

Confirming Accuracy

Jean Gibson

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Preface of Confirming Accuracy book

It is with reluctance that I decided to provide biographical material concerning myself for this book.

It was deemed necessary.

I want Christ to be exalted, not me.

It is with great hope I submit the book, backed by hours of research, to believers everywhere.

I am a servant of the church, meaning its people, not an organization.

The Lord, the prophets and apostles (Paul in particular) “reasoned” with people from the Holy Scriptures.

I take the same path.

This book is written for several purposes:

1. Confirm accuracy of both Old Testament and New Testament by references to archaeological finds, visual aids and quotations of evangelical authorities.
2. List major prophetic fulfillments (Messianic, End Time, and other).
3. List future, yet unfulfilled, prophecies.
4. Establish conviction on the complete reliability and authority of the Word of God.

Isaiah speaks for God when he said, “Come, now, let us reason together” (Isa. 1:18).

So do I in this book.

May He be pleased to bless it and use it for His glory.

The Author of Confirming Accuracy

Otis Jean Gibson has written and published in more than thirty languages millions of copies of his seven books and Bible training manuals for church use.

He has helped train more than two hundred leaders in discipleship, evangelism, leadership, preaching, and counseling.

At least 40% of them are on the international mission field.

Others are church-planters, elders, deacons, youth leaders, and key teachers worldwide.

The Discipleship Intern Training Program (D.I.T.P.), which was begun in association with author and teacher William MacDonald, is responsible for most of this training.

Mr. Gibson has called Mr. MacDonald “the most influential man in my Christian life.”

The author was a baptized, active member of a mainline Protestant denomination.

He was president of his youth group and an altar boy.

He attended a Christian university, yet he never remembers a single person inquiring about his soul or questioning the reality of his salvation hope.

He had a Bible, knew its stories, recited the creeds, sang the hymns, but had no comprehension of the message of the Gospel.

This has resulted in a life-long concern about false professions and improperly grounded hope for eternal salvation.

He is a believer in salvation by grace alone, through faith in the Gospel offer, apart from works.

He accepts no labels such as Calvinism (reformed), Armenian or other labels.

When asked what kind of Christian he is (a label), he replies, “plain vanilla.”

He was converted in June 1946 after years of vainly seeking satisfaction in pleasure, travel, religion, and glory which he sought when joining the U.S. Marines as a volunteer immediately after the attack on U.S. forces in December 1941.

After serving in the South Pacific, he was released from duty, still feeling an emptiness in the “God-shaped vacuum” within.

After being led providentially to the San Francisco Bay Area to visit a friend and former Marine colleague, he was guided by the Lord to a Bible believing church which had an evening class for inquirers established by the Navigators ministry.

There he learned the Gospel.

Shortly thereafter, in a solitary room which he occupied as a single man, he knelt and surrendered his life to the Lord Jesus Christ without any reservations.

Thereafter, he worked for the
Pacific

Coast edition of the Wall Street Journal as a business reporter.

Then he entered service with the US Veterans' Administration.

From there he entered the pharmaceutical industry and became Western Sales Manager and Assistant National Sales Director.

While in business, he witnessed to business associates and preached at Christian business organizations, Bible conferences, and youth camps throughout the nation.

In 1973 he gave up his position in business to become a full-time preacher who lived by faith alone.

MacDonald's urging to do this was a decisive influence.

He helped plant a church, establish training ministries, and co-taught the Intern Program with MacDonald.

He was an elder for almost fifty years, then gave up this position to be an elder emeritus.

He is still active, however, in preaching, writing, and discipling.

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Chapters 1-2: Archeological Confirmation of Truthfulness of the Old Testament

Biblical | Archaeological Confirmation

1. Flood of Noah's Day (Genesis 7-8) Great life spans prior, then decreasing. | Surviving copies of Sumerian Kings date to 2100 BC (before flood) "After the flood had swept over the earth and when kingship was lowered again from heaven." We must also include that Chinese, Central and South American, Egyptian, Assyrian, Persian, Hindu, Greek, and also every world civilization has flood traditions about the wrath of God bring it on mankind; also a hero told to build a ship to take every kind of animal and bird. Pictures of fragment 6 inches high, a copy of Gilgamesh epic from 7th century BC found in Nineveh, found at Megiddo.

2. The Fall of Man (Gen. 3) | This is recorded in the so-called "Temptation Seal," dated about 3500 BC and found near Nineveh. It was discovered by Speiser in 1932. It shows a naked man and woman, bent over, as if broken-hearted, followed by a serpent.

3. Ur (in Iraq), home of Abraham (Gen. 11:28-31), was once thought by critics to be either non-existent myth or only some kind of rural village. It was a giant city, occupied from 4th millennium, continued since 1800s, and considered perhaps the most magnificent city of the ancient world. | Its ruins show one city on top of another, those of Abraham's day being at the bottom. The British Museum and University of Pennsylvania had teams under Wooley excavating there between

1922-1934. The ziggurat or Temple Tower remains are there, along with two main temples, one to the moon god and the other to the moon goddess. It may have been that at one time, before God's call to leave this place, Abraham was a worshipper of these "moon gods."

4. OT people from the time of Abraham (2000 BC) were caravanning into Egypt carrying merchandise like eye paint to sell, armed with bows and arrows (Genesis 14). | Egyptian Deni-Hasan tomb painting dated from 1900 BC shows how these people looked: hair styles, lyres, bows and arrows.

5. The Ten Commandments (Ex. 21:24; Ex. 20:1-17; Deut. 5:6-21; Lev. 19:1-18; Lev. 26:2-3; Lev. 24:17). The commandments were not borrowed from Hammurabi but originally given by God in 1446 BC. | Law Code of Hammurabi; carved on black diorite 7-foot stone slab by Hammurabi king of Babylon, found in Susa, Persia, today, taken as loot in 12th century BC. Phrases like "eye for an eye" are found in both OT and this code (Lev. 24:20). The phrase was known in both Babylon and Rabbinic sources.

6. The Hittite people - about 50 references in Genesis (23:10; 15:20, etc.), Exodus (3:17; 13:5, etc.), Numbers (13:29), Deuteronomy (7:1; 20:17, etc.), Joshua (1:4; 12:8, etc.), also 7 other OT books. | Hittite artifacts in Anatolian Museum, Ankara, Turkey (from main city, Boghazkoy) fell 1300 BC. One hundred years ago, critics thought Hittites were imaginary people; this claim was later withdrawn.

7. Customs in the time of Moses (1500-1401 BC). | Nuzi Tablets east of Tigris River (Iraq) show 20,000 baked clay tablets, dated 1500-1401 BC (Moses' time), show

customs, messages, herbs, surrogate mother inheritance like Bible times.

8. Haran, home of Patriarchs (Abraham, etc.) Gen. 11:22-31 where, like in Ur, they worshipped the “moon god” as did Terah, Abraham’s father (Josh.24:2). | Haran exists in Turkey today. The names of Abraham’s grandfather and great grandfather are mentioned in excavated remains (Nahor, Serug).

9. Shechem, where Abraham and Jacob built an altar to God (Gen. 12:33); one of the cities of refuge, the capital of Israel (Northern Kingdom) (I Kings 12:25). | Excavations at Shechem this century revealed the ancient city with its wall and fortress-temple of Baal from story of Abimelech (Judges 9:46).

10. Pithom and Raamses, store cities of Pharaoh, where Hebrews were slaves, forcing them to make bricks without straw (Exodus 1:14a – 5:7-19). | Excavations at Raamses tell of prosperous ancient city. This was once thought to be after time given in Bible, but such is now repudiated by Mosaic dates (1400-1446 BC).

11. Horned altars (I Kings 1:50; Ex. 27:2) The OT speaks of these about 20 times. They were used in the Tabernacle. | Excavations have turned up excellent examples of horned altars (picture available).

12. Merneptah stele called “ Israel stele” (stone slab). | This was questioned by critics. Now it is recognized by the Merneptah stele portrayed at Karnak Temple, Thebes, dated 1209 BC.

13. An even older stele from Egypt was found recently in Berlin, having the name “ Israel” written on it between the 15th and 12th centuries BC. This shows Israelites’

existence going back before 1209 BC. Hieroglyphic signs in Hebrew pre-exilic ostraca point to the early Egyptian background of a united Israel. Other nations virtually never used such steles. | Hieroglyphic text of stele discovered victories of Pharaoh (brags of victory over Israel) 1213 BC; contains earliest known name “Israel” said by critics to be non-existent then.

14. Jericho – Its importance and fall are recorded in Joshua 6. Did the “walls fall” as the Bible says, asked many critics. | It has been debated whether ancient walls have been found. Certain levels show massive erosion and melted brick walls. Jericho stood as a key city to enter Israel from the East. Its earliest ruins date back before Abraham’s time.

15. Temple of the Philistines and of Raameses III. The Philistines are mentioned about 200 times in OT (Judges 14-16, I Sam. 17). | Carved in wall of Egyptian Temple at Thebes: Philistines whose existence was once denied by critics are both listed and pictured as one of “Sea Peoples” invading from Egypt to Israel (Palestine) shows dress, armor of soldiers.

16. Canaanite gods and goddesses – They were a challenge to Israel by syncretism worship of pagan gods. They were utterly destroyed to prevent defilement, evil from spreading to “the chosen people.” | Between 1929-1939 excavations found hundreds of stories about Canaanite gods, goddesses (Baal, Asherah or Astarti) false, wicked, sensual (Num. 25, I Kings 11, Jer. 23, Hosea 13).

17. Dan, Israel’s northernmost city, once Canaanite; Judges 18; 20:1 – I Kings 12:28-31. | Excavation shows a

large, fortified city destroyed about 1250 BC, then rebuilt by Israel.

18. Megiddo (giving us the name Armageddon or “hill of Megiddo”)(Joshua 12:21) where Joshua defeated Canaanites. In Solomon’s time, it came under Israel’s control. It is the site of the future great final battle (Rev. 16:16). | Firmly established in location, importance by extensive archaeology – ideal for strategic location, guarding against invaders from East and North. The nearby plains are ideal for military operations, Napoleon said.

19. Ashkelan, Philistine seaport. Nebuchadnezzar destroyed this ancient city in 604 BC. The prophets condemned the city (Joshua 13:3, I Sam. 6:17). | Excavations since 1985 unearthed this large, ancient city.

20. Gezer, a gift to Solomon by Pharaoh. (Joshua 16:10, Judges 1:29, I Kings 9:15-17) *see section #34. | Archaeologists excavated this city, finding clear evidence of destruction by Egyptians with a similar gateway, relationships with Megiddo, as built by Solomon.

21. Shiloh, the first home of ark of covenant, where Philistines captured, then relinquished, the ark (Joshua 18, I Sam. 1-4). | Archaeology discovered Shiloh with evidence of destruction by fire. Much archeological work there between 1962-1969.

22. Ashdod, where Dagon god statue fell (I Sam. 5) faded during 700s BC as Amos prophesied (Amos 1:8). | Statue of Dagon found in the 1800s in Assyria.

23. Pharaoh Shishak's invasion effort against Jerusalem and Judah during Rehoboam's reign (I Kings 14, II Chron. 12). | Recorded on wall at Karnak Temple (Thebes, Luxor today in Egypt).

24. Bethshemesh, where Philistines returned the ark (I Sam. 6:12-15). | Excavations are now underway. Pictures show ruins, massive fortification, and water supply.

25. Pool at Gibeon dated from 1000 BC (II Sam. 2:13, Jer. 4:12). Great water pool there as the Bible shows effort to secure water supply for Jerusalem (II Sam. 2:13). | Pool discovered in 1956, six miles north of Jerusalem.

26. Gibeah – King Saul's capital (Judges 19:11-13; I Sam. 10:26; 11:4). | Ruins have been found three miles north of Jerusalem. Excavations show habitation from 1100 BC.

27. Beth-Shean – Occupied by both Philistines and Canaanites until King Saul; Israelites never conquered it. Saul fought Philistines here at Mt. Gilboah (Judges 1:27; I Sam. 38:16). | Coffins of Philistines found – pictures available.

28. King David's Jerusalem, when it was his (II Sam, 1 Chron.). | Much of buried remains of this Jerusalem found 1978-1985. Siloam springs there guarded by towers. David's very existence denied by critics for a long time.

29. "House of David" | Inscription in black basalt stone in Aramaic unearthed, testifying to "house of David" (denied by critics) unearthed in 1993-94 on 3 pieces of stone, found at Dan, dated centuries after

David- mentions a “king of Israel” Joram and Ahaziah in David’s line.

30. Beersheba – Southern boundary of Israel (I Kings 4:28) “from Dan to Beersheba” is a familiar Biblical phrase indicating north to south, meaning full extent. | Excavated 1969-1976 Uncovered city, built after David’s time dated from 1st millennium BC (500-1000 BC). It had strong walls and gates, and supports Biblical accounts.

31. Samaria – Capital of Northern Kingdom (Fortified by Ahab and Omri), mentioned many times in O.T. (I Kings 16:24; II Kings 6:20, II Chron. 18, Amos 3:12; 6:1). | Many excavations here uncovered a prosperous, strong city.

32. Hazor, key to Israelite victory Bible calls it “the head” (Joshua 11). | Hazor was a city which Joshua “burned with fire” (Josh. 11:11). Garstang found the ashes of the fire and evidence of its occurrence around 1400 BC (shortly after the time of the Exodus and 40 years of wandering). In the Amarna Tablets, written to Pharaoh in 1380 by the Egyptian representative to Northern Israel, he said, “Let my lord the king recall what Hazor and its king have already had to endure” (destroyed in 1888). More recently, excavations by the Israeli archaeologist Mazar showed evidence of the later period of Solomon’s reign confirming Old Testament accounts.

33. Ivory ornaments – These objects show Solomon’s throne made of ivory (I Kings 10:18, II Chron 9:17). The hymn phrase “Out of the ivory palaces” commemorates this. | Found in several cities (Megiddo, Samaria), discovered in a dealer’s shop.

34. Gezer calendar – Found at Gezer, one of Solomon’s fortresses (see #20) (Genesis, Exodus, Numbers, Deuteronomy, I, II Kings, Psalms, Isaiah). | First example of Hebrew writing (971-913 BC) shows literacy in 10th cent. BC.

35. “House of Yahweh” (the Temple). | Ostrakon writing on a piece of pottery found between 835-796 BC, 120 years after Temple built. It is the oldest mention of Solomon’s Temple outside the Bible (about 950 BC).

36. Seals from royal courts of Israel and Judah (I and II Kings). Nearly 2000 jar handles of wine jars from the time of Hezekiah with the inscription “to the king.” The inscriptions tell us from what winery they came (in Israel). Hezekiah built up large storehouses to be able to resist the Assyrian invasion. | Excavations and antiquity show how it produced carved, semi-precious stones belonging to royal causes dated from 900-600 BC. Pictures of seal with name Shlomo (Solomon). Picture available. One found at Megiddo depicts a lion saying, “belonging to Shema, servant of Jeroboam.”

37. “The Moabite stone” (Mesha stele) picture available. Moabites related to Israel, Gen. 37:36. King Mesha bragged that he expelled Israelites, II Kings 3. | In 1868, found by German missionary in Gibon, east of Dead Sea. Inscribed Mesha, King of Moab in 850 BC, one of the earliest finds of Biblical people, also said to contain reference to “house of David.”

38. “Black Obelisk” of Shalmanesar 6½' tall (II Kings 9-11), only contemporary pictures of a Hebrew king. | Discovered in palace at Nimrod in 1846, shows Biblical King Jehu, kneeling to Shalmanesar (dated from 841 BC). It may also be a member of his embassy.

39. King Uzziah's burial. He ruled Israel for 52 years when Hosea and Isaiah prophesied of him. Inscription celebrates completion of tunnel mentioned in Bible (II Kings 20:20; II Chronicles 26). | Stone plaque found on grounds of Russian Orthodox Church, Mt. of Olives, said, "Here the bones of Uzziah, King of Judah, were brought. Do not open," is inscribed about 792-740 BC when he became king.

40. Siloam Tunnel - Waters go through here from Jerusalem (still open) to man-made Siloam Springs. It provided water for Jerusalem during siege of Sennacherib, King of Assyria. | Inscription in ancient Hebrew discovered by 2 boys as they waded through tunnel's waters in 1880. Inscription dates from days of Hezekiah (701 BC).

41. "Lachish Reliefs" 62 feet long (II Kings 18:14, 17; II Chronicles 32). | Carvings at Nineveh palace amplify Biblical record of siege of Judah during Hezekiah's reign. II Kings 18:14 (701 BC). Picture available.

42. "Sennacherib prism" - When Hezekiah was besieged in Jerusalem like "bird in the cage," city was not conquered due to intervention of God (185,000 Assyrians slain in one night) (II Kings 18-19; Isa. 36-37, II Chron. 32). | A 15-inch tall baked clay picture contains story of invasion of Judah by Sennacherib (701 BC) found at Nineveh, added to "Lachish Reliefs." Adds details to Biblical account. It also shows Hebrews fleeing from Lachish when it was under siege.

43. Tomb of priestly Hezir family - Three generations are mentioned in the list of Levitical kings (I Chron. 24:15; Neh. 10:20). | Elaborate tomb complex in Jerusalem's Kidron Valley has been excavated.

44. Carchemish – Where history changed course in 586 BC when Nebuchadnezzar defeated Egyptian and Assyrian armies, then stormed Jerusalem and destroyed the Temple (Jer. 46, II Chron. 35-36). | Archaeology discovered it was a strategic location and locale of battles.

45. “ Lachish letters” – This city, southwest of Jerusalem, was conquered before letters sent to get help (Jer. 34:2-7; II Kings 24-25). | In 1979 archaeologists excavated sixth century tombs in Jerusalem written about 588 BC on 21 pottery pieces. Among ruins of Lachish, Judah’s defenders pleading for help are shown.

46. Silver amulets – Contain oldest example of Scripture found (II Chronicles 36). | In 1979, while excavating tombs in Jerusalem, excavators found 2 small amulets dating to Jehoiakim’s reign. They contained the prayer from Num. 6:24-26.

47. Babylon, capital of Babylon, palace of Nebuchadnezzar (Daniel 4:29). | Ruins to be seen today covering 2,000-3,000 acres, 56 miles south of Baghdad, including ziggurats (stepped towers). Pictures available. Ruins echo Jeremiah 25:12, Jeremiah 51 “It will be destroyed forever” (Isaiah 13:19-20).

48. Cyrus Cylinder – “Return home” a decree (II Chron. 36:23; Ezra 1, Isa. 44:28) shown. | A 9-inch clay cylinder found in Babylon, dated at time of Cyrus, 539 BC, tells of Cyrus’ decree to let captives (including Jews) return to land, restore Temple.

49. Susa (Shusan in Hebrew) – The royal city of Queen Esther in Modern Iran (Persia) one of 3 major cities in reign of Cyrus. Xerxes and Artaxerxes carried on the building of the palace. Queen Esther (478 BC) married

Ahasueras. Ezra and Nehemiah were sent to rebuild Jerusalem (Dan. 8:2, about 557 BC; Ezra 7:14-21; Neh. 13:5-8). | Ruins excavated by several teams. Artifacts and elaborate stone columns found at site of Susa. Inscribed silver bowl pictures are preserved.

50. Dead Sea Scrolls – These are in hundreds of scraps dated 300 BC-70 AD, near Qumran, by Dead Sea, 7 miles south of Jericho. They are said to have originated with Essene sect of Jews (ascetic, ultra-orthodox). | The scrolls were found in jars. One third of them contain full copies (Isaiah) or parts of every OT book except Esther; 1,000 years older than any other OT manuscript and one of the greatest archaeological finds.

Chapter 3: Other Old Testament Finds and Copying Rules

There are many other Old Testament Archaeological finds:

1. Jonah and “the whale”
2. Destruction of Sodom and Gomorrah
3. “Seven Years Famine” in Egypt
4. Building with bricks without straw
5. Death of the firstborn
6. Joshua’s name
7. Deborah’s victory over the Canaanites
8. Writings in the time of Moses
9. Priority of monotheism over polytheism

1. Jonah and “The Whale” (Jonah, chapters 1 and 2). This story is one of the best known in the Old Testament, as well as in modern reference. Critics and scoffers have labeled it as a fictional allegory. Yet Jesus regarded the incident as an historic fact (Matt 12:39-41) and made the deliverance of Jonah as an illustration of His own resurrection. The word “whale” is mistranslated simply from being a great fish. It may have been a whale, however. As to human possibilities of a man surviving inside such a great fish, there is more than one account in the past 150 years of a such a thing occurring. The name of the recovery ship “Star of the East” is given in at least one contemporary newspaper account; the men survived. Such a thing is not impossible.

2. Destruction of Sodom and Gomorrah (Genesis chapters 18 and 19). Albright and Kyle in 1924 found quantities of debris of a period dated 2000 to 2500 BC, showing overwhelming evidence of the truth of the Genesis account. It included evidence that the population ended abruptly about 2000 BC. The sites, now covered by the Dead Sea, had asphalt, pitch, and “brimstone” (19:24) with a stratum of salt about 150 feet thick, with a stratum of free sulfur above it. “ Lot’s wife” was slain by the rain of salt upon her. The site can still be visited today and is uninhabited. A modern gambling enterprise applied to the Israeli government for a permit to build a casino and entertainment center here. The government refused, saying “once was enough.”

3. “Seven Year Famine” in Egypt (Genesis 41:46-57). There is remarkable confirmation of this account given in Brugsch’s History of Egypt, taken from the archives of the Egyptian court. The same history records a story resembling that of Joseph and Potiphar’s wife. The same story, called “Tale of Two Brothers” is in an ancient papyrus now in the British Museum and is recorded by Brugsch. Sir Flinders Petrie in 1912 discovered the ruins of what he believed was Joseph’s palace.

4. Building With Bricks Without Straw (Exodus 3:11; 5:7-19). At Pitom, Kyle and Naville in 1883 found structures described above with these levels, the top of brick with straw and the bottom without straw.

5. Death of the Firstborn (Exodus 12:29). The Pharaoh of the Exodus was Amenemhet IV (1456-1446 BC), according to Stewart, using the information provided by Ipuwer, who said that the pharaoh died by “pouring

power” (drowned in the Red Sea). Inscriptions have been found that he was not succeeded by his firstborn son.

6. Joshua’s Name (Josh. 1:1). Occurs in the Amarna tablet, written from the land now called Israel by Pharaoh.

7. Deborah’s Victory Over the Canaanites (Judges 4:23-24; 5:19). The Oriental Institute in Chicago in 1937 found at Megiddo a stratum belonging to the 12 century BC (the time of Deborah). It indicated a tremendous fire on top of a layer of Canaanite relics, evidencing their terrible defeat.

8. Writings in the Time of Moses. Modern (higher) criticism denied its existence. This is despite the hundreds of books proving otherwise. In Egypt thousands of inscriptions have been found, outdating Moses by a millennium. Alphabetic writing dating from 400 years before Moses was found by Petrie in Sinai. The Rosetta Stone (discovered in 1799) was the key that unlocked Egyptian hieroglyphics, all pre-Mosaic. The critics were wrong again.

9. Priority of Monotheism over Polytheism (Genesis 1:11). Critics claimed that polytheism preceded monotheism, which they saw as a later evolutionary development. W. Flinders Petrie found indications that Egypt’s first religion was monotheism. Stephen Langford of Oxford found early Babylonian inscriptions that belief in one God was man’s first religion and that it declined into polytheism and idolatry. Moses, speaking for God, brought Israel to reassert belief in one God and condemned polytheism.

Most of the above archaeological data is based upon notes in Halley's Bible Handbook.

The Sons of Noah (Genesis 10)

Shem (vs. 22-29) (oldest) Genesis 11:11-29 The godly line Elam (Persia), Ashur, Arpachshad Lud, Aram, Uz (Syria) Shelah (also in Luke 3) Shelah also had a son named Cainan ("a son of Arpachshad") Eber Peleg Reu Serug Nahor Terah Abram Luke 3:23-38 shows Nathan as son of David (vs. 31) (Mary's genealogy) Matthew 1:1-17 Abraham to Joseph, legal father of Jesus. Solomon is son of David, cut off in ruling line by curse on Jeconiah (Coniah) Jeremiah 27:20; 32:24, 30. | Japheth (vs. 2-5) I Chronicles 1:57; Ezekiel 38:2, 6 I Kings 17:6; Isaiah 66:19 Gomer – Ashkenazi (German) (1st son) and Togarmah 17:6 Jeremiah 51:2; Ezekiel 27:14 Magog (I Chronicles 1:5) (2nd son) " land of Magog" associated with Gog Ezekiel 38:2; 39:6 near islands of Aegean Sea, offshore of modern Turkey Medai – possibly Media (Medes) I Kings 17:6; Isaiah 15:17; Daniel 5:28, 31 Javan (Greece) Tashish – Kittim, Dudanim Ezekiel 27:12-25 Tubal (Scythian tribes – near Black Sea) Mesheck – on Assyrian monuments (Iraq-Iran area) Tiras (Thracians – north of Greece) | Ham (vs. 6-20) Cush (Ethiopia, Sudan, N. Africa, Middle East) Egypt (Mizraim) Canaanites – not just black people (Egyptians, not black, nor Middle Eastern Arabs)

Old Testament Chronology

Patriarchal Age

1946 BC Abraham's birth

1876 BC Promise to Abram in Ur (beginning of 430 years when he was age 70)

Exodus 12:40; Galatians 3:17

1846 BC Isaac born – Genesis 15:13

1786 BC Jacob born – Genesis 25:26

1678 BC Joseph enters Egypt as slave –

Jacob followed in 1656 (22 years later) (Genesis 45:6) in 2nd year of famine

1656 BC Joseph became Vizier of Egypt (Genesis 41:46) and began to collect grain (22 years after entering as slave)

1446 BC Israel makes exodus from Egypt under Moses

232 Biblical years (of Israelite's stay) in Egyptian 12th dynasty (1678-1446)

Chronology dates from Turin Canon (document linking reign of Raameses II and Manetho, an Egyptian priest of 3rd century BC)

12th Dynasty is “best known chronologically before Greek times” (Flinders Petrie, British archaeologist) dated from Manetho. First person to divide Egyptian pharaohs into dynasties.

Amenhet IV was last male pharaoh of 12th dynasty (died in Red Sea 1446 BC)

(Turin Canon said he died in 10th year of reign after 9-year reign)

His death marked end of 232 years from Joseph's entrance to Egypt Fits Manetho's dates and Bible chronology Based on chronology of Stewart's Exodus Mystery

Chapter 4: The Documentary Hypothesis

The following analysis by Cassuto in his book *The Documentary Hypothesis* refutes the theory at the time of its formulation; this original character has been entirely forgotten.

There was not a scholar who doubted that the Torah was compiled in the period of the Second Temple from various documents or sources.

One was

J (Jahwist), using the name Yahweh; another

E (Elohist), which according to the Tetragrammaton was revealed to Moses, a third P (priestly code emanating from priestly circles); and D (for Deuteronomist compromising the main part of the book of Deuteronomy). This hypothesis enjoyed a position of absolute domination.

Any critique of the theory was denounced, often scathingly.

The French physician Astruc in 1753 and the German scholar Erkhorn in 1795 contributed to the development of this theory.

Julius Wellhausen brought the theory to its most advanced state in about 1880.

The five supporting pillars of the theory are:

1. Use of different names for the Deity.
2. Variations in style and language.

3. Supposed “contradictions” and divergences of view.
4. Duplication and repetition.
5. Signs of composite structures in the sections.

(Of these five, the first, second, and fourth are admittedly true.

The other two are matters of conjecture and speculation, says OJG.)

1. The use of the Divine Names.

Others of the five principle arguments rest primarily on this.

The proper understanding of the names themselves is not explored, seemingly considered unimportant and no longer needing special emphasis.

Why the change of names?

The Documentary theorist thinks he knows that it is because of different sources.

Then, at a later stage, a supposed (totally unproved) “Redactor” took sections from these various sources and pieced together the Torah.

Still, the Torah gives clear evidence of design not accident.

It is a unity, and that unity is attributed to Moses through the Spirit, not varied sources or some mysterious “Redactor.”

A study of the word meanings, Yahweh, Elohim, Adonai (Lord), El Elyon (God most high), Saddai (Almighty), El Saddai (God Almighty) was the starting point for Astruc, called “the father of the Documentary Hypothesis.”

This start ought properly to be restored to the origins and significance of the names.

The word Yahweh is the specific name for Israel's God, whereas Elohim is used of both Israel's God and heathen gods.

It is never used in place of Yahweh however.

In Scripture only the Tetragrammaton (YHWH) is used as

Israel's name for God.

None of this can be firmly tied, or evidenced, into the speculative notion of four differing sources.

2. Variations in Style and Language.

There are such things in the Torah, in its various sections.

This is in respect to vocabulary, grammatical form, and diction.

Why?

To liberal critics this constitutes one kind of proof of fragments being taken from various documents (whatever they be, or even existed).

Can this be used as a rule when many authors do change linguistic uses of words and phrases, chapter to chapter, to suit their own purpose of emphasis or shading of meaning?

In the Torah, for example, the Tetragrammaton, the unmistakable sign of source J (according to the Documentary theory) does not occur at all in the

genealogy of Cain but only in the preceding story of Cain and Abel.

The Documentary theorist's comment on the making of a covenant between God and man attributes this to the so-called Priestly source P. To critics this is a fact, not admitting it is only a theory.

Another example is the phrase, "bring up from Egypt," where they imagine the source is E (Elohistic).

Yet "source

J" employs the same expression (Genesis 1:24; 46:4).

The theorists also point to the difference in personal pronouns, attributing this to two sources (

J and

E).

When statistical tables are used to show these differing sources, the pronouns are cited in a way completely divorced from their context.

The principle rule seems to be this:

when the Bible gives us statistical data, it frequently prefers to use the ascending order.

This is a fundamental principle in the use of numerals in Hebrew.

3. Contradictions and Divergences in View.

There are differences, but not necessarily contradictions, in the texts, especially in Genesis.

The most important example cited is the conception of the Deity and His relationship to mankind.

He is the God of Israel, the God of this world, and the Creator of heaven and earth, Lord and Judge over all humanity.

The distance between God and man is portrayed in differing degrees.

Man is separated from God by a great spiritual gulf that cannot be crossed in any purely human way.

The picture of God is multi-faceted, and He is seen in differing roles, much as any child would perceive a parent or any other author would treat a character.

These are not contradictions.

Do the moral standards differ Jacob's decision to deceive his father (Genesis 27)?

Yes, it was a frank statement of his sin as an imperfect man but with not the slightest indications that God approved His actions or of some differing moral viewpoint by God based on the source theory.

Finally there are differences in family and communal customs.

For example, did the father or mother name a newborn son?

The answer is that this depends upon whether it is connected with an explanation of the word meaning.

In another instance, there are two records of the names of Esau's three wives (Genesis 26:34; 28:9; 36:2-3).

This will be explained in the next section.

4. Duplications and Repetitions.

Many stories occur twice or even three times.

Sometimes they are parallel, pertaining to one subject, with variation or amplification of details.

An example of this is the creation of the world and then in connection with the Garden of Eden.

This is no proof of differing sources being united in a later writing by a supposed "Redactor."

It is not a matter of recapitulating a single event into conflicting forms.

It is true that in the day when the Torah or Pentateuch was written, there were many traditional accounts concerning the beginning of life on earth through a creator.

Many Oriental writers put down these traditions in their accounts.

These "folk tales" do not prove that Moses (or other supposed sources) obtained his ideas from them.

They undoubtedly came from the commonly perceived evidence of an Intelligent Designer who had a purpose.

Moses, by divine revelation, simply stated the truth, which proceeded from God.

The order of God's creation is the object of critical objections as though they proved a contradiction.

The use of general terminology in presenting details should not be labored to prove conflict.

5. Composite Structures in the Sections.

There are numerous parallels in the various sections of the Pentateuch.

These are no proof of contradictions.

It is pure speculation to imagine that some supposed Redactor pieced a mysterious “tapestry” of statements taken from various “sources” to formulate what are a unified, agreed Biblical document according to the “canon” standard.

The Documentary Hypothesis of the Pentateuch

How was the Pentateuch formed?

The Old Testament says it was given by God to Moses (Exodus chapters 20-23).

“God spoke all these words” (Exodus 20:1) (see also Leviticus 19:27; Deuteronomy 5:6-22).

It was written by “the finger of God” (Exodus 31:8).

It was “God’s Word” (Exodus 32:16).

By contrast, the modern liberal critics say the Mosaic Law “grew” out of the writings of other ancient codes, pious legends, and “cultural antiquity.”

These were formulated, they speculate, during the Babylonian captivity.

This is without the slightest historical or archaeological evidence, only “literary analysis.”

By the end of the twelfth century AD, more questions were raised against the Biblical account.

How could Moses write the story of his own death (Deut. 34)?

Of course, he didn’t.

It was added to the Pentateuch upon his death, likely by Joshua, his successor.

The latter's book logically follows Deuteronomy, and the six books are sometimes called "the Hexateuch."

The use of different names for God in the Pentateuch was noted, and a theory developed about 250 years ago that the names denoted different authors, at first three, then four, then multiple others by many speculations.

These names were often code-named J.E.P.D. for Jehovist, Elohist, Priestly, and Deuteronomist.

At the beginning of the 19th century, liberal Bible teachers suggested that the Pentateuch was the result of a "long period of formation."

The hypothesis, using the so-called "higher criticism" of literary analysis, with its "assured results," was carried on mostly in Germany.

Until 1880, the majority of western Biblical "scholars" supported the Biblical view of a single, Mosaic authorship.

It was a later development through the Documentary Hypothesis that largely overturned this view, especially in liberal theological circles.

This was without any historical or archaeological evidence.

Preliminary studies on behalf of the liberal approach were done by DeWette in 1807 and Reuss in the mid-1800s.

However, the best known, classic formulation was presented by Julius Wellhausen in 1883.

This became widely accepted as “truth” in the academic and church world, whether Protestant or Catholic, even Jewish.

It should be noted that Wellhausen’s book came at a time of a critical attitude toward the Bible, Christianity and Judaism.

It was greatly influenced by the writings of Hegel, and in 1879 by Von Treitschke’s writings in which he said, “The Jews are our misfortune,” which was widely used by the Nazi government.

It is understandable that Wellhausen should be thought of as an “anti-Semite.”

He was just as clearly “anti-Christian” and anti-Biblical.

Jewish “scholars,” such as Umberto Cassuto and Kaufman, completely rejected the Documentary theory.

German “scholar” Rendorff abandoned it.

Childs of Yale University insists on the veracity of the present form of the Pentateuch, rather than as “hypothetical sources” as only proper object of exposition.

Further analytical details and criticism are available in Joseph Blenkinsopp’s article, “The Documentary Hypothesis in Trouble” in Winter 1985 Bible Review (sister publication of Biblical Archaeology Review).

Most of the documentary contained above is based on this article.

Kyle McCarter, renowned for his work in this field, wrote a detailed analysis in the April 1988 edition of Bible Review titled “New Challenge to the Documentary Hypothesis.”

It essentially reviewed a work by Kiwada (visiting lecturer in New Testament studies at U.C. Berkeley) and Quinn.

They challenged the theory as having “outlived its usefulness.”

They made the case for the Pentateuch as the work of a single author. This is a Biblical view by non-believers.

The entire work of opposing the theory is made difficult because so many generations of liberal academics have “labored to demonstrate its disunity.”

The structural analysis of objections to the Documentary theory are detailed in the work of Kiwada and Quinn.

Evidence from the Babylonian Talmud

There are a few clear references to Jesus in the Babylonian Talmud, a collection of Jewish rabbinical writings compiled between approximately AD 70-500.

Given this time frame, it is naturally supposed that earlier references to Jesus are more likely to be historically reliable than later ones.

In the case of the Talmud, the earliest period of compilation occurred between AD 70-200.

The most significant reference to Jesus from this period states:

On the eve of the Passover, Yeshu was hanged.

For forty days before the execution took place, a herald ...cried, “He is going forth to be stoned because he has practiced sorcery and enticed Israel to apostasy.”

Let’s examine this passage.

You may have noticed that it refers to someone named “Yeshu.”

So why do we think this is Jesus? Actually, “Yeshu” (or “Yeshua”) is how Jesus’ name is pronounced in Hebrew.

But what does this passage mean by saying that Jesus “was hanged”? Doesn’t the New Testament say he was crucified?

Indeed it does.

But the term “hanged” can function as a synonym for “crucified.”

For instance, Galatians 3:13 declares that Christ was “hanged,” and Luke 23:39 applies this term to the criminals who were crucified with Jesus.

So the Talmud declares that Jesus was crucified on the eve of Passover.

But what of the cry of the herald that Jesus was to be stoned?

This may simply indicate what the Jewish leaders were planning to do.

If so, Roman involvement changed their plans!

The passage also tells us why Jesus was crucified.

It claims He practiced sorcery and enticed

Israel to apostasy!

Josephus, the Jewish historian, on two occasions in his Jewish Antiquities, mentions Jesus.

The second, less revealing reference, describes the condemnation of one “James” by the Jewish Sanhedrin.

This James, says Josephus, was “the brother of Jesus, the so-called Christ.”

F.F. Bruce points out how this agrees with Paul’s description of James in Galatians 1:19 as “the Lord’s brother.” And Edwin Yamauchi informs us that “few scholars have questioned” that Josephus actually penned this passage.

As interesting as this brief reference is, there is an earlier one, which is truly astonishing.

Called the “Testimonium Flavianum,” the relevant portion declares:

About this time there lived Jesus, a wise man, if indeed one ought to call him a man.

For he ...wrought surprising feats ... He was the Christ.

When Pilate ...condemned him to be crucified, those who had ...come to love him did not give up their affection for him.

On the third day he appeared ...restored to life... And the tribe of Christians ...has ...not disappeared.

Did Josephus really write this?

Most scholars think the core of the passage originated with Josephus, but that it was later altered by a Christian editor, possibly between the third and fourth century AD.

But why do they think it was altered?

Josephus was not a Christian, and it is difficult to believe that anyone but a Christian would have made some of these statements.

Another version of Josephus' "Testimonium Flavianum" survives in a tenth-century Arabic version (Bruce, *Christian Origins*, p. 41).

In 1971, Professor Schlomo Pines published a study on this passage.

The passage is interesting because it lacks most of the elements that many scholars believe to be Christian interpolations.

Indeed, as Schlomo Pines and David Flusser stated, "It is quite plausible that none of the arguments against Josephus writing the original words even apply to the Arabic text, especially since the latter would have had less chance of being censored by the church" (Habermas, *The Historical Jesus*).

The passage reads as follows:

At this time, there was a wise man who was called Jesus.

His conduct was good and (he) was known to be virtuous.

And many people from among the Jews and the other nations became his disciples.

Pilate condemned him to be crucified and to die.

But those who had become his disciples did not abandon discipleship.

They reported that he had appeared to them three days after his crucifixion, and that he was alive; accordingly, he was perhaps the Messiah, concerning whom the prophets have recounted wonders. (Quoted in James H. Charlesworth, *Jesus Within Judaism*, Garden City:

Doubleday, 1988), 95; cited in Habermas, *The Historical Jesus*, 194)

Even if we disregard this passage, we are still left with a good deal of corroborating information about the Biblical Jesus.

We read that he was a wise man who performed surprising feats.

And although He was crucified under Pilate, His followers continued their discipleship and became known as Christians.

When we combine these statements with Josephus' later reference to Jesus as "the so-called Christ," a rather detailed picture emerges which harmonizes quite well with the biblical record.

It increasingly appears that the "Biblical Jesus" and the "historical Jesus" are one and the same!

Rules for Copying the Old Testament

The Massoretic rules are eight.

The Massorites (from word meaning tradition) were the guardians of the Old Testament text.

1. The whole scroll must be carefully ruled before a word is written.
2. The ink must be black, made from soot, charcoal, and honey.
3. Each line is to contain 30 letters exactly.
4. Each column is to contain an even number of lines, the same number throughout the scroll.
5. No letter or word is to be written from memory.

6. Each word must be studied in the original manuscript and spoken aloud before being copied.

7. The document is to be carefully checked using word and letter counts.

8. The entire scroll is to be checked by a supervisor.

The Massorites arose hundreds of years after the destruction of Jerusalem in 70 AD.

They rose up in Tiberias where work was done in copying the Hebrew text.

This group worked out a system by which they counted each letter of each page of the Scriptures.

They could tell you what the first letter was on any given line of any given page of any given scroll.

The Massorites had a passionate concern with their special statistics.

They went into a bizarre counting successively of letters, words, verses, sections, and chapters in each Scriptural writing and in all the twenty-four books of the Bible." (Nathan Ausubel, *The Book of Jewish Knowledge*, page 272)

The Massorites also worked up a system of vowel pointing for the Hebrew text.

This helped to fix the pronunciation of the Hebrew words (the Hebrew language contains no written vowels).

The Copying of the Old Testament

The Talmud contains a strict set of rules for copying the Old Testament Scriptures.

An examination of these rules will show that it was very difficult for errors to creep into the codex.

A synagogue scroll was to be:

..

Written on the skin of a clean animal.

..

Prepared by a Jew.

..

Fastened together with strings taken from clean animals.

..

If a mistake were made in the copying, he was not allowed to erase it or cross it out, but must throw the ruined page away and start anew.

With this kind of care being taken to ensure a perfect copy, it is no wonder that the scribes considered the new copy to be just as authoritative as the original.

The codex must meet the following requirements:

..

The length of each volume must extend not less than 48 lines and not more than 60 lines and the breadth must consist of 30 letters.

..

The whole copy must first be lined; if three words were written without first being lined, the copy must be discarded.

..

The ink must be black, developed according to a special recipe.

..

The transcriber could not even deviate the least from the original.

..

No word or letter, not even a yod, could be written from memory.

The scribe must look at each word before writing.

..

Between every consonant, the space of a hair or thread must intervene.

..

Between every new paragraph or section, the breadth of nine consonants must intervene.

..

Between every book, three lines must intervene.

..

The fifth book of Moses must terminate exactly with a line.

Besides this, the copier must:

..

Sit in full Jewish dress.

..

Wash his whole body.

..

Not begin to write the name of God with a pen newly dipped in ink.

The Levites created a system of making new copies of the Bible as old copies wore out and had to be destroyed.

They knew it would be easy to make a mistake in copying a new transcript, so here is what they did.

They developed elaborate and meticulous rules for transcribing.

They decreed that when a person was making new text, he had to copy the original page with such exactness that the number of words on a page could not be changed.

If the original page had 288 words, then the page being copied had to have the same 288 words.

Each line on a new page had to be the exact same as the line on the old page.

If the first line on the original page had nine words, the first line on the copy page had to have nine words.

After a page was copied, the number of letters on that page was counted and compared with the original.

After a page was copied, someone would check to see what the middle letter was on the copy and the original.

“A synagogue roll must be written on the skins of clean animals, the length of each column must not extend less than 48 or more than 80 lines; the breadth must consist of 30 letters.

No word, or letter, not even a yod, must be written from memory....

Between every consonant the space of a hair or thread must intervene, between every book, three lines.

Besides this, the copyist must sit in full Jewish dress, and wash his whole body" (Hebrew text of the Old Testament, Davidson).

The scribes were not allowed to copy sentence for sentence or even word for word.

They had to copy letter for letter.

After a page was copied and checked by another, still a third person would check to see that the middle word was on the page.

Then, when the whole book was finished, another would count the phrases.

This process was so accurate they could pinpoint the exact middle of a book simply by letter count and would check the verse at that point as one of the methods of confirmation.

If a single error was found, the entire manuscript was destroyed to ensure that it could never be used as a master copy in the future.

After the Jews returned to

Palestine, the Scribes continued to take an active part in preserving and distributing the Scriptures.

When the second temple was built, another master copy was put in the Holy Place.

Even after the destruction of

Jerusalem in 70, the Scribes continued their work.

They were eventually replaced by the Massorites, who were in charge of preserving the Scriptures from approximately 500-1000 AD.

These new custodians of the Scriptures have left us the Massoretic text.

Has the Old Testament been accurately preserved for us today?

Absolutely!

Jack Finegan, a noted Bible scholar said, "It has been ... estimated that there are ... variations in hardly more than a 1000th part of the text."

This means the Old Testament is at least 99.9% true to the original!

According to Jewish Talmuds and Targums, the Scribes whose job it was to copy and preserve Old Testament books were called Massoretic.

The Hebrew Word means wall or fence.

Their careful and meticulous copying of the Old Testament manuscript, which today is known as the Massoretic Text, was a fence of protection in keeping the text absolutely accurate to the original.

When I say absolutely accurate, I mean just that.

They did not just copy the text like we do when we copy a verse from the Bible by reading the phrase and then copying the phrase.

They were absolutely meticulous.

How meticulous?

They had counted and knew exactly how many letters, for example, were in the book of Genesis:

78,064.

They knew more than that:

they knew exactly how many letters of each letter of the alphabet were in the book of Genesis.

They also knew how many letters there were from the beginning of the text and from the end of the text to the middle of the text.

They also knew what the middle letter in the book of Genesis was to be.

After copying a book of the Bible, if after counting from the ends to the middle the count was not accurate or the letter in the middle was not correct, or there were more or less letters of any given letter of the alphabet than there should have been, that manuscript was discarded and burned because of its unreliability to the original text.

As proof of this accuracy, consider the Massoretic and Yemenite translations of the Torah.

Some time ago, the Yemenite Jews were separated from their brother Jews in the Middle East and Europe.

Despite a thousand years of copying their manuscripts in isolation, only nine Hebrew letters in the entire Torah were found to differ from the accepted Hebrew Massoretic text.

Not one of these nine changes the meaning of a word.

Concerning this accuracy, Robert Dick Wilson concludes:

“The proof that the copies of the original documents have been handed down with substantial correctness for more than 2,000 years cannot be denied.

That the copies in existence 2000 years ago had been in like manner handed down from the original is not merely possible, but, as we have shown, is rendered probable by the analogies of documents now existing of which we have both originals and copies, thousands of years apart, and of scores of papyri which show, when compared with our modern editions of the classics, that only minor changes of the text have taken place in more than 2,000 years and especially by the scientific and demonstrable accuracy with which the proper spelling of the names of kings and of the numerous foreign terms embedded in the Hebrew text has been transmitted to us."

Chapter 5: Fulfillment of Zechariah Prophecies

The fulfillment of Daniel 11:3-35 in the period of Seleucan-Ptolemaic conflicts following the death of Alexander the Great (vs. 3), that is between Egypt and Syria, was so detailed that anti-Biblical critics determined it must have been written afterward. This is based on the theory of “a pseudo Daniel” and a refusal to accept any account of miracles. The historic details, mostly unknown to present believers, are as follows:

Vs. 5: The Egyptian Ptolemies (“King of the South”) rose to power after Alexander’s death and division of his empire among his four generals (Cassander, Lysimachus, Seleucus, and Ptolemy); none descended from him (vs.4).

Vs. 6-7: There was strife between the King of the North (Seleucus) and the King of the South (Ptolemy). Ptolemy III attacked Seleucus Callinicus and plundered his land (vs. 8) before returning to his own land (vs. 9).

Vs. 10-19: Opposition in Syria enraged them against Syria and brought them to fight the King of the North, but Seleucus’ sons resisted and defeated the Egyptians. The Seleucan power will dominate Israel “the beautiful land” (vs. 16). Then Antiochus III gave his daughter Cleopatra (not the queen of the Roman era) to Ptolemy V for alliance purposes. She then sided with Egypt, and the Seleucids were temporarily defeated.

Vs. 20-28: However, the Seleucid kingdom revived under the headship of Antiochus Epiphanes, the despicable person (vs. 21). He would become notorious by

persecuting the Jews and desecrating the Holy Temple by sacrificing a pig on the Sacred Altar. This was the original “abomination of desolation” (Daniel 11:31-37; 12:11). This was to be the precursor of the end-time “abomination of desolation” where again the Sacred Altar will be desecrated by the Antichrist (Mark 13:14).

Vs. 29-30: Then the Romans came to end the Seleucid power (“the ships of Kittim”) as Cyrus from which their forces were launched.

These historic events produced the attacks of anti-Biblical critics, suggesting that a “pseudo Daniel” wrote later. They confirmed the omniscient, authoritative word of the Lord Jesus, affirming the belief in the historic Daniel (Mark 13:14; Matt. 24:15). The theory is further rebutted by early Jewish orthodoxy who knew nothing of a “pseudo Daniel” and whose meticulous recording of Scripture would have prevented. They believed that there was a curse on anyone who denied or tampered with the Holy Scriptures. Nor is there the slightest inclination of how such a fraud could have been perpetrated upon a whole nation, obliterating the historic facts.

Zechariah Prophesied the Lord’s first coming, but mostly about His second coming. From 14:9-21, the scriptures speak of the end-time coming.

8:5-13 I will return to Zion peace, prosperity.

9:9-10 First coming on a donkey. Coming world dominion (2nd coming).

10:6-12 Regathering – multiplication in Israel.

11:12-13 Betrayal for 30 pieces of silver (1st coming).

12:2-9 Gathering around Jerusalem of attackers in last days when God will defend, destroy attackers (see 14:1-7).

12:10-22 Mourning over Messiah's coming, finally realizing their long-time rejection.

13:1-4 Messiah's theocratic reign, end of impurity, false prophecy.

13:7 The shepherd smitten by God (interlude).

13:8-9 Refining of Israel.

14:1-7 The second coming of Messiah – Jerusalem encompassed (see 14:12-15).

14:8-11 Day when living waters flow out of Jerusalem during Messiah's earthly reign. No more curses.

14:12-15 Judgment on attacking armies.

14:16-19 Survivors and remnant believers worship the Lord as He reigns.

14:20-21 Holiness will prevail.

Chapter 6: World Empires and End Time Events Coordinated with Scripture

More complete appreciation of the Accuracy of Scripture requires some understanding of world history, and also archaeology. It has been well said, “The Christian faith is historical, not hysterical,” just a matter of emotions and myths. The Bible is full of historic events and personages that have been widely recorded and unquestioned in essentials. History records several world empires, and they form a core of certain prophecies. These empires are:

1. Egyptian (3000 BC – 858 BC)

Defeated by Assyrian invasion and succeeded by them.

2. Assyrian (858 BC – 612 BC)

Nineveh destroyed by Medes and Babylonians in 612 BC then defeated by Babylonians.

3. Babylonian (605 BC – 539 BC)

Begun by Nebuchadnezzar, ended by Medes and Persians.

4. Media-Persian (539 BC – 332 BC)

Together with Medes destroyed Babylon. Established by Cyrus the Great. Ended by defeat at hands of Alexander.

5. Grecian (331 – 31 BC)

Alexander defeated the Persians and established Greek world rule. Ended by Roman.

6. Roman (31 BC through New Testament period with “Holy Roman Empire.” Fell to Germanic invasion.

7. Revived Roman Empire is a matter of end-time prophecy.

1. Egyptian World Empire (3000 BC – 858 BC)

Egypt – from Komet, “the black land” from the dark sand in the Nile River which watered it. Its inhabitants descended from Ham (Genesis 10:6) and their language was Hamito-Semitic. Its earliest writings were hieroglyphic (picture language of common objects). Its history was written by Manetho about 290 BC, dividing it into 30 royal dynasties; the first began about 300 BC. The “Old Kingdom” Dynasties III and IV had its capital at Memphis and Zoser, built the famous step pyramid at Saggaro, earliest stone structure in history. Other pyramids were built later and still stand in Egypt. The strongest era, the “Middle Kingdom,” lasted until 12th Dynasty in 1750 BC, then followed the second Intermediate Kingdoms of 1750 – 1570. “The New Empire” lasted from 1570 to 1150 BC during which the Exodus took place. Amenhotep IV was Pharaoh of the Exodus, according to Steward (see below).

Confirmation of events preceding and including Amenhotep IV’s reign.

Our major contemporary source is Ipuwer, high priest of Heliopolis, Egypt. His work stems largely unrecognized by liberal academics. We now have available the record of “the Lamentation of Ipuwer,” as provided by Miriam Lichtheim in her book, *Ancient Egyptian Literature*, University of California Press, 1976.

The plagues that devastated Egypt (Exodus 8:7-24; 9:9-15) are mentioned by Ipuwer (Ch. 2,4,5). He said there was "blood everywhere," "land is injured" (national in scope), "beasts weep," "cattle bemoan the state of the land," "crops devastated." "The desert claims the land, grains are lacking, land is left in weakness, birds find neither fruit or herbs, food is lacking, all is ruin" (Ch. 3). "There is no shortage of death." "People are diminished."

Ipuwer blamed the Hebrews and criticized his sun-god for permitting them to grow rather than destroying them. Although he does not specifically name the Hebrews, his descriptions match the Exodus account; various pictures in Egypt also support the general situation he describes. The death of the firstborn is inscribed on many Middle Kingdom tombs all over Egypt.

The existence of 600,000 Israelite men aged 20 years and under (Exodus 12:37) has been questioned by liberal critics. How could 68 adults become 600,000 in 210 years? This would require an annual growth rate of only 4.9%, comparable to growth rates throughout the world today, lower than a few. This is no impossibility here. The Bible said that the Hebrew population grew greatly.

The Pharaohs of the Exodus Period

Various academic groups identify three different men as the Pharaoh of the Exodus, based on the dating suppositions.

1. Some think it was Thutmose III of the 18th Dynasty (later than Mosaic Biblical times).

1. Another group dates the Exodus at 1250 BC. This would be Raamses II of the 19th Dynasty.

1. A majority group reject both Thutmose III and Raamses II and class it all as a “religious myth.”

1. Evangelical Bible believers utilize I Kings 6:1 for dating, which specifies a period of 480 years. These dates correspond by astronomically calculated dates connecting eight different Assyrian and Babylonian kings (Edwin Thiele, Dallas Seminary).

1. This brings us to Amenhotep IV (Akhenaten), reigning from 1456-1446 BC, as the most evident pharaoh of the Exodus.

The 12th Dynasty pharaohs were:

1. Sesostris III (ending 1534 BC, 90 years before the Exodus)

Moses and Job were contemporaries in this period.

1. Amenhotep III – reigned 38 years (Exodus 7-8)

3. Amenhotep IV (Akhenaten) – reigned 10 years, 1456 to 1446 BC. According to Cambridge Ancient History and Petrie’s History of Egypt.

To coordinate dates, the records of Babylon must be consulted and compared with Egyptian Sothic dating system. This will result in a 300-year revision of academically accepted dates (based on Egypt’s system). Cambridge Ancient History (1972 edition) lists kings of Babylon and Elam and their dates. In 1982, Dr. Peter Huber of Harvard revised the astronomical dates by 56 years, creating 28 historical and chronological synchronisms between Abraham and kings of the East

found in Genesis 14. He revised King Hammurabi's accession year to 1806 BC.

The results of these revisions after comparing the Egyptian Sothic system, which liberals use with Babylonian, astronomical, and other records, using a different system, is to effect a 300-year revision in the forming dating standard (Stewart in Solving the Exodus Mystery).

The True Pharaohs of the Exodus

That Amenhotep IV's short reign ended by his death in an "overwhelming downpour of water" is confirmed by Ipuwer. He has no tomb surviving in Egypt.

Historicity of 480 Years Before Exodus

Abraham was a contemporary of Hammurabi of Babylon. Abraham was born in Ur of the Chaldees and entered Canaan in about 1890 BC. In 1871 he encountered Amraphel (Hammurabi) (consult Genesis 12:4; 25:7). The three kings of Genesis 14 (Elam, Babylon, Mar) are dated astronomically at 1862 BC. Some say they conform to both Biblical and ancient records (work done at Aleppo). Twenty-eight archeological discoveries confirm Abraham's historicity.

The remains of Sodom and Gomorrah at the foot of the Dead Sea have been discovered, confirming many details given in Genesis.

2. The Assyrian Empire

The Assyrian Empire was established by Shalmaneser III in 848 BC. It continued to Tiglath-Pileser III mentioned in I Chronicles 5:6; II Chronicles 28:20-26; II Kings 17:3; 18:9. Continued through Sargon II (721-705) mentioned

in Isaiah 20:1, then Sennacherib (704-681) mentioned in II Kings 18:13; 19:16; 20:36; II Chronicles 32:1-2, 9-10, Isaiah 36:1; 37:17, 21, 37; then Esarhaddon (680-669) mentioned in II Kings 19:37, Ezra 4:2, Isaiah 37:38; then Assurbanipal (668-627) also spelled Asnapper, during whose reign Hezekiah was defeated (see Isaiah 33) then to Assurbanipal II's kingdom ended 612 BC.

3. Babylonian Empire (605 – 539)

Begun after Nebuchadnezzar, son of Nabopolassar, defeated Pharaoh Necho of Egypt at Carchemish in 605 before destroying Jerusalem. He was succeeded by his son, Amel-Mardeck (562-560) then Neriglissar (560-556), then Nabonidus, who appointed his son Belshazzar (see Daniel chapters 7,8) as commercial-ruler. Babylon fell in one night in 539 BC to Media Persia to the attack of Gobryas, one of Cyrus the Great's generals.

4. Media-Persia (539 – 331)

Was established by Cyrus the Great (539-530) after he defeated Croesus of Lydia, then overcame Babylon. It was Cyrus who issued the decree to restore the Jews to their homeland (II Chronicles 30:22-23, Ezra 1:2-3). The ruins of Cyrus' palace are present today. Plutarch recounted the inscription on his tomb. Cyrus' son Cambyses II (530-522) conquered Egypt. Darius I (the Great) preserved the empire by suppressing a rebellion. Darius, the son of Ahasuerus, (Daniel 9:1), was called "Darius the Mede" in Daniel 11:1. Then began the Greco-Persian wars. Ahasuerus was a descendant of Darius through Xerxes. Esther his queen was among several in his harem. Artaxerxes I Longimanus succeeded him in 485 BC. This was the king who issued

the rule to restore Jerusalem and its holy place. In Artaxerxes I's reign, Nehemiah was his cupbearer and visited Jerusalem (Nehemiah 2:1). Successive kings were Darius II (423-404), Artaxerxes II (404-359), Artaxerxes III (359-338), Arses (338-335), and Darius III (335-331) when he was defeated by Alexander the Great.

5. Grecian Empire

In the Old Testament Greece was called Javan. The 5th world empire, the Grecian Empire, was established by Alexander the Great 331 BC and lasting through the successors of his four generals. It ended with being overpowered by the Romans at the battle of Actium 31 BC.

6. Roman Empire (lasting approximately from 44 BC through Constantine's reign)

After an extended period of conquest by Pompey, Scipio, and others, before Octavian (later names Augustus) defeated the Greeks at Actium, the first to call himself Caesar.

The New Testament names the Caesars, such as Augustus (Luke 2:1), Tiberius (Luke 3:1:20:22), Claudius (Acts 11:28), and refers unnamed to Nero (Acts 25:8). Augustus' great uncle was Julius Caesar. After the death of Herod the Great (37 - 4 BC) in 4 BC, his kingdom was divided among his sons. Augustus was emperor when our Lord was born and during half His lifetime. This empire was ended by the invasion of Germanic tribes.

7. The Revived Roman Empire - End-time Prophecy

The featured person of this end-time period is a “Scarlet-colored Beast” who “was and is not” (Revelation 17:3, 8, 11). He had seven heads and ten horns (Revelation 12:3; 13:1; 17:3). The seven heads are successive kingdoms (world empires) (17:9-11), five of which were fallen when John wrote (Egyptian, Assyrian, Babylonian, Media-Persian, and Grecian).

These kingdoms correspond with those in Daniel, a book which must be read together in matters of end-time prophecy. Daniel has a dream (chapter seven) of four beasts coming up out of the sea. They correspond to the 3rd, 4th, 5th, and 6th world empires. They are:

1. A lion with wings of an eagle, then plucked (verse 4). This is obviously Nebuchadnezzar. In Daniel’s image vision, he is the head of gold, representing Babylon.

1. A bear with three ribs in his mouth (verse 5). This is identified with Media Persia in 5:28; 8:20. The ribs are three kingdoms it devoured (Babylonian, Assyrian, and Elamite).

1. A leopard with four wings (verse 6), indicating the swift movement of the Grecian armies, identified with Greece in 8:21. Begun by Alexander the Great, it was carried on by his four generals and their descendants. One descendant was Antiochus Epiphanes whose horn was broken (8:21).

1. Dreadful beast with iron teeth, which ruthlessly crushed all opposition. This was obviously the Roman Empire, which succeeded the Greeks.

This last kingdom lasted for centuries, finally giving way to Germanic invaders. It will be, however, revived in the end time as a ten-nation confederation (the 10 horns), one of whose leaders will be the “little horn with eyes like a man who speaks great things.” This is obviously the end-time Antichrist, prophesied to come prior to the Lord’s second coming. This will end in judgment (Daniel 7:9-14).

The seven heads are successive world empires as outlined above. There is, however, a “double-reference” (one of the important principles of interpreting Scripture) indicating that it points to a city. The seven heads are seven mountains on which a woman sits. It is a “great city, which rules over the kings of the earth” (Revelation 18:16). It is a religious system from which God’s people are told to “come out of her” (Revelation 18:2-4). Any history of Rome records its designation as the “city of seven hills.” Its coinage proclaims this. Any current map will show and name those ancient hills.

The woman is Babylon the Great, mother of harlots, representing the Roman system, with a golden chalice in her hand (a travesty of the communion cup). She is a whore, the adulterous wife of God, consorting with the nations (church-state arrangements).

The woman (Roman Catholicism) rides (uses) the Scarlet Beast, the Antichrist heading the revived Roman Empire (“which was and is to come” from John’s perspective). She will sit on the Beast although he hates her and will finally be destroyed by him. The Antichrist will endure for 3½ times (or 42 months or 1,260 days), the period of the Great Tribulation forecast in Daniel’s 70-weeks

prophecy (Daniel 7:24), and then be annihilated himself at the Lord's Second Coming. His worship in the rebuilt Temple (Revelation 13:11) will be the "abomination of desolation," which was anticipated by the earlier Antiochus Epiphanes.

The Four Generals of Alexander the Great

Who Inherited and Divided His Empire

336 BC (see Daniel 11:4)

They were:

1. Ptolemy

Egypt

1. Seleucus

Middle East, including Modern Turkey

1. Antigonus

Greek states (Hellas) and Aeolian and Aegean leagues

1. Cassander

Thrace (now Bulgaria)

Macedonia – north of Greece including Thessalonica and Phillip now in modern Greece

“ Daniel 7:6 shows Greece under Alexander

“ Daniel 7:5 prefigures Antiochus Epiphanes and final “Beast” (7:8) – see also Revelation 13:4-10, I

Thessalonians 2:4-8

“ Daniel 7:9-12 shows second coming of Messiah

“ Daniel 8 shows “he-goat” with horns overcoming ram, transfers of power from the 2-horned ram (Media-Persia) to the “he goat” (Greece under Alexander)

“ Daniel 9 shows 70 weeks prophecy, period of end time Great Tribulation (Matthew 24:21)

“ Daniel 11:1-12:13 shows Alexander’s kingdom divided into four parts (his 4 generals) (11:4)

THE FOUR GENERALS

The four generals who inherited Alexander the Great’s Empire and succeeding empires down to “the end times.” The scriptural background for prophecies related to empires succeeding Alexander, given in Daniel, chapters 7:2-7, 24, say that four great beasts (three of them like a lion, bear, and leopard) arose. The leopard is Greece, characterizing the swiftness of its armies and the speed of its conquests. The four heads (the generals) and the four wings (swiftness and breadth) were characteristic of these empires. The fourth beast was the one with “great iron teeth,” devouring all other kingdoms (Roman Empire). This beast will come alive again in the end times of God’s judgments on earth (Daniel 7:7-9), the second coming of the Son of Man (Daniel 7:13-15). These will be a ten-nation confederation arising from the historic Roman Empire (the ten horns), including “the little horn,” who will predominate (the antichrist Daniel 7:10, 14, 29). In Daniel’s dream (chapter 7) the four beasts are successive empires.

1. Babylonian: the lion with eagle’s wings and the golden head.

2. Medo-Persian: the bear raised on one side (Persia’s predominance) with breast and arms of silver (somewhat inferior to Babylon).

3. Greek: the leopard with four heads with belly and thighs of brass (somewhat inferior to Medo-Persians).

4. Romans: the legs of iron, subdivided into two parts (Eastern and Western – Constantinople and Rome).

The Greek empire began under Philip of Macedon, who united various Greek tribes into one nation, with the help of his young son Alexander (born 356 BC), who would inherit it all at the age of twenty when his father was assassinated. The apocryphal book of Maccabees (1:1-4) recorded Alexander's conquests in the inter-Biblical period. Alexander defeated the Persians under Darius in 331 BC at Asbela.

Alexander died in Babylon at the age of thirty-two (323 BC). In 323 BC he had marched his conquering armies as far as India and down into Egypt. At last his armies refused to go any further. He returned and died of the after effects of malaria and a life of dissipation, which sapped his powers of resistance. He reigned for only 13 years. It is said that he lamented at life's end that there were no more worlds to conquer. He is traditionally credited with a request to be buried in a casket with his hands open, showing that he had died with nothing. He asked that his troops file by to view his body in the death posture to show them he died empty-handed.

Then a stormy period of conflict, involving his four generals. They were:

1. Cassander, who would rule Macedonia, including Thrace, as king.

2. Antigonus – his realm included areas ultimately divided between the four generals succeeding him after

he was killed in 301 BC. He attempted to keep Alexander's empire intact, but was killed in 301 BC.

3. Ptolemy, who would rule Egypt (Ptolemaic empire).

4. Lysimachus, who would rule in Asia Minor, Syria, Israel, and modern Turkey. Lysimachus was succeeded by Seleucus I (Seleucid empire). These wars between the Ptolemaic and Seleucid empires continued until Rome assumed power in about 100 BC (see Daniel 10, 11, and 12)

Of the four generals, Cassander (350-297 BC) is the most difficult to locate in modern encyclopedic references although he was well established in Greek history (302-297 BC). He proclaimed himself King of Macedonia and joined Ptolemy, Seleucus, and Lysimachus against Antigonos, who died in battle. Cassander married the sister of Alexander and named the city of Thessalonica after her. Yet he challenged the influence of Alexander's mother, Olympias, crushed her army and condemned her to death (316 BC).

Cassander's half brother Nicanor had been killed by Olympias, which contributed to his hatred of her.

Cassander also murdered Roxana, the wife of Alexander, and her son; Alexander's natural son was poisoned as a result of a bribe by Cassander. What a hate-filled person! The empire was divided among the four generals thus fulfilling Biblical prophecy in Daniel 11:4.

The 70-weeks prophecy of Daniel 9:24-29 extends until the end time, from the decree to rebuild Jerusalem to the death of the Messiah and then His Second Coming. The intervening period (undated as to extent) includes the historic period of "the church age" (from the Day of Pentecost to the coming of Jesus) "for His saints" (I

Thess. 4:13-18; I Corinthians 15:22-25), called “the Rapture,” the “catching up” of the believers to Christ in heaven.

The kingdom of the four generals survived until about 100 BC when the Roman Empire took over the European army of the former Greek Empire, which will come alive again in the Revived Roman Empire of the end time.

Assyrian, Babylonian, and Persian Empires

Assyrian Empire

At its zenith, it stretched from the Black Sea to the Caspian Sea in the North. It included, southward, the modern states of Iraq, its center Iran, Assyria, Syria and Lebanon and Israel.

It began as an empire in 1748-1716 BC and arose to a power comparable to Egypt. Among the Amarna tablets is a letter to Pharaoh Amenhotep of Egypt, probably the Pharaoh of the Exodus (1450 BC), speaking of the Assyrian king as a royal equal to pharaoh. Another descendent Shalmaneser fought against King Ahab in Israel in 833 BC and received tribute from “Jehu, son of Omri,” of the line of Israel’s kings. Assyrian power remained aggressive under Shalmaneser IV (782-773 BC); the fifth of its empire rulers then follows:

1. Tiglath Pileser III – ruled 740-727 BC. He conquered Babylon where he was known as Pulu (II Kings 15:19). He overran Israel after King Hosea attempted to revolt.
2. Shalmaneser V – ruled 727 – 722 BC.
3. Sargon – ruled 722 – 765 BC. He is mentioned in Isaiah 20:1

4. Sennacherib - ruled 705 - 681 BC. He is mentioned many times in Scripture (I Kings 18:13, 19:16, 20, 36; II Chronicles 22:1-10, 22; Isaiah 33:1, 17, 37).

5. Esarhaddon - ruled 681 - 669 BC. He was ranked as one of the greatest Assyrian conquerors. He is mentioned in II Kings 19:37, Ezra 4:2, and Isaiah 37:38.

6. Ashurbanipal - ruled 661 - 627 BC. He was a scholar more than a general. During this period, Assyrian power declined. The name "Osnapper" in Ezra 4:2 is linked first to Esarhadam but also to Sennachirab and Asurpanipal.

After several undistinguished rulers, Assyria was defeated by the Median/Persian Confederation in 612, when Nineveh fell. Nabopolassar, father of Nebuchnezzar, led the coalition, which brought the ascendancy of the Babylonian Empire.

Babylonian Empire

The first mention of Babylon in Scripture is in Genesis 10:10. Babylon began its rise to prominence in 1830 BC, and it became world famous. Formerly this growing kingdom was Sumerian and Akkadian, centered at its lower Tigris-Euphrates area, Mesopotamia, "the land between the rivers" (now modern Iraq). It included Ur, Abraham's first home, as a part of the Chaldees (from Akkad).

1. The old Akkadians period (2360-2180 BC) saw the Semites (descendants of Shem) increasing under Sargon.

2. The Neo-Sumerian era (2070-1960 BC) proceeded to the old Babylonian period (1830-1550 BC).

3. Finally the New Chaldean Empire was established (665-531 BC). It sent an embassy to Hezekiah, King of Judea, and was defeated by Sennacherib of Assyria in 703 BC. In 625 BC Nabopolassar launched the greatest period of its history and defeated the Assyrians, destroying Nineveh in 612 BC, while teaming with the Medes.

4. His son Nebuchadnezzar, much feared in the book of Daniel, defeated Pharaoh Necho of Egypt at Carchemish. In 539 BC Gobryas, one of Persia's generals, took Babylon, securing its end according to Daniel's prophecy. Combined data from British Museum Publication and Halley's Bible Handbook.

Persian Empire

Now this area is called Iran meaning, "land of the Aryans."

1. Cyaxares, a Mede, joined with Nabopolassar, King of Babylon, to overthrow the Assyrians at Nineveh in 512 BC. He was the first major king.

1. Cyrus II, the Great, was founder of the world empire, confederating with the Medes. This is often joined in Scripture as the "Medes and Persians" (Esther 1:19; Daniel 5:28). Cyrus defeated the Lydians and then Babylon in 539 BC. Cyrus issued the decree to restore the Jews to their home (II Chron. 36:22-23; Ezra 1:2-3). He was killed in battle 530 BC.

1. Cambyses II (530 - 522 BC) was the son of Cyrus and conquered Egypt. He committed suicide.

1. Darius I The Great (522 - 486 BC). He reigned poorly until the outbreak of war with Greece when Persians were defeated at Marathon 49 BC. There is some

dispute over the identity of “Darius the Mede” in Dan. 11:1.

1. Xerxes (486 – 465 BC). He is the Ahasuerus of the Book of Esther.

1. Artaxerxes I Longimanus (465 – 423 BC) was ruler over Nehemiah (Neh. 2:11; Ezra 1:1-8) specifies that the priest went to Jerusalem in the seventh year of his reign (though some feel this was Artaxerxes II). His reign is especially important on his decree to restore and rebuild Jerusalem, a key to Daniel’s prophecy.

1. Following kings: Darius II, Artaxerxes II, Mnemon, Artaxerxes III, Ochus, Arsis, Darius III, when it fell to the Greeks commanded by Alexander the Great.

Chapter 7: Other Fulfilled Biblical Prophecies, Part I

Fulfilled Messianic prophecies form the main core of Biblical fulfillments. Yet there are numerous other fulfilled prophecies. They relate to cities, nations, international confederations, end-time discoveries, and trends. Events have consistently confirmed these fulfillments. Here are a few examples out of many.

1. TYRE and its fulfilled prophecies

The modern city is on the coast of Lebanon, but it was originally populated by Phoenicians, a famed maritime people whose king supplied timbers (from “the cedars of Lebanon”) to Solomon to build the first Temple. It was besieged by Nebuchadnezzar, king of Babylon, and fell in 573 BC. However, the inhabitants moved everything of value to an island about one-half-mile off the coast. This part of Tyre continued until it fell to Alexander the Great about 332 BC, when he built a bridge over the causeway between the mainland and island by filling it with debris from ruins (see attached diagram). In Ezekiel 26:3-16; 28:1-9, written about 590 BC, we read: “Therefore thus saith the Lord God; Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets.... For thus saith the Lord God; Behold, I will bring upon Tyrus Nebuchadnezzar King of Babylon... and they shall lay thy stones and thy timber and thy dust in the midst of the water.... And I will make

thee like the top of a rock; thou shalt be a place to spread nets upon; thou shalt be built no more, for I the Lord have spoken it, saith the Lord God.... Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their brodered garments; they shall clothe themselves with trembling.”

The old city is now on a site, flat as the top of the rock, used as a popular place for fishermen spreading their nets. See attached diagram.

This prophecy predicts the destruction of Tyre and states seven definite things which shall take place:

1. Nebuchadnezzar shall take the city of Tyre.
2. Other nations are to participate in the fulfillment of the prophecy.
3. The city is to be made flat like the top of a rock.
4. It is to become a place for spreading of nets.
5. Its stones and timber are to be laid in the sea.
6. Other cities are to fear greatly at the fall of Tyre.
7. The old city of Tyre shall never be rebuilt.

Today visitors at the old city of Tyre find it is a very popular place for fishermen; they are spreading their nets on this very spot. Thus prediction 4 has been completely fulfilled: It is to become a place for spreading of nets. All other portions of Ezekiel's prophecy concerning Tyre have also been completely fulfilled at every point.

2. SAMARIA and its fulfilled prophecies

1. Seat of idolatry (Isa. 4:4; Jer. 23:13-14; Ezek. 16:46-55; Amos 6:1, Micah 1:36)

2. Besieged (I Kings 20:1; II Kings 6:24-7:20)

3. Excavated by Harvard team 1908-1910, 1930-31, and Hebrew Unni 1935 by Kenyon Crawford and Sukenik.

4. Also discovered: Samaritan ostraca dating to 8th cent. BCE. Names of women found in Bible, containing Yahu as element, plagues, and "ivories."

"Therefore I will make Samaria as a heap of the field, and as plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof" (Micah 1:6 - written 750 BC).

This prophecy makes the following five predictions:

1. Samaria shall be destroyed.
2. It shall become as a heap of the field
3. Vineyards are to occupy its site.
4. Its stones shall be poured down the sides of the hill on which it stands.
5. Its foundation is to be dug up.

Samaria was still a prominent city 750 years later, in the time of Christ, and is often mentioned in the New Testament. The old city was finally destroyed and became a heap of stones and ruins. Gradually the hill has been cleared; the foundation stones and other rubbish taken to the edge of the hill and rolled down into the valley. It is now covered with gardens and vineyards.

Consider the following:

1. What chance had Micah of predicting the destruction of the great walled city of Samaria, which was greatly

protected by its position on a hill? The estimate was set at one in four.

2. What was the chance that it should then lie as a heap of the field, instead of being rebuilt? Many ancient cities are still just heaps of the field, many others have been rebuilt, so the estimate was given as five in one.

3. What chance was there that it should become a garden spot, a place for vineyards? What is the chance that the old site of Samaria should be cleared for gardens when much untilled land lay all around? The estimate is set at one in one hundred.

4. What is the chance that the stones would be rolled down the side of the hill when the ground was cleared, instead of being piled in stacks on the hill, or used for other buildings? Estimate is one in ten.

5. What is the chance that while clearing the ground for the gardens, the workers would be industrious enough to dig down and remove the foundation stones, as well as the surface debris? The estimate is placed at one in two.

If Micah had considered the city of Samaria and made these five predictions regarding it in human wisdom, his chance of having them come true would thus be about 1 in $4 \times 5 \times 100 \times 10 \times 2$. This is 1 in 40,000 x 104.

3. GAZA AND ASHKELON and their fulfilled prophecies

Gaza - Hebrew name is Azzah (Deut. 2:23, I. Kings 4:14, Jer. 25:20); capital of Philistines. Modern Gaza (Ghuzzeh) is the administrative center of the Gaza strip today, filled with refugees (cf Judges 16:1-3). Ashkelon - one of the five principle cities of Philistines, north of Gaza (Judges 14:1, Zeph. 2:4 and Zech. 9:5). Its foretold

destruction is mentioned by David in lament over Jonathan (II Sam. 1:20). Birthplace of Herod the Great.

“And the remnant of the Philistines shall perish, saith the Lord God” (Amos 1:8 – written 787 BC).

“Baldness is come upon Gaza” (Jer. 47:5 – written 600 BC).

These prophecies predict four things:

1. The Philistines shall perish.
2. Gaza shall become bald.
3. Ashkelon shall become desolate.
4. The vicinity of Ashkelon shall become the dwelling place of shepherds with their sheep.

When these prophecies were made, the Philistines were the most powerful race in this country. Palestine means the land of the Philistines, but the Philistines have completely vanished.

A city of Gaza still exists, so for a long time the prophecy with respect to Gaza was thought to be an error. Finally a careful study was made of the location of Gaza, as described in the Bible, and it was found that the new city of Gaza was in the wrong location. A search was made for the old city and it was found buried under the sand dunes. It had indeed become bald. What better description could you give of a city buried under sand dunes than to say that it had become bald?

Ashkelon was one of the main cities of the ancient Philistines (Judges 14:1; Zeph. 2:4; Zech. 9:5) when the prophecies regarding it were written. It was a prosperous city in the days of Christ. Herod the Great beautifully embellished Ashkelon and established his

summer resort there. But in AD 1270, Sultan Bibars destroyed it, and it has never been rebuilt. The seacoast in this vicinity has become the grazing place for many flocks of sheep. It is dotted with shepherds' huts and sheepfolds.

The human probability of these four prophecies coming true would be 1 in $5 \times 100 \times 5 \times 5$ or 1.2×10^4 .

4. JERICHO and its fulfilled prophecies

The ancient city is said by some to be "the oldest city of the world," 20 miles above the Dead Sea. It is first mentioned in Numbers 22:1. The present city sits on and among the ruins of earlier ones. Joshua sent spies to Rahab there (Joshua 2:1-21) and cursed any attempt to rebuild it (6:1-7); but it was rebuilt at a later date. The walls of Jericho fell flat and were destroyed by fire (Joshua 6:24).

Excavations point to the destruction of the city by fire. Bible believers date this to the conquest by Joshua around 1400 BC. Bryant Wood analyzed the Canaanite pottery excavated by various expeditions there to fix this date (B.A.R. April 1990), thus countering the allegations of archaeologist Kathleen Kenyon, dating this to 1550. Other work supporting the 1400 BC date was done by John Garstang (The Story of Jericho, 1940). Five layers were excavated in the successive rebuildings. The fourth layer (city D, dated 1400 BC) had walls showing evidence of violent destruction with ashes, charred timbers, blackened stones, and bricks consistent with Joshua 6.

5. THE GOLDEN GATE

Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut. Then said the Lord unto me; this gate shall be shut, it shall not be opened; and no man shall enter in by it... therefore it shall be shut. It is for the prince...he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by the way of the same (Ezek. 44:1-3 – written 574 BC).

The famous Golden Gate as seen today from outside the ancient walled city of Jerusalem. Underneath are ruins of former Golden Gate to temple.

When this prophecy was written, the road from the Kidron Valley entered through this gate. It was in use at the time of Christ and is thought to be the gate through which He made His triumphal entry. In AD 1543, when the walls of Jerusalem were restored by Sultan Suleiman, the road to the Golden Gate was no longer in use. The Sultan, seeing no more use for the gate, ordered it closed. Instead of building the wall straight across the place where the gate had been, he restored the gate with its arches and ornaments, and walled up the gate's openings themselves. Kaiser Wilhelm of Germany, in the early 20th century, planned to take Jerusalem and have the Golden Gate opened for his triumphal entry into the city. Apparently the Kaiser thought he could tamper with prophecy and forcibly violate it. This gate is waiting to be opened for the return of Christ, when it will be reopened and constitute His main entrance to the city. The gate is just beside the site of the present Temple.

What is the probability that this gate should continue to exist to the present time, and that it should be closed? Estimate, one in one thousand.

6. ZION PLOWED

Zion has a wide variety of uses as a word. In world events now, it is used by enemies of Israel to describe the government or the people generally as “Zionists.” It has been used to describe the movement to return Jews to their ancestral home in Israel, then called Palestine (after the extinct Philistines) under the British mandate. This began with Theodore Herzl in Europe.

It is used of David’s city Jerusalem, which he made the capital (I Chron. 11:5, Psalm 2:6, Isaiah 2:3). The outlines may be consulted on any map that supplies the city layout, which varied at different periods. It is used of the millennial, theocratic capital of the end times (Isaiah 1:27; 2:3; 4:1-6; Joel 3:16, Zechariah 1:16-17; 8:3-8, Romans 11:26). Amillennialists spiritualize this to be the Christian church. It is finally used of the HeavenlyCity (Heb. 12:22-24), the eternal city into which the church will go (Rev. 21-22). The above information is taken from Unger’s Bible Dictionary.

The expression that “ Zion will be blessed as a field” (Micah 3:12, written about 750 BC) has a specific prophecy relating to a particular part of Jerusalem.

From the writing of this prophecy to the present time, parts of Jerusalem have often been destroyed and rebuilt, but in 1543, when the walls of Jerusalem were rebuilt by Sultan Suleiman, that part known as Zion, the city of David, was left outside the walls. It was—and large parts of it still are—plowed and in grain and other

crops. It is the only part of the old city that has ever been plowed.

What is the chance that this particular part of Jerusalem should revert to agriculture? It was the most desirable part of Jerusalem. Solomon's palace was here. Estimate one in one hundred.

7. JERUSALEM ENLARGED

Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever (Jer. 31:38-40 - written 600 BC).

8. PALESTINE

The name is derived from the Philistines and is mentioned in Joel 3:4, Ex. 15:14, and Isa. 14:29, 31, the only three Biblical references. The historian Herodatus in the 5th century BC was apparently the first one to use the name although Egyptians called a western Syria by this name. The first occupants were various Canaanite tribes, recorded in Genesis 10:15-19, all ceasing to exist. None were Arabs who now claim it as their own. Arabs descend from Ishmael, and Arabia is only next to Palestine (Isaiah 21:13, Jeremiah 25:24, Ezekiel 27:21). They are called "the Arabians" in Isaiah 13:20). It is not a part of Palestine, nor associated with it. Arabs today have no ancient claims to Palestine as their land or to

call themselves ethnically “Palestinians” (as does “the Palestine Liberation Organization” or P.L.O.). The entire land is widely excavated and identified everywhere with Biblical sites. Its future or end-time status is identified with Israel, yet Arabs reject this. The fact remains that the scattered Jewish people returned to their land after 2000 years and reestablished the state of Israel on May 14, 1948, which is now a member of the U.N. and a recognized power in Middle East events.

The prophecy of Lev. 26:31, written in the mid-15th century BC, says:

And I will make your cities waste, and bring your sanctuaries unto desolation.... And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.

Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled (Ezek. 36:33-35 – written 587 BC).

These prophecies make seven predictions:

1. The cities of Palestine shall become waste.
2. The sanctuaries shall become desolate.
3. The land shall become desolate.
4. Enemies shall inhabit the land.
5. The Jews shall be scattered.
6. A sword shall go out after the Jews.

7. The Jews shall return to Palestine; the cities shall be rebuilt, and its land shall be tilled.

Let us consider these predictions in detail.

1. This prophecy was made soon after the Lord had led the children of Israel out of Egypt and into the promised land. It did not seem likely that He would again allow the cities to become waste. Estimate, one in ten.

2. The sanctuaries had been kept active all through the wilderness. What is the probability that they shall become desolate with the cities? Estimate, one in two.

3. Visitors to Palestine, before 1900, reported that very little of the land was tilled; the great mass of it was a total desolation. Probability estimate, one in ten.

4. Palestine became the stronghold of the Muslims, the enemies of the Jews; that they occupied the land cannot be doubted. The estimated probability of this condition was given as one in two.

5. Up to the time of the prophecy, the Jews, even in persecution, had always stayed together, whether in Egypt, Palestine, or Sinai. The probability that they would be scattered was estimated one in five.

6. The Jews have been persecuted as no other race on the face of the earth. Their persecution by Hitler, killing at least 6 million of them, is perhaps the cruelest persecution recorded in all history. Estimated probability was one in ten.

7. What is the probability that after being so scattered and persecuted, they would again return and reclaim their country? This reclamation has been accomplished in the last few years. We have all marveled at its speed

and the military success of the Jews in retaking Palestine. Estimate, one in ten.

Thus for the fulfillment of the whole prophecy we have a probability of 1 in 2×10^5 .

Note Leviticus 26:8: "And five of you shall chase one hundred, and one hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword." This prophecy probably was not originally intended to refer to the 1967 six-day war between Israel and the Arabs. However, the prophecy is fulfilled in a very remarkable way by this war. The total population of Egypt, Jordan, and Syria is roughly twenty times the population of Israel, the same ratio as the five to one hundred in the prophecy. And perhaps no army in history has been more completely routed than was the Egyptian army in the Sinai Peninsula, when the soldiers fled on foot, in tanks, and in all types of conveyances, many of which piled up on top of each other trying to get through the mountain passes in their frantic attempted escape from the forces of Israel.

9. MOAB AND AMMON

The Ammonites descended from Lot's youngest daughter. The Moabites descended from his eldest daughter (Genesis 19:30-38, although related, they were barred from "the assembly of the Lord" for reasons stated in Deut. 23:24).

And say unto the Ammonites...I will deliver thee to the men of the east for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eat thy fruit, and they shall drink thy milk.... Therefore, behold, I will open the side of Moab... unto the men of the east (Ezek. 25:3-10, written 600 BC). This

was literally fulfilled and nothing but ruins of the ancient territory remain.

I will bring again the captivity of the children of Ammon, saith the Lord (Jer. 49:6 – written 600 BC).

Three things are predicted in these prophecies:

1. Moab and Ammon shall be taken by men of the east and they shall eat the fruits of the land.
2. The men from the east will build palaces in Ammon.
3. The Moabites and Ammonites will eventually be returned and given their land again.

The Arabs repeatedly raided these countries and took the fruits of the land. Eventually they drove out most of the inhabitants, but did little with the land. Palaces that the Arabs built in Ammon are still in use. The land is again being tilled and cities are growing at rates never before known in this land. “The captivity of Moab” will end in “the latter days” (Jeremiah 48:7, written 600 BC).

The estimates for the probable fulfillment of these items were given as: (1) one in five; (2) one in ten; (3) one in twenty.

10. EDOM

The name means “red.” In Roman times it was called “Idumaea.” Herod the Great was an Idumaean. Edomites were descendants of Esau, the brother of Jacob (Israel) (Gen. 25:22-26). At its base, Edom consists of low, rocky hills with striking colors. It was called “the hill country of Seir” (Gen. 36:8; 32:3). The capital was Petra (Greek word for rock), cut out of solid rock. The earlier capital was Sela (II Kings 14:7).

Jeremiah 49:16-18 says (written about 600 BC), "O thou that dwellest in the clefts of the rock... I will bring thee down from thence, saith the Lord. Also, Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.... No man shall abide there, neither shall a son of man dwell in it."

The predictions made in this prophecy are:

1. Edom shall be conquered.
2. Edom shall be desolate.
3. Edom shall not be reinhabited.

At the time of the writing of this prophecy, Edom was a very prosperous country. Its soil was considered among the richest in the world. It was on many great trade routes. It remained a prosperous city until long after Christ. It was taken by the Mohammedans in AD 636. From that day to this, it has lain desolate. A National Geographic Society expedition, in traveling through the country, reported that practically no people or animals were found.

The probabilities for the fulfillment of these different items were estimated as follows: (1) one in ten; (2) one in ten; (3) one in one hundred.

This gives a probability for the whole prophecy of 1 in 104.

11. BABYLON

And Babylon...shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall

lie there; and their houses shall be full of doleful creatures (Isaiah 13:19-21 – written 712 BC).

And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shall be desolate forever, saith the Lord.... Neither doth any son of man pass thereby (Jer. 51:26, 43 – written 600 BC).

These prophecies state that:

1. Babylon shall be destroyed.
2. It shall never be reinhabited.
3. The Arabs shall not pitch their tents there.
4. There shall be no sheepfolds there.
5. Wild beasts shall occupy the ruins.
6. The stones shall not be taken away for other buildings.
7. Men shall not pass by the ruins.

Babylon was conquered in 538 BC, having been one of the greatest cities, if not the greatest city of all times. Its walls were 90 feet thick and 300 feet high, with towers rising much higher. The length of the walls was about fourteen miles on each side of the city. A river flowed through the city guaranteeing its water supply. There was enough land within its walls to supply the city with food. It had no fear of a siege. “It shall never be inhabited again” (Isaiah 13:1; Jeremiah 50:24, 39). This is literally fulfilled. The site of ancient Babylon is in modern Iraq.

The probable fulfillment of each item was estimated as follows: (1) one in ten; (2) one in one hundred; (3) one in two hundred; (4) one in five; (5) one in five, (6) one in

one hundred, (7) one in ten. This makes a probability for the whole prophecy of 1 in 5×10^9 .

SUMMARY

Listing the prophecies which we have considered and the probabilities of their fulfillment, we have:

1. Tyre: 1 in 7.5×10^7
2. Samaria: 1 in 4×10^4
3. Gaza and Ashkelon: 1 in 1.2×10^4
4. Jericho: 1 in 2×10^5
5. The Golden Gate: 1 in 10^3
6. Zion Plowed: 1 in 10
7. Jerusalem Enlarged: 1 in 8×10^{10}
8. Palestine: 1 in 2×10^5
9. Moab and Ammon: 1 in 10^3
10. Edom: 1 in 10^4
11. Babylon: 1 in 5×10^9

The probability of these eleven prophecies coming true, if written in human wisdom, is now found by multiplying all of these probabilities together, and the result is 1 in 5.76×10^{59} .

Relief of Sargon II

Sargon succeeded his brother Shalmaneser V as king of Assyria in 721 BC, and though in his annals he appears to claim that he conquered Samaria at the beginning of his reign, it is more likely that it was Shalmaneser V to whom this conquest is to be credited. His invasion and siege are referred to in 2 Kings 17:5; 18:9, and when the

conquest is attributed to the “king of Assyria” in 2 Kings 17:6 and 18:10-11, sometime in 723 or 722 BC, this should be Shalmaneser. When the Assyrians succeeded in conquering a city, they consolidated the position by deporting the principal inhabitants. In the case of Samaria, the “king of Assyria,” probably Shalmaneser V, is said to have deported Israelites to Syria (River Habur), western Iran (Media), and probably north east Mesopotamia (Halahhu) (2 Kings 17:6).

Sargon’s apparent reference in his annals to the conquest of Samaria may refer to a campaign which he conducted to the west in 720 BC. He claims that he deported 27,280 Israelites to Assyria, and brought in people from other conquered territories to replace them. The Old Testament states that these new settlers, who included some from Cuthah in Babylonia, set up images of their own gods (2 Kings 17:30-31). These were the ancestors of the Samaritans of the New Testament, people held in contempt by the Jews, whose foreign origins are reflected for instance in the reference to them by Josephus as Khouthaiou, “Cuthaeans” (Antiquities of the Jews. XI.88).

Sargon is mentioned only once in the Old Testament, in Isaiah 20:1, where he is said to have sent Tartan (see document 29) to attack Ashdod, an event which took place in 711 BC.

One of the great literary compositions of ancient Mesopotamia was the Epic of Gilgamesh, mainly known from copies of the seventh century BC found at Nineveh. The main theme is the search by the hero Gilgamesh for immortality. The author or authors of the basic version, who may have lived sometime in the eighteenth or

seventeenth century BC, made use of existing literary material which he or they knitted together into a unified composition. The epic occupies eleven tablets (a twelfth in the Assyrian version is clearly a later addition). The eleventh tablet contains the story told to Gilgamesh by Utnapishtim, a hero living in a distant land, of how he gained immortality. He narrates how the gods became angry at the nuisance caused on the earth by men and decided to destroy them with a flood. Utnapishtim was specially favoured by the god Ea, who warned him to build a ship and to bring into it all his family, his treasures, and living creatures of every kind. He does this and so escapes a prodigious storm leading to a flood, which destroys all the rest of mankind. The storm ends on the seventh day, and on the twelfth day land emerges from the waters. In due course the boat comes to rest on Mount Nisir (in Kurdistan) and Utnapishtim sends out in turn a dove, a swallow, and a raven, only the raven not returning. Finally Utnapishtim emerges from the boat, and offers a sacrifice to the gods.

This version, which made a tremendous stir in Victorian England when George Smith announced its discovery in 1872, supplies details about the resting place of the boat and the episode of the birds, which are missing in the Atrahasis Epic (Document 3). It is likely, however, that the author made use of the Atrahasis Epic in compiling his work and these elements probably formed part of the damaged third tablet of that composition.

Chapter 8: Archaeological Confirmation of the Truthfulness of the New Testament

There are several positions on this question:

1. Radical critics (few) deny any evidence for the existence of Jesus, despite historic datings and confirmation of extra-Biblical historians such as Josephus (leading Jewish historian) and Tacitus (leading Roman historian).
2. Less radical but liberal critics deny the historical accuracy of New Testament events, timing, persons, civilizations, cities, but concede elements of truth there.
3. Liberals (at times professedly evangelical) challenge the textual accuracy of the New Testament, despite innumerable confirmations.
4. Conservative (so-called) groups often confess belief in the truthfulness of New Testament accounts but weaken this by phrases following “but” they generally feel the truthfulness of the New Testament cannot be “proven.”
5. Evangelical students clearly and unequivocally affirm the literal truths of the New Testament and call it the Word of God, verbally inspired (“God-breathed”) (II Tim. 3:16). They affirm the same attitudes as that of the Lord Jesus towards Old Testament Scripture.

Ancient Manuscripts

1. Dead Sea Scrolls, discovered 1947, dating between 300 BC to 70 AD. | Most fragments, portions pertain to O.T. including all but one book of our current version

(except Esther). Yet cave 7 contained (in 1971) pieces of N.T. books (Mark, Acts, Romans, I Tim., James, II Peter) all dated from 1st century.

2. Bodmer Papyri (parchment fragments), discovered in 1956, dated from 125-150 AD, used to construct most accurate Greek text of John's Gospel. | Contained segments of N.T. (I, II Peter, Jude, Luke, Acts, various epistles, I John, and oldest copy of John's Gospel).

3. Oxyrhynchus Papyri discovered in Egypt in 1778, some portions found in southern Italy and Syria dated from 2nd to 4th centuries, covered by 3,875 published documents. | The materials from these documents are used in current Greek N.T. texts.

4. Rylands Papyrus contains fragments of John's Gospel (18:31-33; 37-38) probably written as early as AD 40, part of codex dated AD 125. | This papyrus was likely copied within one generation of original book of John.

5. Chester Beatty papyri contains part of O.T. and N.T., dated about AD 200, published, in possession of Univ. of Michigan. Writings concerning them all in 5 volumes done by Frederick Kenyon, curator of British Museum. | Fragments of Mark, Luke, John latter "missing leaves" from these contained almost complete copies of Paul's epistles (confirm our N.T. text).

6. Nag Hammadi papyrus discovered in Egypt (Luxor) now in Coptic Museum in old Cairo; a large pottery jar contained 13 codices (a practice of storage dating from 6th century BC) 5,000 publications about them. | Fragments of many N.T. books, kept by Coptics in Egypt.

7. Codex Sinaiticus discovered in 1844 at Mt. Sinai by Tischendorf, the oldest surviving copy of the complete

N.T. written on parchment about AD 350. Its code name is “A” (for Hebrew aleph) and is one of two key early Greek texts. The other code named “B” for Codex Vaticanus. | Confirms the accuracy of our N.T. texts.

Extra-Biblical References to Jesus

1. Josephus (foremost Jewish historian of Biblical period in AD 93 wrote in his book Antiquities about Jesus and his brothers. Tacitus (foremost Roman historian) of Biblical wrote in his Annals about AD 115-117 about Jesus’ execution by Pilate. | Confirming N.T. historical accuracy Antiquities states, “About this time arose Jesus, a wise man. For he was a doer of marvelous deeds, and a teacher of men who gladly receive the truth. He drew to himself many persons, both of the Jews and also of the Gentiles. And when Pilate, upon the indictment of the leading men among us, had condemned him to the cross, those who had loved him at first did not cease to do so. And even to this date the race of Christians, who are named for him, has not died out.” Tacitus’s Annals state “Christus, from whom the name [Christians] had its origin, suffered the extreme penalty during the reign of Tiberias at the hand of one of our procurators, Pontius Pilate, and a deadly superstition, thus checked for the moment, again broke out not only in Judaea, the first source of the evil, but also in the City....”

There are also brief mentions concerning Jesus in ancient historians like Suetonius (Lives of the Caesars), Thallus, Pliny the Younger, the Jewish Talmud and Lucian (2nd century).

Birth, Ministry and Death of Jesus

1. Birth at Bethlehem Texts: Matt. 2:1-8, Luke 2:4-15; John 7:42. Christians throughout history have identified it as the birthplace of Jesus. O.T. text: Micah 5:2 confirms that Bethlehem Ephratah (of Judea) is to be birthplace of Messiah, who is from “days of eternity.” | Archaeology confirms Jerome and Paulinus give evidence that present Church of Nativity (known since AD 326) shows that 2 centuries before church site was identified as place where Jesus was born. This was before time of Hadrian (117-38 AD). Confirmed by Justin Martyr, Origen and Eusebius (foremost church historian).

2. Jerusalem Temple in Jesus’ Day, Matt. 26, Mark 11, Luke 19-21, John 2, 5, 7. In N.T. Jesus was brought before Pilate at the “Praetorium,” also translated “the governor’s headquarters,” “Pilate’s headquarters,” “Herod’s headquarters” (Matt. 27:27; Mark 15:16; John 18:28-33). Gentiles warned against entering Temple area. Temple proper destroyed by Roman army exactly as Jesus prophesied (“not one stone will be left upon another”). | “Wailing Wall” at Temple Mount is foundational remains of this Temple (excavations under Mount begun in 1968) uncovered much of this part including Southern gates and steps. The Mount is from Jesus’ day and dates back to Mt. Moriah where Abraham offered Isaac. Temple sundial found in 1972 excavations amid debris left by Roman army in 70 AD. Gentile warnings found in 1871 and again in 1938 north of Temple Mount. Temple walls of “Holy of Holies.” Trenches conform to dimensions of ancient site (Ritmeyer: leading authority on Temple).

3. Pontius Pilate inscription. Texts: Matt. 27:2; Mark 15:1-15; Luke 23:1-5; Luke 3:1; John 18:28-19:16 dates

time of Jesus in reign of Tiberius, Pilate as governor of Judea. John 19:13 indicates Jesus stood before Pilate on pavement of Herod's (Pilate's) "headquarters" (now beneath present convent called Ecce Homi "show us the man") in Jerusalem on Via Dolorosa. | At Caesarea, in 1961, excavators found stone slab bearing name of Pilate (at Roman theatre in Caesarea). This theatre, mentioned by Josephus, precursor to one now standing on seashore near southern coast of Israel. There Herod Agrippa I was acclaimed as God. Rebuilt theatre, after his time, dated from 2nd century.

4. Nazareth, hometown of Jesus. Texts: Matt. 2:23; 4:13; Mark 1:9; Luke 1:26-28, John 1:46 | Modern Church of Annunciation stands over an ancient church building. Excavations have shown many artifacts of Christ's time (1955 by Bagatti) and earlier in century. Also Roman pottery pieces from time of Christ found here. First church built here by converted Jew, Joseph of Tiberius, in time of Constantine (4th cent.) but this was preceded by earlier church (Bagatti) dating from 200s.

5. Capernaum, site of much of Jesus' ministry, miracles. Texts: Mark 1:21, 28; 3:1-6; Luke 4:31-37, John 6:59. Yigael Tadin (top Jewish archaeologist) says, "Capernaum is one of the best known sites in the Holy Land." | The remains of a synagogue, dated from the 4th century AD are here. The remains of an older synagogue, thought to be Peter's house, were located here (Matt. 8:14; Mark 1:29; Luke 4:38). Present building there was placed over a house from the time of Jesus (Peter's). Limestone remains identified synagogues there, dating from 1st century, by noting black basalt walls under walls in present limestone synagogue, therefore from Jesus' time. An ancient fishing boat,

dating from the time of Jesus (identified by coins) was located near, raised from sea, and is now in an exhibit.

6. Bethsaida, which together with Capernaum and Chorazin, were cursed by Jesus for resisting miraculous signs of the Messiahship. Texts: Luke 10:13; Matt. 11:21-22 He said their houses would be left “desolate” (without inhabitants). | No villages exist in these sites today, despite many villages elsewhere around the Sea of Galilee. They testify to the accuracy of Jesus’ pronouncement of woe on them.

7. Gergesa (Gerasenes, Gergasenes Gadarenes) Texts: Mark 5:1; Matt. 8:28; Luke 8:26 Where Jesus cast out demons into the swine who ran down a steep cliff to the sea and drowned. | Gergesa is the only spot on entire eastern side of Sea of Galilee where there is a steep bank going down to the sea. Here alone is a cliff that falls sheer into the lake. This is not true of Gadara in Jordan 5 miles from the Sea of Gerasa in Jordan 37 miles from Sea (other 2 sites suggested). In 1970 Israeli archaeologist Tzaderis investigated a site of an ancient church dated AD 585. He concluded that early Christians believed that this was the site (Gergesa) of the miracle.

8. Jacob’s Well, near Sychar (where Jesus spoke to the Samaritan woman about “living water.” Texts: John 4:1-41. Located in eastern part of present Nablus, still fed by an underground stream. Once well was covered by a vault (date unknown), seen by 19th cent. travelers. It could have been part of a burial crypt dating from immediate post-Constantine church. | Eusebius (4th cent.) mentions the well. Origen says a church was built there. In 670 AD it was visited by Arcuef and saw a crypt

built over it. Robinson said it was 105 feet deep (in 1838) cf John 4:11 “the well is deep.” Barclay in 1881 noted a limestone slab, almost four feet long, with a hole in the center through which a vessel was lowered into the water.

9. Jericho (see prior descriptions under “Other Biblical Prophecies”) Ancient city, said to be “oldest in world,” 20 miles north of the Dead Sea. First mentioned in Num. 22:1. Spies sent by Joshua there to Rahab (Josh. 2:1-21). Cursed it; rebuilding attempted (Josh. 6:1-7:26) was fulfilled. Rebuilt at later date. “And Joshua adjured them at that time, saying, ‘Cursed be the man before the Lord, that riseth up and buildeth the city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it’” (Joshua 6:26 – written in 1451 B.C.) This prophecy makes four predictions: A. Jericho shall be rebuilt. B. It shall be rebuilt by one man. C. The builder’s oldest son shall die when the work on the city starts. D. The probability that his youngest son should die just as the gates were being hung was also estimated, from mortality tables, at one in one hundred. These give for the whole prophecy a probability of $1 \text{ in } 2 \times 10 \times 100 \times 100$ or $1 \text{ in } 2 \times 10^3$. Also N.T. references in Matt. 20:29; Mark 10:46; Luke 18:35; 19:1. City of parable of the Good Samaritan. Texts: where Jesus encountered Zaccheus (Luke 19:2-10), also the setting of His story about “The Good Samaritan” (Luke 10:30-37); this was also where He healed the blind man (Luke 18:35-43). Here the “walls of Jericho fell” in O.T. period (Heb. 10:30). As an example of faith in securing victory, Josh. 5:5-20 records the fall and burning of the walls of Jericho. | Excavations point to the fall of the city to Joshua about 1400 B.C. Work

done by Germans (1907-1909), Garstang (1930-36), Kenyon (1952), Kelso and Baramki (1950). Garstang noted five layers of each new rebuilding. The fourth layer (city dated 1400 B.C.) had walls showing evidence of violent destruction with ashes, charred timbers, red masses of blackened stones and bricks, consistent with Joshua 6. Garstang found that the wall did actually “fall down flat.” It had a double wall, linked by houses built across the top as Rahab’s “house on the wall.” The outer wall fell backward and down the hill, dragging the inner wall with it. Garstang thought there were indications of an earthquake; signs of fire and destruction were very marked. The ruins of Jericho show continuous habitation until the 9th century, the time of King Ahab (cf Josh. 16:34).

10. Pool of Bethesda Where Jesus healed the paralyzed man (Luke 5:2-11). Near “the sheep gate” (John 5:2) mentioned by Eusebius. | Portions of the five porticos (roof supported by columns) mentioned in gospels can be seen today. Copper scroll from Qumran, written in AD 25, mentions it. Bethesda Pool was constructed in 3rd cent. BC by Simon the Just.

11. Pool of Siloam Texts: John 9:1-41 (blind man healed) built by Hezekiah (8th cent. BC) with 1,750 foot tunnel, bringing water from Gihon Springs (II Kings 20:20). | Pool mentioned by Josephus, visited by tourists today.

12. Cana of Galilee Texts: John 2:1-11 where Jesus turned water into wine at the wedding feast. Located about 9 miles north of Nazareth. | Location generally unquestioned. Ruins identified by excavators with village of Jesus’ time. Earliest record is 3rd-4th cent. AD. Mosaic under modern church.

13. Bethany – by Mount of Olives Texts: John 21:1; 11:1, where Jesus resurrected Lazarus. Mentioned 13 times in N.T. | Clearly evident 2 miles from Jerusalem, identified by Eusebius. In AD 300's church built over the tomb of Lazarus.

14. Palace of Caiaphas High priest of Jesus' time (John 18:24) from AD 18-36. Caiaphas' palace was site of Temple Mount and four towers of Fortress Antonia. In one courtyard of this fortress is a marked pavement that Roman soldiers gambled there. At present, "The Pavement" is in a convent and church called "Ecce Homo," "Thou art the man." There soldiers gambled for His garments (John 19:23-24; Matt. 27:35; Mark 15:24). | Excavations since 1888. Stone steps leading to it on north side of present St. Peter Cockcrow Church. In AD 333, "The Bordeaux Pilgrim" located it, also Theodosius statement that it was 50 paces from Holy Zion Church. The "Madeba Map" in Jordan in a church mosaic floor is identified from AD 560. Bones of Caiaphas found in ossuary, uncovered in 1990 (ossuary now on exhibit).

15. Crucifixion evidence This was Roman form of execution, not Jewish (stoning). Texts: Matt. 27:22-44; 28:5 Mark 15:15-32, 16:6; Luke 23:33, 24:7 John 19:16-41 O.T. prophecies about Messiah indicated crucifixion, prior to its practice by Romans (Psalm 22:1-31, especially verses 14-16). | In 1968, bones of crucified young men (during N.T. times) found in Jerusalem. Seven foot long nail found imbedded in heel bone (on exhibit).

16. Rolling stones tombs Texts: Matt. 27:60; 28:2 Mark 15:46; 16:34 Luke 24:2 That type of stone with slot for larger stones to close used over Jesus' tomb. | Located in

many places in Israel of the same type as described in N.T. Inside are places for 6-8 bodies. As bodies decayed, bones removed and placed in ossuary (stone box).

17. Jesus' burial place, tomb of Joseph of Arimathea. Texts: Matt. 27:57-60 Mark 15:45-46 Luke 23:50-53 John 19:38-42 Mark Twain described it as "the most sacred locality on earth to millions." | Two different sites have been proposed. One is at the Church of the Holy Sepulchre (built in 340 AD), inspired by Queen Helena, mother of Constantine. The other site, better supported by archaeology and visual observation today, is called "Gordon's Calvary" after Gen. Charles (Chinese) Gordon, a believer, who identified it in 1883. "Gordon's Calvary" is visually in accord with N.T. descriptions, and marks of an earlier church are there. Moreover, very close by is a hill which appears like a skull (Golgotha: "skull hill"). Despite some efforts to deface its appearance in past 100 years, its likeness is still evident and is hidden behind the present Jerusalem bus station.

18. Resurrection of Jesus Texts: He arose according to N.T. accounts, Matt. 28:6-7; Mark 16:6, 9; Luke 24:6, 34; John 21:22, 21:14; Acts 17:13; Rom. 8:24; I Cor. 15:26). He prophesied that He would arise on the third day (Matt. 16:21; Mark 9:31; Luke 9:22), and His enemies plainly heard Him say it and asked for Roman guard to prevent body being removed. O.T. prophecies indicated Messiah's resurrection (Psalm 16:10; 22:21; Isa. 53:10). | Besides N.T. accounts, extra-Biblical writers refer to belief in His resurrection and I. Cor. 15:6-7 refers to hundreds of witnesses. At least two unbelieving investigators set out to disprove the resurrection and then became Christians after investigating. Leading legal scholars have pronounced the evidence as

overwhelmingly convincing. Resurrection has been called “the most convincing fact of this period.”

Spread of Christianity, Missionary Journeys of Paul

The Christian faith spread through the entire world during the Apostolic period. Acts 17:6 says, “They have turned the world upside down.” In Acts 1:8, Jesus commanded His apostles, “You shall be My witnesses – to the uttermost part of the earth,” thus fulfilling His Great Commission in Mark 16:15, “Go into all the world and preach the Gospel to all creation.” From a small, persecuted Hebrew-Christian group, they spread worldwide, and by the time of Constantine’s professed conversion (about AD 330), they became the state religion of the Roman empire, destroying beliefs in its former “gods,” as well as those of the Greeks, Egyptians, and Babylonians. Tertullian, writing even before this time (before 200 AD) wrote of Christianity’s worldwide impact, that despite much martyrdom, the ranks of Christians steadily increased. The twelve apostles, all martyred except John, took the Gospel to the world (Thomas to India, Mark to Egypt, etc.). Paul the apostle, in the first century in three missionary journeys, spread the message and planted churches in Greece, proconsular Asia (now Turkey), and elsewhere.

James was the first apostle martyred (Acts 12:2). Others suffered a like fate. Peter was crucified in Rome. John was exiled to the island of Patmos (Rev. 1:9) and his tomb is traditionally located at Ephesus. Truly “none of these things were done in corner” (Acts 26:21), nor were they “myths” (I Tim. 4:1). These are matters of history.

1. Conversion of Saul of Tarsus On Damascus Road (Acts 9:1-16) Christians’ chief persecutor was transformed

into Paul the Apostle, who would write most of the N.T. letters and in three missionary journeys preached the Gospel and planted churches in Europe and the Middle East. After his conversion, he left Damascus for Galilee (strictly to escape assassins) (Acts 9:23-25; II Cor. 11:32-33). From here as a rabbinic leader, he launched persecutions until converted. | The conversion of Saul had an enormous impact throughout the Holy Land. It was called by historians one of the two most important reasons for the belief in Christ. The other and more major reason is the resurrection of Christ, widely witnessed.

2. Antioch (Anakya, in Turkey today) Center of early Christianity (Acts 11 and 12), where Paul and Barnabas helped build a Christian community. Important crossroads and immense Roman highway system during N.T. times. | Excavations have shown it was a large Roman city in Paul's day, with many artifacts found there.

3. The Politarch Inscription (Acts 17:6). Paul, in Thessalonica, was dragged before the "politarchs" (city authorities). Critics argued that the Greek term was non-existent in ancient literature of N.T. times. They were not correct and this was an error. | The term "politarch" has been found in 32 inscriptions, 19 of them from Thessalonica, and 3 date from Paul's time.

4. The Gallio Inscription (Acts 18:11-12). In Corinth, where Paul stayed about 18 months. Critics denied Gallio's existence or governorship in Corinth because he had not found confirmation at that time (argument: absence of discovered records show that it is not true). This argument was, and still is, often used to criticize

Scripture. | Inscription with Gallio's name found written on stone in Delphi in Greece. He is identified as proconsul (Roman governor) of the province of Achaia (dated 52 AD). Gallio assumed office in 51 AD. The inscription is a copy of a letter from Emperor Claudius naming Gallio his "friend" and proconsul of Achaia.

5. The Bema (Judgmental Seat) at Corinth Rostrum or tribunal from which civil judgments were handed down or officials addressed the public. Spectators or defendants stood or sat on pavement, about 7 feet below the platform, the place where the Apostle Paul was brought before the Roman governor Gallio in Corinth (Acts 18:12-17). The word is widely used of the judgment place of believers as to their life and service on earth, "The Judgment Seat of Christ" (Rom. 14:10; II Cor. 5:10). The harbor at Cenchrea, 6 miles from Corinth, was the place from which Paul sailed on 3rd missionary journey (Acts. 18:18). | Place was identified in 1935 and its platform remains visible in Corinth today. Many inscriptions. Harbor was excavated in 1963-68.

6. The Erastus Inscription Writing from Corinth, Paul conveyed greetings from several believers, naming Erastus, the city treasurer, (Rom. 16:23). | In 1929, a paving stone containing Erastus' name, identified as Roman official, to be seen on paving stone today.

7. Tiberias, capital city on western side of Sea of Galilee - mentioned in John 6:23 as being near to place where Jesus miraculously fed a multitude. Founded in AD 18 as capital city of Galilee by Herod Antipas. | Excavations in 1973-74 revealed two large stone towers on either side of main gate, dating to time of Jesus. Widely visited. Large city there today by same name.

8. Philippi in N.E. Greece, a leading city of Macedonia:, where Lydia was converted (Acts 16:12-15), named a Roman colony by Octavian (Acts 16:12) and settled extensively by his legion veterans, hence many military terms (standing firm, guarding our hearts), Paul wrote letter to Philippian believers. Paul reminded that their true citizenship was in heaven, not Rome (Phil. 3:20). | Many inscriptions excavated. In 1984, a dedication to Nero, father of Claudius, discovered. Claudius was emperor when Paul visited ruins of Neapolis. Philippi gates are located near modern town of Krenides. Theatre site in Philippi, which was there during Paul's visit and used as late as 5th cent. AD.

9. Thessalonica, one of four Macedonian capitals (now called Salonika) 115 miles south of Philippi. Where Paul preached (Acts 17:1-10). Two letters were written to believers there. An important center of early Christianity. | Archaeological remains discovered of ancient church buildings. The buried remains of the old city are under the present city of Salonika.

10. Athens, both ancient and modern capital of Greece. Where Paul preached from Mars Hill (Acts 17:19-34) and where many temples to many gods existed. To these, Paul announced to them the identity of their "unknown god" and told them this God did not "dwell in temples made with hands" (Acts 17:24). | All of these scenes still clearly evident in Athens today, dating from Paul's time.

11. Rome, capital of ancient Roman Empire. Site of Coliseum, huge amphitheatre where many Christians were martyred. It was place where believers received from Paul the Epistle to the Romans. It was the place where Paul was imprisoned (Mamertine) and both he

and Peter were put to death by crucifixion. It is located on seven hills, still placed on modern maps and designated on ancient coins. See Rev. 17:9, 18; 18:1-4 where harlot Babylon is designated as Rome by its description – thus the modern Roman Catholic system from which God calls His people, “Come out of her.” | Extensive excavations locate all major sites. Mamertine prison, dating from Paul’s time, is still standing and visited by tourists today. Many churches here are associated with the name of Peter and Paul from ancient times. Burial spots are debated.

12. Ephesus in modern Turkey. Ruins near Seljuk today. Ephesus called by geographer Strabo “The greatest emporium in Asia.” Population then was about 200,000. Here was located a statue of Diana (Artemis). See Acts 19:27-28, “great is Diana of the Ephesians,” where outraged citizens attacked Paul for saying, “gods made with hands are no gods at all.” Paul wrote his Epistle to the Ephesians there, spent much time there. Timothy was there (II Tim. 4:14-15; I Tim. 1:3). The Apostle John returned here from his exile on Patmos and died there under Emperor Trojan (AD 98-117). A church in his honor is there dating from 4th cent., with legends that his burial spot was under this plot which dates from 2nd cent. | Many ancient ruins from Paul’s time are still there, including main parts of the city. The reputed tombs of John and the Virgin Mary are there. John was designated by Jesus to care for His earthly mother.

13. Seven churches of Revelation. Ephesus (Rev. 2:1-7) Smyrna (modern Ismir, Turkey) (Rev. 2:8-11) Pergamum (Rev. 2:18-29) Thyatira (Rev. 2:18-29) Sardis (Rev. 3:1-6) Philadelphia (Rev. 3:7-13) Laodicea (Rev. 3:14-22) | All sites of these churches have been thoroughly excavated,

dating from N.T. times. Ephesus ruins are near the present city of Seljuk. Smyrna (Ismir) has few remains. Pergamum and its major temple can chiefly be seen at Pergamum Museum in Berlin. Thyatira was excavated 1968-71. Many Roman buildings. Inscriptions (21) in Manissa, Turkey Museum. Sardis – largely unexcavated – devastated by earthquake in AD 17 during reign of Tiberias. Disaster compared to great fire in Rome AD 64. Rebuilding assisted by Tiberias. In 1979, a statue base inscription to him hailed Emperor as “Founder of the City. Philadelphia remains largely unexcavated, underneath modern city of Alasehir, Turkey. Site of many earthquakes. Laodicea was never extensively excavated. Coins and inscriptions recognized Zeus as chief deity. A few traces of the city wall and three gates are evident. An inscription found here mentions Onesimus (Philemon 10), a church leader of nearby Colossae, that it was proud and self-sufficient in attitude indicated by Rev. 3:17.

14. Megiddo Site of many O.T. battles. Nearby plain was called by Napoleon “ideal for battle.” This may indicate why last great battle on earth will be held here, called in Rev. 16:16 “Armageddon, the hill of Megiddo.” This will not take place in Europe but in Israel when great armies collide from Europe, the North, the South, etc. It is from this place Jerusalem will be attacked and a remnant will only survive due to the second coming of Christ visibly, called “the Revelation” (Rev. 20:1-16, coming “with His saints”) as distinguished from “the Rapture” (I Thess. 4:14-18, “coming for His saints”). | Archaeology validates its location. Often visited today. Canaanite city lies under the ruins of a heavily fortified Israelite city with strong walls.

Conclusion

The N.T. is firmly rooted in well-defined history books, beginning from ancient times. It is historical in setting, not mythological. The texts we have today have been confirmed as containing the same books and lines as the most ancient copies discovered, not tampered or changed in any way, other than word variations consistent with any copying or translating. The places, sites, terms, titles, and references have been extensively confirmed by archaeology, much of it dating from the 20th century. Our documents probably will not be sufficient to “prove,” beyond any objections by skeptics, that the N.T. is God’s Word, as was the O.T. But the evidence is very strong. Volumes have been written to rebut every conceivable objection, certainly satisfying to an unbiased mind. The N.T. is accurate, truthful, not myths and lies.

Chapter 9: Appendix to New Testament

New Testament Manuscripts

The New Testament was written in Greek. Its accuracy is also well supported by the manuscript evidence. In fact, there are thousands of surviving New Testament manuscripts from the first few centuries after Jesus. When compared with other ancient writings from the time of Jesus and before, the evidence for the New Testament is overwhelming.

Professor F.F. Bruce (University of Manchester) has written:

The evidence for our New Testament writings is ever so much greater than the evidence for many writings of classical authors, the authenticity of which no one dreams of questioning. And if the New Testament were a collection of secular writings, their authenticity would generally be regarded as beyond all doubt.

The New Testament Documents, 1960, p. 15

Other support for the reliability of the New Testament comes from early believers who quoted it. For example, Ignatius (Bishop of Antioch, AD 70-110) quoted from Matthew, John, Acts, Romans, I Corinthians, Galatians, Ephesians, Philippians, Colossians, James, I & II Thessalonians, I & II Timothy, and I Peter. Others such as Justin Martyr, Irenaeus, Clement, Origen, and Tertullian quoted thousands of times from the New Testament. These quotations can also be used to check the accuracy of the surviving manuscripts.

Manuscript of Ancient Documents

Author | Written | Earliest Copy | Time Span (years) |

Copies Caesar | 100-44 BC | AD 900 | 1,000 | 10

Livy | 59 BC - AD 17 | ? | ? | 20

Plato | 427-347 BC | AD 900 | 1,200 | 7

Tacitus | AD 100 | AD1100 | 1,000 | 20

Pliny the Younger | AD 61-113 | AD 850 | 750 | 1

Thucydides | 400-400 BC | AD 900 | 1,300 | 7

Suetonius | AD 75-160 | AD 950 | 800 | 8

Herodotus | 480-425 BC | AD 900 | 1,300 | 8

Horace | ? | ? | 900 | 8

Sophocles | 496-406 BC | AD 1000 | 1,400 | 193

Lucretius | 55 BC | ? | 1,100 | 2

Catullus | 54 BC | AD 1500 | 1,600 | 3

Euripides | 480-406 BC | AD 1100 | 1,500 | 9

Aristotle | 384-322 BC | AD 1100 | 1,400 | 49

Arisophanes | 450-385 BC | AD 900 | 1,200 | 10

Homer | 900 BC | 400 BC | 500 | 643

New Testament | AD 40-100 | AD 125 | 25 | 24,000

Taken from Evidence That Demands a Verdict, Josh McDowell, revised edition 1979, p. 42-43

Professor Bruce Metzger, Yale, foremost authority on New Testament text, wrote:

So extensive are these citations that if all other sources of our knowledge of the text of the New Testament were

destroyed, they would be sufficient alone for the reconstruction of practically the entire New Testament.

The Text of the New Testament, 1968, p. 86

On the Preservation of Scripture

1. "The WORDS (extent of preservation) of the Lord are pure words; as silver tried in a furnace of earth, purified seven times. THOU (agent of preservation, God) shalt keep them, O Lord, thou shalt preserve them from this generation FOREVER (period of preservation)" (Psalm 12:6, 7).

2. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matthew 5:18). Jesus insisted, "the Scripture cannot be broken" (John 10:35).

3. Our Lord Jesus Christ said, "Heaven and earth shall pass away, but my WORDS shall not pass away" (Matthew 24:35).

4. "The counsel of the Lord standeth forever" (Psalm 33:11).

5. "And His truth endureth to all generations" (Psalm 100:5c).

6. Psalm 111:7, 8 says, "ALL His commandments are sure. They stand fast FOREVER and EVER."

7. "Thy word is true from the beginning; AND EVERY ONE OF THY RIGHTEOUS JUDGMENTS ENDURETH FOREVER" (Psalm 119:160).

8. "But the word of our God shall stand forever" (Isaiah 40:8b).

9. "Heaven and earth shall pass away, but my WORDS shall not pass away" (Matthew 24:35).

10. In Matthew 28:19, 20 Jesus required the church to teach ALL THINGS whatsoever He commanded.

11. "And it is easier for heaven and earth to pass, than for one tittle of the law to fail" [a tittle is smaller than an apostrophe] (Luke 16:17).

Another factor to remember is that New Testament Greek, as other early writings, did not use quotation marks, ellipses, or brackets. Thus we do not know when the New Testament writers were making verbatim quotations of Jesus' words, as the quotation marks indicate to the modern reader. Also, since ellipses were not used, we do not know whether the writer shortened the quotation by leaving out words or whether he added editorial comments into the quotation since brackets were not used. Everett Harrison writes that "verbatim reporting was not expected on the part of a faithful disciple." Even though the New Testament writers often quoted Jesus' words freely, they did not lose the accuracy of His sayings. As Harrison stated, "Reason and experience teach us that the same can be stated in more than one way without loss of accuracy."

When we compare the numerous parallel passages found in the three Synoptic Gospels (Matthew, Mark, and Luke), we can find quotations that vary slightly in wording, a few events that are listed in different order, etc. Some have majored on these few minor variations or discrepancies between parallel passages found in the Gospels. Johnson pointed out, "Contrary to our modern practice of precise documentation, exact, verbatim citation was not common in the Greco-Roman world of

the first century AD. Also, sometimes their writings are imprecise, and in some cases they may even appear ambiguous. Both of these are trademarks of ordinary first-century writing and thus should not be made a point of criticism.

The result of the early Christian work was good copies, although not perfect copies. As we will see later, there are many spelling errors, trifling changes in word order, etc., but over 99% of the text is known to us. Robertson estimated that there is concern only with a “thousandth part of the entire text.” Schaff states that only 400 variations out of the 150,000 known in his day affected the sense. Of these, only 50 had any real significance and not one affected “an article of faith or a precept of duty which is not abundantly sustained by other and undoubted passages, or by the whole tenor of Scripture teaching.” Geisler and Nix estimate that only about forty lines or four hundred words of the New Testament are in doubt. Warfield sums up by stating, “the great mass of the New Testament, in other words, has been transmitted to us with no, or next to no variation.” Summing these witnesses up, the variations that exist in our New Testament text have no significant effect on its meaning; today we have good copies.

It is a common practice among liberals to go from the recognition of variations to assertions that they show the Bible is full of errors and therefore must be screened to recover the original. This allows them to freely accept or reject the passages as they see best, resulting in their creating their own badly distorted “revelation.” As has been pointed out, “there is an irresistible temptation to reconstruct the teachings of Jesus on the basis of this select material, and the results cannot possibly be other

than a massive distortion” (Carl F. Henry, *Revelation and the Bible*). The result of their approach is their failure to understand the only type of revelation that counts, the revelation God has recorded for us in the Bible.

Period of Roman Emperors in Gospels, Acts, Epistles

It has been well spread that the Christian faith, the Biblical faith, is rooted in its history, persons, events, and National confederations. It does not dwell in the realm of myths (Hinduism, Buddhism) or bizarre reconstructions (Islam, Mormonism). One signal feature is that of the era of the Roman Caesars and their sub-rulers. In order they are:

1. Augustus Caesar (31 BC-14 AD), the adopted son of Julius Caesar, earlier known as Octavian. He came to power after defeating Marc Anthony and Queen Cleopatra of Egypt. His decree for a world census is mentioned in Luke 2:1. When Jesus was born, Paul appealed to him later during his long reign (Acts 26:21, 25).

2. Tiberius (14 AD-37 AD), whose reign is mentioned in Luke 3:1. The Sea of Galilee was earlier called the Sea of Tiberius. Its prenupal city bore his name and still does (James 6:1, 23, 22:1). Jesus’ ministry was during this reign. Jesus was born 4 BC, immediately prior to the death of Herod the Great. Pilate was procurator of Judea, 26-36 AD, under this regime, confirmed extra-Biblically.

The crucifixion of Jesus at the Passover feast was on Friday, 4/6/30 AD. He rose Sunday, “the third day,” reckoned inclusively by Jewish custom. The apostles were subsequently imprisoned at this time, but delivered by an angel, Gabriel, well known interposer

for them before the Sanhedrin. Saul of Tarsus was persecuting believers in this period (Acts 8) before his conversion (Acts 9).

3. Caligula (37-42 AD) was a cruel emperor. He attempted to put his statue in the Temple at Jerusalem. He placed the obelisk where the Vatican now stands in Rome. He was eventually murdered along with his family.

4. Claudius (42-54 AD), a scholarly but much ridiculed emperor who reigned during Paul's ministry. Paul's second missionary journey is recorded in Acts 15-17 in his reign. Paul preached on Mars Hill in Athens, met Priscilla and Aquila near Thessalonica, appeared before Gahlio (Acts 18) whose name is recorded in inscriptions. He visited Jerusalem on his third missionary journey.

5. Nero (55-68 AD), a villainous man who murdered two wives and died with the words "what an artist is lost in me." He burned Rome in 64 AD and blamed it on the Christians. During this period, Paul spent two years at Ephesus (Acts 18-19) and went to Macedonia and Galilee (Acts 19:21-20). Paul wrote Corinthians and Galatians and went to Corinth. He wrote Romans and returned to Jerusalem. Agabus prophesied his imprisonment at Caesarea. He debated Felix at Caesarea and then defended himself before Festus (Acts 25-26). His voyage to Rome as a prisoner in 6 AD landed him in Meleta. He wrote Philemon, Colossians, Philippians, and Ephesians there. This closed the Acts of the Apostles. His possible trip to span in this general period is problematic.

6. Galba, Otho, and Vitellius (69-70 AD) were all passive, ineffective rulers.

- 7-9. Vespasian (70-79 AD), a simple and practical ruler, and two minor leaders.
10. Titus (79-81 AD), who had conquered Jerusalem in 70 AD as army commander.
11. Domitian (81-96 AD), persecutor of Christians, considered cruel and ineffectual.
12. Nerva (96-98 AD), mild ruler who adopted his successor Trajan.
13. Trajan (98-117 AD), a professional soldier under whose reign the Apostle John died. Herod Agrippa died at Rome under his reign after a 22-year rule.
14. Hadrian (118-161 AD), born in Spain, traveled through Europe, erected Hadrian's wall in England to fence off barbarian invaders.
15. Antoninus Pius (161 AD) gorged himself to death on Swiss cheese.
16. Marcus Aurelius (180 AD), a talented ruler.
- 17-27. Several Emperors succeeded Marcus Aurelius, mostly murdered.
- 28-37. Decius (251 AD) was a violent persecutor of Christians. Of his successors several were murdered, none distinguished.
38. Diocletian (305 AD), was the persecutor who banished the Apostle John to the Isle of Patmos, where he wrote the book of Revelation before dying at Ephesus. He was considered the last of five imperial persecutors to which symbolic reference is made in Rev. 2:10. "You shall have tribulation ten days; given to Smyrna the suffering church of Mantyra."

39-41. Three nondescript Caesars.

42. Constantine (337 AD), who, because of a vision prior to a major battle, embraced the Christian faith and made it the state religion of the Roman Empire. He was baptized finally on his deathbed. This person launched European State-church unification to the disaster of the church, through well meaning.

The subsequent history of the Empire saw it collapse under barbaric invasions from the North and decline in inner and military strength of its own people (read Gibbons' *Decline and Fall of the Roman Empire*). There were repeated efforts to revive the confederation typically in the period of "The Holy Roman Empire" in the Middle Ages. European leaders repeatedly clashed in order to control areas of Europe. Napoleon tried this in vain. The Germans also did this more than once. Russia's leader took the title Czar and German leaders took the title Kaiser, derived from the Caesars.

Only in our day has Europe come together in unity. The European union common market, merging of economics, common currency (the Eurodollar), and gaining military cooperation demonstrates this. This merging unity will compare the revived Roman empire of the end times, under the leadership of a brilliant evil leader called the Antichrist. He will install his image on the rebuilt Temple at Jerusalem, the final "abomination of desolation," which will precede Messiah's second coming.

Cut off from rule by "curse of Coniah" (Icconish) [Jehoiachin} Jeremiah 22:28-30 and "Write this man childless—no man of his descendents will prosper, sitting on the throne of David or ruling again in Judah." |

Messiah was to be born a Virgin (Isaiah 7:14) called Immanuel (“God with us”). Matthew 1:21-25. Jesus had no biological father. He was conceived by the Holy Spirit implanting the divine seed into the woman. Jesus, the Messiah, was “ the seed of the woman” (Genesis 3:15).

Chapter 10: Messianic Prophecies Fulfilled by Jesus

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Messianic Prophecies Fulfilled by Jesus

This author was converted through study of the Holy Scriptures, being particularly drawn to faith by seeing the fulfillment of O.T. Messianic prophecies by the Lord Jesus. I understood that detailed knowledge of the future is one of the major parts of complete omniscience, available only to God. This was most convincing.

California Researcher Peter Stoner, former chairman of the Science Department at Westmont College, wrote in his book *Science Speaks* the following illustration, centering on only eight of Recorded Messianic prophecies fulfilled by Jesus. He said:

The chance for a man to fulfill just eight of the Recorded prophecies would be 1 in 10 to the 17th power, or 1 in 1,000,000,000,000,000,000 (or ten followed by 17 zeros). Supposing that we take 10 to the 17th power silver dollars and lay them on the face of Texas. That would cover all of the state two feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly all over the state. Blindfold a man and tell him he can travel as far as he wishes, but he must pick up one marked silver dollar on the first try and say it is the right one. What chance would he have of getting that dollar? The same odds as indicated above, 10 to the 17th power, a statistical impossibility.

The eight prophecies selected were:

1. Messiah to be born in Bethlehem (Micah 5:2)
2. Messiah to be preceded by a messenger (Isa. 40:3; Malachi 3:11)
3. Messiah to enter Jerusalem on a donkey (Zech. 9:9)
4. Messiah to be betrayed by a friend (Psa. 41:9; 55:12-14)
5. Messiah to be sold for 30 pieces of silver (Zech. 11:12)
6. Money for which Messiah is sold, to be thrown "to the potter" in God's house (Zech. 11:13)
7. Messiah is said to be silent before his accusers (Isa. 53:7)
8. Messiah is to be executed by crucifixion (not form of Jewish execution, which was stoning as a thief) (Psa. 22:16; Zech. 12:10; Isa. 53:5, 12)

We have selected only 47 Messianic prophecies with their various details (Stoner cited 48). Yet there are an estimated 324 Messianic prophecies concerning the Messiah. When 48 prophecies fulfilled in detail were compared by him statistically to an electron, so small that it would take a single-file line, one inch long, it would take 19 million years to count one line at 250 electrons per minute, day and night. Extended, the chance of all even these prophecies being fulfilled would be one in 10 to the 157th power. That is the chance of picking one electron out of the pile on the first try.

These figures were submitted to the American Scientific Affiliation who verified that his calculations were

dependable and accurate in regard to the scientific material presented.

The Scripture requires 100% accuracy in even details, as proof of divine origin, compared to false prophecy (Deut. 18:21-22). The vague, mystical statements of Nostradamus, predictions of mediums, astrologers, and “forecasters” cannot compare at all with such a standard. One mistaken prediction makes it false as a whole.

Here is a selection of 55 prophecies from the O.T. and N.T., which Jesus fulfilled from among hundreds of predictions. The O.T. and N.T. interlock. The O.T. is by the N.T. revealed. All writers of the Bible, together with Jesus, united in proclaiming the Scriptures as the very Word of God, “from the mouth of God,” “God-breathed” (II Tim. 3:16).

O.T. Scriptures cited here are based on the Massoretic text, using Jewish Publication Society of America’s edition dated currently from 1917. Rabbi Isaac Leeser, USA, is chiefly credited with the editorial work. This text is accepted in all U.S. synagogues. In this article the O.T. text is designated as JPS.

The Prophecy | The Fulfillment

1. Place of Birth – Bethlehem Text: Micah 5:1 (JPS version), 5:2 in other versions; “But thou, Bethlehem Ephratah, which are little among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel, whose going forth are from old from ancient days.” “From the days of eternity” as “everlasting” in other versions. This prophecy was unmistakably quoted in Jewish O.T., confirmed in textual studies. It was referred to by the scribes at the time of

Jesus' birth, according to Matt. 2:1-4 and fulfilled thereafter in time, Scripture, and history (Luke 2:4-11). Jesus was born here, a Savior, Lord, and Son of David. | Matt. 2:2-6: "Where is He who has been born King of the Jews? When Herod the king heard it, he was troubled and all Jerusalem with him and gathering all the chief priests and scribes of the people he began to inquire of them where the Christ (Messiah) was to be born And they said to him, 'In Bethlehem of Judea (Ephratah) for so it has been written by the prophet.'" Then quoting Micah 5:2.

2. Manner of Birth (by a virgin) Text: Isa. 7:14, "Therefore the Lord Himself shall give you a sign; behold the young woman" (almah). Word "almah" is used of Rebecca called a damsel but was a virgin (JPS version). Strong's concordance defines almah as "lass," "damsel," "maid," "virgin." | Luke 1:26-35, "God sent His angel to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary." She was not just a "young woman" who, if pregnant, would have been married. She was a virgin. "Before they came together, she was found to be with child through the Holy Spirit."

3. Prediction of Him as the "Seed of the woman" bruising Satan. Text: Gen. 3:15, first mention, "And I will put enmity between thee and the woman and between thy seed and her seed; they shall bruise thy head and thou shalt bruise their heel" (JPS). A woman has no seed. It is supplied by another, in this case, by the Holy Spirit. On the cross, the woman's seed (Jesus) will bruise Satan's head. | Texts: Gal. 3:16: He does not say, "and to seeds, as referring to many, but rather to One, and to your seed, that is, Christ." Gal. 4:4: "In the fullness of

time, God sent forth His Son, born of a woman.” Heb. 2:14: “The children share in flesh and blood, He Himself, likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil.”

4. Beginning as a child, yet eternally pre-existent Text: Isaiah 9:6: “For a child is born unto us, a son is given unto us, and the government is upon his shoulder and his name is called Pele-joez-el-gibbon. Abi-ad-san-shalom. The Hebrew phrase underlined above is translated in English to say, “Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.” Why is it not translated into English like the rest of the verse? To conceal its meaning from English readers who do not understand Hebrew? | Texts: John 1:1: “In the beginning was the Word and the Word was with God and was God.” Col. 1:15-16: “He is the image of the invisible God, the first-born of all creation. For by Him were all things created, in the heavens and on the earth, visible and invisible – all things have been created by Him and for Him.”

5. Identifying Messiah as God Text: Isaiah 9:6 (see above under number 4 “Mighty God,” “everlasting Father”) | Matt. 28:18: “All authority has been given to Me, in heaven and on earth.” John 5:22-23: “He gives all judgment to the Son, in order that all may honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.”

6. His Substitutionary Death as exemplified in the Passover feast, the animal sacrifices, including Levitical offerings (chap. 1, 4-5) Texts: Ex. 13:4: “Sanctify unto Me all the first born” (JPS) (cf Num.3:13; 8:17) Isa.

53:3-5: "He was despised and forsaken of men, a man of pain and acquainted with disease, and as one from men hide their face, He was despised and we esteemed him not. Surely our diseases he did bear and our pains he carried; whereas we did esteem him stricken, smitten of God and afflicted. But he was wounded because of our transgressions. He was crushed because of our iniquities. The chastisement of our welfare was upon him and with his stripes we are healed." (JPS) | Rom. 5:8: "Christ died for us." I Cor. 15:3: "Christ died for our sins, according to the Scriptures." Heb. 9:26: "Put away sin by the sacrifice of Himself." I Pet. 2:24: "He Himself bore our sins in His body on the cross." I John 2:2: "For the sins of the whole world." Rev. 1:5: "Washed us from our sins in His own blood."

7. Manner of Jesus' Death (Crucifixion) This was not the Jewish manner of execution. Text: Psalm 22:15-19: "I am poured out like water, and all my bones are out of joint; my heart is melted like wax. It is melted in mine inmost parts. My strength is dried up like a potsherd and my tongue cleaveth to my throat and thou dost lay me in the dust of death. For dogs have encompassed me; a company of evil-doers have enclosed me, like a lion. They are at my hands and feet. I may count all my bones; they look and gloat over me. They part my garments among them and for my vesture do they cast lots." (JPS) The underlined words "are at" (above) replace other translations which read "pierced." The Hebrew word is *aryyeh* (ar-ee') in the sense of violence (*arah*) "pierced" (as in Judges 5:26, Job 30:17, especially Zech. 12:10 "*daqar*" pierced. JPS renders Judges 5:26 as "pierced" (when Jael pierced the temple of Sisera). JPS renders Job 30:17 as "pierced." JPS renders Zech. 12:10

as “thrust him through.” | Texts: John 19:37 (quoting Zech. 12:10): “And the Scripture says, ‘They shall look on Him whom they pierced.’” Rev. 1:7: “He is coming with the clouds and every eye will see Him, even those who pierced Him.” John 20:25: “the print of the nails” displayed.

8. Resurrection of Messiah Texts: Psalms 16:10: “Thou wilt not abandon my soul to the nether world (Sheol); neither wilt Thou suffer thy godly one [anointed one – Messiah] to see the pit” (JPS). Psalm 22:21-23: “Deliver my soul from the sword, mine only one from the power of the dog. Save me from the lion’s mouth. Yea, from the horns of the wild oxen do thou answer me. I will declare Thy name unto my brethren” (JPS). This passage follows the account of the crucifixion in prior verses. It implies that deliverance was accomplished, not by preventing the crucifixion, but by resurrecting “my only one” (the godly Messiah) after death. Isaiah 53:10: “Yet it pleased the Lord to crush him to see if his soul would offer itself in restitution, that he might see his seed, prolong his days” (JPS). | Psalm 16:10 is quoted in N.T. in Acts 13:35, “He also says in another Psalm, ‘Thou wilt not allow Thy Holy One to undergo decay’” (referring to His resurrection vs. 30). Psalm 16:10 text is very clear. “Thou wilt not abandon my soul to Sheol (the grave) neither wilt Thou allow Thy Holy One to undergo decay.” Psalm 22:21-22 (implied): “Out of the horn of the wild oxen thou dost answer me. I will tell of Thy name to my brethren” (after His prayer for deliverance in vs. 1, 2 and the description of His crucifixion vs. 14-15). Isaiah 53:10: “But the Lord was pleased to crush him, putting him to grief, if he would render his soul as a guilt offering. He will see His offspring. He will prolong His

days" (NASB). Why would it please the Lord to crush a godly man unless He saw in this death the needed substitutionary sacrifice?

9. Abraham's (father of all Semitic people) seed to be the means of blessing all nations (through Messiah).

Texts: Gen. 18:17: "All the nations of the earth shall be blessed in him" (JPS). Gen. 22:18: "In thy seed shall all nations of the earth be blessed" (JPS). Gen. 26:4: "By thy seed shall all the nations of the earth bless themselves" (JPS). Gen. 28:14: "Thy seed shall be as the dust of the earth, and thou shall spread abroad to the west and the east, and to the north, and to the south and in thee and in thy seed shall all the families of the earth be blessed" (JPS). | Texts: Acts 3:25: "Saying to Abraham, 'And in your seed all the families of the earth shall be blessed'" (NASB). Peter, at the Beautiful Gate of the temple (vs. 10), spoke to the men of Israel (vs. 12) and told that Jesus was the servant of the God of Abraham, Isaac, and Jacob (vs. 13) and told them to take heed to him who was the beginning of God's fulfillment of His promise to Abraham, "and in your seed all the families of the earth shall be blessed." Gal. 3:16: "Now the promises were spoken to Abraham and to his seed. He does not say, 'and to seeds, as referring to many, but rather to one, "And to your seed," that is, Christ'" (NASB).

10. Seed of Isaac (not Ishmael) is the line of God's blessing in Abraham. Texts: Gen. 17:16: "And I will bless her (Sarai) and moreover, I will give thee a son of her, and she shall be the mother of nations" (JPS). Gen. 21:3-4: "And Sarah conceived and bore Abraham a son in his old age at the set time of which God had spoken to him, whom Sarah bore to him, Isaac" (JPS). | N.T. texts

Matt. 1:1-2: "The genealogy of Jesus Christ, the son of David, the son of Abraham. To Abraham was born Isaac and to Isaac, Jacob and to Jacob, Judah and his brothers" (NASB). Luke 1:30 ("son of Judah "), vs. 31 ("son of Nathan, son of David"), vs. 34 ("son of Jacob," "son of Isaac") Messiah Jesus is seed of Isaac.

11. Messiah is of the tribe of Judah and seed of Jacob. Texts: Num. 24:17: "There shall step forward a star out of Jacob, and a scepter shall arise out of Israel " (JPS). Gen. 49:10: "The scepter shall not depart from Judah nor the ruler's staff from between his feet" (JPS). | N.T. texts: Heb. 7:14: "It is evident that our Lord was descended from Judah " (NASB). Rev. 5:5: "The Lion that is from the tribe of Judah, the Root of David, has overcome" (NASB).

12. Messiah from the line of David. O.T. Texts: Isaiah 9:7: "Of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it - from henceforth even forever" (JPS). Jer. 23:5-6 "I will raise unto David a righteous shoot, and he shall reign as king and prosper, and he shall execute justice and righteousness in the land. In his days Judah shall be saved and Israel shall dwell safely, and this is the Name whereby he shall be called, the Lord our righteousness" (JPS). Who would "the righteous shoot" of David be but his son, the Messiah? | N.T. texts Luke 1:31-32: "You shall name Him Jesus, and he will be great and shall be called the Son of the Most High and the Lord will give Him the throne of His father David."

13. Called out of Egypt O.T. Text: Hosea 11:1: "When Israel was a child, then I loved him, and out of Egypt I called my son" (JPS). The verse above primarily refers to

the calling out of Egypt by God to leave under Moses' leadership. The N.T. event is indicated in Jer. 31:15, "A voice heard in Ramah, lamentation and bitter weeping, Rachel weeping for her children. She refused to be comforted for her children because they are not" (JPS). This was due to them being killed. The N.T. application in Matt. 2:16-18 takes the historic incident and applies it in a secondary way to the massacre of Bethlehem 's children by Herod. | After Jesus' mother fled to Egypt to escape Herod's massacre, it was written: "Arise and take the child and His mother and flee to Egypt " (Matt. 2:13). Matt. 2:14-15: "He took the child and His mother by night and departed for Egypt; and was there until the death of Herod, that what was spoken by the Lord through the prophet might be fulfilled, saying, 'Out of Egypt did I call My Son.'"

14. Messiah Rejected by His Brothers O.T. text Psa. 69:8: "I am become a stranger unto my brethren and an alien to my mother's children" (JPS), | N.T. Text: John 7:3-5: "His brothers therefore said to Him, 'Depart from here and go to Judea, that your disciples also may behold your works which you are doing' - for even His brothers were not believing in Him" (NASB).

15. Rulers Plotted Against Messiah O.T. text Psa. 2:2: "The rulers take counsel together against the Lord and His anointed" [Messiah] (JPS). | N.T. Text: Matt. 12:14: "But the Pharisees went out and counseled together against Him, as to how they might destroy Him" (NASB) (cf also Matt. 26:3-4). Luke 23:11: "And Herod with his soldiers after treating Him with contempt and mocking Him, dressed Him in a gorgeous robe and sent Him back to Pilate" (NASB).

16. Rejected by Israel as Capstone and Chief Cornerstone O.T. text Psalm 118:22: "The stone which the builders rejected is become the chief cornerstone" (JPS). Isa. 8:14: "For a stone of stumbling and for a rock of offense to both the houses of Israel" (JPS). | N.T. texts Matt. 21:42: "Did you never read in the Scriptures, 'The stone which the builders rejected, this became the chief cornerstone?'" I Pet. 2:6-7: "This is contained in Scripture, 'Behold I lay in Zion a choice stone, a precious corner stone - this precious value then is for you who believe. But for those who disbelieve, 'The stone which the believers rejected, this became the very corner stone'" (NASB).

17. Messiah Hated Without a Cause O.T. text: Psalm 35:9: "Let not them that are wrongfully mine enemies rejoice over me; neither let them wink the eye that hate me without a cause" (JPS). | N.T. text John 15:24-25: "Now they have both seen and hated Me and my Father as well but they have done this in order that the word may be fulfilled that is written in their Law - 'They hated me without a cause'" (NASB).

18. Messiah Enters the Temple O.T. text Mal. 3:1: "Behold, I send my messenger and he shall clear the way before Me and the Lord, whom you seek, will suddenly come to His Temple" (JPS). | Mal. 3:1: The messenger who was to "prepare the way of the Lord" was John the Baptist, according to Matt. 11:10. "This is the one about whom it is written, 'Behold, I send my messenger before your face, who will prepare your way before you.'" John the Baptist was to prepare the way of the Lord Jesus, Messiah. "And Jesus entered the Temple and cast out those who were buying and selling in the Temple" (Matt. 21:12) (NASB), calling it God's house.

Mark 11:11: "And He entered Jerusalem and came into the Temple " (NASB).

19. Messiah Calling Out the Gentiles ("the Nations") O.T. texts: Hosea 2:25 (vs. 23 in modern versions) "I will say to them who were not my people, 'Thou art My people' and they shall say, 'Thou art my God'" (JPS). Isa. 42:6: "I, the Lord, have called thee in righteousness – for a light to the nations" (JPS). Isa. 55:3-4: "I will make an everlasting covenant with you, even the same mercies of David. Behold, I have given him for a witness to the people, a prince and a commander to the peoples" (JPS). | N.T. texts Romans 9:24-26: "He also called, not from among Jews only, but also from among Gentiles. As He says also in Hosea, 'I will call those who were not my people, "My people," and her who was not beloved, "Beloved." And it shall be that in the place where it was said to them, "You are not My people," there they shall be called sons of the living God"' (NASB) (cf Romans 11:11-28 where salvation is given to Gentiles. Yet they were grafted into the root of Judaism). Luke 2:32: "A light of revelation to the Gentiles, and the glory of Thy people Israel " (NASB).

20. Messiah, the King, Comes Riding on a Donkey O.T. text Zech. 9:9: "Rejoice greatly, O daughter of Zion. Shout, O daughter of Jerusalem. Behold the King cometh unto thee. He is triumphant and victorious, lowly and riding upon an ass, even upon a colt, the foal of an ass" (JPS). | N.T. texts John 12:14-15: "As it is written, 'Fear not, daughter of Zion; behold, your King is coming, seated on a donkey's colt'" (NASB). Matt. 21:2-5: "Find a donkey tied there and a colt – 'Say to the daughter of Zion, "Behold your king is coming to you, gentle, and

mounted on a donkey, even on a colt'" (NASB) (cf also Mark 11:4-9).

21. Deaf to Hear, Blind to See, Healed by Messiah O.T. texts: Isa. 29:18: "The deaf shall hear the words of a book and the eyes of the blind shall see" (JPS). Isa. 35:5: "Then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped" (JPS). When will this be? When Messiah comes. | N.T. texts Matt. 11:4-5: "Are you the Expected One, or shall we look for someone else? And Jesus answered and said to them, 'Go and report to John what you hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up'" (NASB). Luke 7:19, 22: "Summoning two of his disciples, John sent them to the Lord, saying, 'Are you the Expected One, or do we look for someone else?' (19) And He answered and said to them, 'Go and report to John what you have seen and heard: he lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up'" (NASB).

22. Messiah Exhibits Zeal for God's House O.T. text: Psa. 69:10 (vs. 9 in modern versions): "Zeal for Thy house hath eaten me up" (JPS). | N.T. text John 2:17: "His disciples remembered that it was written, 'Zeal for Thy house will consume Me'" (NASB). This was after Jesus drove the money-changers from the Temple.

23. Messiah Cared for (Pitied) the Poor and Needy O.T. texts Psa. 72:12-13: "He will deliver the needy when he crieth, the poor also and him that hath no helper. He will have pity on the poor and needy (JPS). Who would this be? God's King, the Messiah (vs.1) (NASB). | N.T. text: Luke 7:22 Matt. 11:5; Luke 4:18: "Preach the Gospel to the poor" (NASB). Matt. 19:21: "Give to the

poor” (NASB). Luke 14:13: “When you give a reception, invite the poor, the crippled, the lame, the blind.” Luke 14:21: “Bring in here the poor and crippled and blind and lame” (NASB).

24. Messiah Speaking in Parables With Hidden Meaning O.T. text Psa. 78:1-2: “Incline your ears to the words of my mouth. I will open my mouth with a parable. I will utter dark sayings concerning days of old” (JPS). | N.T. text Matt. 13:10-11: “Why do You speak to them in parables?” And He answered and said to them, “To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted” (NASB). Matt. 13:34-35: “He did not speak to them without a parable, so that what was spoken through the prophet might be fulfilled, saying, ‘I will open My mouth in parables; I will utter things hidden since the foundation of the world’” (NASB) (quoting Psalm 78:2).

25. Israel to be Given a New Covenant O.T. text Jer. 31:31-32: “I will make a new covenant with the house of Israel and with the house of Jacob – I will put my law in their inward parts – I will forgive their iniquity and their sin” (JPS). | The old covenant was made with the house of Israel not with Gentiles. The New Covenant is promised to Israel. The Gentiles have been graciously brought under its provisions, the wild olive branch grafted into the root of Israel (Rom. 11:17). N.T. verses Luke 22:20: “This cup which is poured out for you is the New Covenant in My blood” (NASB). Heb. 8:8, 10: “Behold, days are coming, says the Lord, when I will effect a New Covenant with the house of Israel and with the house of Judah” (vs. 8); “This is the Covenant that I will make with the house of Israel after those days, says

the Lord: I will put My laws into their minds, and I will write them upon their hearts” (vs. 10) (NASB) (cf also Heb. 10:16-17) I Cor. 11:25: “This cup is the New Covenant in My blood; do this, as often as you drink it, in remembrance of Me” (NASB).

26. Messiah, The Prophet Like Unto Moses O.T. text Deut. 18:15, 19: “A people will the Lord thy God raise up unto thee, from the midst of thy brethren ‘like unto me’ (vs. 15). Whosoever will not hearken to My words, which he shall speak in My Name, I will require it” (vs. 19) (see also vs. 18) (JPS). | N.T. texts John 1:21, 23: “Are you [John] the Prophet? And he answered, ‘No. I am a voice of one crying in the wilderness, Make straight the way of the Lord’” [Messiah Jesus]. John 6:14: “This is of a truth the Prophet who is to come into the world” (NASB). John 7:40: “This certainly is the Prophet” (NASB). Acts 3:22: “Moses said, ‘The Lord God shall raise up for you a prophet like me from your brethren; to Him you shall give heed in everything He says to you’” (NASB).

27. Messiah, Anointed by God, called God. O.T. text (“The anointed One – Messiah”) Psalm 45:7 “Thy throne given of God is forever and ever; a scepter of equity is the scepter of thy kingdom. Thou has loved righteousness and hated wickedness; therefore God, thy God has anointed the.” (anointed one means Messiah) (JPS). Modern translations of this verse read (Ps. 45:7): “Thy throne, O God, is forever and ever, a scepter of righteousness is the scepter of Thy kingdom.” | N.T. text Heb. 1:8-9: “But of the Son He says, “Thy throne, O God, is forever and ever, and the righteous scepter is the scepter of His kingdom. Thou hast loved righteousness and hated lawlessness; therefore God, Thy God, hath

anointed thee with the oil of gladness above Thy companions" (NASB). Jesus the Son is the one anointed by God (Messiah).

28. Messiah Came to Do the Will of God O.T. text Psal. 40:7: "I delight to do Thy will, O my God" (vs. 8). In modern translations a Psalm of David applied to words of Jesus in the New Testament. | N.T. texts Luke 22:4: "Not my will, but Thine be done." Heb. 10:7: "I have come to do Thy will, O God."

29. Messiah Praying for His Enemies O.T. text Psalm 109:4: "In return for my love, they are my adversaries, but I am in prayer and they have laid upon Me evil for good and hatred for my love" (JPS). | N.T. texts Luke 23:34: "Jesus was saying, 'Father, forgive them; for they do not know what they are doing'" (NASB). Matt. 5:4: "I say to you, love your enemies, and pray for those who persecute you" (NASB).

30. Messiah, a Priest After the Order of Melchizedek O.T. text Psalm 110:4: "The Lord has sworn, and will not repent, 'Thou art a priest forever' after the manner of Melchizedek" (JPS). | N.T. texts Heb. 5:5-6: "So also Christ did not glorify Himself so as to become a high priest, but he who said to Him, 'Thou art My Son, today I have begotten Thee'; just as He says also in another passage, 'Thou art a priest forever according to the order of Melchizedek'" (NASB). Heb. 6:2: "High priest forever according to the order of Melchizedek" (NASB). Heb. 7:17: "It is witnessed of Him, 'Thou art a priest forever according to the order of Melchizedek'" (NASB) (cf also Heb. 7:21).

31. Messiah Ministering in Galilee O.T. text Isa. 9:23: "Now the former hath lightly afflicted the land of

Zebulun and the land of Naphtali, but the latter hath dealt a more gracious blow by the way of the sea, beyond Jordan in the district of the nations” (JPS). (Certainly this is Galilee.) Modern versions of this same verse, citing from Isa. 9:1, say, “There will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by way of the sea, on the other side of Jordan, Galilee of the Gentiles” (NASB). | N.T. text Matt. 4:13-16: “Leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. This was to fulfill what was spoken through Isaiah the prophet, saying, ‘The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles’” (NASB). Evidently the O.T. translations used in apostolic time differed slightly from the words used in the JPS “In the district of the nations” (whatever that might have meant) was substituted for “Galilee of the nations.”

32. Messiah as Healer, Doer of Miracles, Savior O.T. text Isa. 35:5-6: “Then the eyes of the blind shall be opened and the ears of the deaf unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall sing” (JPS). | N.T. texts Matt. 9:29-30: “He touched their eyes, saying, ‘Be it done to you according to your faith.’ And their eyes were opened” (NASB). Matt. 9:32-33: “And as they were going out, behold, a dumb man, a demon-possessed, was brought to Him, And after the demon was cast out, the dumb man spoke” (NASB). Matt. 11:5: “Hear and see: the blind receive sight and the lame walk, the lepers are cleansed and the deaf hear, and the dead are raised up” (NASB).

33. Messiah, Shepherd of His People O.T. text: Isa. 40:10-11: "Behold the Lord God will come as a mighty one, and His arm will rule for Him. Behold His reward is with Him and His recompense before Him. Even as a shepherd which feedeth his flock" (JPS). Psa. 21:1: "The Lord is my Shepherd" (JPS). | N.T. texts John 10:11: "I am the Good Shepherd" (NASB). Heb. 13:20: "Now the God of peace who brought up from the dead the great Shepherd of the sheep even through the blood of the eternal covenant, Jesus our Lord" (NASB). I Pet. 2:25: "For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls" (NASB)

34. Messiah, The Redeemer Out of Zion O.T. text Isa. 59:20: "A Redeemer will come out of Zion and unto them that turn from transgression in Jacob" (JPS). | N.T. text Rom. 11:26: "The Deliverer will come from Zion, He will remove ungodliness from Jacob. And this My covenant with them, when I take away their sins" (NASB).

35. Messiah Preaches Liberty to the Captives O.T. text Isa. 61:1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me [Messiah - anointed one] to bring good tidings unto the humble; He hath sent me to bind up the brokenhearted, to proclaim liberty to the captives" (JPS). | N.T. text Luke 4:17-18: "The book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 'The Spirit of the Lord is upon Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives'" (NASB).

36. David's House Restored (by Messiah) O.T. text: Amos 9:11: "In that day will I raise up the tabernacle of David

that is fallen" (JPS). | N.T. text Acts 15:16-17: "After these things I will return, and I will rebuild the tabernacle of David which has fallen...in order that the rest of mankind may seek the Lord, and all the Gentiles who are called by My name" (NASB).

37. God Will Dwell Among His People O.T. texts Zech. 2:14-15: "Sing and rejoice, O daughter of Zion; for I come and I will dwell in the midst of thee, saith the Lord, and many nations shall join themselves to the Lord in that day, and shall be My people and I will dwell in the midst of them" (JPS). | N.T. John 1:14: "And the Word became flesh, and dwelt among us" (NASB). Rev. 21:3: "The tabernacle of God is among men, and He shall dwell among them, and they shall be His people, and God Himself shall be among them" (NASB).

38. A Messenger to Prepare Messiah's Way (John the Baptist) O.T. texts Malachi 3:1: "Behold, I send my messenger, and he shall clear the way before Me, and the Lord whom you seek, will suddenly come to His temple" (JPS). Mal. 3:23 (4:5 in modern versions): "I will send you Elijah the prophet before the coming of the great and terrible day of the Lord" (JPS). | N.T. texts Matt. 11:10-11: "This is the one about whom it is written, 'Behold, I send My messenger before Your face, who will prepare Your way before You.' Truly, I say to you, among those born of women there has not arisen anyone greater than John the Baptist" (NASB). Luke 7:27-28: "This is the one about whom it is written, 'Behold, I send My messenger before Your face, who will prepare Your way before You.' I say to you, among those born of women, there is no one greater than John" (NASB). Jesus applies the verses in Malachi which refer to Elijah to John the Baptist in accord with Luke

1:17, "It is he who will go as a forerunner before Him (the Messiah) in the spirit and power of Elijah..." [not Elijah personally coming back as Jews expected in Jesus' time]. This prophecy of Malachi is given to Zacharias, husband of Elizabeth, father of John the Baptist, foretelling the birth of John (vs. 13-15).

39. Messiah Betrayed by a Friend O.T. text Psa. 41:9: "Even my close friend, in whom I trusted, who ate my bread has lifted up his heel against me" (NASB). Psa. 55:12-13: "It is not an enemy who reproaches me, then I could bear it, nor is it he who hates me who has exalted himself against me – but it is you, a man my equal, my companion and my familiar friend" (NASB). | Matt. 26:47-50: "Judas, one of the twelve, came up...he went to Jesus and said, 'Hail, Rabbi!' and kissed Him. And Jesus said to him, 'Friend, do what you have come for'" (NASB).

40. Betrayal Money thrown Down in the Temple O.T. text: Zech. 11:12-13: "And I said to them, 'If it is good in your sight, give me my wages' – so they weighed out 30 pieces of silver – then the Lord said to me, 'Throw it to the potter, that magnificent price at which I was valued by them.' So I took the 30 shekels of silver and threw them to the potter, in the house of the Lord." | N.T. text Matt. 27:3-5: "Then when Judas, who had betrayed Him, saw that He had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, saying, 'I have sinned by betraying innocent blood.' But they said 'What is that to us? See to that yourself!' And he threw the pieces of silver into the sanctuary and departed."

41. Silent Before His Accusers O.T. texts: Psa. 39:9: "But I have become dumb, I do not open my mouth" (NASB). Isa. 53:7: "He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb led to the slaughter and like a sheep that is silent before its shearers, so He did not open His mouth" (NASB).

42. Crucified With Thieves O.T. text: Isaiah 53:9: "His grave was assigned with wicked men." | N.T. text Matt. 27:38: "Two robbers were crucified with Him, one on the right and one on the left" (NASB).

43. The Passover Sacrifice (applied to Messiah) ("no bones broken") O.T. texts: Ex. 12:46 (as to the observance of the Passover): "Neither shall ye break a bone thereof" (JPS). Num. 9:12: "... nor break a bone thereof, according to the statute of the Passover" (JPS). Psalm 34:21: "He keepeth all his bones, not one of them is broken" (JPS) (referring to the righteous man, surely the Messiah). | N.T. text John 19:33: "Coming to Jesus, when they saw that He was already dead, they did not break His legs" (NASB). John 19:36: "These things came to pass, that the Scripture might be fulfilled, 'Not a bone of Him shall be broken'" (NASB).

44. Hung Upon a Tree (a curse) O.T. text: Deut. 21:22-23: "If a man has committed a sin worthy of death, and he be put to death and thou hang him on a tree, his body shall not remain all night upon a tree, but thou shall bury him the same day, for he that is hanged is a reproach unto body" (JPS) (yet stoning, not hanging on a tree, was the Jewish form of execution). | N.T. text: Gal. 3:13: "Christ redeemed us from the curse of the Law, having become a curse for us - for it is written, 'Cursed is everyone who hangs on a tree'" (NASB).

45. He Thirsts During Crucifixion O.T. text: Psalms 22:15-16: "I am poured out like water – my tongue is become like wax – my strength is dried up like a potsherd and my tongue cleaveth to my jaws" (JPS). Psalm 69:27: "In my thirst, they gave me vinegar to drink" (JPS). This translation shows the substitutionary sufferings of Messiah, "Thou hast smitten," "Thou hast wounded." | N.T. text John 19:28: "In order that the Scripture might be fulfilled, said, 'I am thirsty'" (NASB).
46. Messiah Accused by False Witnesses O.T. texts Psalm 27:12: "For false witnesses have risen up against me" (JPS). Psalm 35:11: "Unrighteous witnesses rise up" (JPS). | Matt. 26:60: "Many false witnesses came forward" (NASB). Mark 14:56: "Many were giving false testimony against Him" (NASB).
47. Messiah Struck in the Face O.T. texts: Micah 4:14: "They smite the judge of Israel with a rod upon the cheek" (JPS) Isaiah 52:14: "So marked was his visage unlike that of a man" (JPS). | N.T. text Matt. 27:30: "They began to beat Him on the head" (NASB). Matt. 26:67: "They...beat Him with their fists; and others slapped Him" (NASB) (the margin says, "beat Him with rods." He had much facial bruising).
48. His Hands and Feet Pierced O.T. texts Zechariah 12:10: "They shall look upon me because they have thrust him through" (JPS). Modern versions (including NASB) render this, "They will look on me whom they have pierced." The Hebrew word is *dagar* meaning either to pierce or thrust through, functionally the same meaning. Psalm 22:17: "Like a lion they are at my hands and feet" (JPS). The Hebrew word is *arly*, meaning pierced, as in an act of violence. | N.T. text John 20:25, 27:

“Unless I see in His hands the imprint of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe” (vs. 25). “Then He [Jesus] said to Thomas, ‘Reach here your finger, and see my hands; and reach here your hand and put it into My side; and be not unbelieving’” (NASB).

49. Cast Lots for His Clothing O.T. text: Psa. 22:19: “They part my garments among them and for my vesture they do cast lots” (JPS). | N.T. text John 19:23-24: “That the Scripture might be fulfilled, ‘They divided My outer garments among them, and for My clothing they cast lots’” (NASB) (cf also Matt. 27:35 and Mark 15:24).

50. Messiah Given Gall and Vinegar O.T. text: Psa. 69:22: “In my thirst they gave me vinegar to drink” (JPS). | N.T. text Matt. 27:34, 48: “They gave Him wine to drink mingled with gall” (NASB).

51. Messiah Beaten, Spat Upon O.T. text: Isa. 50:6: “I gave my back to the smiters and my cheeks to them that plucked off the hair; I did not hide my face from shame and spitting” (JPS). | N.T. texts Matt. 26:6: “They spat in His face and beat Him with their fists; and others slapped Him” (NASB). Matt. 27:30: “They spat on Him and took the reed and began to beat Him on the head” (NASB).

52. Buried in the Tomb of a Rich Man O.T. text Isa. 53:9: “His grave was assigned with wicked men, yet he was with a rich man in his death” (NASB). | N.T. text Matt. 27:57-60: “And when it was evening, there came a rich man from Arimathea, named Joseph (vs. 57) ... and laid it [the body of Jesus] in his own new tomb” (NASB).

53. Darkness Shall Cover the Earth (During Crucifixion) O.T. text Isa. 60:1-3 (cf also Zeph. 1:14-15): “Darkness

shall cover the earth – but the Lord will rise upon you and His glory appear upon you. Nations will come to your light, and kings to the brightness of Your rising” (NASB) (referring to coming of Messiah after rising from the dead). | N.T. texts Matt. 27:45 (Luke 23:44): “There was darkness over all the land” (NASB) (at the 6 th hour, noon).

54. He is Resurrected O.T. texts Psalms. 16:10: “Thou wilt not abandon my soul to the nether-world; neither wilt Thou suffer Thy Holy One (Messiah) to see the pit” (JPS). Psalm. 22:22: “Save me from the lion’s mouth, Yea, from the horns of the wild oxen do Thou answer me” (JPS). Isaiah. 53:10: “It pleased the Lord to crush him – that He might see his seed and prolong his days” (JPS). | N.T. texts: I Cor. 15:4: “He was raised on the third day according to the Scriptures” (NASB) (appearing before many witnesses, vs. 5-8). Matt. 28:6: “He is not here, for He has risen” (NASB) (cf Mark 16:6 and Luke 24:6). Luke 24:27: “Beginning with Moses and all the prophets, He explained to them the things concerning Himself” (about His suffering and resurrection). He prophesied His resurrection on the third day (Matt. 16:21, Mark 9:3, and Luke 9:22) and was plainly heard by His enemies saying it, thus they asked for a Roman guard to prevent His body from being stolen by disciples.

55. His Imperishable Words and Teaching Certainly you would expect the coming Messiah to speak powerfully and in a world-influencing manner. | N.T. text Matt. 24:35: “Heaven and earth will pass away, but My words shall not pass away” (NASB) (also Mark 13:31).

1. He is to be “The Mighty God” (Isaiah 9:6).

2. He is Immanuel, "God with us" (Isaiah 7:14; 8:8; Matthew 1:23) and will be called "Lord" as David's son (Psalm 45:7; 2:2; 101:1; Matthew 11:42-45).
3. He shall be, although a Jewish prophet, "a light to the Gentiles" (Isaiah 42:6; Luke 2:32).
4. The magi (wise men) will bring gifts to Him as to a great king (Isaiah 60:6; Matthew 1:11).
5. "No bone of Him shall be broken," as the Passover Lamb (Exodus 12:46; Psalm 34:20; John 19:36).
6. He is uniquely a Prophet, Priest, and King. He is the prophet, like Moses (Deuteronomy 18:15-19; Acts 3:22), a priest of the order of Melchizedek (not Levitical) (Psalm 110:4; Hebrews 7:15-17; 3:1) and a King, the Eternal One (Psalm 2:6; Matthew 2:2).

To all of this it must be added that Jesus is totally unique from every other man in His sinlessness. To Him is attributed all the traits of God prescribed in the Old Testament.

Conclusion:

The prophecies detailed above, selected from among three hundred or more, are rooted in history (not myths, legends, and speculations). They are too numerous, too accurate (100%), too detailed to admit to any possibility of random occurrence. The reason is that these Biblical prophecies are the very Word of God, true in all respects. They must be believed, according to God's command.

Messianic Prophecy Summary

"O foolish men and slow of heart to believe all that the prophets have spoken" (Luke 24:28).

“Beginning with Moses and with all the Prophets He explained to them the things concerning Himself” (Luke 24:27).

“The one who does not believe God has made Him a liar, because he does not believe in the Witness that God has borne concerning His Son” (I John 5:10).

1. Beginnings of Messiah

The Place - Bethlehem

Micah 5:2, Matt. 2:56

The Manner - By a virgin

Isa. 7:14, Matt. 1:23

The Time - After 6th week (483 years)

Dan. 9:25-26 a. Decree of Artaxerxes 444 B.C.

Neh. 2:1-8; Dan. 9:25 b. Entry into Jerusalem 33 A.D.,
478 years

2. Names of Messiah

· Immanuel (“God with us”)

Isa. 7:14; Matt. 1:23

· Son of God - Psa. 2:7

· Almighty God - Isa. 9:6

· Prince of Peace - Isa. 9:6

· Jesus (Joshua) (“God is Savior”) - Matt. 1:21

· Christ - Messiah “anointed one”

Psa. 2:2; Acts 4:26

· “King of the Jews” - Micah 5:2; Matt 27:37; John
19:19-21

- Son of David (by both Solomon and David)

3. Office of Messiah (three-fold)

- The King (Psa. 2:6) – Ruler of Nations – Psa. 22:26, King of the Jews
- The Prophet, Teacher, Preacher – Isa. 61:1
- The Great High Priest – Psa. 110:4; Heb. 5:6, 7:26-28

4. Ministry of Messiah

- Coming from Galilee – Isa. 9:11
- To the Gentiles – Isa. 42:14

5. Miracles, Healings, Signs and Wonders

- Signs of the Messiah – Daniel 7:13-14

Trial, Crucifixion and Death of Messiah

- Betrayed by a friend – Psa. 4:9
- Sold for 30 pieces of silver – Zech. 11:12
- Accused by false witnesses – Psa. 35:11; 109:2
- Mocked and beaten – Isa. 50:6
- Pierced His hands and feet – Psa. 22:16
- Crucified with transgressors – Isa. 53:12
- Prayed for His crucifiers – Isa. 53:12
- Gambled for His garments – Psa. 22:18
- Deserted by God when offered for sin – Psa. 22:1
- Agonized by thirst – Psa. 22:15, 69:21

6. Resurrection of Messiah

- Raised from dead after three days
- Hosea 6:2; Psa. 16:1

· Ascended to Heaven – Psa. 68:18

Chapter 11: Rabbinic Quotations on Messiah

RASH MISHLE [10:21]:

Rab Huna counted amongst the seven Names of Messiah also:

haShem Zidkenu [Referring to Jer. 23:6].

R. JOSEPH ALBO OF TOLEDO [SEPHER IKKARIM 28:54]:

The Scripture calleth the Names of Messiah also:

L-rd Zidkenu, because He is the Mediator through Whom we shall get the righteousness of the L-rd.

R. ELIJAH DE VIDAS:

The meaning of He was wounded for our transgressions bruised for our iniquities is that since Messiah bears our iniquities, which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities must endure and suffer for them himself [on Isa. 53].

SANHEDRIN [93B]:

Messiah...What is His name?

The disciples of the school of the Rabbi [Yehudah Hanassi, the author of the Mishnah] said:

Cholaja [the sickly] for it says [Isa. 53:4]:

Surely He hath borne our sicknesses and carried our pains; and we did regard him stricken, smitten of G-d and afflicted.

ZOHAR [To Deut. 6:4]:

Hear O Israel:

HaShem our G-d, HaShem is One.

Why is there a need of mentioning the Name of G-d three times in this verse?

The First HaShem is the Father above.

The Second is the Stem of Jesse, the Messiah Who is to come from the family of Jesse through David.

And the Third One is the Way which is below [meaning the Holy Spirit Who shows us the way] and These Three are One (Zohar quotes from Amsterdam Version).

Rabbi Moshe el Sheikh, Chief Rabbi of Safed...

"I will do yet a third thing, and that is, that 'they shall look unto Me,' for they shall lift up their eyes unto Me in perfect repentance, when they see Him Whom they pierced, that is Messiah, the Son of Joseph; for our Rabbis, of blessed memory, have said that He will take upon himself all the guilt of Israel, and then shall be slain in the war to make an atonement in such manner that it shall be accounted as if Israel had pierced Him for on account of their sin He has died; and therefore, in order that it may be reckoned to them as perfect atonement, they will repent and look to the Blessed One, saying that there is none beside Him to forgive those that mourn on account of Him who died for their sin; this is the meaning of 'They shall look upon Me....'"

G-d will set His own crown upon the head of King Messiah, and clothe Him with honor and majesty...
Midrash Tehillim on Ps. 21:3....

Rabbi Hann, in the name of Rabbi Aha, continues the thought...G-d will bestow a portion of His supernatural glory on Messiah....

The Midrash then continues with two designations of Messiah; HaShem, a man of war and HaShem, is our righteousness.

[On Isa.9:6:

R. Aben Ezra:]...There are some interpreters who say that “Wonderful, Everlasting Father” are Names of G-d and only “Prince of Peace” is the Name of the Child.

But according to my view, the interpretation is right (which says):

all are the Names of the child.

[Midrash Echa (1:51)]:

...What is the Name of King Messiah:

To this answered Rabbi Abba bar Kahana:

HaShemis His Name, for it is written:

“This is the Name whereby He shall be called:

HaShem Kidkenu.”

[See also, Midrash Rabbah [999:8), (Ps. 45:6), (Prov. 30:4), (Ps. 2:7), (Sukkah [52a]), (Zohar [part III, fo. 307, Amsterdam edition]), (Ps. 2:12 Leeser’s trans.)...{etc.... also, verses in Tanach may be one or two verses difference depending upon your translation}... [Zohar vol. III]...The Ancient and Holy One is revealed and described as being Three; it is because the Other Lights are Two complete Ones, yet is the Ancient and Holy One described and complete as One, and He is One, positively One; thus are the Other Lights united and

glorified in One, because They are One...[Rabbi Simeon further states]...Thus are the Three Lights united in One.

The Spirit which is downward, Who is called the Holy Spirit, the Spirit which is the Middle Pillar, Who is called the Spirit of Wisdom and Understanding, also called the Spirit below.

The Upper Spirit is hidden in secret; in Him are existing all the Holy Spirits [the Holy Spirit and the Spirit that is the middle pillar], and all that is light.

{see also, (Bereshis rabba 2), (R. Simeon on Song of Songs 2:6, Zohar Tanchuma), (R. Tzvi Nassi's book, The Great Mystery), (Burt Yellin's book, Messiah, A Rabbinic & Scriptural Viewpoint) (Sukkah 52a; Rabbi Dosa), (Rabbi B'rekhyah:

From the Suffering Servant of Isaiah, S. Driver & A. Neubauer, Hermon Press, New York.

Our Rabbis have a tradition that in the week in which Messiah will be born, there will be a bright star in the east, which is the "star of the Messiah." - Pesikta Sortarta.

(fo. 58c.1).

The thought of Torah changing in the "Age to Come" is again made perfectly clear in the rendering of Deuteronomy 17:18, in Sifra.

Here it is stated that the L-rd wrote a copy of Mishna-Torah for Himself, and that He would not be content with the Mishna-Torah of the father.

The question is asked... "Why does He say Mishna-Torah?

Because it is destined to be changed.”

“The Torah which a man learns in this world is but vanity compared with the Torah of Messiah” Midrash Qohelet on Eccl. 11:8.

And I will put enmity between thee and the WOMAN and between thy seed and her SEED; He shall bruise thy head and thou shalt bruise His heel.

Gen. 3:15 Leesor’s.

It is not written that we may preserve [sic] a son from our father, but SEED from our father.

This is the SEED that is coming from another place.

And Who is this?

This is the King Messiah.

Ber. Rabbah (51, ed. Warsh. p. 95a, on Genesis 19:32)... This is that SEED that is coming from another place, and Who is this?

This is the King Messiah.

– Ber.

Rabbah 51,ed.

Wars.

P.95,a, on Gen.

19:23).

My Son art Thou; I have indeed this day begotten Thee.

*Do homage to the Son, lest He be angry, and ye be lost on the way; for His wrath is so speedily kindled.

Happy are all they that put their trust in Him.

– Psalm 2:7-12 Leesor’s

*[Ps. 2:12, Heb. 'Bar' = 202]...Thou art the Son, the faithful shepherd; of Thee it is said, "Kiss the Son."

{note:

this has been removed in English in many new Jewish Tanach translations, but it is there in the Hebrew!}

Thou art the Governor of the Universe, the Head of Israel, the Lord of ministering angels, the Son of the Highest, the Son of the Holy and Blessed One, yea the very Shechinah.

{note:

The Schechinah is the VERY HOLY SPIRIT OF HASHEM!}

Our doctors expound the Psalm of the Messiah - (Jarchi (mass) [ref. Ps. 2])

Whosoever is not willing to praise This Son, his sins shall be brought before the Holy King.

- Zohar (Dent. fol. 109) [ref. Ps. 2]

It is a tradition of the Rabbis that Messiah, The Son of David, Who is to be revealed speedily...the Holy One said unto Him, Ask of Me anything and I will give it thee, for it is said, "I will declare the decree, etc.

Today have I begotten thee." - Talmud Bab.

(Succah, fol. 52) [ref. Ps. 2]

*This is the faithful Shepherd; Of Thee it is said, "Kiss the Son," Thou art the Prince of the Israelites, the Lord of the earth...The Son of the Most High, the Son of the Holy G-d ...and the gracious Shekinah.

- Zohar (Gen. fol. 88, c. 348) [ref. Ps. 2]

They He [My Servant Messiah] will become despised, and will cut off the glory of all the Kingdoms; they will be prostrate and mourning, like a man of pains, and like One destined for sickness; and as though the Presence of the Shekinah had been withdrawn from us, they will be despised, and esteemed not.

- Targum Jonathan Isaiah 53:3.

Our Rabbis with one voice accept and affirm the opinion that the prophet is here speaking of the Messiah.

- R. Mosheh El-Sheikh [ref. Isa. 53:3]

The L-rd is the King Messiah; He is also the Angel of the Covenant.

- Kimchi

The L-rd is both the Divine Majesty, and the Angel of the Covenant, for the sentence is doubled.

- Aben Ezra

The L-rd may be explained of the King Messiah.

- Mashmiah Jeshua, fol. 76

For to us a Son is born, to us a Son is given:

and He shall receive the Law upon Him to keep it; and His Name is called from of old, Wonderful, Counselor, ELOHA, The Mighty, Abiding to Eternity, The Messiah, because peace shall be multiplied on us in His days.

- Isaiah 9:6 Targum Jonathan

Rabbi Samuel, the son of Nachman, said, "When Esau met Jacob he said unto him, 'My brother Jacob, let us walk together in this world.'

Jacob replied:

‘Let my L-rd, I pray thee, pass over before his servant’” (Genesis 3:14).

What is the meaning of, “I pray thee, pass over”?

Jacob said to him:

I have yet to supply the Messiah, of Whom it is said:
“Unto us a Child is born.”

– Midrash (Deuteronomy 2:4)

But the wise man, R. Abraham Ben Ezra, has interpreted this prophecy of the great wars which shall be in all the world in the days of the Messiah, the Son of Joseph... The Messiah therefore is the Person to be smitten before the scattering of the sheep. – R. Kimchi [ref. Zech. 13:7]

While He bore the sins of many and for the transgressors He let (evil) befall Him.

– Isaiah 53:12.b Leeser’s

And when

Israel is sinful, the Messiah seeks for mercy upon them, as it is written, “By His stripes we were healed, and He carried the sins of many; and made intercession for the transgressors.” – B’reshith Rabbah (pp. 430, 671)

...And they will look up toward Me (for every one) Whom they have thrust through, and they will lament for Him as one lamenteth for an Only Son, and weepeth bitterly for the Firstborn. – Zechariah 12:10 Leeser’s.

And the heathen will look unto Me to see what I will do to those who have pierced Messiah, the Son of Joseph. – Aben Ezra It must be granted him that says, for Messiah the Son of Joseph that shall be slain as it is written, And they shall look upon Me Whom they have pierced.

- Talmud Bab.

(Succah 52, 1)

He will revive us after two days; on the third day He will raise us up, and we shall live in His Presence.

- Hosea 6:2 Leesor's

This passage is applied to the resurrection and to the Messiah by R. Moses Hadarshan in Genesis 22:4.

- Ber Rabbah (Frey)

R. Alexander said R. Joshua ben Levi objects to what is written, "And behold one like the Son of man came with the clouds of heaven; and it is written, "Poor and riding upon an ass"; if they {Israel} are worthy, He {Messiah} comes with the clouds of heaven; but if they are not worthy, He comes poor and riding on an ass. - Talmud Babl. (Sanh., fol. 98, 1)

Therefore will the Lord Himself give you a sign; behold this almah/young woman [in LXX trans.

done by 70 Rabbis, it is the Greek word for virgin] shall conceive, and bear a Son and she shall call His Name Immanuel (G-d with us).

- Isaiah 7:14 Leesor's

R. Huni, in the name of R. Ide and R. Joshua, said that this man is the King of Messiah of Whom it is said, Psalm 2:7, "This day have I begotten Thee." - Talmud Bab Out of thee Bethlehem shall Messiah go forth before me, to exercise dominion over Israel.

Whose Name has been spoken from of old from the day of eternity.

- Micah 5:2 Targum Jonathan

Out of thee (

Bethlehem) shall come forth unto me Messiah, the Son of David.

- R. Jarcdhi

Behold, I will send my messenger, and He shall clear out the way before me: and suddenly will come to His Temple the L-rd Whom ye seek; and the Messenger of the Covenant Whom ye desire, for behold He is coming saith the L-rd of hosts.

- Malachi 3:1 Leeser's

DAVID FLUSSER, PROFESSOR OF RELIGIOUS HISTORY AT HEBREW UNIVERSITY, JERUSALEM:

I do not think that many Jews would object if the Messiah - when He came - was the Jew Jesus.

We may all feel thankful that the Jewish race was so prolific in great men, that even so late in history, it produced one {Jesus} Who deserves to be compared with Moses, Isaiah and Hillel.

- Rabbi Adolph Moses in Courier-Journal 1885

Many ancient rabbinic sources understood Isaiah 53 as referring to the Messiah.

Here are quotations from some of them:

Midrash Ruth Rabbah:

Another explanation (of Ruth ii.14): - He is speaking of king Messiah; "Come hither," draw near to the throne; and "eat of the bread," that is, the bread of the kingdom; "and dip thy morsel in the vinegar," this refers to his chastisements, as it is said, "But he was wounded for our transgressions, bruised for our iniquities."

Zohar:

“He was wounded for our transgressions,” etc...There is in the Garden of Eden a palace called the Palace of the Sons of Sickness; this palace the Messiah then enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon him.

And were it not that he had thus lightened them off

Israel and taken them upon himself, there had been no man able to bear Israel's chastisements for the transgression of the law:

and this is that which is written, “Surely our sicknesses he hath carried.”

Rabbi Moses Maimonides:

What is the manner of Messiah's advent...there shall rise up one of whom none have known before, and signs and wonders which they shall see performed by him will be the proofs of his true origin; for the Almighty, where he declares to us his mind upon this matter, says, “Behold a man whose name is the Branch, and he shall branch forth out of his place” (Zech. 6:12).

And Isaiah speaks similarly of the time when he shall appear, without father or mother or family being known, He came up as a sucker before him, and as a root out of dry earth, etc ...in the words of Isaiah, when describing the manner in which kings will harken to him, At him kings will shut their mouth; for that which had not been told them have they seen, and that which they had not heard they have perceived.

(From the Letter to the South (Yemen), quoted in

The Fifty-third Chapter of Isaiah According to the Jewish Interpreters, Ktav Publishing House, 1969, Volume 2, pages 374-5.)

Rabbi Mosheh

Kohn Ibn Crispin:

This rabbi described those who interpret Isaiah 53 as referring to Israel as those:

“having forsaken the knowledge of our Teachers, and inclined after the stubbornness of their own hearts,” and of their own opinion, I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah... This prophecy was delivered by Isaiah at the divine command for the purpose of making known to us something about the nature of the future Messiah, who is to come and deliver Israel, and his life from the day when he arrives at discretion until his advent as a redeemer, in order that if anyone should arise claiming to be himself the Messiah, we may reflect, and look to see whether we can observe in him any resemblance to the traits described here; if there is any such resemblance, then we may believe that he is the Messiah our righteousness; but if not, we cannot do so. (From his commentary on Isaiah, quoted in The Fifty-third Chapter of Isaiah According to the Jewish Interpreters, Ktav Publishing House, 1969, Volume 2, pages 99-114.)

Objections by Jews to Believing in Jesus

It is often asked, “If Jesus is the promised Messiah of the scriptures, why don’t the Jews believe in Him?”

It is a good question.

Michael Brown, a converted Jew, well-qualified academically, sought to answer the question in his book, *Answering Jewish Objections to Jesus, Volume II*.

His answers are summarized below for the reader’s concise review.

The objections are:

1. “We believe in one God, not three.”
2. “God is not a man, nor is man God.”
3. “God doesn’t have a son.”
4. “Blood sacrifices are not necessary for sin; our deeds (works) are sufficient.”
5. “We do not believe in original sin, the fall of man, or that man is totally sinful.”
6. “Jews don’t need to repent.”
7. “Jews don’t believe in the divine Messiah, or a suffering Messiah, or a Messiah that will come to earth twice.”
8. “Jews don’t believe we are called to unnatural emotions (love your enemies), or that they should be driven to faith by fear of hell, or that good moral people among Jews, Muslims, Hindus, or Buddhists should be

separated from God simply because they don't believe in Jesus."

We will respond to these questions in their order:

1. "We believe in God, one God, not three." Answer: So do all Christians, for we, like Judaism and Islam, are the three monotheistic faiths.

We reject polytheism (several gods).

The New Testament is very clear on this point (I Timothy 2:5, Galatians 3:20).

The charge is false.

The charge proceeds from reasoning about the Christian teaching that the one true God is a composite of three distinct persons in a compound unity, which is called the trinity, a word itself not in the Bible.

This is true as seen in the unequivocal formula of Matthew 28:19 and joining in equality of the Father and the Son in most of the New Testament letters.

Add to this the interaction of three persons in both N.T. and O.T. passages (Psalm 2:2-7 and Psalm 110:1).

See the question of Jesus about this verse in Matthew 22:42-45.

The compound unity of God is seen in the plural name Elohim (the im suffix indicates a plural).

It is seen in His self-reference as "our" and "we" (Genesis 1:26).

The compound unity of God is seen in the two words for one in Hebrew, echad and yacheed.

Yacheed means one and only one.

Echad means a plurality within a unity.

The Jewish “shema” confession from Deuteronomy 6:4 uses the word echad in confessing that God is one.

See also Isaiah 45:5, 18, 22.

The Tabernacle with many parts is one (echad).

The nation of

Israel with millions of people is called echad, both compound unities.

Grammatical usage supports the concept.

Compound plurals are often used to speak of leaders, kings, owners, and masters, and plural nouns are used with singular adjectives.

2. “God is not a man, or is man God.”

Answer:

Jesus is both God (the Son) and Man, one Person with different qualities and functions.

On the one hand Messiah Jesus is a child (a human) but also “Mighty God” (Isaiah 9:5-7).

As God, He raised the dead, forgave sins, accepted worship without rebuke, including Thomas’ confession, “My Lord and my God.”

On the other hand, He was a man who was born, died, suffered, hungered, thirsted, bled, and walked among men in appearance as a normal Jew.

Only a man could die for another man’s sins.

3. “God does not have a son.”

Answer:

The scripture says otherwise (Psalm 2:7).

The Rabbinic commentary Midrash Tehillim sites Psalm 89:28 about David's son, his "firstborn," where the king is God's son.

This was considered by older Jewish sages to be one of the most famous Messianic prophecies.

See also Daniel 7:3-14, Psalm 45:2-8.

The key question is asked in Proverbs 30:4:

"Who has established the end of the earth?

What is His Name or His Son's Name?

Surely you know!"

How can an earthly king be called Elohim (God) (Psalm 45:2-8 and Isaiah 9:5-7) as well as "my God" and "everlasting Father"?

Also significantly, "Prince of Peace"?

4. "Blood sacrifices are not necessary for salvation.

Our deeds are sufficient."

Answer:

If this were true, it would be impossible to understand why God instituted the Old Testament Sacrificial System.

If they were memorials, then they were memorials of what?

If the Passover was important and utilized the blood sacrifice, why is it not applicable as a principle?

The Torah says sacrifices, properly offered by people walking with God, pleased God (Genesis 8:21, Exodus 29:18, 25, 41), a “pleasing aroma” (Leviticus).

It is true that God desires good deeds or righteous works, mercy and humility (Micah 6:8, Isaiah 1:17).

This does not cancel out the need for blood sacrifices.

God does not receive the defiled person.

Their sacrifices are unacceptable.

The inner condition of the person was a prerequisite to acceptable sacrificial rituals (Isaiah 29:13).

The destruction of the

Temple and the animal sacrificial system by the Romans with God’s sanction was highly significant.

It judged a sinful nation and destroyed their hypocritical religious exercises, scattering the people.

God replaced this with the true and ultimate blood sacrifice, His Son, “The Lamb of God” who took away the sin of the world.

Of course, this is New Testament teaching, but it is founded on the Old.

Almost one fourth of the N.T. refers to the O.T. in some way.

Moreover, in the N.T. we read, “Without the shedding of blood there is no remission (of sin).”

As for deeds being sufficient, such verses as Ephesians 2:8, 9 say decisively that we are not saved by good deeds but by God’s grace and His free gift of salvation unmerited.

Grace is not simply a New Testament teaching.

It occurs often in the Old Testament and is frequently illustrated, including Abraham himself (Romans 4:2-5) or David (Romans 4:6-8).

5. "We do not believe in original sin or the fall of man or that the human race is totally sinful."

Answer:

Then Hebrew Scriptures must be wrong in saying so.

Remember, of course, Jeremiah 17:9, "The heart is deceitful more than all things and desperately wicked."

We do not believe that human beings can never do anything good or that people are always and only evil.

Many noble and admirable qualities in countless individuals are evident (e.g., Mother Teresa).

We believe that man, created perfect, became corrupt.

How else could we explain wars, evil doing, abuse, oppression, corruption, violence, hatred, and other human-like practices?

It has permeated the seed of Adam since the first sin in the garden alienated man from God (the "fall of man").

6. "Jews do not need to repent."

Answer:

This is a strange objection, considering how frequently God calls on them to repent in the Old Testament.

In addition, the Talmud, the Jewish sages and thinkers like Maimonides, all taught the need for repentance.

Jews sin like everyone else and all of us need to repent when we do, to turn from wrong to right, to be sorry

when we have sinned, to sincerely confess and forsake wrong attitudes and deeds.

Maimonides devoted an entire section of his law code (Mishneh Torah) to this subject.

7. "Jews do not believe in the Divine Messiah, a suffering Messiah, or a Messiah who comes to earth twice."

a)

The Divine Messiah is difficult.

The objection is answered under No. 2, citing Isaiah 9:6.

Older Rabbinic commentators on Daniel 7:9-10, 13-14 identify with Messiah who is there shown as giving an "everlasting dominion," is worshipped and approaches "the ancient of days" on an equal footing.

The Lubavitchers, or Hasidic Jews, had a masthead on their newsletter identifying the Messiah as "not of flesh and blood like Moses, but rather to be the Holy One."

Certainly this is a Divine Messiah and some Jews believed this.

The Old Testament scriptures taught it.

b)

The suffering Messiah is more clearly evident in Psalm 22.

The Pesikta Rabbati Midrash of the 9th Century applies this to Messiah as do others despite many denials.

The details are unmistakably about the sufferings of a crucified man.

It is also evident in Isaiah 53, which resisters seek to apply to Israel.

But

Israel never died vicariously to put away the sins of others, as Jesus did.

Many Rabbinic commentators clearly apply Isaiah 53 to Messiah.

See other Appendix for examples.

An attempt has been made to escape this with a “two Messiah” theory.

Rebuttals are available but not detailed here.

c)

The teaching that Messiah would come twice was completely obscure to Old Testament commentators, not being explicitly stated.

I Peter 1 says that scriptural students puzzled over the teachings of both a suffering and a ruling Messiah.

They did not understand that it would necessitate two comings, first to suffer and die, then to judge and rule the earth.

8. “Jews don’t believe we are called to unnatural emotions like ‘love your enemies,’ or that we should be driven to faith by fear of hell; or that ‘good people’ such as religious Jews, devout Muslims, Hindus, and Buddhists, should perish simply because they don’t believe in Jesus.”

a)

As to the first objection, loving your enemies is not natural, certainly to those whose own nature is corrupted by sin.

Yet Jesus called us to the unnatural, divinely inspired love of other sinners and offered power and motivation to do so.

Certainly, it is not good to hate people, even the most worthy of it.

Hatred is never good, only inspiring more hatred and violence.

By contrast, love is superior and overcomes evil with good.

b)

God does not want to “drive us to faith” by anything, although He is able to do so.

He wants man to choose Him out of love and gratitude.

Still he warns of the danger in not choosing to obey Him.

We are to fear God, which is “the beginning of wisdom.”

The “God-fearer” is welcome to God and everywhere taught, even in Old Testament Scripture.

c)

If anyone responds, God can either bring him to someone that knows and will share (unintelligible) (Acts 9:11-15) or bring him to someone who can show him (Phillip to the Ethiopian in Acts 8:27-35).

Either way, like can come.

If not available, the two witnesses are, which is to say creation and conscience (Romans 1:19-20, 2:15).

In the end, the sad fact remains few are saved.

Many are lost.

In either case, it is by their choice in life concerning the Creator.

Chapter 12: Other Biblical Prophecy, Part II (Israel)

The progenitor of the Israelites was Abraham, meaning “father of a multitude” (Genesis 11:26-17:5, Exodus 2:24; 4:5) and his name is recorded about 130 times after this period until the end of Genesis. He left the city life of Ur of the Chaldees (Genesis 15:5, Neh. 9:7) and went to Haran, before going to the land of Canaan including modern Israel. Biblical chronology would place his birth about 2161 BC at Ur under the third dynasty, dated 2135-2035. This would place Abraham’s birth certainly between 2161-2035 and justifies an approximation of at least 2160-2000 BC. The name is found archaeologically in Mesopotamia in the second millennium BC, showing it was used then.

The Nuzu tablets, near modern Kirkuk (Iraq) were excavated in 1925 and 1941 and yielded thousands of tablets illustrating Genesis accounts of that period concerning adoption, marriage laws, rights of the firstborn, and other customs.

Abraham’s son Isaac is likewise a major figure of Genesis accounts. His name means “laughter” (mockery) (cf Gen. 17:17; 18:10-15; 21:6), confirming God’s promise to unbelieving parents. There are many references in Genesis to Isaac, and God’s promise to Abraham was extended to him in Gen. 26:24, not through Ishmael, his son by Hagar, as claimed by Muslims. Ishmael is the ancestor of Arabic peoples. His offering by Abraham on Mount Moriah (present Temple Mount in Jerusalem) is seen as a Biblical illustration

(type) of Christ's offering of His life on Calvary as a substitutionary sacrifice for the sins of the world.

Israel's son Jacob, meaning "heel-catcher" (Gen. 25:26), was renamed by God to be Israel (Gen. 32:28). God calls Himself "the God of Jacob" (Exodus 3:6; 4:5). The Nuzu tablets mentioned above shed much light upon him archaeologically. The family of Jacob is "the house of Jacob" (Exodus 19:3), "the seed of Jacob" (Isaiah 45:19), and "the sons of Jacob" (I Kings 18:31). He was probably born about 2000 BC. There are numerous other references to him in the Scriptures. "Jacob's well" (John 4:6) is still to be visited at Shechem or Sychar, near modern city of Nablus in Israel, and has the depth, history, and situation consistent with this report. The author personally visited the well, drank water and was even permitted (then) to drop a small stone into it, verifying the words, "The well is deep." The name Jacob occurs in tablets of the 18th century BC from Chagar Bazar in Mesopotamia and a place name in the reign of Egyptian pharaoh Thutmose III in the later 15th century BC. Stewart, in his book *The Exodus Mystery*, dates Jacob's entrance into Egypt at 1656 BC.

Israel's King David is the ancestor of Messiah, "The son of David," and is often mentioned in the New Testament. Israel is represented in its flag and in other ways by "the star of David." The most prominent hotel in Jerusalem is the King David Hotel. There is an extensive link between Biblical, extra-Biblical and current history with his name. His family names are replete in the Old Testament. Bethlehem, the birthplace of Jesus, was called "the city of David" (Luke 2:4, 11). The genealogies of Jesus in the New Testament trace His lineage to David (Matt. 1:6-7; Luke 3:31). Jesus is "the

Son of David" (Matt. 9:27; 15:22; 20:30; 21:9, 15; 22:42-45; Mark 10:47; Luke 18:38; John 7:42).

The famed seventy weeks prophecy of Daniel details the prophetic Word and is viewed as certain by conservative Biblical interpreters and challenged by critics who question even the historic validity of both. It relates entirely to Israel, "Your people and Your holy city" (vs. 24). How will the end come? "To bring in everlasting righteousness." What was the prophetic date for the beginning? "From the issuing of a decree to restore and rebuild Jerusalem" (vs. 25). This was issued by the Persian King Artaxerxes Longimanus (Ezra 7:11, 21, 23), commissioning Ezra to do this in the seventh year of the king's reign (465-425 BC) or in 457 BC.

The beginning date is then broken into succeeding periods of 7 and 62 (totaling 69) until the time when Messiah will be cut off (slain). The death date of Jesus is considered, however disputed its details are, April 7, AD 30, at the time of the Passover then. The length of the prophecy (69×7) equals 483 years. The time from Artaxerxes' decree (457 BC) to the death of Jesus is approximately 486 years, a minor difference of 3 years which has been analyzed in connection with accession years of kings, chronological differences between calculating systems, etc. Essentially, Jesus died at the end of Daniel's 69th week. The people of the prince that shall come will destroy the city and the sanctuary. This was fulfilled by the Roman legions under Titus in 70 AD just as Jesus prophesied (Matt. 24:2; Mark 13:2; Luke 21:6). There is an apparent interval of time between the 69th and 70th week (of 7 years).

This period of seven years is elsewhere aligned with “The Great Tribulation” (Matt. 24:21) although this should chiefly apply to the latter half. It is divided into two parts of a covenant for “one week.” In the middle of the week, he, the evil prince (antichrist or European ruler), will put a stop to the sacrifice” (in the rebuilt Temple) in connection with “the abomination of desolation” (desecration of its holy place with an image of the Beast). The latter part (3½ years of 360 days by Jewish calculation or a “time, and times a half a time” (as 3½ years) (Rev. 12:14). The first half is “the beginning of sorrows.” The second half is properly “the Great Tribulation.” At the end of the 69th week, Messiah will be “cut off.” At the end of the 70th week, Messiah will come again (Matt. 24:30) after the terrors of the tribulation and end time events (Matt. 24:3-22).

The national restoration of Israel to God is a subject of numerous Old Testament prophecies. The extent of future Israel will be from “the river of Egypt (the Nile) as far as the great river, Euphrates” (Gen. 15:18). It will include Lebanon, all “the land of the Hittites,” “the land of Canaan” (Israel itself), the Negev desert down to the Sinai Peninsula unto the Nile (Deut. 1:7; Joshua 1:31). King Solomon ruled from the Euphrates to the border of Egypt (II Chron. 9:26), virtually the identical area.

Romans 11:1-2 tells us that God has not eternally rejected His earthly chosen people Israel, despite their historic spiritual unfaithfulness (verses 3-10). Their transgressions made way for Him to turn to the Gentiles (verse 12) who were “grafted into” the root of Judaism as a wild olive tree into the rich root (verses 16-19). A spiritual remnant of Israel will be grafted back into their own olive tree (verse 24) then “All Israel (its survivors

from the Tribulation) will be saved” by the coming of the Deliverer, Messiah (verses 26-27). Is this not clear enough?

The coming of the Day of the Lord, climaxed by the second coming of Messiah, will see Him set up His kingdom from “the cities of Egypt to the Euphrates” (Micah 7:12). Few of even Orthodox or other Jews believe this. Evangelical Bible believers accept this as God’s unfailing promise.

Europe and Revived Roman Empire of “The End Times”

The peoples of Europe have been involved for centuries in internal wars, involving Germanic tribes, Gaul or France, Spain and Italy. These flourished from the time of the Roman Caesars through medieval times and the so-called “ Holy Roman Empire.” This continued to the time of Napoleon, advancing French world claims. World Wars I and II, under German efforts, sought control of Europe. The coming together of these nations into a unified whole for the first time in history is a feature of the last half of the 20th century and the beginning of the present one. This has developed into the European Union, which covers virtually all of the continent, including the British Isles. This is the core of the coming revived Roman Empire.

The city of Rome was founded in 735 BC on seven hills. It developed into a world empire, including France, Spain, Germany, Syria, peoples of the British Isles, the Balkans, and central Europe. Eventually it stretched into what is now Turkey, as far as Egypt and portions of North Africa. Through religious and state authority, it “reigned over the kings of the earth.” It persecuted

believers, both Jews and Christians, until the time of Constantine (4th century AD).

Its end time revival is seen in Rev. 13:1-10. Here a great Beast (the Antichrist) arises out of the sea (the nations), having 10 horns (10 kingdoms) and seven heads with blasphemous names (against God). He is empowered by a dragon (Satan). Its appearance is like a leopard (Greece and its swift armies under Alexander); a bear (Media-Persia, beginning with Cyrus); a lion (Rome, energized by Julius Caesar) (Daniel 7:3-7). The Beast's empire will embrace features of the preceding world empires (Greek, Persian, and Roman). He will persecute believers (Rev. 13:7). He will be worshipped as God (Rev. 13:8), climaxed by the desecration of the rebuilt Temple in Jerusalem, the end time "abomination of desolation" (Matt. 24:15; Mark 13:14).

He will be destroyed by the coming of the Son of Man, Messiah (Daniel 2:11-14). He will strike the Beast as a "stone made without hands" one mighty blow, not a process, to crush him (Daniel 1:34-35), as by a great smiting stone and become like a "great mountain which fills the whole earth" (Daniel 2:23, 45), meaning the establishment of the Messianic, theocratic kingdom of God on earth. This is the divine end foretold in the prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven" (Matt. 6:10).

Russia, The Northern Confederation, Gog and Magog

Russia was formerly called Muscovy, hence the name of its capital, Moscow. The name was derived from mescheck. The Russian Empire was created by Muscovite princes, the first grand dukes of Moscow. Russia derived its name from Rosh (Ezekiel 38:1; 39:2).

God is described as prince of Rosh, Meschech, and Tubal, and God said, "I am against you, O God." In Genesis 10:2, Gomer, Magog, Tubal, and Meshech are listed as sons of Japeth, one of Noah's three sons from whom European nations take their descent.

Josephus says Magog called the Scythians by this name. Our word Caucasian, describing people descended from this area (as contrasted with Asians or Africans), comes from Caucasus, meaning "God's fort."

Rosh refers to the inhabitants of Scythia, from which modern Russians derive their name. Oriental writers called those who live by the River Araxes and Rosh was the Arabic name for that river.

Meshech and Tubal were inhabitants of the Moshic Mountains east of the Black Sea in Russia and were called Moschi. Josephus says it was founded by Meshech and the Thobdites from Tubal. These are identified with two great cities of present Russia, Moscow and Tobolsk.

Gomer (Genesis chapter 10) had three sons, all of them from Togarmah, north coast of the Black Sea. The capital city of Gomeria, then Cimmeria, then Crimea "the land of Gomer" became new Germany. As is associated with Askenaz, from which the term "Ashkenazic Jews" (European) is derived.

Togarmah and "all its bands" is identified with Armenia. Tartar tribes called themselves Togarmah, all in south Russia, the north of Israel. Dr. L. Sale Harrison in 1928 wrote a book on Russia, from which the above information was derived.

The applicable prophecies to “the end times” are found primarily in Ezekiel, chapters 36-39, and involve Russia, Europe, and Israel. Features are:

1. There will be a scattering of the Jewish people among the nations (Ezekiel 36:19, fulfilled). Then there will be a re-gathering into Israel’s remnant, leading to their cleansing from sin, having “a new heart and new spirit” and there they shall prosper (Ezekiel 36:24-30, in process of fulfillment) (cf also Jeremiah 3:15-19).

2. There will be a national conversion of the believing remnant, a revival and spiritual resurrection, a joining of both Israel and Judah into one nation again, and then David will be king (Ezekiel 37:11-24, as yet unfulfilled, but in process toward the future).

3. In the end times, the Russian Northern Confederation will attack Israel (Ezekiel 38:1-2) from “the remote parts of the north,” including Gomer, Togarmah, Persia (Iran), and Libya, all today arrayed against the Jews (Ezekiel 38:5-6). They will come against Israel from the north (Ezekiel 38:15-16) in overwhelming power. Why will they do this? “To take a spoil” (vs. 12). This would not be for oil, for Israel has none. It has been suggested that it is because of vast mineral deposits (as in the Dead Sea). More likely, it is for control of the most strategic area of the Middle East, which Russia has long wished to dominate.

4. When this invading force of God comes upon Israel, God will destroy them (Ezekiel 38:18-22; Ezekiel 39:1-8). Israel will burn their weapons, bury their bodies in “the valley of Hamon-gog,” over a period of seven months (Ezekiel 39:9-16). Prophecies are for “the latter days,” thus yet unfilled. Joel 2:20 confirms the destruction of

“the northern army.” This is associated with the coming Day of the Lord with unprecedented warfare and desolation (Joel 2:1-4).

5. Subsequent to this, the European nations of the revived Roman empire, which has slowly been coming together (see today in the growing European Union) will mobilize to take political and military control of the earth. They will then invade Israel under the leadership of its dictator, called “the Beast” or Antichrist. He will be stopped after this threat, even to Jerusalem by the coming of the Son of man, Messiah (Daniel 7:11-14). This final battle in Israel (not elsewhere) is called Armageddon or “the hill of Megiddo,” still a site of tourist visits with unquestioned authenticity.

Fulfillment in the Atomic Age

The ushering in of the Atomic Age is a matter of 20th century history, especially the later half. It is also a matter for end-time prophecy, as indicated in both the Old and New Testaments. Who could have possibly foreseen these when the prophecies were written?

On January 29, 1948, a statement was issued by the Emergency Committee of Atomic Scientists headed by Dr. Albert Einstein, originator of the famed formula, $E = mc^2$, called the theory of relativity, and Dr. Harold Urey of the University of Chicago. It spoke of the “overwhelming threat presented to civilization by the atomic bomb. We approach what may be called the last hour before midnight.” This declaration followed the dropping of the first atomic bomb over Hiroshima, Japan, and the second over Nagasaki, terminating World War II.

The prophetic Biblical phrases, quoted in this section, were widely quoted by the chief science writer for the prestigious New York Times (W.L. Lawrence, 1946), by President Harry Truman in October 1945, before committees of the U.S. House and Senate in November 1945, and even by atheists like Professor M.C. Otto of the University of Wisconsin (1945) in his book, *The Human Enterprise and With All Our Learning* (1946).

The concept of atoms as particles of matter goes back to ancient Greek philosophers when only four original elements were recognized (water, air, fire, and earth). Now the scientifically accepted list of elements is about 100, including uranium, a chief element in the making of an atomic explosion. The development of this threat to world survival has brought about movements of supposed control. These include world police, United Nations, confederacies, world education, and world religion ("we all worship the same God, so let's work together"). Is this true, workable, consistent with the Word of God? It also suggests the reason for the rising up of an end-time world dictator. This figure is termed "the Antichrist" in New Testament prophecy. He will arise to promise "peace and safety," make a soon-to-be-broken peace pact with Israel, and set up "the abomination of desolation" in the rebuilt Temple at Jerusalem.

All of these events are prophesied portions of "the end times" to be analyzed later.

Informational background and citations are taken from the book, *The Atomic Age and the Word of God* by Wilbur Smith, 1948, W.A. Wilde publisher.

The Atomic Bomb, The Atomic Age, Atomic Power

Old Testament Texts

Isaiah 13:9-13: “Behold the day of the Lord cometh, direful (laden) with wrath and the fierceness of anger to render the earth desolate, and its sinners will he destroy out of it. For the stars of the heavens (planetary and their constellations) shall not give forth their light; the sun shall be darkened in his going forth and the moon shall not shed abroad her light, and I will visit on the world its evil and the wicked their iniquity – therefore will I shake the heavens and the earth shall start quaking out of her place. At the wrath of the Lord of hosts and on the day of His fierce anger.” (Isaac Leeser translation, Hebrew Pub. Commercial (N.Y.). In vs. 19, there is a reference comparing this to the overthrow of Sodom and Gomorrah (cf. Gen. 19:24))]

Although this is directed against historic Babylon (vs. 1), there is obviously a secondary, prophetic application to end-time events and the mysterious, future Babylon (Rev. 17:5-18; 18:2-10, 16-20). The events described in Isaiah 13 were not seen when Babylon was overthrown by the army of Cyrus (cf Daniel 5:1-30), King of Persia in 539 BC. Babylon was later taken over by Alexander the Great and his successors. This fulfillment remains for the end times.

Joel 2:30-31: “I will display wonders in the sky and on the earth. The sun will be turned to darkness and the moon into blood before the great and awesome day of the Lord” (NASB).

Zephaniah 1:18: “On the day of the Lord’s wrath, and all the earth will be devoured in the fire of His jealousy, for He will make a complete end, indeed a terrifying one, on all the inhabitants of the earth” (NASB).

Zephaniah 3:8: “My decision is to gather nations – for all the earth shall be devoured” (NASB).

Ezekiel 32:7: “When I extinguish you, I will cover the heavens and darken their stars. I will cover the sun with a cloud and the moon shall not give its light” (NASB).

Ezekiel 20:47-48: “Prophecy against the forest land of the Negev (desert in southern part of Israel). Behold, I am about to kindle a fire in you – and the blazing flame will not be quenched and the whole surface, from south to north, will be burned by it” (NASB).

New Testament Texts

II Peter 3:2-11: “Remember the words spoken before by the holy prophets – in the last days, mockers will come, saying, ‘Where is the promise of His coming?’ It escapes their notice that by the Word of God the heavens existed long ago – the world at that time was destroyed with water but the present heavens and earth by His Word are being reserved for fire, kept for the day of judgment and destruction of ungodly men.” (vs. 2-7). “But the Day of the Lord will come like a thief in the night in which the heavens will pass away with a roar. And the elements will be destroyed with intense heat and the earth and its works will be burned up (vs. 10) – the coming of the day of God on account of which the heavens (atmospheric) will be destroyed by burning and the elements will melt with intense heat” (vs. 11-12) (NASB).

Colossians 1:17: “By Him all things consist” (literally, “hold together”) (NASB). The property which holds neutrons and protons circulating mysteriously is sometimes humorously called “nuclear stick-em.” It is rather by God’s eternal Word alone.

Matthew 24:29: "The stars shall fall from heaven (meteorites) and the powers of heaven (atmospheric) shall be shaken" (NASB). The heavens include three aspects: atmospheric, planetary, or galactic regions, and the third is Heaven, God's dwelling place.

Revelation 8:8: "A great mountain burning with fire was thrown into the sea and a third of the sea became blood."

Revelation 9:18: "A third of mankind was killed by these three plagues, by the fire and the smoke and the brimstone" (NASB).

Jude 7: "Just as Sodom and Gomorrah, the punishment of eternal fire" (NASB).

End-time Prophecies

Without doubt the return of the Jews to the Holy Land and the establishment of Israel as a nation in 1948 is the keystone of end-time prophecy. The prediction of their fall and rise began in the books of Moses and continued through the prophets and apostles of the New and Old Testaments. After their 2000 years of being scattered, such an event would have seemed unlikely, even impossible. They were to return in an unconverted state and then a spiritual remnant would emerge in the Old Testament. "So all of Israel shall be saved" (Romans 11:26) is a remote possibility today to all who do not believe the Scriptures completely and literally.

We should also add the developing of a revived Roman Empire in Europe, detailed before. The formation of Arab states in a bloc under the headship of Egypt ("King of the South"), opposing Israel, is also a fact today. The third end-time world power, "The Kind of the

North" (Russia), is also evidently in place. The remaining power, "The Kings of the East" (including China), is also consolidated. These constitute the four world powers of end-time prophecy.

End-time moral decline, disorder, and confusion will be a feature. "Evil men will wax worse and worse" (II Timothy 3:13). The world is not getting better morally or spiritually despite medical or technological advances (see above "the days of Noah"). There will be an increase in knowledge, but not the knowledge of God or discernment of His will. Then end time will display end-time unbelief. "When the Son of Man comes, will He really find faith on the earth?" asked Jesus (Luke 18:8). Each of these developments is clearly evident today.

Only the coming of the Lord will prevent total annihilation of all people on the earth (Matthew 24:22). When Messiah returns, the enemies of God will all perish and God's people will rejoice (Psalm 68:1-4) to see what astrologers failed to see (Isaiah 17:13-14).

The sequence outlined above is also given in Revelation 6:2-8 in the form of the figurative or symbolic four horsemen and their horses. These are white, with Antichrist astride, opposing God's people; red, taking peace from the earth; black, bringing famine; and finally death and hell in the pale horse. These match the order already given, beginning with Antichrist's manifestation (white horseman), then war (red horse), famine (black horse), and ending with death and hell (the pale horse). The white horseman is not the Messiah who comes to defeat all enemies. He is rather the Antichrist who is one of God's judgments. Those who identify the white horseman with Christ do so because of Revelation 19:11,

but this does not recognize the grouping with terrible judgments described as inappropriate.

The sequence of end time judgments and events is outlined in Matthew 24 and began with the question, “What will be the sign of Your coming and of the end of the age?” (verse 3). These are as follows:

1. “Wars and rumors of war” (vs. 6).
2. “There will be famines, pestilences, earthquakes in different places” (vs. 7).
3. There will be widespread persecution and even betrayal of believers (vs. 9-10) (cf Rev. 19:6-7).
4. False prophets will abound and deceive many (vs. 11).
5. Lawlessness will abound and the love of many will grow cold (vs. 12).
6. The gospel will still be preached worldwide (vs. 14).
7. “The abomination of desolation” will occur, when the Antichrist sets himself up as God in the rebuilt Temple at Jerusalem (vs. 15).

It has been said, “Have there not always been wars?” It is true. The question is whether end-time “wars and rumors of war” are any different than the past. The answer to this is “yes.” The 20th century has featured World Wars I and II, Asian wars (Korean and Vietnam), Middle Eastern wars (Iraq-Iran, Egyptian, and Arab states against Israel), the Gulf War, the USA-Iraq war, African internal wars and revolutions. The scope is unprecedented and worldwide. The threats of more wars are still on the horizon.

Have there not always been famines? Often following wars? Certainly. However, there has been nothing in the

past to exceed 20th century food shortages. The United States has taken the lead in exporting huge quantities throughout the world from its own divinely provided surplus. Starving millions were fed after each of the World Wars. India, Africa, parts of Asia have been stricken with hunger. Malnourished children, especially after conflicts and devastation, have abounded into the 21st century. It has been phenomenal in scope.

What about pestilences or diseases? Is this not a recurring problem? Yes. The question remains: Will this become more severe in the end time, given the obvious medical progress during the past 100 years? It would seem so. There has risen in this modern era a growing body of untreatable and unpreventable diseases. These include AIDS, the “ebola virus,” and more recently, “SARS.” They are often fatal. The list seems to be growing and case numbers multiplying.

Earthquakes? Have we not always had them? Yes, but the growth in both frequency and severity during the past century has been notable. They have been in widespread “diverse places” and increasingly violent. They have wiped out many lives and caused much devastation in China, Turkey, and even the USA (1906 in San Francisco notably). Tremors and shocks are increasing along many “fault lines” and even beneath the surface. A common prediction now is that “the worst is yet to come.”

What about persecutions? Has this not happened before? Yes, but not to the growing, worldwide extent of today. Communism and its national governments ferociously persecuted believers, promoted an anti-God atmosphere, and destroyed or suppressed Bibles. The

media often supports the disparaging of Bible-believers. It supports evolutionary, anti-Creationism in repeated articles. The academic rulers suppress any favorable references to the Bible, while promoting “naturalism” (no God involved). There is a growing anti-God, anti-Christian tide in the climate of many nations, including the USA. Believers have come under increasing criticism.

Does “lawlessness abound”? It would be hard to deny the growth of the crime and drug problems today. Many cities, especially large ones, are no longer safe. More doors must be locked, alarm systems installed, and “neighborhood watches” installed against crime than was conceivable 100 years ago. Prisons are overcrowded. Police forces are stretched to the maximum. Violent offenders often roam the streets after parole. Parolees are in the millions. Yes, it is worse and becoming more so.

Is the gospel being preached worldwide? Yes. The past century has witnessed the tremendous expansion of huge evangelistic campaigns such as by Billy Graham and others. Radio and television broadcasts beam the message every hour. The Bible has become the world’s most widely printed book in history, being distributed in whole or part in hundreds of languages. Copies are available free through varied organizations. Believers have responded to the Lord’s command to “preach the gospel to all creation,” recognizing that “He is not willing that any should perish” (II Peter 3:9).

The prophecies described above still omit many other major predictions.

End Time Prophecy Fulfillments

Egypt

The empire of Egypt (1570-1150 BC) is of greatest Scriptural interest. It was the era of great splendor and grandeur. Its Pharaohs include the pharaoh of the Israelite exodus, whether Amenhotep II (1450-1425), according to the Massoretic text, or Amenhotep IV (1456-1446) according to Stewart in The Exodus Ministry. Liberal critics favor a later, unbiblical date in the 13th century BC.

Egyptian power continued until its defeat by Assyria and then Babylon (the Neo-chaldean Empire 605-539 BC) (14th century BC to 11th century). From that point it declined although Israel vainly sought a protective alliance with what became “the weak reed” which would break (Ezekiel 29:6-7).

Many monuments and archaeological developments confirm the Scriptures. Passages of Scripture cover the pharaohs, Hebrew people, varied wars involving Israel and other mid-east nations. They are rooted in secular as well as Biblical history. Egypt’s first dynasties began in 2900 BC. The chronology was confirmed in 290 BC by Manethos, according to the Massoretic text. Discoveries in Egypt confirm the plagues of slavery, taskmasters and the building of pyramids, as well as the presence of enslaved Israelite laborers.

Egypt was the first of five great world empires, succeeded by those of Babylonia, Media-Persia, Greece and Rome. It was originally called Mizraim (Genesis 10:13) descended from Ham, one of Noah’s three sons (Genesis 10:6). Today it includes the Sinai desert, which was taken by Israel after the Six Day War and then returned as part of a peace agreement, facilitated by the

USA under President Jimmy Carter. Sinai will again in the future be returned to Israel as part of the enlarged messianic kingdom ("Nile to the Euphrates").

That such a kingdom would fall from a dominating world empire (ruling from 1600 to 1100 BC) to become "the lowest of kingdoms" would seem unbelievable. Yet this is what Scripture predicted. Ezekiel 39:14 says, "I will gather the Egyptians – and among the kingdoms, it shall be the lowest – and it shall no more rule over the nations" (JPS Leesor Jewish translation). Who would know this before but God?

The end time role of Egypt, as head of an Arab-Muslim confederation, is seen in Daniel 9:5-6 "The king of the south [Egypt] will become strong [temporarily]. It will come to the king of the north [Russia] to make a settlement of difficulties. She will be given up [defeated] with those who had strengthened her" (vs. 6) (JPS Leesor translation). The ultimate conversion of Egypt is foreseen in Zechariah 10:11-12, "The sceptre of Egypt will depart and I will strengthen them in the Lord" (bring to conversion to Messiah) (JPS Leesor translation). This is a country once used as a Biblical type of the world and called Sodom (Revelation 11:8).

Christendom

The meaning is the organized religious structures, denominations, and adherents, but excluding true believers who live within it.

The coming together of this system dates from the supposed conversion of the Roman Emperor Constantine (4th century BC) after which pagan religions were phased out and "Christianity" became the state religion. The vestiges of this system remain in European and

related western nations, including the USA and British Commonwealth groups such as Canada, Australia, and New Zealand.

The development from the time of Constantine was greatly enhanced by the influence of Augustine, a century later. He reasoned that the system of state religion, begun under the first “Christian Emperor,” was the beginning of a glorious reign over the earth by the Christian church. He spiritualized or allegorized the intra-Biblical millennial period (Revelation 20:2-17). From this came the term amillennial, literally meaning “no millennium” in any literal sense. This system still dominates Christian theology today in Orthodox, Catholic, and mainline Protestant denominations. Those who disagree are called by critics “millennial cultists.” Of course, believers in the grammatical, literal meaning of Scriptural language (including uses of figurative language) would be thus classified.

The end-time Biblical scene shows the final outcome of all will be total apostasy in Christendom. The reasons for God’s permissive will to allow this is part of “the mystery of iniquity” (I Thessalonians 2:7) which is connected with the end-time apostasy from God’s revealed truth in the Bible. “Let no one in any way deceive you, for it [the coming of the Lord] will not come unless the apostasy (apostasia) comes first. This defection from the truth precedes the Lord’s second coming and its development a warning sign.

Is this happening today in Christendom? It is evident and widely noted that liberalism, modernism, post-modernism and other skeptical attacks on the truth of the Scriptures has permeated the teaching of academic

circles and churches of today. Roman Catholic, Orthodox, and Protestant mainline denominations are permeated by these trends and even dominated by them. This has caused the wholesale exodus of Biblically loyal people from all these groups to form either independent churches or new denominations at least officially committed to return to the Biblical “faith of our fathers.” The declining numbers of the older groups testify to this fact with its corresponding lack of dynamic spiritual life on attenders. The decline is undeniable.

The apostate churches through their leaders have only increased their attacks on Bible believers. They are mockingly called “fundamentalists” (the same term used for radical Muslim extremists). They mock such believers and charge them with ignorance, bigotry (“our way is the only way”) and refuting claims for “pluralistic” understanding (“there are many ways to God”). This is the core of what is called “ecumenical” thinking and fuels the development of “One World Church,” which they earnestly desire. This hostility will continue to grow into outright persecution.

The end-time scene pictures this apostate state of Christendom as “Babylon the great, the mother of harlots and the abomination of the earth” (Revelation 17:5 NASB). She has consorted with the kings of the earth (vs. 2). She is guilty of persecuting the believers (vs. 6). She will in the end consort with the Beast (the Antichrist who heads the European confederation of nations) (vs. 7-8). The woman sits on seven hills (as does the city of Rome, known as the city of seven hills). There are believers within this religious system for God says, “Come out of her, my people, that you may not participate in her sins” (Revelation 18:4). The entire

system will be destroyed at the second coming of Christ (Revelation 16:14; 19:17) along with the Antichrist. What a prophecy! It is developing into its final form already today.

Armageddon

This will be the site of the world's last great war battle. It is called from the name of its location, a city called Megiddo, still situated about 50 miles north of Jerusalem and 20 miles east of the Sea of Galilee. The name Armageddon means "hill of Megiddo." Nearby is the plain of Esdrael which Napoleon described as an ideal battlefield and was a scene of several battles in history, some mentioned in the Old Testament.

The key passage is Revelation 16:13-17. "Three unclean spirits like frogs coming out of the mouth of the dragon [Satan] - go out to the kings of the whole world, to gather to the battle of the great day of God Almighty" (vs. 12-14). "They gathered them from together to the place called in Hebrew Armageddon" (vs. 16). This takes place in Israel (not Europe). The leader of this great invading army is Antichrist or "the Beast." He and his armies will be annihilated at the second coming of Christ (Revelation 19:17-21). Then the Beast and his evil associate and false prophet will be cast into the lake of fire. Those who receive his mark will come under God's judgment at this time (vs. 20). This coincides with the climax of the Day of the Lord when the world will be punished for its wickedness (Isaiah 13:6-11, see also Joel 2:1-2). The New Testament speaks of these events in Matthew 24:15-24 and clearly associates it with the end of the Great Tribulation. The world will be given a final

warning by the two witnesses, speaking with the power and accompanying signs of Moses and Elijah. The response from God's adversaries will be to kill them (Revelation 11:3-9). Then God will raise them from the dead (vs. 11-12).

Antichrist

The word occurs four times in the New Testament (I John 2:18, 20; 4:3; II John 7). It means "against Christ," opposed to Him. He is identified with "the scarlet Beast" with iron teeth, head of the Roman-European confederation (Revelation 17:3, 11; 19:19-20) and also "the little horn" who plucks up three of the other horns (nations) at the end time. He has "the eyes of a man and mouth speaking great things." His confederation will "devour the whole earth" beyond the historic boundaries of the ancient Roman Empire.

He will be truly a world dictator. He has been misidentified in the past with Napoleon of France, Benito Mussolini of Italy, and Hitler of Germany, none of whom matched the end-time supremacy of this man. He will "make war against the saints" (persecute believers), apparently an apostate (either from Judaism or the Christian church). He is one of those who "went out from us but are not of us" (I John 2:18-19). He will sit in the Temple of God (to be rebuilt in Jerusalem), "showing that he is God" (II Thessalonians 2:14). This is called "the abomination of desolation" (Matthew 24:14; Mark 13:6; Luke 21:8). He will make a treaty with Israel guaranteeing its security but will break it in the middle of Daniel's 70th week of the end-time tribulation (Daniel 7:27). He will be destroyed at the Second Coming (II Thessalonians 2:6-8).

Since alphabetic letters were aligned with numbers according to a fixed system, the number 666 will correspond to his name. On this basis many historic figures, not meeting the above Scriptural criteria, have also been misidentified with this dictator.

In addition to the central Antichrist, there are also “many antichrists” and “false Christs” who will arise in the end times (Matthew 24:5).

Days of Noah

“Days of Noah” describe the end-time daily life and neglect of God (Luke 17:26-30). “It was in the days of Noah, so it shall be in the days of the Son of Man. They ate, they drank, they married wives, they were given in marriage, until the day that Noah entered the ark, and the flood came and destroyed them all” (26-27) “as it also was in the days of Lot. They ate, they drank, they bought, they sold, they planted, they built, but on the day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even so will it be on the day when the Son of Man is revealed” [His second coming] (NKJV) (cf also I Peter 3:20, Genesis chapters 4, 5, 6).

The people were occupied with the usual, ordinary things of life. What’s wrong with that? Nothing, unless it accompanies neglecting God, being “too busy” for Him, occupied with the things of time and sense, not the things of eternal value pertaining to Christ and His kingdom. In this section, Jesus obviously condemned such living and it will immediately precede His second coming.

In all of this, the wheat and tares (weeds) grow together until the end-time harvest. People, professing to be

Christians, will call out, “Lord, Lord” (Luke 13:25). Believers and unbelievers alike (the wheat and tares) may sit in church together, all claiming to be Christians, but only the few are saved (Luke 13:23-24).

The Temple Will Be Rebuilt

The end-time existence and defilement of the literal Temple in Jerusalem is clearly evident in II Thessalonians 2:3-4. “The apostasy comes first and the man of lawlessness [sin] will be revealed [the Antichrist], the son of perdition [destruction, eternal damnation]; who opposes and exalts himself above every so-called god, so that he takes his seat in the Temple of God, displaying himself as being God” (Matthew 24:15, Mark 13:14).

This desecration is called “the abomination of desolation” (Daniel 11:31; 12:11) and was not fulfilled in the end-time sense by Antiochus Ephiphanes who sacrificed a pig in the holy place. This is discussed under this title.

Consult also Zechariah 6:12-15 for the rebuilt Temple of the Lord.

United States of America

Where does the USA fit in end-time development? Since the nation did not come into existence until 1776, it is not mentioned in Scripture. The Bible primarily deals with Israel and nations surrounding Israel. Other civilizations are mentioned in their relationship to the Jewish people. Any references, which might include the USA, especially with Europe, from which it derives, are debatable. Nevertheless, the USA is the subject of much speculation, given its dominant world-power status.

One speculation involves identifying it with Babylon, whether mystical or literal. Some think the ancient city will be rebuilt, although Scripture says it “will never again be inhabited” (Jeremiah 50:23-26, 39). Babylon, in its mystical sense as “the Harlot,” is obviously ecclesiastical in nature. God says, “Come out of her, my people, that you be not a partaker of her sins” (Revelation 18:4).

Some identify the USA as the “gigantic fiery mountain which falls into the sea” in the end times (Revelation 8:8). Mountains are symbolically identified with powerful nations, as Babylon in Jeremiah 51:25. The sea is often seen as a symbol of Restless Nation (Psalm 125:2-5; Isaiah 17:12-13; Ezekiel 26:3; Daniel 7:2-3; Revelation 13:1; 17:1-15). The mountain rises above other mountains, indicating its predominance. It falls in a catastrophic way. If the USA is not a part of the final European confederation (revived Roman Empire), it might well fall before that Empire ends. How it will end is mere speculation.

End of All the Kings from the East

The end time scenario says the following in Revelation 16:12, “The sixth angel poured out his bowl [of God’s judgment upon the earth] upon the great river, the Euphrates, and its water was dried up that the way might be prepared for the Kings from the East.” Also in Revelation 9:13-14 it says, “The sixth angel sounded and I heard a voice from the four horns of the golden altars [God’s throne in heaven] which is before God. One saying to the sixth angel who had the trumpet, ‘Release the four angels who are bound at the River Euphrates.’” It will take place when the kings of the earth gather “for

the war of the great day of God, the Almighty” (vs. 14) (Armageddon). When the armies are released at the Euphrates (the boundary between Israel and the east – Genesis 15:18), 200 million men cross over (vs. 16).

China is the predominant power of the east with almost one fourth of the world’s population. Its economic and trade power is increasing. An army of 200 million would represent only a little more than the male population of all Asia. Thus an army of this size is conceivable.

The Kings from the East represent four of the end-time confederations of competing nations. The other three are the king of the North (Russia), the Queen of the South (Egypt and Arabic nations), and finally the European or revived Roman Empire group led by its world dictator, the Antichrist. The collision of these powers will be in and around Israel, climaxed at Armageddon. The sequence of these inter-power conflicts is uncertain. What is certain is that the world is moving to this climax. The present world system of alliances is exactly in line with end-time prophecies.

Testimonies of Great Men

Abraham Lincoln: “I believe the Bible is the best gift God has ever given to man. All the good from the Savior of the world is communicated to us through this book.”

George Washington: “It is impossible to rightly govern the world without God or the Bible.”

Patrick Henry: “The Bible is worth all other books which have ever been printed.”

Andrew Jackson: “That book, sir, is the rock on what our republic rests.”

Queen Victoria: "That book accounts for the supremacy of England."

Charles Dickens: "The New Testament is the very best that ever was or ever will be known in the world."

Sir Isaac Newton: "There are more sure marks of authenticity in the Bible than in any profane history."

Immanuel Kant: "The existence of the Bible, as a book for the people, is the greatest benefit which the human race has ever experienced. Every attempt to belittle it is a crime against humanity."

Theodore Roosevelt: "If a man is not familiar with the Bible, he has suffered a loss which he better make all possible haste to correct."

Napoleon: "The Bible is no mere book, but a living creature, with a power that conquers all that oppose it."

Sir William Herschel: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths contained in the sacred scriptures."

Woodrow Wilson: "When you have read the Bible, you will know it is the Word of God, because you will have found the key to your own heart, your own happiness, your own duty."

William Gladstone, Prime Minister of Britain, called the Bible, "the impregnable rock of Holy Scripture."

Accuracy of the Manuscripts

The manuscript evidence supporting the Bible's accuracy is overwhelming. There are over 5,400 Greek manuscripts of the New Testament, over 10,000 of the Latin Vulgate, and at least 9,300 other early versions. A

total of 24,000 manuscripts or portions of the New Testament today.

Compared to other ancient writings, such as Homer's Iliad or Caesar's Gallic Wars, the Bible has more manuscript evidence than any ten pieces of ancient literature combined! So conclusive is the evidence supporting this fact that one prominent scholar noted, "To be skeptical of the resultant text of the New Testament books is to allow all of classical antiquity to slip into obscurity, for no documents of the ancient period are as well attested to bibliographically as the New Testament."

"No archaeological discovery has ever controverted a Biblical reference," Dr. Nelson Glueck, renowned Jewish archeologist.

"There can be no doubt that archaeology has confirmed the substantial history of the Old Testament," Dr. William Albright, foremost authority on Middle East archaeology. He was said to be, "Not a friend of Christianity."

By Winston Churchill: "We must examine briefly the whole question of the miracles. It is silly to waste time arguing whether God broke His own natural laws to save His Chosen People, or whether He merely made them work in a favorable manner. At any rate, there is no doubt about one miracle. This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Greece and all the power of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God.

“We reject with scorn all those learned and labored myths that Moses was but a legendary figure upon whom the priesthood and the people hung their essential social, moral and religious ordinances. We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally and in identifying one of the greatest of human beings with the most decisive leaps forward ever discernible in the human story.

“We remain unmoved by the tomes of Professor Gradgrind and Dr. Dry as dust. We may be sure that all these things happened just as they are set out according to Holy Writ.”

The chairman of the editorial board of the Encyclopedia Britannica, Mortimer J. Adler, asked why God merited the longest essay in The Great Books of the Western World series. His reply was, “It is because more consequences for life follow from that one issue than from any other.”

Billy Graham said, “It’s either back to the Bible or back to the jungle.”

Luis Palau, world famous evangelist said, “...When I pursue the word, God, in my new book, I am speaking about the God of the Bible, the Creator of Heaven and Earth, who is described in Scripture as Holy and Righteous and Compassionate and True.”

Notable Quotes from Unbelievers

The Encyclopedia Britannica uses 20,000 words to describe Jesus, taking up more space than that devoted to Aristotle, Cicero, Alexander the Great, Julius Caesar,

Buddha, Confucius, Mohammed, and Napoleon combined. How could any radical academic boldly say in a university classroom, "We don't know if Jesus even existed." Yet He is One Whose birth divides all time, before Christ (BC) and after Christ (AD – anno domini "the year of our Lord").

The French atheist philosopher, Jean-Jacques Rousseau, said, "It would have been a greater miracle to invent such a life as that of Christ than His actual existence is."

Napoleon Bonaparte, who conquered Europe, said in his diary at the end of his life: "With all my armies and generals, I haven't been able to make one single continent subject to me in a single century. And this Jesus conquers nations and cultures without the use of arms for centuries."

H.G. Wells, renowned historian and atheist, was asked what person has the greatest influence on history. He answered that if one were to judge the greatness of a man according to historical aspects, Jesus would be at the top of his list.

Ernest Renan, famed French philosopher and atheist, said, "Jesus is the most genial figure that ever lived in the historical field. His brilliance is eternal and His government will never cease. He is unique in every way and comparable with nothing and nobody. Without Christ, history can not be understood."

Historian Kenneth Scott Latourette said, "The more time passes, the more apparent it becomes that Jesus, measured by His influence on history, led the most momentous life that was ever lived on this planet. And this influence seems to increase."

Fredrich Nietzsche, called “the great philosopher of godlessness” wrote this at the age of 16 about Jesus, “I know that if I don’t find Him, I will find no answers to my life.” He once said, “God is dead.” His philosophical writings have long been acknowledged as highly influencing Adolf Hitler. At the end of Nietzsche’s life, having rejected Jesus, he wrote, “Woe betide those who have no homeland.”

Fredrich Durrenmatt, Swiss dramatist, in his play, “The Physicist,” confessed, “When I no longer feared Him, my wisdom destroyed my riches.”

George Orwell, author of 1984, forecasting the future, said, “At 50, everyone has the face [fate?] he deserves.” These were the last words written in his notebook.

Dr. Mortimer Adler, renowned philosopher and author of the famed Great Books curriculum at the University of Chicago, is one of the foremost analytical thinkers of our time. His works are published in full by Encyclopedia Britannica and including one compendium of all the great ideas of all history. He lived until age 98. He was a self-described pagan for most of his life until 1984 when he, although a Jew, converted to Christianity and was baptized. He said, “My chief reason for choosing Christianity was because the mysteries were incomprehensible. What’s the point of revelation if we could figure it out for ourselves? I believe Christianity is the only logically consistent faith in the world. There are elements in it that can only be described as a mystery. These include the three great mysteries – the Trinity, the Incarnation and the Resurrection.”

Conversion of War Pilot Fuchido

On December 7, 1941, a Japanese naval force of 360 planes attacked the U.S. fleet at Pearl Harbor, beginning World War II in the Pacific. The attack was led by Captain Mitsuo Fuchido, considered the nation's top pilot. His leading role in the attack was featured in an award-winning movie, *Tora! Tora! Tora!* (Tiger, Tiger, Tiger). After the war's end, he returned to his home in Osaka, being the only surviving officer of his attack team.

During the war, an American soldier named Jake DeShazer acted as bombardier on a plane with the famed Jimmy Doolittle squadron. He completed a mission over Japan and then crashed when his plane ran out of gas trying to reach China. He was captured, imprisoned for 50 months and treated cruelly by guards. When driven near insanity, he came into possession of a Bible. He studied it, received Jesus as Lord and Savior, and had his entire attitude towards his captors changed. He resolved to return to Japan some day after the war and bring this life-changing message to the Japanese people. At the end of the war, he was set free and came back to prepare to be a missionary. He did this in 1948. Fuchido and DeShazer met in 1950, after he read his testimony. DeShazer's dramatic conversion was printed in pamphlet form and widely distributed. Fuchido bought the pamphlet, studied it, and found it hard to explain, given his own Buddhist heritage. He also bought a Bible and he read the crucifixion account in Luke. He studied the prayer of Jesus, "Father, forgive them, for they know not what they do." He felt he was one of those for whom Jesus prayed, knowing the many men he had killed in the name of patriotism. He wrote, "At that moment I seemed to meet Jesus for the first

time. I understood the meaning of His death as Substitute for my wickedness." In prayer, "I requested Him to forgive my sins and change me from a bitter, disillusioned ex-pilot into a well-balanced Christian with a purpose for living. On April 14, 1950, I became a new person in Christ." Headlines appeared in newspapers saying, " Pearl Harbor hero converts to Christianity." As an evangelist, he traveled throughout Japan and the Orient, "introducing others to the One Who changed my life." He died in 1976 wishing to leave as a legacy to his people that God wanted peace, not destruction, and that His Son was the way of peace with God.

Discussion Questions for the book Confirming Accuracy

Chapter 1-2 Questions

Archaeological Confirmation of the Old Testament

Note the various ones in your Bible margin or side notes. Underline. Do so for each following section.

Week 1 - Questions

Review the first 23 (through Pharaoh Shishak). Select the three that either most impress you or bear most clearly on the Biblical record in your opinion. Say why you selected each.

Week 2 - Questions

Review Numbers 24-50 (Bethshemesh to Dead Sea Scrolls).

Select the three that either most impress you or bear most clearly on the Biblical record, in your opinion. Say why you selected them.

Chapter 3 Questions

Old Testament Patriarchal Chronology and “Other Finds” in the Old Testament

1. Review the chronology, noting the date set for Exodus and corroboration from secular history; also the sons of Noah. What stands out most in your mind as Biblically important and why?

2. Review the 10 “finds” and state which of these seems most significant in your opinion. Why?

Chapter 4 Questions

“The Documentary Hypothesis” and Jewish Rules for Copying the Old Testament. Review the contents of the documentary theory.

1. What briefly is the theory?
2. What is wrong with it, other than it contradicts Mosaic authorship?
3. What do the Rules for Copying the Old Testament tell you about the accuracy of the Old Testament text?

Chapter 5 Questions

“Fulfillment of Daniel and Zechariah Prophecies”

With Bible open to both Daniel 11:3-35 and Zechariah 8:5-14:21. Trace the two prophecies.

1. What does Daniel 11 teach and how does it influence the theory of a “pseudo Daniel,” writing later and using the prophet’s name?
2. What does Zechariah 4:1-21 predict about the end times?

Chapter 6 Questions

Review the notes on the Egyptian Pharaohs, the four Greek generals who succeeded Alexander, the Assyrian, Persian, and Babylonian Empires. (Short ancient history recap)

Write a brief note on each of the above Five World Empires as to their Biblical significance.

Chapter 7 Questions

Other Biblical prophecies and explanations – Part I

1. Select three of the eleven that seem most impressive to you and say why.

2. Of the other Old Testament archaeological finds (nine in all), which three seem most impressive to you and say why?

Chapter 8 Questions

“New Testament Archaeological Confirmations” (14 items) and “New Testament Manuscripts.”

1. Of the 14 items of confirmations, select the three most impressive to you and say why.

2. What evidence is there that the New Testament text is reliable? Name two evidences that are most convincing.

Chapter 9 Questions

“Period of the Roman Emperors”

Give two reasons:

1. Why should any believer care about the history of Roman emperors?

2. Which emperors coincide with Biblical statements?

3. What emperors most persecuted Christians until the time of Constantine?

Chapter 10 Questions

“Messianic Descent Through David’s Two Sons”

“Messianic Prophecies Fulfilled” (55 in all)

“Messianic Prophecy Summary”

Review each of the prophecies in the notes and mark them in your Bible margin, or underline, or both. Keep in a diary.

1. List the seven most clear and decisive to which you might point in Scripture and ask, “how can you explain these?”
2. Trace two genealogies through Solomon (Matthew 1:6) and Nathan (Luke 3:31). Compare them with “The Curse of Coniah” (Jeremiah 22:28-30) on Solomon’s line. Explain how Mary’s line through Nations necessitated the Virgin birth.
3. Go through the summary of Messianic prophecies. What are the key fulfillments in (1) His beginnings, (2) His names, (3) His offices, and (4) His death and Resurrection?

Chapter 11 Questions

“Rabbinic Quotations on Messiah” and “Objections to Jesus as Messiah by Jews”

1. Review the Rabbinic quotations. List the three cleanest identifications which might convince an unbelieving Jew.
2. There are eight major objections by Jews to Jesus being the Messiah. Select the three most difficult to answer and then write your answers.

Chapter 12 Questions

“Other Biblical Prophecies” – Part II

These prophecies involve Israel, Europe, the Revived Roman Empire, Russia, the Atomic Age with both Old Testament and New Testament texts, which seem to point to use of explosive atomic power.

1. As to Israel, list the key prophetic futures pertaining to the unique people.

2. As to Europe, how do you see development today as pointing to a coming united Europe, for the first time in all history?
3. As to Russia, note the link with “Gog and Magog” as to location, thus its end time designation as “King of the North.”
4. As to the Atomic Age, what developments point to the fulfillment of such verses as Ezekiel 20:47-48 and II Peter 3:2-11? In your explanation line up with phrases in those texts.

Chapter 13 Questions

“End Time Prophecies” and “Fulfillments,” “Testimonies of Great Men”

1. Review the seven end-time prophecies of Matthew 24 and the sequence in Revelation 6:2-8. How do you see them being fulfilled in preliminary form today?
2. Comment briefly on fulfillments in Christendom, “The Days of Noah,” repeated, “The Rebuilt Temple” (planned now by some Jews, the USA).
3. Select the three most impressive testimonies of great men and say why they impressed you.