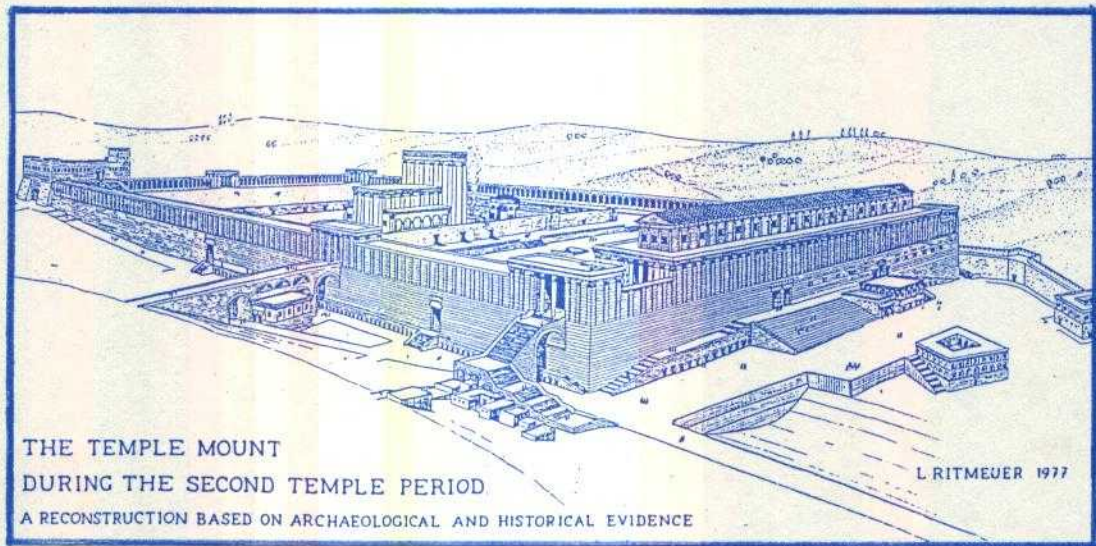


APOLOGETICS 20

a·pol·o·get·ics

the branch of theology having to do with the defense and proofs of Christianity

JESUS



Whom do YOU say that

Jesus is ?



Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668

Whom do YOU say that Jesus is?

Multitudes of people will tell you they believe in Jesus; but who is Jesus? Rev. Bullinger explored what people believed concerning Jesus when Jesus walked among the Jews. He listed his findings in Appendix 154, p.178 in The Companion Bible. Let me tell the results to you in my words.

The wise men called him the King of the Jews. (Matt. 2:2) John the Baptist said that he is one stronger than I. (Matt. 3:11) Two that were demon possessed said, "Jesus, son of-the God." (Matt. 8:29) Some of the scribes called him a blasphemer. (Matt. 9:3) Two blind men called him, son of David. (Matt. 9:27) Herod said Jesus was John the Baptist raised from the dead. (Matt. 14:2) Herod had had John put to death and for this reason he thought John had been raised. Some in a vessel when they saw Jesus quiet the waves they said he was (a) son of-(a)-god. (Matt. 14:33) Probably more from fear and superstition. - There are no definite articles in this passage. - A Canaanite woman called him son of-David. (Matt. 15:22) This seemed to be a well known fact. (see above)

When Jesus came into Caesarea Philippi he asked his disciples what people were saying, as to who he was. They reported that some said Jesus was John the Baptist, so this rumored resurrection idea had gained ground. Others said that he was Elijah. Remember Malachi 4:5 says: "Behold I will send you Elijah the prophet before the great and terrible day of Jehovah come." Different ones said Jesus was Jeremiah. Why Jeremiah? Because Jeremiah owned a field and by God's command the deeds were hidden. "--- put them in an earthen vessel; that they may continue many days, --- Houses and fields and vineyards shall yet again be bought in this land." (Jer. 32:14,15)

They expected Jeremiah too soon.
Dead Sea Scrolls, 1947 →



Others said Jesus was one of the prophets. When Jesus asked the disciples who he was Simon Peter said, "You yourself are the Messiah, the son of the God, namely-the living (one)." (Matt. 16:14-16)

The voice that came from heaven said, "This is my son, namely-the-(one) cherished, with whom I-thought-well: YOU-be-hearing of-him." (Matt. 17:5)

Later, a person having come near called him, "good teacher." (Matt. 19:16) The crowds were saying, "This is Jesus the prophet, namely-the-(one) from Nazareth of-the Galilee." (Matt. 21:11)

When Jesus was teaching in the synagogue they called him the carpenter, the son of Mary. They mentioned his brothers as proof. (Mark 6:3)

Simeon speaking of the infant Jesus called him, God's salvation --- (a) light with-reference-to uncovering of-nations and glory of God's people Israel. (Luke 2:30-32)

Again in a synagogue, they called him the son of-Joseph. (Luke 4:22) Once when he raised one dead they called him (a) great prophet. (Luke 7:16) When Jesus was on the cross a centurion called him (a) just man. (Luke 23:47)

Even after the resurrection of Jesus two of his followers referred to Jesus as, Jesus the Nazarene, who became (a) man (a) prophet etc. (Luke 24:19) John the Baptist called Jesus, the lamb-sacrifice of-the God, the (one) removing the sin of-the world. (John 1:29)

Andrew called Jesus the Messiah. (John 1:41) Nathanael called Jesus the son of-the God, --- the King of-the Israeli. (John 1:49)

Nicodemus called him (a) teacher from God. (John 3:2) The woman of Samaria said he was (a) prophet. (John 4:19) Again we have reference to Jews calling him Jesus the son of-Joseph. (John 6:42)

Later some Jews called him (a) Samaritan-demon possessed. (John 8:48)

The one born blind said that he-is (a) prophet. (John 9:17)

Upon his riding into Jerusalem the crowd hailed Jesus as the King of the Israeli. (John 12:13) This is not a complete list. Many times Jesus was addressed as teacher, others as a prophet or Elijah. But one thing is quite obvious; nearly always he is thought of as a man. Let me ask the question again.

Whom do YOU say that Jesus is?

The voice from heaven was not man's voice. (Matt. 17:5) When Simeon spoke, the Holy Spirit was upon him. (Luke 2:25) John the Baptist called Jesus the lamb-sacrifice because he had been filled-full of (the) Holy Spirit from the womb. (Luke 1:15)

Peter made a strong statement. (Matt. 16:16) "You yourself-are the Messiah, the son of-the God, namely-the living (one)." Then in Matt. 16:17 Jesus explains how Peter could understand this much. "Because flesh and blood uncovered-it not to-you, BUT my Father, namely-the (one) in the heavens." Peter's statement was certain. Martha made a statement very close to Peter's; "I myself-have-trusted-and-am-still-trusting that you yourself-are the Messiah, the son of-the God, namely-the (one) coming into the world." (John 11:27)

As much as Peter knew, he had a lot to learn. Even after he knew Jesus had risen from the dead we read in John 21:3, "Simon Peter is-saying to-them: I-am-withdrawing to-be-fishing. They-are-saying to-him: We also ourselves-are-going together-with you. ---" Remember two very important things: 1. Pentecost had not yet occurred, and there was not yet the abiding power of the Holy Spirit. 2. The New Testament was not yet written.

Once the Holy Spirit was permanently given; the Holy Spirit showed the penmen of the New Testament how to match events with the prophecies of the Old Testament and we today are without excuse; we can know who Jesus is.

Let us first consider the very considerable group of prophecies of the 1st advent of Jesus as they are unfolded in the NT by the Holy Spirit. I will use the ASV because the KJ usually changed the word Jehovah. The dates of the prophecy are approximate. The prophecy and the fulfillment is not always easy to understand. But one reason we know so little is refusal to read early statements of "church" leaders: Ignatius (A.D. 30-107), Justin Martyr (A.D. 110-165), Irenaeus (A.D. 120-202).

Is. 7 (742 BC)

14 Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son and shall call his name Immanuel.

This prophecy is very briefly explained by Matthew.

Consider: Ignatius to the Ephesians (p. 57)

Matt. 1

20 But when he thought on these things, behold, an angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Spirit. 21 And she shall bring forth a son; and thou shalt call his name Jesus; for it is he that shall save his people from their sins. 22 Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying,

23 Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel;

which is, being interpreted, God with us. 24 And Joseph arose from his sleep, and did as the angel of the Lord commanded him, and took unto him his wife; 25 and knew her not till she had brought forth a son; and he called his name Jesus.

Not only was Jesus born of a virgin BUT before the ages was God.

Note: "Our God, Jesus Christ"

* We really have an answer already as to who Jesus is.

The First Apology of Justin (p. 174)

How many witnesses would you like?

And hear again how Isaiah in express words foretold that He should be born of a virgin; for he spoke thus: "Behold, a virgin shall conceive, and bring forth a son, and they shall say for His name, 'God with us.'" For things which were incredible and seemed impossible with men, these God predicted by the Spirit of prophecy as about to come to pass, in order that, when they came to pass, there might be no unbelief, but faith, because of their prediction.

This is only a beginning.

Jesus' birthplace

was named.

His rule over Israel is still

future in the millennium.

Matt. 2 he inquired of them where the Christ should be born. 5 And they said unto him, "In Bethlehem of Judaea: for thus it is written through the prophet, 6 And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah: For out of thee shall come forth a governor, Who shall be shepherd of my people Israel.

Irenaeus Against Heresies (p. 452)

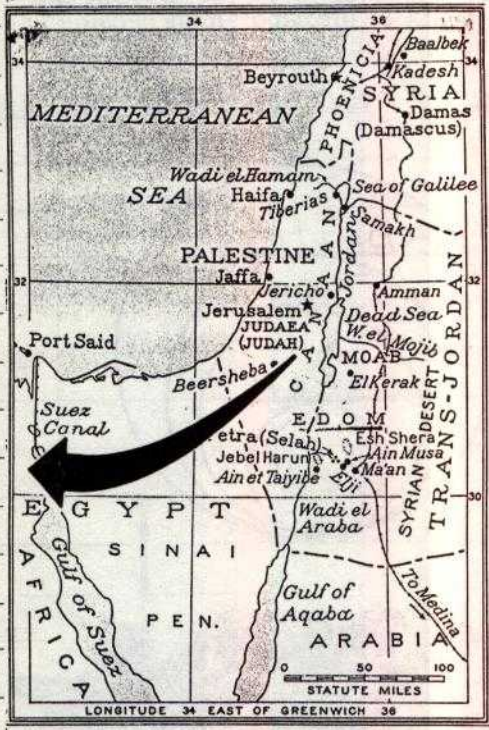
Carefully, then, has the Holy Ghost pointed out, by what has been said, His birth from a virgin, and His essence, that He is God (for the name Emmanuel indicates this).

Micah 5 (710 BC)

2 But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting.

I have heard the statement that Jesus knew the prophecies and then went out of his way to fulfill them or make them "look" fulfilled. God knew man's evil heart and thus you find a great many of the prophecies have to do with Jesus' birth, infancy, death etc. over which no person could ever have any control. We have

already seen two; his virgin birth, and his birth place. Why was he born in Bethlehem? Why not an important place like Jerusalem? See Luke 2 in TCT.



Chapter 2

vs.1 But it-came-to-pass in those days (a) decree went-out from Caesar Augustus, all the inhabited-earth to-be-being-registered;
vs.2 This registration first came-to-pass (as) Cyrenius (vs) governing of-the Syria.
vs.3 And all were-proceeding to-be-being-registered, each into one's-own city.
vs.4 But Joseph also ascended from the Galilee out-of (the) city Nazareth into the Judea, into (a) city of-David, one-which is-being-called Bethlehem, because of him to-be out-of (the) household and lineage of-David,
vs.5 To-register-himself along-with Mary the-(one) having-been-and-still-betrothed-to-him for-a-wife, (she)-being pregnant.

The Roman world was moved to register so there was no doubt that Jesus was of the line of David. Then God sent Jesus into Egypt; across the wilderness for about 200 miles. Why?

Matt. 2

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him. 14 And he arose and took the young child and his mother by night, and departed into Egypt; 15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call ^amy son.

Hosea (740BC)

11 When Israel was a child, then I loved him, and called my son 'out of Egypt, 2 The more the ^mprophets called them, the more they went from them: they ^ssacrificed unto the Baalim, and ^burned incense to graven images.

God warned Joseph that Herod would seek to destroy Jesus. That is true; but God could protect his son anywhere. But the real purpose was to fulfill one phrase of a prophecy to Israel which the Holy Spirit applied to Jesus.

Here lies one of the most amazing proofs of the virgin birth and deity of Jesus the Messiah.

Ex. 13

8 'And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt.

Mishnah - Pesachim, 10.5 p.151

In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written, And thou shalt tell thy son in that day saying, It is because of that which the Lord did for me when I came forth out of Egypt.

In what sense did the modern Jewish father come out of Egypt personally? The passages on the bottom of page 5 have to do with the modern observance of the Passover. The clue is in Hebrews concerning Melchizedek.

Heb. 7

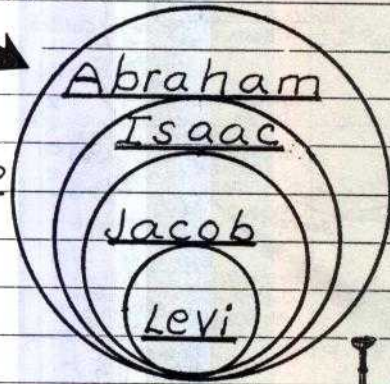
4 Now consider how great this man was, unto whom Abraham, the patriarch, gave a tenth out of the chief spoils. 5 And they indeed of the sons of Levi that receive the priest's office have commandment to take tithes of the people according to the law, that is, of their brethren, though these have come out of the loins of Abraham: 6 but he whose genealogy is not counted from them hath taken tithes of Abraham, and hath blessed him that hath the promises. 7 But without any dispute the less is blessed of the better. 8 And here men that die receive tithes; but there one, of whom it is witnessed that he liveth. 9 And, so to say, through Abraham even Levi, who receiveth tithes, hath paid tithes; 10 for he was yet in the loins of his father, when Melchizedek met him.

Literally -
"breath of
lives." (plural)

Gen. 2 KJ

7 And the LORD God *formed man 'of the dust of the ground, and ^bbreathed into his ^cnostrils the breath of life; and ^dman became a living soul.

All lives were created in Adam. Therefore, even though Levi was not yet born, he paid tithes because Abraham paid tithes.



Jesus fulfilled the law. (Matt. 5:17) Therefore, when "sitting" at the Passover before his death Ex. 13:8 (p. 5) he would say what Jehovah did for him when God brought him out of Egypt. Unless he had gone to Egypt he could not have filled this point of the law. Why? Because, being God, he was **NEVER** in the loins of a human father. Another proof of his virgin birth.

Matt. 2

16 Then Herod, when he saw that he was mocked of the ^aWise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the ^aWise-men. 17 Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

18 A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she would not be comforted, because they are not.

Some of this group of prophecies are more difficult to understand. In this case only one verse is applied to the action of Herod.

Jer. 31 (606 BC.)

15 Thus saith Jehovah: A voice is heard in ^aRamah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because ^bthey are not.

16 Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah; and they shall ^ccome again from the land of the enemy.

17 And there is ^dhope for thy latter end, saith Jehovah; and thy children shall come again to their own border.

(vs. 18 cont. p. 7)

This prophecy in Jer.31:15-18 is used as a type of the murder of the children.

Jer. 31 18 I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art Jehovah my God.



When Rachel died she was buried near Bethlehem. Note her tomb, on the map. Rachel bore Joseph and Benjamin; hence she is the "mother" of the tribes of Ephraim, Benjamin, and Manasseh.

Gen. 35 19 And Rachel died, and was buried in the way to Ephrath (the same is Beth-lehem).

Ramah was in Benjamin a few miles north of Jerusalem. (see map) Lamentation and bitter weeping was heard in Ramah because the northern kingdom (Israel-headed by Ephraim) had gone into bondage in Assyria. Rachel as their ancestress, figuratively is weeping. The prophecy goes on to prophesy the regathering of Israel. The one verse is applied typically to the murder of the infants at Bethlehem. Commentary on the Old Testament, by Keil-Delitzsch, Jeremiah Vol. II p. 26.

We come now to the record of another prophecy as being fulfilled but no one seems to

Typology rather assumes a causal connection between the two events. The destruction of the people of Israel by the Assyrians and Chaldeans is a type of the massacre of the infants at Bethlehem, in so far as the sin which brought the children of Israel into exile laid a foundation for the fact that Herod the Idumean became king over the Jews, and wished to destroy the true King and Saviour of Israel that he might strengthen his own dominion.

know where it might be in the OT. Since it was

Matt. 2 19 But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying, 20 Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

spoken through the prophets (pl.), it may have been more clear

23 and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

from Hebrew than from our English. But note that a demon somehow knew.

Mark 1 23 And straightway there was in their synagogue a man with an unclean spirit; and he cried out, 24 saying, "What have we to do with thee, Jesus thou Nazarene? art thou come to destroy us? I know thee who thou art, the Holy One of God. 25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.



We have record in the prophets of the coming of John the Baptist as a forerunner of Jesus.
Isaiah 40 (712 BC.)

3 "The voice of one that crieth, "Prepare ye in the wilderness the way of Jehovah; make level in the desert a highway for our God. 4 Every valley shall be exalted, and every mountain and hill shall be made low; and the uneven shall be made level, and the rough places a plain: 5 and the glory of Jehovah shall be revealed, and all flesh shall see it together; for the mouth of Jehovah hath spoken it.

Matt. 3

3 And "in those days cometh John the Baptist, preaching in the wilderness of Judaea, saying, 2 "Repent ye; for the kingdom of heaven is at hand. 3 For this is he that was spoken of through Isaiah the prophet, saying, The voice of one crying in the wilderness, "Make ye ready the way of the Lord, Make his paths straight.

Mark 1 KJ

THE "beginning of the gospel of Jesus Christ, the Son of God. 2 As it is written in the prophets, "BEHOLD, I SEND MY MESSENGER BEFORE THY FACE, WHICH SHALL PREPARE THY WAY BEFORE THEE. 3 "THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

LUKE 3

3 And he came into all the region round about the Jordan, preaching the baptism of repentance unto remission of sins; 4 as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness, Make ye ready the way of the Lord, Make his paths straight. 5 Every valley shall be filled, And every mountain and hill shall be brought low; And the crooked shall become straight, And the rough ways smooth; 6 And all flesh shall see the salvation of God.

Matt. 11

10 This is he, of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

LUKE 7

27 This is he of whom it is written, "Behold, I send my messenger before thy face, Who shall prepare thy way before thee.

Mal. 3 (397 BC.)

3 "Behold, I send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, will suddenly come to his temple; and the messenger of the covenant, whom ye desire, behold, he cometh, saith Jehovah of hosts.

This is such an important prophecy that Matt. Mark and Luke all refer to the prophet Isaiah and Matt. Mark and Luke all refer to Malachi.

A - Matt. and Mark only refer to part of the Isaiah prophecy.

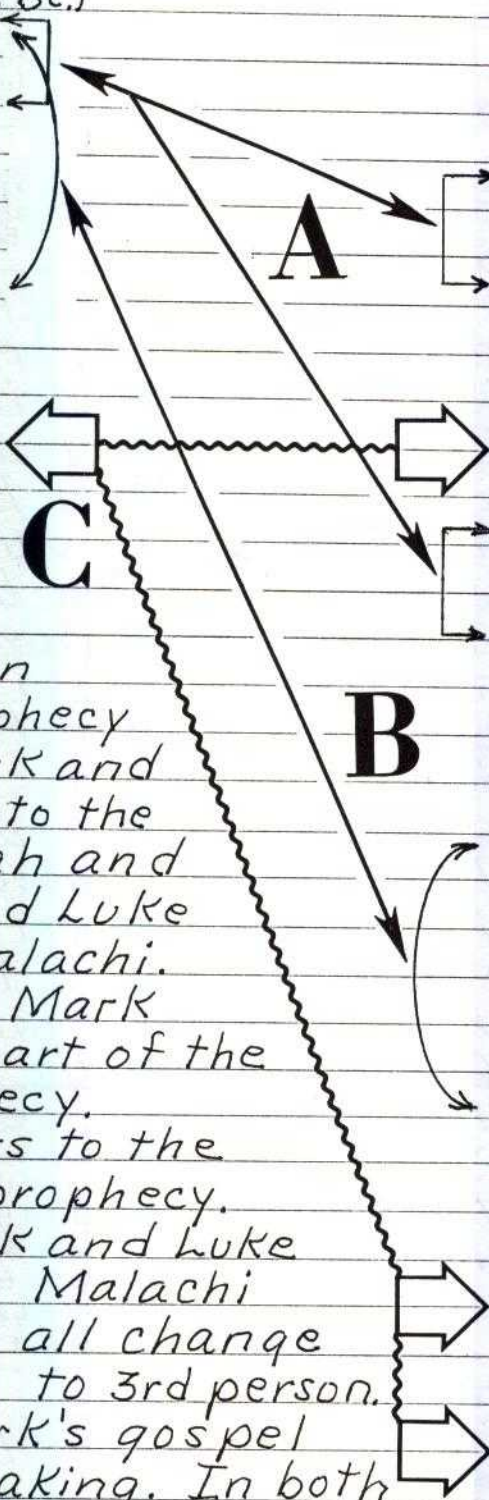
B - Luke refers to the whole Isaiah prophecy.

C. - Matt. Mark and Luke all refer to the Malachi prophecy and all change the 1st person to 3rd person.

Why? In Mark's gospel it is Mark speaking. In both Matt. and Luke it would seem to be Jesus speaking.

In the NT the words are made to come from the Father, the son being in the flesh. In the OT the second person (the Messiah) is speaking; hence "I send" (John) "before

*me," "and (John) shall prepare the way before *me." Another proof of the deity of Jesus.



Matt. 4

12 Now when he heard that "John was delivered up, he withdrew into Galilee; 13 and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: 14 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
 15 The land of Zebulun and the land of Naphtali,
"Toward the sea, beyond the Jordan,
Galilee of the "Gentiles,
 16 The people that sat in darkness
Saw a great light,
And to them that sat in the region and shadow of death,
To them did light spring up.
 17 "From that time began Jesus to preach, and to say, "Repent ye; for the "kingdom of heaven is at hand.

Matt. 8

14 "And when Jesus was come into Peter's house, he saw his wife's mother lying sick of a fever. 15 And he touched her hand, and the fever left her; and she arose, and ministered unto him. 16 And when even was come, they brought unto him many "possessed with demons; and he cast out the spirits with a word, and "healed all that were sick: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying, Himself took our infirmities, and bare our diseases.

Matt. 12

15 And Jesus perceiving it withdrew from thence: and many followed him; and "he healed them all, 16 and "charged them that they should not make him known: 17 that it might be fulfilled which was spoken through Isaiah the prophet, saying,
 18 Behold, my "servant whom I have chosen;
"My beloved in whom my soul is well pleased;
"I will put my Spirit upon him,
And he shall declare judgment to the "Gentiles.
 19 He shall not strive, nor cry aloud;
Neither shall any one hear his voice in the streets.
 20 A bruised reed shall he not break,
And smoking flax shall he not quench,
Till he send forth judgment unto victory.
 21 "And in his name shall the "Gentiles hope.

Isa. 9 (740 BC.)

9 "But there shall be no "gloom to her that was in anguish. In the former time he "brought into contempt the "land of Zebulun and the land of Naphtali; but in the latter time hath he made it glorious, by the way of the sea, beyond the Jordan. "Galilee of the nations. 2 "The people that walked in darkness have seen a great light: they that dwelt in the land of the "shadow of death, upon them hath the light shined.

the reason. Sometimes the quotation agrees with the Hebrew OT, sometimes the Greek. Sometimes there are manuscript differences, etc.

Isa. 53 (712 BC.)

4 Surely he hath "borne our griefs, and carried our sorrows;
 yet we did esteem him stricken, smitten of "God, and afflicted.

certain scriptures of the OT were fulfilled. You are on dangerous ground when you take such scriptures out of context and apply them at your pleasure.

Isa. 42 (712 BC.)

42 "Behold, my "servant, whom I uphold; my "chosen, in whom my "soul delighteth: I have put my "Spirit upon him: he will bring forth "justice to the "Gentiles. 2 He will not cry, nor lift up his voice, nor cause it to be heard in the street. 3 A "bruised reed will he not break, and a dimly burning wick will he not quench: he will bring forth "justice in truth. 4 He will not "fail nor be "discouraged, till he have set justice in the earth; and the "isles shall wait for his law.

The wordings do not always exactly agree. In a short work like this we can not take space to look into every case and learn

The NT shows when and how

There is some variance in this quotation but the sense has come to us in English.

In what other Messiah have the Gentiles trusted? No other Messiah has ever drawn Gentiles to the God of Israel.

Ps. 78 (1000 BC.)

2 I will "open my mouth in a parable;
 I will utter "dark sayings of old.

Matt. 13

34 All these things spake Jesus in parables unto the multitudes; and "without a parable spake he nothing unto them: 35 that it might be fulfilled which was spoken through the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation "of the world.

Even the kind of ministry of Jesus was prophesied. Even the hardness of Israel toward his message is given.

You might ask the average "church" member another question: Why did Jesus speak in parables? I usually get the answer: To make things easy to understand.

Matt. 13

10 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 And he answered and said unto them, Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath. 13 Therefore speak I to them in parables; because "seeing they see not, and hearing they hear not, neither do they understand. 14 And unto them is fulfilled the prophecy of Isaiah, which saith,

"By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive:

15 For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again, And I should heal them.

16 "But blessed are your eyes, for they see; and your ears, for they hear. 17 For verily I say unto you, that "many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

Matt. 15

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoreth me with their lips;

But their heart is far from me.

9 But in vain do they worship me, Teaching as their "doctrines the precepts of men.

Isa. 29 (712 BC.)

13 And the Lord said, Forasmuch as "this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of men which hath been "taught them;

Isa. 6 (758 BC)

9 And he said, "Go, and tell this people, "Hear ye ¹⁰indeed, but understand not; and see ye ¹⁰indeed, but perceive not. 10 Make the heart of this people "fat, and make their ears heavy, and shut their eyes; "lest they see with their eyes, and hear with their ears, and "understand with their heart, and turn again, and be healed. 11 Then said I, Lord, "how long? And he answered, Until "cities be waste without inhabitant, and houses without man, and the land become utterly waste,

The purpose of parables was to conceal. There is no possible way Jesus as a mere man could have caused the most of the Israelis to be so blinded. Nor could Jesus, as mere man, been able to formulate an entire teaching in parables. Nor could Jesus, as mere man, have known that Israel's hardness was in order that the Gentiles would hear.

His disciples were very soon able to connect Jesus' acts with the prophecies.

Ps. 69 (1000 BC.)

9 For "the zeal of thy house hath eaten me up;

Acts 28

25 And when they agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Spirit through Isaiah the prophet unto your fathers,

26 saying, Go thou unto this people, and say,

"By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive:

27 For this people's heart is waxed gross,

And their ears are dull of hearing,

And their eyes they have closed;

Lest haply they should perceive with their eyes,

And hear with their ears,

And understand with their heart,

And should turn again, And I should heal them.

28 Be it known therefore unto you, that "this salvation of God is sent "unto the Gentiles: they will also hear.¹

John 2

13 And "the passover of the Jews was at hand, and Jesus "went up to Jerusalem. 14 "And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 and he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen; and he poured out the changers' money, and overthrew their tables; 16 and to them that sold "the doves he said, Take these things hence; make not "my Father's house a house of merchandise. 17 His "disciples remembered that it was written, Zeal for thy house shall eat me up.

The condition of Israel's heart was prophesied.

We will skip over to some of the prophecies concerning the crucifixion. As a mere man, Jesus had no control over these events.

Consider Jesus' entry into Jerusalem.

Matt. 21

21 ^oAnd when they drew nigh unto Jerusalem, and came unto Bethphage, unto ^othe mount of Olives, then Jesus sent two disciples, 2 saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 ^oNow this is come to pass, that it might be fulfilled which was spoken through the prophet, saying, 5 Tell ye the daughter of Zion, Behold, thy King cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass. 6 And the disciples went, and did even as Jesus appointed them, 7 and brought the ass, and the colt, and put on them their garments; and he sat thereon.

zech. 9 (487 BC.)

9 ^oReioice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy ^oking cometh unto thee; he is ^ojust, and ^ohaving ^osalvation: ^olowly, and riding upon an ass, even upon a colt the foal of an ass.

The life of a certain colt was predestined by God. About 500 years before its birth Zechariah prophesied concerning its life.



Note the details in Luke.

THE COLT

1. would be in that village
2. would be just inside the gate
3. would be tied
4. had never been ridden
5. was old enough to be ridden (about 2 years old)

THE OWNERS

1. would be there
2. would loan the colt

BUT!

God did not MAKE the owners bring the colt into the village, neither did He MAKE the owners tie the colt. Certainly God had not FORBIDDEN them to ride the colt, nor did He FORCE them to loan the colt. God foreknew their hearts. How did Jesus know the colt was there? He was God,

Luke 19

29 And it came to pass, ^owhen he drew nigh unto Bethphage and ^oBethany, at the mount that is called ^oOlivet, he sent two of the disciples, 30 saying, Go your way into the village over against you; in which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. 31 And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. 32 And they that were sent went away, and found even as he had said unto them. 33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt? 34 And they said, The Lord hath need of him. 35 And they brought him to Jesus: ^oand they threw their garments upon the colt, and set Jesus thereon.

The amount for which Judas delivered-over Jesus was also prophesied, as well as what was done with the money.
Matt. 27

3 Then ^oJudas, who ^obetrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned in that I ^obetrayed ^oinnocent blood. But they said, What is that to us? ^osee thou to it. 5 And he cast down the pieces of silver into ^othe sanctuary, and departed; and ^ohe went away and hanged himself. 6 And the chief priests took the pieces of silver, and said, It is not lawful to put them into the ^otreasury, since it is the price of blood. 7 And they took counsel, and bought with them the potter's field, to bury strangers in. 8 ^oWherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken through Jeremiah the prophet, saying, And ^othey took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price: 10 and ^othey gave them for the potter's field, as the Lord appointed me.



Zech. 11 (487 BC.)

12 And I said unto them, If ye think good, give me my ^ohire; and if not, forbear. So they weighed for my hire thirty pieces of silver. 13 And Jehovah said unto me, Cast it unto the ^opotter, the goodly price that I was prized at by them. And I took the thirty pieces of silver, and cast them unto the potter, in the house of Jehovah.

Can you imagine the chief priests and elders sitting down with Judas and saying, "Where can we find a prophecy that we can fulfill, where it mentions 30 pieces of silver?"

Webster's Dictionary

potter's field [after a burial place for strangers in Jerusalem (Matt. 27:7), ? orig. a potter's field] ☆ a burial ground for paupers or unknown persons

And don't forget to bring them back Judas so we can buy a potter's field."

All kinds of effort is put forth to avoid these clear prophecies. [Note: the potter's field bought by the priests is not the same as Acts 1:19 which piece of land Judas bought.] Apologetics 2.

John 19

Ps. 22 (1000 BC.)

23 "The soldiers therefore, when they had crucified Jesus, took his garments and made 4 four parts, to every soldier a part; and also the 5 coat: now the 6 coat was without seam, woven from the top throughout. 24 They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be: "that the scripture might be fulfilled, which saith, They parted my garments among them, And upon my vesture did they cast lots.

18 They "part my garments among them, And upon my vesture do they cast lots.

← Certainly Jesus had no control over the soldiers.

While the following scripture does not say a prophecy was fulfilled, it has been so understood.

Matt. 27

Ps. 22 (1000 BC.)

46 And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou forsaken me?

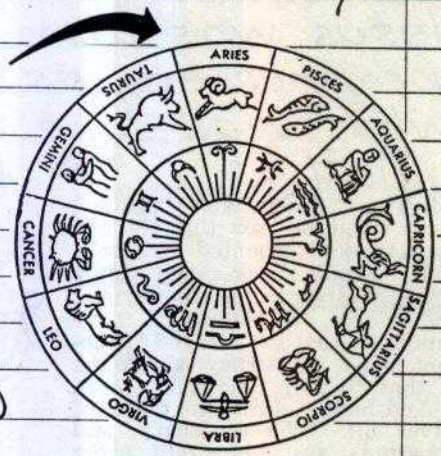
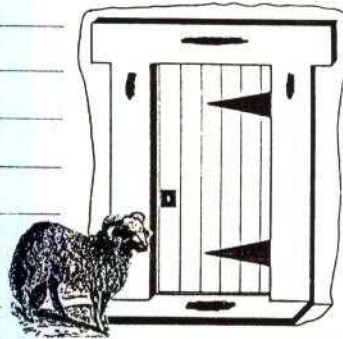
22 'My God, my God, why hast thou forsaken me?

There are very many prophecies of the 1st advent

of Jesus in the OT. But the things that happened as Jesus died, and just after his death cannot be explained away with human reasoning.

John 19

32 The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: 33 but when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. 35 And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. 36 For these things came to pass, that the scripture might be fulfilled. A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.



Ex. 12 (1500 BC.)

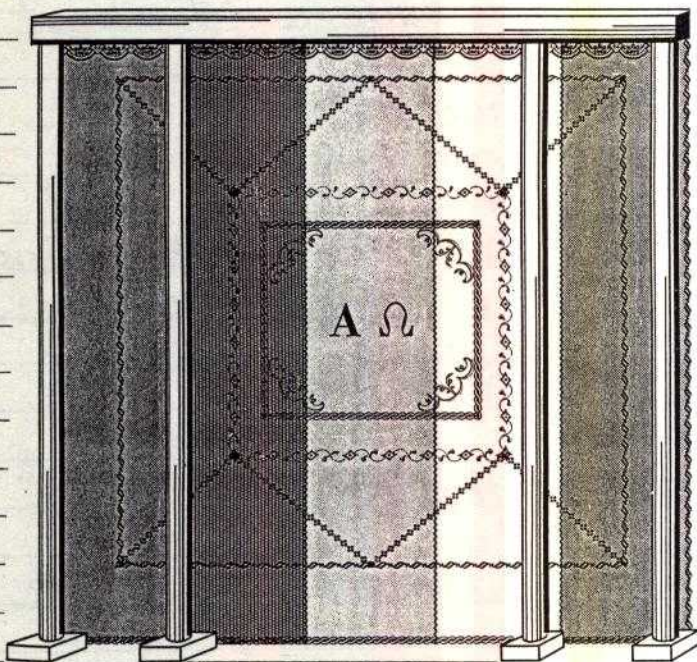
46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof.

The soldiers didn't break the legs of Jesus to fulfill a 1500 year old prophecy of the passover lamb in Egypt. "For even our passover was sacrificed, Messiah" (1 Cor. 5:7) The sun was in the constellation Aries, the lamb; when the passover lamb was killed in Egypt, and when God's lamb died on the cross. "And the sun was-made-dark, and the veil of-the sanctuary was-split-(in) midst." (Luke 23:45) Over the cross were the stars El Nath, the pierced, the wounded or slain, and

Al Sheratan, the bruised or wounded. You can't see the stars with the sun shining, so now you have a reason why "the sun was-made-dark."

THE VEIL, that is to say HIS FLESH

Hebrews 10:20



And the veil was split in the midst. A way was now open to God through the Messiah.
The Jewish War, Josephus

6. THE RENDING OF THE VEIL AND THE RESURRECTION²

In the days of our pious fathers this curtain was intact, but in our own generation it was a sorry sight, for it had been suddenly rent from top to bottom at the time when by bribery they had secured the execution of the benefactor of men - the one who by his actions proved that he was no mere man. Many other awe-inspiring 'signs' happened at the same moment. It is also stated that after his execution and entombment he disappeared entirely. Some people actually assert that he had risen; others retort that his friends stole him away. I for one cannot decide where the truth lies. A dead man cannot rise by his own power; but he might rise if aided by the prayer of another righteous man. Again, if an angel or other heavenly being, or God Himself, takes human form to fulfil his purpose, and after living among men dies and is buried, he can rise again at will. Moreover it is stated that he could not have been stolen away, as guards were posted round his tomb, 30 Romans and 1,000 Jews.³

Zech. 12 (487 BC.) KJ. The 2nd prophecy in John 19:37,

10 *^aAnd I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall blook upon me whom they have pierced, and they shall mourn for him, ^cas one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Acts 8

27 And he arose and went: and behold, ^ba man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure, who ^chad come to Jerusalem to worship; 28 and he was returning and sitting in his chariot, and was reading the prophet Isaiah. 29 And ^athe Spirit said unto Philip, Go near, and join thyself to this chariot. 30 And Philip ran to him, and heard him reading Isaiah the prophet, and said, Understandest thou what thou readest? 31 And he said, How can I, except some one shall guide me? And he besought Philip to come up and sit with him. 32 Now the passage of the scripture which he was reading was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

page 12, I believe refers to his 2nd advent primarily. The prophecy is in Zechariah.

The early Christians were dependent on the OT. There is an interesting case in Acts 8. An Ethiopian was reading from Isaiah 53. The Holy Spirit sent Philip to help him. The Acts passage is closer to the LXX than to Hebrew. From this 700 year old prophecy Philip preached Jesus.

Isa. 53 (712 BC.)

- 33 In his humiliation his judgment was taken away: His generation who shall declare? For his life is taken from the earth.
- 34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other?
- 35 And Philip ^aopened his mouth, and ^bbeginning from this scripture, ^cpreached unto him Jesus.

7 He was oppressed, yet when he was afflicted he ^aopened not his mouth; ^bas a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth. 8 ^aBy oppression and judgment he was taken away; and as for his generation, who *among them* considered that he was cut off out of the land of the ^bliving ^cfor the transgression of my people to whom the stroke was due?

Some have said that there are more than 300 prophecies of Jesus' 1st advent and double that for his 2nd advent, yet "church" members know almost nothing of these. Most "church" members claim to have read some of the NT. Let us list some of the things Jesus said about himself, as to who he was.

Matt. 11:29 "I am meek and humble in heart."

John 6:35 "I myself-am the bread of-the life."

John 6:48 "I myself-am the bread of-the life."

John 6:51 "I myself-am the bread, namely the living, the (one) having-descended out-of the heaven."

John 8:12 "I myself-am the light of-the world."

John 8:18 "I myself-am the (one) bearing-witness concerning myself."

John 8:23 "I myself-am out-of the-(things) above."

John 8:23 "I myself-am not out-of this world."

John 8:58 "Before Abraham (was) to-be-coming-to-be I myself-am."

John 9:5 "I-am light of-the world."

John 10:7 "I myself-am the door of-the sheep."

John 10:9 "I myself-am the door."

John 10:11 "I myself-am the shepherd, namely-the fine (one)."

John 10:14 "I myself-am the shepherd namely-the fine (one)."

John 10:36 "I-am son of-the God."

John 11:25 "I myself-am the resurrection and the life."

John 14:6 "I myself-am the way and the truth and the life."

John 15:1 "I myself-am the vine, namely the authentic."

John 15:5 "I myself-am the vine."

John 17:14 "I myself-am not out-of the world."

John 17:16 "I myself-am not out-of the world."

To Paul, after Jesus ascended.

Acts 9:5 "I myself-am Jesus whom you yourself-are-persecuting."

To John, after Jesus ascended.

Rev. 1:8 "I myself am the alpha and the omega, the (one) being and the (one) (who) was and the (one) coming, the Almighty." [Retainer-of-all] (see MM)

Rev. 1:17,18 "I myself-am the first and the last, and the (one) living, and I-became dead and behold I-am living into the ages of-the ages, and I-am-having the keys of-the death and of-the hades."

Rev. 22:16 "I Jesus --- I myself-am the root and the kindred of-David, the star, namely-the brilliant, namely-the-one-belonging-to-the-morning"

Clearly Jesus claimed an heavenly origin; not out-of this world. In Rev. 1:8 he told John he was the Almighty. "For just-now we-are-looking through (a) mirror in (an) enigma." (1 Cor. 13:12)

(see Mysteries)

Isa. 9 (740 BC.)

6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.



This prophecy foretells both the 1st and 2nd advent of Jesus. Note a "child" is born and a "son" is given.

John 1

14 And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

--- and he tabernacled among us ---

It is interesting that Jesus is not referred to as a "baby" until after his birth. (Luke 2:12,16) Now consider Matt. 1.

Matt. 1

18 Now the birth of Jesus Christ was on this wise: When his mother Mary had been betrothed to Joseph, before they came together she was found with child of the Holy Spirit.



But this interpretation is not a translation; no word "child." εὐρέθη ἐν γαστρὶ ἔχουσα she-was-found in womb having

--- the-(thing) in her is having-been-begotten out-of (the) Holy Spirit." (Matt. 1:20)

If it was Jesus in the womb, the 2nd person of the trinity was out of action 9 months plus his childhood; that is, if during these years he was in fact the 2nd person of the trinity.

Heb. 10

5 Wherefore when he cometh into the world, he saith,

Sacrifice and offering thou wouldest not, But a body didst thou prepare for me;

6 In whole burnt offerings and sacrifices for sin thou hadst no pleasure:

7 Then said I, Lo, I am come (In the roll of the book it is written of me) To do thy will, O God.



Then how will we handle Heb. 10:5?

Luke 2

We can't say "God" advanced in wisdom etc."

52 And Jesus advanced in wisdom and stature, and in favor with God and men.

Let us follow this Heb. 10 quotation into the OT. Ps. 40:6-8.

Ps. 40 (1000BC.)

6 "Sacrifice and offering thou hast no delight in;
 Mine ears hast thou opened:
 Burnt-offering and sin-offering hast thou not required.
 7 Then said I, Lo, I am come;
 In the roll of the book it is written of me:
 8 I delight to do thy will, O my God;
 Yea, thy law is within my heart.

some LXX manuscripts (BSA) have $\sigma\omega\mu\alpha$ - "body" instead of "ears;" but as Bullinger points out Heb. 10:5 is not a quote, but is what Jesus said.

The Pentateuch - 5 books of Moses
 "...thy law is within my bowels"

The wilderness tabernacle together with all of Israel's temple services is the most complex parable in all scripture and church members, for the most part, are as blind to spiritual things as was most of Israel.

Heb. 9
 11 But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption.

John 2:19-21 "...You-break-down this sanctuary and in three days I-shall-raise it.--- that (one) [Jesus] was-saying concerning the sanctuary of-his body."
 (see The Law Prophesied, 1963, R.H. Mount.)

Whom do YOU say that Jesus is?

A lot has been lost for the English reader of scripture because of inconsistent translations. The word transliterated "Christ" should always have been "Messiah." The Greek $\kappa\upsilon\rho\iota\omicron\varsigma$ (kurios) without the article is Jehovah. (except vocative)

Luke 1 KJ

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

"--- for you-will-proceed-before, before (the) person of-Jehovah to-prepare his ways---"

Luke 2 KJ

11 "For unto you is born this day in the city of David a Savior, which is Christ the Lord.

"That (a) Savior was-brought-forth for-YOU to-day, in (the) city of-David, who is Messiah Jehovah."

Alford says on this verse; "And I see no way of understanding this $\kappa\upsilon\rho\iota\omicron\varsigma$, but as corresponding to the Hebrew Jehovah."

Luke 3 KJ

4 As it is written in the book of the words of Isaiah the prophet, saying, THE VOICE OF ONE CRYING IN THE WILDERNESS, PREPARE YE THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.

"---the way of-Jehovah---"
 This is from Isaiah 40:3, turn to page 8 and read the ASV. It says, "the way of Jehovah" (proof)

Luke 1 31 And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David:

“--- and Jehovah the God will-give to-him the throne of-David his father---”
We now have Jehovah the Father.

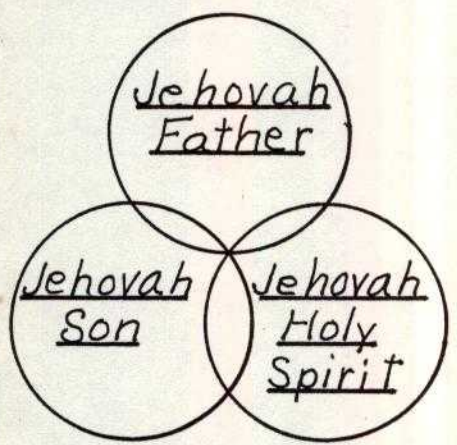
2 Cor. 3 18 But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit.

“But we all, in-(a)-person having-been-and-still-discovered, (are ones) beholding-for-ourselves-in-a-mirror the glory of-Jehovah, we-are-being-transformed-(into) the same image from glory with-reference-to glory, even-as from Jehovah Spirit.”

We now see that there is Jehovah the Father, Jehovah the Son, and Jehovah the Spirit, in the NT.
Deut. 6 (1500 BC.) ← The God of Israel, David L. Cooper.

4 Hear, O Israel: Jehovah our God is one Jehovah:

As I shall show in the next chapter, Israel's Great Confession disproves the supposition now under consideration. According to it Moses declared, : יהוה אלהינו יהוה אחד
“Hear, O Israel, Jehovah our Gods is Jehovah a unity” (Deut. 6:4, lit. trans.). אלהינו, 'elohēnu, as we shall see, is plural and literally means “our Gods.” But the statement affirms that, though there is a plurality of divine personalities constituting the Supreme Being, they are in a real and unique sense a unity. So long, therefore, as words have definite meanings and language a set syntax, this Great Confession of Israel cannot be twisted to mean anything different from what it states plainly in the accurate translation given above—



Note the plural-“Gods.”
“--- you-be-hearing, Israel, Jehovah our God Jehovah

Mark 12 28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What commandment is the first of all? 29 Jesus answered, The first is, Hear, O Israel: The Lord our God, the Lord is one: 30 and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

is one. And you-will-cherish Jehovah your God out-of your total heart and out-of your total soul and out-of your total intellect and out-of your total strength.”
“I and the Father are one” (John 10:30)

Col. 2 8 Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ: 9 for in him dwelleth all the fulness of the Godhead bodily,

Jesus is God, Jehovah the Son, the Messiah of Israel, the light of the world, the way, the truth, the resurrection, and the life. He is the Lamb of God, the Savior, and yet the image of the God. (Col. 1:15)

All things were created in him, through him, and with-reference-to him. (Col. 1:16)