

The Two Advents

Whoever carefully considers Old Testament prophecies must be struck by two contrasting, and seemingly contradictory, lines of prediction concerning the coming Messiah. One body of prediction speaks of Him as coming in weakness and humiliation, a man of sorrows and acquainted with grief, as a root out of dry ground, having no form nor comeliness, nor beauty that He should be desired. His visage is to be marred, His hands and feet pierced, He is to be forsaken of man and of God, and to make His grave with the wicked. See Isaiah 53 (entire chapter); Daniel 9:26; Isaiah 7:14; Zechariah 13:7; Psalm 22:1-18, and Mark 14:27.

The other line of prophecy foretells a splendid and resistless Sovereign, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor, and introducing a reign of profound peace and perfect righteousness. See, as examples, Isaiah 11:1, 2, 10-12; Daniel 7:13, 14; Deuteronomy 30:1-7; Micah 5:2; Isaiah 9:6, 7; Isaiah 40:9-11; Matthew 1:1; Matthew 2:2; Luke 1:31-33, and Jeremiah 23:5-8.

The following Scriptures will further bring into view the contrast between the two advents of our Lord. Compare:

First Advent

And she brought forth her first born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7).

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (Hebrews 9:26).

For the Son of man is come to seek and to save that which was lost (Luke 19:10)

For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:17).

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world (John 12:47).

Second Advent

And then shall appear the sign of the son of man in heaven: and then shall all the tribes of earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matthew 24:30).

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation (Hebrews 9:28).

And unto you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thessalonians 1:7, 8).

Because he hath appointed a day, in which he will he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts 17:31)

The student may multiply these contrasts almost indefinitely. Enough, however, has been

adduced to show that the promises both to Israel and to the Church imperatively *require* a return of our Lord to the earth.

Rightly Dividing the Word of Truth (An Emmaus Correspondence Course) by C.I. Scofield, pages 21-25.