

But they do not for a moment suppose that it is Jesus, oh no, Jesus was an impostor. The personage they have been looking for some eighteen hundred years is the true Messiah, and now, say they—"He has come to deliver us." But how great will be their astonishment when, while looking at their Deliverer, they see that his hands are marred considerably! Say they, one to another—"There are large scars in his hands; and there is another large scar in his side, and behold his feet, they are scarred also!" And, as the Prophet Zechariah has said, they will begin to enquire of him—"What are these wounds with which thou art wounded?" And he replies—"These are the wounds with which I was wounded in the house of my friends."

What then? Then they begin to believe, then the Jews are convinced, I mean that portion of them who formerly despised Jesus of Nazareth, and being convinced they begin to mourn, and they mourn every family apart, and their wives apart. The family of the house of Levi apart and their wives apart; the family of the house of David and their wives apart, and all their families that remain will mourn, they and their wives apart, and there will be such mourning in Jerusalem as that city never experienced before. What is the matter? What are they mourning about? They have looked upon him whom their fathers pierced, they behold the wounds, they are now convinced that they and their fathers have been in error some eighteen hundred years, and they repent in dust and ashes.

The next step for them will be baptism for the remission of their sins. They look upon him whom their fathers pierced and they mourn for him as one who mourns

for his only son, and, as Zechariah says, they are in bitterness for him. But repentance alone would not be sufficient, they must obey the ordinances of the Gospel; hence there will be a fountain opened at that time on purpose for baptism. Where will it be opened? On the east side of the Temple. A stream will break out from under the threshold of the Temple, says the Prophet, and it will run eastward, and will probably pass directly through the deep valley made by the parting of the Mount of Olives. It will run eastward, and as you go down from the Temple a few thousand cubits it increases so rapidly that it becomes a great river that cannot be forded.

This is the fountain that Zechariah says is open to the inhabitants of Jerusalem and to the house of David for sin and uncleanness. "How is it that" says one? "Water for sin and uncleanness?" Why yes, baptism for the remission of sins. Then the Jews will receive the Gospel and they will be cleansed from all their sins by being baptized in water for their remission. Then will be fulfilled the words of the Prophet Isaiah, when speaking of Jerusalem—"For henceforth there shall no more come into thee the uncircumcised and the unclean." But the name of the city from that day will be—"The Lord is there;" that is, the Lord will be personally there, there with his Apostles and with all his ancient Saints, for Zechariah says that when he comes and stands his feet on the Mount of Olives, all his Saints will come with him.

We have found out the place where Jesus will descend, and we have found out who comes with him. Now we enquire will he remain on the earth after he thus descends? Yes, he will remain on this earth as literally and personally as he went