

The Bible's Mysteries

Introduction

Glad Tidings of the Coming of Christ

The glad tidings of the coming of Christ were to be sent forth to the ends of the earth. Satan is the strong man armed; but our Lord Jesus is stronger; and he shall proceed, and do all that he purposes. Christ is the good Shepherd; he shows tender care for young converts, weak believers, and those of a sorrowful spirit. By his word he requires no more service, and by his providence he inflicts no more trouble, than he will strengthen them for.



O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong *hand*, and his arm shall rule for him: behold, his reward *is* with him, and his work before him.
Isaiah 40:9-10

It was promised (And the glory of the LORD shall be revealed, and all flesh shall see *it* together: for the mouth of the LORD hath spoken *it*.
Isaiah 40:5) that the glory of the Lord shall be revealed; that is it with the hopes of which God's people must be comforted.

Now here we are told, how it shall be revealed, O Zion, that bringest

good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift *it* up, be not afraid; say unto the cities of Judah, Behold your God! [Isaiah 40:9](#).

It shall be revealed to Zion and Jerusalem; notice shall be given of it to the remnant that are left in Zion and Jerusalem, the poor of the land, who were vine-dressers and husbandmen; it shall be told them that their brethren shall return to them. This shall be told also to the captives who belonged to Zion and Jerusalem, and retained their affection for them. Zion is said to *dwell with the daughter of Babylon* ([Deliver thyself, O Zion, that dwellest with the daughter of Babylon. Zechariah 2:7](#)); and there she receives notice of Cyrus's gracious proclamation; and so the margin reads it, *O thou that tellest good tidings to Zion*, etc., meaning the persons who were employed in publishing that proclamation; let them do it with a good will, let them make the country ring of it, and let them tell it to the sons of Zion in their own language, *saying to them, Behold your God*.

It shall be published by Zion and Jerusalem (so the text reads it); those that remain there, or that have already returned, when they find the deliverance proceeding towards perfection, let them proclaim it in the most public places, whence they may be best heard by all the cities of Judah; let them proclaim it as loudly as they can: let them *lift up their voice with strength*, and not be afraid of overstraining themselves; let them not be afraid lest the enemy should hear it and quarrel with them, or lest it should not prove true, or not such good tidings as at first it appeared; let them say to the cities of Judah, and all the inhabitants of the country, *Behold your God*. When God is going on with the salvation of his people, let them industriously spread the news among their friends, let them tell them that it is God that has done it; whoever were the instruments, God was the author; it is *their* God, a God in covenant with them, and he does it as theirs, and they will reap the benefit and comfort of it. "Behold him, take notice of his hand in it, and look above second causes; behold, the God you have long looked for has come at last ([And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. Isaiah 25:9](#)): *This is*

our God, we have waited for him.” This may refer to the invitation which was sent forth from Jerusalem to the cities of Judah, as soon as they had set up an altar, immediately upon their return out of captivity, to come and join with them in their sacrifices, **Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as *it is* written in the law of Moses the man of God. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the LORD, *even* burnt offerings morning and evening. They kept also the feast of tabernacles, as *it is* written, and *offered* the daily burnt offerings by number, according to the custom, as the duty of every day required; Ezra 3:2-4.** “When the worship of God is set up again, send notice of it to all your brethren, that they may share with you in the comfort of it.” But this was to have its full accomplishment in the apostles' public and undaunted preaching of the gospel to all nations, beginning at Jerusalem. The voice crying in the wilderness gave notice that he was coming; but now notice is given that he has come. *Behold the Lamb of God*; take a full view of your Redeemer. Behold your King, behold your God.

What that glory is which shall be revealed. “Your God will come, will show himself,” “With the power and greatness of a prince (**Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Isaiah 40:10**): *He will come with strong hand*, too strong to be obstructed, though it may be opposed. His strong hand shall subdue his people to himself, and shall restrain and conquer his and their enemies. He will come who is strong enough to break through all the difficulties that lie in his way.” Our Lord Jesus was full of power, a mighty Saviour. Some read, it, *He will come against the mighty one*, and overpower him, overcome him. Satan is the strong man armed; but our Lord Jesus is stronger than he, and he shall make it to appear that he is so, for, He shall reign in defiance of all opposition: *His arm shall rule*, shall overrule *for him*, for the fulfilling of his counsels, to his own glory; for he is his own end.

He shall recompense to all according to their works, as a righteous

Judge: *His reward is with him*; he brings along with him, as a returning prince, punishments for the rebels and preferments for his loyal subjects.

He shall proceed and accomplish his purpose: *His work is before him*, that is, he knows perfectly well what he has to do, which way to go about it, and how to compass it. *He himself knows what he will do.*

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A Deep Study of the Combined Writings

**of Commentators from the 16th and 17th Centuries
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