

# “ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

John Wilkinson

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## CHAPTER NINETEEN

### QUESTIONS ON MESSIANIC PASSAGES PUT BY CHRISTIANS TO JEWS

The foregoing pages solve the main doctrinal difficulties of the Jew by a reference to the teaching of the Old Testament Scriptures. There is no doctrine vital to Christianity but may be proved from the Jewish Hebrew Scriptures. The conversational style has been adopted to make the matter simple and attractive to the Jew, and also to help the ordinary Christian to deal with the Jew who honestly wishes a solution of his difficulties, and desires to know the truth. Beyond this God has graciously been pleased already to bless these brief papers to the removal of Christian doubts and to the strengthening of Christian faith.

A moderate acquaintance with the Old Testament Scriptures ought to qualify any Christian to meet the Jew on his own ground, and to convince him that, to be consistent, he must either deny the inspiration of the Scriptures or believe in the Messiahship of Jesus.

Our risen Lord expounded Moses, the Prophets and the Psalms concerning Himself.

Besides the form of apparent attack upon the Jew by directly proving the Messiahship of Jesus, and by confounding him, excite him to anger and even blasphemy, there is another, though apparently indirect, yet very effective way of presenting the truth to the Jew, and that is by asking questions.

Our blessed Lord heard the Jews, and asked them questions. There is great wisdom in asking profitable questions; and besides, the interrogator voluntarily puts himself under obligation to the interrogated.

The Jews are themselves very fond of asking questions, and they should be encouraged to do it, and should not be ridiculed when they ask even frivolous ones. Our blessed Lord set people thinking by the thoughtful and infinitely wise questions He was continually asking. These questions raised difficulties in the mind which led to reasoning and disputing among disciples, Scribes and Pharisees, and the people generally, and also to a shower of questions from all sorts of people to the Lord Jesus Himself.

Take for example a few asked by the Lord Himself.

- **“Whom do men say that I the Son of Man am?”** (Mark 16:13).
- **“Whom say ye that I am”** (Mark 16:15).
- **“What thinkest thou Simon”** (Matthew 17:25).
- **“Of whom do the kings of the earth take custom or tribute”** (Matthew 17:25).
- **“How long shall I be with you”** (Matthew 17:17; Mark 9:19; Luke 9:41).
- **“How long shall I suffer you”** (Matthew 17:17; Mark 9:19; Luke 9:41).
- **“What went ye out into the wilderness to see?”** (Matthew 11:7; Luke 7:24)
- **“How can Satan cast out Satan”** (Mark 3:23).
- **“Are ye able to drink of the cup that I shall drink of”** (Matthew 20:22).
- **“What will ye that I shall do unto you”** (Matthew 20:32).
- **“The baptism of John, whence was it? from heaven or of men”** (Matthew 21:25).
- **“What think ye of Christ? Whose son is He”** (Matthew 22:42).
- **“If David then call Him Lord, how is He his son”** (Matthew 22:45).
- **“Whether is greater, the gold, or the temple that sanctifieth the gold”** (Matthew 23:17).
- **“Friend, wherefore art thou come?”** (Matthew 26:50)
- **“Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?”** (Matthew 26:53)
- **“Why are ye so fearful? How is it that ye have no faith”** (Mark 4:40).
- **“Lovest thou Me”** (John 21:15, 16, 17).
- **“What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul”** (Mark 8:26, 37).
- **“What manner of communications are these that ye have one to another, as ye walk and are sad”** (Luke 24:17).
- **“Why are ye troubled? And why do thoughts arise in your hearts”** (Luke 24:38).
- **“Have ye here any meat”** (Luke 24:41).
- **“Ought not Christ to have suffered these things, and to enter into His glory”** (Luke 24:26).

Now take, for example, a few asked by all sorts of people of the Lord Jesus Himself.

- **“Why then say the Scribes that Elias must first come”** (Matthew 17:10).
- **“How can these things be”** (John 3:9).
- **“Why could not we cast him out”** (Matthew 17:9; Mark 9:28).
- **“Is it lawful to heal on the Sabbath days”** (Matthew 12:10).
- **“Why do we and the Pharisees fast oft, but Thy disciples fast not?”** (Matthew 9:14)
- **“Why speakest Thou unto them in parables”** (Matthew 13:10).
- **“How oft shall my brother sin against me, and I forgive him? till seven times”** (Matthew 18:21).
- **“What sign shewest Thou then . . . What dost Thou work”** (John 6:30).
- **“Is it lawful for a man to put away his wife for every cause”** (Matthew 19:3).
- **“Good Master, what good thing shall I do, that I may have eternal life”** (Matthew 19:16).
- **“By what authority doest Thou these things? And who gave Thee this authority”** (Matthew 27:23).
- **“What is it which these witness against Thee”** (Matthew 26:62; Mark 14:60).
- **“Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?”** (Mark 7:5)

- **“Art Thou the Christ, the Son of the Blessed”** (Mark 14:61).
- **“Wilt Thou at this time restore again the kingdom to Israel”** (Acts 1:6).

The immediate contexts of all these questions are full of precious truth and Divine instruction. To give even a brief exposition of them, with the practical lessons they suggest, would fill a moderately-sized volume. But this is not our object here; our object is simply to show any ordinary fellow Christian that the attention and interest of the Jews in the person and work of Christ may be secured effectually by “hearing them, and asking them questions.”

Some of the questions put by our Lord to the Jews of His day are equally suitable to the Jews of our own time; such as, **“What think ye of Christ? Whose son is He.”** and if the Jew reply, as likely he will, “He must be the son of David,” then another question naturally follows—**“If David then call Him Lord, how is He his son.”**

So also we find many of the questions put by the Jews to our Lord reproduced in every variety of form at the present day in missionary work amongst them. Should a Jew ask a question that implies culpable ignorance, don't laugh at him, but learn to **“have compassion on the ignorant, and on them that are out of the way.”** Should he ask a foolish question, give him such a discreet and wise answer as shall make him ashamed of his foolishness. The difficulties of an honest enquirer, if a thoughtful and true Jew, are many, and must be fairly, kindly, and patiently met by passages of Scripture, and by arguments and illustrations, taken as much as possible from the Old Testament alone.

Take a few plain Messianic predictions from the Old Testament and ask the Jew simple questions upon them.

- Is not the Messiah first promised as the seed of the woman?
- Have we not here an intimation of the Messiah's miraculous birth?
- Is there another passage in the entire Bible where—**זרע**—seed, is applied to woman?
- Is, it not always elsewhere applied to the male both of man and beast?
- Then why object to a Divine Son from a human mother?
- Does not Isaiah predict just such a Messiah when he says, **“Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel”**? (Isaiah 7:14)
- Is not this to be fulfilled in the event of a male child born of a pure Jewish virgin, and who is at the same time—Immanuel—God with us?
- Besides, is not the superhuman character of the Messiah hinted at in the ability of the promised seed of the woman to defeat and crush the power of the tempter, the Devil?
- Did not Adam and Eve, though stronger than we are, fail under the power of Satan's temptation?
- Did not Jesus successfully resist and overcome the Devil in His temptation?
- Was not Jesus manifested to destroy the works of the Devil?
- Is Jesus not pledged through death to **“destroy him that had the power of death, that is, the Devil”**? (Hebrews 2:14).

Why then should not Jesus be accepted as the Seed of the woman, the Conqueror of Satan, the Messiah promised to the Jews, and the Lifter-up of poor fallen humanity?

Should the Jew object to the miraculous in the conception of Christ, as he frequently does, then ask him such questions as the following:

- Are not your sacred Scriptures full of the miraculous?
- Was not your nation born in miracle?
- Has not your history been full of miracle?
- Is not your very existence at the present day a miracle?
- Did not Adam and Eve come into existence by miracle?
- Was not Isaac a child of miracle?
- Ought not the Jew to be the last person in the world to object to anything on the ground of its being miraculous?
- Besides, should not God's Word settle everything?
- If God's Word teaches us to expect a Messiah just like Jesus, and it does, why not accept Jesus as God's promised one?

Now let us consider the true meaning of, and ask a few questions upon, another Old Testament prediction, acknowledged by ancient Jewish writers to be Messianic. **“The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come; and unto him shall the obedience of the peoples be”** (Genesis 49:10).

As we write to help ordinary Christians and not simply for the benefit of scholars, we refrain from giving the varied translations and interpretations of this verse, many of which we should have to refute, and thus bewilder the ordinary reader. We may just observe that:

- שבט—translated **“sceptre,”** means tribe and rod, and is fairly translated by some as “tribal staff.”
- ומחקה—translated “lawgiver,” the late Dr. McCaul translates, “a subordinate magistrate.
- שילה—Shiloh, is evidently the abstract noun for “peace,” or “the peaceful one.”
- עמים—means **“peoples”** or **“nations.”**

Dr. McCaul gives the sense of the whole verse as follows:—**“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.”** In short, that whatever might become of other tribes, Judah must retain his separate existence as a tribe, and also his independent government, until the coming of Shiloh, to Whom the heathen should yield obedience.

Now ask the Jew questions on this passage.

- Should this passage not be regarded, honestly and reverently, as the Word of God?
- Has the tribe of Judah not been broken up and scattered to the four winds?
- Has not independent government ceased in Judah?
- Does not ancient Jewish tradition interpret Shiloh as the Messiah?
- Ought not the Messiah to have come before the breaking up of the tribe and government of Judah?

- Ought not some Gentile nations to be found acknowledging the Messiah as Lord?
- Did not Jesus come before the final dispersion of Judah?
- Have not Gentile nations been gathered to Him?
- Has He not, through His blood shed on the cross, given peace of conscience to millions of poor sinners?
- Has any person but Jesus any claim whatever to be considered as the Shiloh, the Messiah?
- If this passage be honestly accepted as the Word of God, does it not follow that Jesus must be accepted as the Messiah?
- If Jesus be rejected, does it not follow that this passage must be rejected as claiming to be the Word of God.
- Why reject the Word of God and die? Why reject Jesus and perish? **“Why will ye die, O house of Israel.”** (Ezekiel 18:31).

Very profitable questions may be asked upon a remarkable passage in Deuteronomy— **“The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the LORD thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not. And the LORD said unto me, They have well spoken that which they have spoken. 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”** (Deuteronomy 18:15-19).

Some Jews apply this to Joshua, some to Jeremiah, and some to a succession of prophets. The Jews have no authoritative interpretation of this passage, because they all wish to evade its application to Jesus, and it really fits no other person that ever lived since the days of Moses. Was not Moses, even as a prophet, different from all other prophets, except Jesus? Did not God say, as recorded in Numbers 12:6—8, that He would speak with Moses **“mouth to mouth”**?

Does not the inspired Word state that **“there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face”**?—פנים אל פנים—This latter passage is found in Deuteronomy 34:10, and is thought by many to have been added by Ezra as an inspired footnote.

- Was not the prophet Moses also a redeemer?
- Was not the Prophet of Nazareth the Redeemer?
- Was not the prophet Moses a Mediator?
- Was not, and is not, Jesus the one Mediator between God and men?
- Was not the prophet Moses a lawgiver?
- Did not Jesus reveal and do the will of God?
- Was not the prophet Moses called **“King in Jeshurun”**?
- Was not Jesus born **“King of the Jews”**?
- And did He not die as **“King of the Jews”**?

Now, my brother Jew, can you honestly say that any Jewish, prophet, since the death of Moses, has ever lived, who has been like Moses in having been spoken to by God **“mouth to mouth;”** and known by God **“face to face;”** and who was also a redeemer, a mediator, a lawgiver, and a king—except Jesus?

If Jesus is the only Jew possessing the marks of these distinctive peculiarities—and He is the only one—why not accept Him as Messiah and Saviour? Does not God say concerning this prophet that— **“I will put my words in His mouth, and He shall speak unto them all that I shall command Him”**? Did not Jesus say, **“He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father’s which sent me”**? (John 14:24).

Did not Jesus also say— **“As the Father gave me commandment, even so I do”**? And, **“I have given unto them the words which thou gavest Me”**? (Ch. 14:31 and 17:8)

Does not God declare that—**“Whosoever will not hearken unto My words which He [the prophet like unto Moses] shall speak in My Name, I will require it of him”**?

- Did not Jesus speak to the Jews the words of God?
- Did the Jews hearken to Jesus speaking the words of God in God’s name?
- Is it surprising that God should keep His word and punish disobedience?
- Have not the Jews been a punished people ever since they rejected Christ?
- By rejecting the words of the Father as brought to them by Christ, have not the Jews rejected the Father also?
- Is there no connection between the disobedience of the Jews and their subsequent punishment?

Take now the second Psalm. Ancient Jewish interpreters, and some modern ones, apply this Psalm to the Messiah. The modern ones give themselves immense labour in trying to make the Psalm misfit Jesus. Ask the Jew such questions as the following:—

- Is not the Messiah mentioned in the second verse as **“His Anointed”**— the Lord Messiah? (— משיח —).
- Are not the enemies of the Messiah the enemies of the Lord also?
- Is this Messiah not spoken of as king in verse six?
- Is He not spoken of in verse seven as the Lord’s Son by generation, and not by adoption?
- Was any king of Israel ever spoken of in this manner except Jesus?
- Did any king in Israel ever have the heathen for his inheritance, or the uttermost parts of the earth for his possession?
- Are not the kings and judges of the earth exhorted to the wisdom of doing homage to the Messiah, the King of Israel, the begotten Son of God?

Should they refuse, is there not danger of His being angry, and of their perishing? Are not all pronounced blessed who put their trust in the Messiah, the King of Israel, the Son of God? Is not a curse denounced in Jeremiah 17:5 upon all who trust in a mere man? Are the descriptions of the Messiah as given in this Psalm applicable to anyone but the Lord Jesus Christ? Then why not trust in Jesus and be supremely blessed?

Psalm 16, must be briefly considered. We do not propose to give an exposition of this beautiful Psalm, but simply to notice that part of it which relates to the resurrection of the Messiah. The subject of the Psalm is evidently the Messiah.

Dr. McCaul says, “The subject of this Psalm, then, is one whose delight is in God, who is in trouble, and therefore asks help; is rejected by the Jews, whose worship he will not accept: whose soul is not left in Hades, and whose flesh sees no corruption. Even according to Jewish interpretation, this can only apply to the Messiah, whom the ancient Jews expected as a sufferer, and to rise from the dead.” (*Schottgen de Messia*, pp. 564-568).

We may ask the Jew such questions as these—

- Can this “**Holy One**” be really any other than the Messiah?
- Can He by any possibility be David?
- Was not David’s body put in the tomb and left there?
- Did not David’s flesh see corruption?
- Is it not implied that this “**Holy One**” will die, be buried, and rise again from the dead, before the flesh sees corruption?
- Was not Jesus God’s Holy One?
- Did not Jesus die?
- Was not Jesus laid in the tomb?
- Was He left in—שׁוֹאֵל—Hades, or the grave?
- Did the flesh of Jesus see corruption?

Have we not in the character and experience of this Holy One a photograph of the Messiah? Is not Jesus, and Jesus only, the person photographed? Why then not embrace Him as Messiah and Saviour?

Listen to what two Jews of sterling character have to say, on the highest authority, to their own people on this subject.

The Jew Peter says of Jesus—“**Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 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 . . . 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 Sheol, neither did His flesh see corruption. This Jesus hath God raised up, whereof we all are witnesses 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 Messiah” (Acts 2:24-36).**

This testimony given concerning the risen Jesus by the Jew Peter brought 3000 of his Jewish brethren in one day to accept Jesus as Messiah and Saviour.

Now hear what the second Jew has to say. This Jew, a man of high character, ability, and learning, says to his brethren, when speaking of David, **“Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus: When John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, Whom think ye that I am? I am not he. But, behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. 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. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. But God raised him from the dead . . . And we declare unto you glad tidings, how that the promise which was made unto the fathers, 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. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. 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. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses (Acts 13:23-39).**

On such clear testimony from Jews themselves, resulting in the conversion of thousands of Jews to Christ, and of hundreds of millions of Gentiles also, why should the Jews of the present day refuse to acknowledge Jesus as the **“Holy One”** whose flesh should not see corruption, as predicted in Psalm 16? Why not trust Jesus as having died for your sins, and risen again on account of your justification?

Many interesting questions may be asked the Jew on Psalm 22; such as—

- Can you read this Psalm with an unprejudiced mind and fail to see that it is a history of Jesus written several hundreds of years beforehand?
- Can you find any person except Jesus who has fulfilled it?
- Does not your commentator Kimchi, as well as the more ancient rabbis, interpret the title of this Psalm—**Aijeleth Shahar**—as **“I concerning the morning star”**?
- Is not this a title claimed by Jesus Himself? (Revelation 22:16).
- Is not the subject of this Psalm **“despised of the people”**—the Jewish people?
- Has not Jesus been despised by the Jewish people for ages, and more despised than any other Jew, yea, than all other Jews together? (See verse 6.)
- Is not the subject of this Psalm laughed to scorn by his own people?
- Is it not those who see him that laugh at him, mock him, and shake the head at him?
- Do they not taunt him by saying, **“He trusted in the Lord that He would deliver him; let Him deliver him, if He delight in him”**?

- Was not this the exact treatment Jesus experienced from the Jews?
- Was not Jesus mocked, spat upon, and crowned with thorns?
- Did not the passers by rail on Him, wagging their heads?
- Does not the sufferer in the Psalm die by crucifixion?
- Are not his hands and feet pierced?
- Was not this death Roman in form?
- Was not capital punishment among the Jews inflicted by stoning?
- Were not Achan and Stephen stoned?
- Did not Jesus die by crucifixion?

Who but God could tell hundreds of years beforehand that Jesus would be born under the power of Rome, and thus fulfil Scripture by being born in Bethlehem instead of at Nazareth?

Who but God could tell beforehand that Jesus would die by crucifixion and not by stoning?

- Have you carefully noticed the first and last words of the Psalm as uttered by the sufferer?
- Have you noticed that they were cries Jesus uttered on the cross of Calvary?
- Does the sufferer not say— **“My God, My God, why hast Thou forsaken Me.”** And also did He not say—*Kee asah*—כִּי עָשָׂה— “that it is done”?
- Did not Jesus cry as the sinners substitute, in the sinner’s stead—**“My God, My God, why hast Thou forsaken Me”**?
- And did He not also cry the cry of the conqueror as having accomplished the work of atonement—**“It is finished”**?
- Is it not wonderful that the sufferer himself tells what his murderers will do with his clothes after his death?
- Does he not say, **“They part my garments among them, and cast lots upon my vesture”**?
- Is it not said of Jesus— **“And when they had crucified Him, they parted His garments among them, casting lots”**? (Matthew 27:35).

How can anyone but God tell what murderers will do with a murdered man’s clothes?

- Is not God’s hand seen in all this in order to bring untold blessing to the human race?
- Is not the sufferer in the Psalm, and Jesus of Nazareth, evidently one and the same person?

Why not accept Him as God’s provision for the salvation of poor perishing sinners? Is it not wonderful grace in the sufferer to find Him saying to His enemies— **“I will declare thy name unto My brethren”**? (verse 22). Is it not noteworthy that Paul in speaking of Jesus says— **“He is not ashamed to call them brethren, saying, I will declare thy name unto My brethren”**? (Hebrews 2:11, 12)

Are you Jews not exhorted to fear and glorify this sufferer? (see verse 23). **“All ye the seed of Jacob, glorify Him; and fear Him, all ye the seed of Israel.”**

Are we not told in verse 27 that the whole world shall be blessed through this sufferer?

Is it not stated that “**All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee**”?

- Are not the Jews who refuse to fear and glorify Jesus the most miserable people on the face of the earth?
- Are not the Gentiles who trust in and follow Jesus the most prosperous, influential, religious, and useful people on the face of the earth?
- Are not believers in Jesus the most active and self-denying people in the world in spreading the knowledge of the true God and His word throughout the earth?

With such overwhelming evidence of the Messiahship of Jesus, ought it not to be more difficult to doubt than to believe? Why not abandon doubt which gives only misery, and why not try faith which assuredly brings salvation and eternal blessedness?

There are several other Psalms which contain more or less clear predictions of the Messiah, which any one truly interested in the subject will search out and make his own by prayerful study.

Keeping in mind our object, to help the ordinary Christian reader to meet the Jew on his own ground by questions on Messianic passages, we desire not to overload this branch of our subject. We must however give a brief notice of Psalm 110.

Ask the Jew such questions as the following—

- Is not this, as the title states, “*A Psalm of David*”?
- Does not that mean that David is the writer of the Psalm, and not the subject of the Psalm?
- Would it not do violence to Hebrew usage to translate —לִדָּוִד מִזְמוֹר— as, a Psalm concerning David, when—לְ—is the sign of authorship?
- Do not the words “**My Lord**” in the first line mean David’s Lord?
- Does not David say that the Lord spake to David’s Lord?
- Who is the one of whom David speaks as “**My Lord**”?
- What does the Lord say to Him whom David designates “**My Lord**”?

Does the Lord not authorize David’s Lord to seat Himself at His right hand, the place of exaltation and honor?

- Is this exalted person whom David calls Lord any other than the sufferer of the 22nd Psalm, who died, was buried, and who rose again from the dead?
- Is He any other than Jesus?

According to verse 2 is He not to be a Ruler? According to verse 4 is He not to be a Priest? David was a ruler, but was he a priest? Is there not here a change of priesthood?

- Does this not imply a change in the Levitical law of sacrifice?
- Is not this person David calls “**My Lord**” a Divine Person?
- Is He not the same person as the one mentioned in verse 5 as “**The Lord at thy right hand.**”

Must He not necessarily be the same, as two persons cannot, at one and the same time, be at each other's right hand? Have you noticed that while "*Adonee*"— "**My Lord**"—is a form frequently applied to distinguished men, "*Adonai*"—**Lord**—in the 5th verse, is a form applied only to the Lord?

- Can the subject of this Psalm be any other than David's Son and David's Lord, the Messiah, the Son of God—Jesus?

The fifty-third chapter of Isaiah should be carefully studied and used freely and frequently in conversation with Jews. Many Jews know nothing about it. It is not read in the synagogues.

In the history of our Mildmay Mission to the Jews a venerable Jew, who had seen this chapter in Hebrew exhibited in the window of one of our mission rooms at the East End, came to see our missionary, Mr. Adler, in North London, and to compliment him on his ability to write such beautiful classic Hebrew, and that, in his composition, he had so clearly expressed the essentials of the Christian religion as based on atonement by blood.

The same Jew came to my house some time after, and said to me."

"I believe much about Christianity, but I cannot believe that God has a Son."

I replied, "I can quite understand your difficulty, and have much sympathy with you; and indeed I would not believe it myself if your Old Testament Scriptures did not teach the fact."

I opened my Hebrew Bible and read to him Proverbs 30:4, "**Who hath gathered the winds in His fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is His name.**"

Here I stopped for an answer, and the Jew replied at once—Jehovah—pronouncing it Adonai.

Now, I said, let me read on— "**And what is His Son's name, if thou canst tell.**"

He shook his head, and said, "I cannot tell."

I then said, "But happily I can tell, His name is Jesus."

He is now, we believe, a secret believer.

~ end of chapter 19 ~

<http://www.baptistbiblebelievers.com/>

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