PTUK June 16, 1892, p. 184.13}

“That anyone should die so soon on the cross, especially one, like Jesus, in the prime of life, and weakened by previous ill-health, and in such vigour to last as to utter such a shriek as that with which He expired, appeared even to Christian antiquity, to imply some supernatural cause. But the mingled flow of blood and water seems to point unmistakably to another explanation. The immediate cause of death appears, beyond question, to have been the rupture of His heart, brought about by mental agony. Excess of joy or grief is known to induce the bursting of some division of the heart, and the consequent flow of blood into the pericardium, or bag, filled with colourless serum, like water, in which the heart is suspended. In ordinary cases, only examination after death discovers the fact, but in that of our Lord, the same end was answered by the thrust of the soldier’s spear. In a death from heart rupture ‘the hand is suddenly carried to the front of the chest, and a piercing shriek uttered.’ The hands of Jesus were nailed to the cross, but the appalling shriek is recorded. Jesus died, literally, of a broken heart.”-*Life of Christ, chap. 63.* E. J. W. {PTUK June 16, 1892, p. 184.14}

*(To be continued.)*

**“Prophecies Concerning the Messiah. (Continued.)” The Present Truth 8, 13.**

E. J. Waggoner

(*Continued*.)

Another prophecy was fulfilled by the events noted in John 19:31-36, which we quote:- {PTUK June 30, 1892, p. 200.1}

“The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for that Sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of Him shall not be broken.” {PTUK June 30, 1892, p. 200.2}

In the instruction concerning the Passover lamb and, the Jews were particularly warned never to let a bone of it be broken. Exodus 12:46; Numbers 9:12. That lamb typified Christ, for Paul says: “For even Christ our Passover is sacrificed for us.” 1 Corinthians 5:7. Now in the natural order of events, the legs of Jesus would have been broken, for this was the general custom in hastening the death of those who were crucified, and it was done to the two thieves. But the astonishingly speedy death of Jesus made this proceeding unnecessary, and thus the scripture remained unbroken. {PTUK June 30, 1892, p. 200.3}

The burial of Jesus is thus described:- {PTUK June 30, 1892, p. 200.4}

“When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple; he went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre, and departed.” {PTUK June 30, 1892, p. 200.5}

Thus was fulfilled the following prophecy:- {PTUK June 30, 1892, p. 200.6}

“And He 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.” Isaiah 53:9. {PTUK June 30, 1892, p. 200.7}

A casual reading of the above text would lead one to think that Christ made His grave both with the wicked and with the rich. On this text Barnes has the following comment, which brings out very beautifully the exactness with which the prophecy was fulfilled:- {PTUK June 30, 1892, p. 200.8}

“Hengstenberg renders it, ‘They appointed Him His grave with the wicked (but He was with a rich man after His death); although he had done nothing unrighteous, and there was no guile in His mouth.’ The sense, according to Him, is that not satisfied with His sufferings and death, they sought to insult Him even in death, since they wished to bury His corpse among criminals. It is then incidently remarked, that this object was not accomplished.... The word rendered ‘he made,’ from *nathan*, is a word of very frequent occurrence in the Scriptures. According to Gesenius, it means, (1) to *give*, as (*a*) to give the hand to a victor; (*b*) to give into the hand of anyone; ... (*g*) to give into prison, or into custody.... The notion of giving, or giving over, is the essential idea of the word, and not that of *making*, as our translation would seem to imply; and the sense is, that He was *given by design* to the grave of the wicked, or it was intended that He should occupy such a grave.”-*Barnes on Isaiah 53:9.* {PTUK June 30, 1892, p. 200.9}

The comment is extended at some length, but this is sufficient for our purpose. It is the most probable thing in the world that the Jews, who had insulted Jesus when alive, in every conceivable manner, and had subjected Him to the most ignominious death, should designed to put upon Him the further indignity of being cast out without burial, justice was done with criminals. The first step toward this they took in ordering His legs to be broken; but as this design was frustrated, that the prophecy might be fulfilled, so was the other, and He had a most honourable burial. Instead of being thrown out among criminals, as His enemies designed, He was with the rich in His death. So impossible is it for men to frustrate the designs of God. “Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restraint.” Psalm 71:10. {PTUK June 30, 1892, p. 200.10}

One more prophecy we have to notice, and it is a bright beam of light shining from the throne of God, through the tomb, presaging the glorious exaltation to the right hand of God. David said: {PTUK June 30, 1892, p. 200.11}

“I have set the Lord always before me; because He is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For Thou wilt not leave my soul in hell; neither wilt thou suffer Thine Holy One to see corruption. Thou wilt show me the path of life; in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.” Psalm 16:8-11. {PTUK June 30, 1892, p. 200.12}

This was fulfilled in the short stay of Jesus in the tomb, which did not allow corruption to begin. The apostle Peter made this very plain on the day of Pentecost, when, after repeating the words quoted in the preceding paragraph he said:- {PTUK June 30, 1892, p. 200.13}

“Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne; He seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. 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.” Acts 2:29-35. {PTUK June 30, 1892, p. 200.14}

Thus we have briefly traced, both in prophecy and in corresponding history, the life of Christ from His birth in the manger to His exaltation to the throne of the Majesty and the heavens. We have only noted a few of the more prominent prophecies, yet all can readily see that their exact fulfilment furnished the apostles with an overwhelming argument to prove that the Jesus whom they preached was the Christ. {PTUK June 30, 1892, p. 200.15}

The Jews were rejected because they did not know the time of their visitation; because in their hardness of heart and blindness of mind, they misapplied in disregard of the prophecies which would have made them wise unto salvation. If such was their fate, what will be our lot, if we do not take good heed to all the prophecies which pertain to His second coming, in power and great glory, at “the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began” (Acts 3:21), when He shall “give to every man according as his work shall be”? E. J. W. {PTUK June 30, 1892, p. 200.16}