

APOLOGETICS 29

THE CLEAR APPEARING

OF THE GLORY

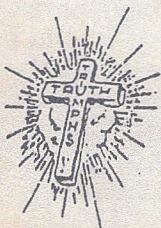


אל | אֱלֹהִים | יְהוָה אֵל | אֱלֹהִים | יְהוָה

God, Gods, Jehovah—God, Gods, Jehovah

JOSHUA, XXII. 22

a·pol·o·get·ics
the branch of theology having to do with the defense and proofs of Christianity



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

HIS TRIUMPHAL ENTRY INTO JERUSALEM AS THE MESSIAH

The triumphal entry of Jesus into Jerusalem is so very important that the events of the day are recorded by all four gospels. What is known as a "Harmony of the Gospels" arranges the events side by side. The following Harmony is from "A Harmony of the Gospels for Students of the Life of Christ," by A.T. Robertson. This Harmony, is in turn, based on the "Broadus Harmony in the Revised Version." A Harmony of the Four Gospels in Greek, by Edward Robinson, 1865 is on the back of pages 1 and 2. When I refer to the Greek text I will refer to this Harmony. Be careful to note the different order of the books in these two Harmonies.

Mark 11:1-11

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, Go your way into the village that is over against you, and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat; loose him, and bring him.

3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straightway he will send him back

4 hither. And they went away, and found a colt tied at the door without in the open street; and they loose

Matt. 21:1-11,

1 And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples, 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.

6 And the disciples went, and did even as Jesus appointed them,

Luke 19:29-44

29 And it came to pass, when he drew nigh unto Bethphage and Bethany, at the mount that is called the mount of Olives, he sent two of the disciples, saying, 30 Go your way into the village over against you; in the 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.

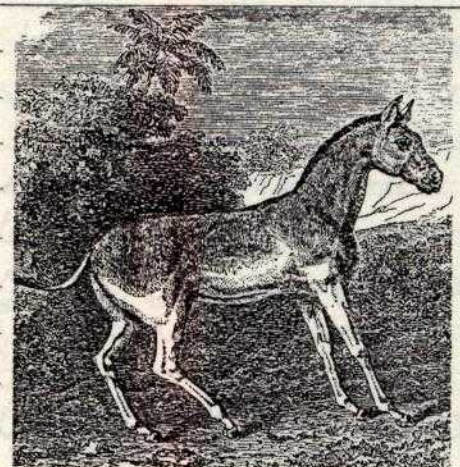
God predestined -

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.

1A

12 Τῇ ἐπαύριον ὄχλος πολὺς, ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, —

ΜΑΤΤΗ. XXI. 1-11. 14-17.

1 Καὶ ὅτε ἤγγισαν εἰς Ἱεροσόλυμα καὶ ἦλθον εἰς Βηθφαγὴ πρὸς τὸ ὄρος τῶν ἐλαιῶν, τότε ὁ Ἰησοῦς ἀπέστειλε δύο μαθητάς, λέγων αὐτοῖς· πορεύθητε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐθὺς εὐρήσετε ὄνον δεδεμένον, καὶ πῶλον μετ' αὐτῆς· λύσαντες ἀγάγετέ μου.

3 Καὶ ἐάν τις ὑμῖν εἴπῃ τι, ἐρεῖτε· ὅτι ὁ κύριος αὐτῶν χρεῖαν ἔχει· εὐθὺς δὲ ἀποστελεῖ αὐτούς. — Πορευθέντες δὲ οἱ μαθηταὶ καὶ ποιήσαντες καθὼς προσέταξεν αὐτοῖς ὁ Ἰησοῦς,

5 τόν. Καὶ τινες τῶν ἐκεῖ ἐστηκότων ἔλεγον αὐτοῖς· τί ποιεῖτε λύοντες τὸν πῶλον;

6 Οἱ δὲ εἶπον αὐτοῖς καθὼς ἐνετείλατο ὁ Ἰησοῦς· καὶ ἀφῆκαν αὐτούς.

7 ἤγαγον τὴν ὄνον καὶ τὸν πῶλον, καὶ ἐπέθηκαν ἐπάνω αὐτῶν τὰ ἱμάτια αὐτῶν· καὶ ἐπεκάθισεν ἐπάνω αὐτῶν. —

ΜΑΤΤΗ. XXI.

4 Τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ῥηθὲν διὰ τοῦ προφήτου λέγοντος·^a ἴεπατε τῇ θυγατρὶ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται σοι, πραῖς καὶ ἐπιβεβηκὼς ἐπὶ ὄνον καὶ πῶλον, υἱὸν ὑποζυγίου. —

8 Ὁ δὲ πλεῖστος ὄχλος ἔστρωσαν ἐάντων τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἔκοπτον κλάδους ἀπὸ τῶν δένδρων καὶ ἐστρώννουν ἐν τῇ ὁδῷ. Οἱ δὲ ὄχ-

MARK XI. 1-11.

1 Καὶ ὅτε ἐγγίζουσιν εἰς Ἱερουσαλήμ, εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τῶν ἐλαιῶν, ἀποστέλλει δύο τῶν μαθητῶν αὐτοῦ· 2 καὶ λέγει αὐτοῖς· ὑπάγετε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν· καὶ εὐθὺς εἰσπορευόμενοι εἰς αὐτὴν εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων κεκάθικε· λύσαντες αὐτὸν

3 ἀγάγετε. Καὶ ἐάν τις ὑμῖν εἴπῃ· τί ποιεῖτε τοῦτο; εἴπατε· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει· καὶ εὐθὺς αὐτὸν ἀποστέλλει ὡδε. Ἀπῆλθον δὲ καὶ εὐρον πῶλον δεδεμένον πρὸς τὴν θύραν ἔξω ἐπὶ τοῦ ἀμφόδου, καὶ λύουσιν αὐ-

7 τούς. Καὶ ἤγαγον τὸν πῶλον πρὸς τὸν Ἰησοῦν καὶ ἐπέβαλον αὐτῷ τὰ ἱμάτια αὐτῶν, καὶ ἐκάθισεν ἐπ' αὐτῷ.

MARK XI.

8 Πολλοὶ δὲ τὰ ἱμάτια αὐτῶν ἔστρωσαν εἰς τὴν ὁδόν· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων καὶ ἐστρώννουν εἰς τὴν ὁδόν. Καὶ οἱ προ-

LUKE XIX. 29-44.

29 Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ Βηθανίαν, πρὸς τὸ ὄρος τὸ καλούμενον ἐλαιῶν, ἀπέστειλε δύο τῶν μαθητῶν αὐτοῦ· 30 εἰπὼν· ὑπάγετε εἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν, καὶ εὐρήσετε πῶλον δεδεμένον, ἐφ' ὃν οὐδεὶς ἀνθρώπων ἐκάθισεν· λύσαντες αὐτὸν ἀγάγετε.

31 Καὶ ἐάν τις ὑμᾶς ἐρωτᾷ· διὰ τί λύετε; οὕτως ἐρεῖτε αὐτῷ· ὅτι ὁ κύριος αὐτοῦ χρεῖαν ἔχει. Ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὐρον καθὼς εἶπεν αὐτοῖς.

33 Λύοντων δὲ αὐτῶν τὸν πῶλον εἶπον οἱ κύριοι αὐτοῦ πρὸς αὐτούς· τί λύετε τὸν πῶλον; Οἱ δὲ εἶπον· ὁ κύριος αὐτοῦ χρεῖαν ἔχει. Καὶ ἤγαγον αὐτὸν πρὸς τὸν Ἰησοῦν, καὶ ἐπὶ ῥύψαντες ἐνωτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον ἐπεβίβισαν τὸν Ἰησοῦν.

JOHN XII.

14 Εὐρὼν δὲ ὁ Ἰησοῦς ὄναριον ἐκάθισεν ἐπ' αὐτό, καθὼς ἐστι γεγραμμένον·^a μὴ φοβοῦ, θυγατερ Σιών· ἰδοὺ, ὁ βασιλεὺς σου ἔρχεται καθήμενος ἐπὶ πῶλον ὄνου. —

LUKE XIX.

36 Πορευομένου δὲ αὐτοῦ ὑπεστρώννουν τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. 37 Ἐγγίζοντος δὲ αὐτοῦ ἤδη πρὸς τὴν καταβάσει τοῦ ὄρους τῶν ἐλαιῶν

JOHN XII.

13 Ἐλαβον τὰ βαῖα τῶν φοινίκων καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ,

Mark 11:1-11

5 And certain of them that stood there said unto them, What do ye loosing the
 6 colt? And they said unto them even as Jesus had said: and they let them
 7 go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

Matt. 21:1-11,

7 and brought the ass and the colt, and put on them their garments, and he sat thereon.

Luke 19:29-44

33 And as they were loosing the colt, the owners thereof said unto them, Why loose ye
 34 the colt? And they said, The Lord hath need of him.
 35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

John 12:12-19

12 On the morrow a great
 • multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem, took
 13 the branches of the palm trees, and went forth to meet him, and cried out, Hosanna: Blessed is he that cometh in the name of the Lord, even the King of Israel.

Some other scriptures need to be considered before we go too much further.

The English Harmony and the Greek Harmony vary some in their order; we will not comment on these things.

We must go back and note the real point where Jesus started this trip. Jesus entered Jericho and stay-

Luke 18:35 CT
 vs.35 But it-came-to-pass with him to-be-drawing-near into Jericho, (a) certain blind-(one) was-sitting beside the way begging.

Mark 10:46 CT
 vs.46 And they-are-coming into Jericho; and (as) he (was) proceeding-out from Jericho, and his disciples, and (a) considerable crowd, (a) son of-Timaeus, the blind Bartimaeus was-sitting beside the way, begging.

Luke 19:1 CT
 vs.1 And having-gone-in he-was-going-through the Jericho.

Matt. 20:29 CT
 vs.29 And (as) they (were) proceeding-out from Jericho much crowd followed with-him.

Luke 19:2 CT
 vs.2 And behold, (a) man by-name being-called Zacchaeus, and he himself-was chief-tax-collector, and this-(one) was rich.
 vs.3 And he-was-seeking to-see the Jesus, who he-is: and from the crowd he-was not being-able, because in-the stature he-was little.
 vs.4 And having-run-before in-front he-ascended upon (a) sycamore-tree, in-order-that he-might-see him, because through that (way) he-was-being-about to-be-going-through.
 vs.5 And as he-came upon the place, the Jesus having-looked-up he-saw him, and he-said to him, Zacchaeus, having-hurried you-descend, for today it-is-essential (for) me to-remain in your home.
 vs.6 And having-hurried he-descended and he-received him as-a-guest rejoicing.

ed overnight at the home of Zacchaeus. (Luke 19:5 CT) A very important parable was taught at his home. (p.3) Note also, this visit by Jesus was also predestined. As Jesus left Jericho with his disciples a large "crowd" went with them. "Crowd" is the Greek word, ὄχλος (ochlos). (See the Greek text) Keep this "crowd" in mind; the word will be noted as we continue, especially, in Rev. 7:9.

Continue in Luke 19 and study the parable and the reason for it. (p.3)

λοι οἱ προάγοντες
καὶ οἱ ἀκολου-
θοῦντες ἔκραζον
λέγοντες·

·ὡσαννὰ
τῷ υἱῷ Δαυὶδ· εὐ-
λογημένος ὁ ἐρχό-
μενος ἐν ὀνόματι
κυρίου· ὡσαννὰ ἐν
τοῖς ὑψίστοις.

Δαυὶδ· ὡσαννὰ ἐν τοῖς ὑψίστοις.

άγοντες καὶ οἱ
ἀκολουθοῦντες ἔ-
κραζον λέγοντες·

ὡσαννὰ, εὐλογη- 38
μένος ὁ ἐρχόμενος
ἐν ὀνόματι κυρίου·
εὐλογημένη ἡ ἐρχο-
μένη βασιλεία [ἐν
ὀνόματι κυρίου]
τοῦ πατρὸς ἡμῶν

ἤρξαντο ἅπαν τὸ πλήθος τῶν μα-
θητῶν χαίροντες αἰνεῖν τὸν θεὸν
φωνῇ μεγάλῃ περὶ πασῶν ὧν
εἶδον δυνάμεων,

λέγοντες· εὐλο-
γημένος ὁ ἐρχόμε-
νος βασιλεὺς ἐν
ὀνόματι κυρίου·
εἰρήνη ἐν οὐρανῷ
καὶ δόξα ἐν ὑψί-
στοις.

καὶ
ἔκραζον· ὡσαννὰ,
εὐλογημένος ὁ ἐρ-
χόμενος, ἐν ὀνό-
ματι κυρίου, ὁ βα-
σιλεὺς τοῦ Ἰσρα-
ήλ. ^b—

JOHN XII.

- 16 Ταῦτα δὲ οὐκ ἔγνωσαν οἱ μαθηταὶ αὐτοῦ τὸ πρῶτον, ἀλλ' ὅτε ἐδοξάσθη ὁ Ἰησοῦς,
τότε ἐμνήσθησαν, ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.
17 Ἐμαρτύρει οὖν ὁ ὄχλος ὁ ὢν μετ' αὐτοῦ, ὅτι τὸν Δάζαρον ἐφώνησεν ἐκ τοῦ μνημείου
18 καὶ ἤγειρεν αὐτὸν ἐκ νεκρῶν. Διὰ τοῦτο καὶ ὑπήντησεν αὐτῷ ὁ ὄχλος, ὅτι ἤκουσαν
19 τοῦτο αὐτὸν πεποιθέναι τὸ σημεῖον. Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς· θεω-
ρεῖτε, ὅτι οὐκ ὠφελεῖτε οὐδέν· ἴδε, ὁ κύριος ὀπίσω αὐτοῦ ἀπῆλθεν.

LUKE XIX.

- 39 Καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπον πρὸς αὐτόν· διδάσκαλε, ἐπιτίμη-
40 σον τοῖς μαθηταῖς σου. Καὶ ἀποκριθεὶς εἶπεν αὐτοῖς· λέγω ὑμῖν, ὅτι, ἐὰν οὗτοι
41 σιωπήσωσιν, οἱ λίθοι κεκράζονται. Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν ἐπ'
42 αὐτῇ, ἰ λέγων· ὅτι εἰ ἔγνωσ καὶ σύ, καί γε ἐν τῇ ἡμέρᾳ σου ταύτῃ, τὰ πρὸς εἰρήνην
43 σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σοι. Ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ, καὶ περιβα-
44 λούσιν οἱ ἐχθροὶ σου χάρακά σοι καὶ περικυκλώσουσί σε καὶ συνέξουσί σε πάντοθεν,
καὶ ἐδαφιοῦσί σε καὶ τὰ τέκνα σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοὶ λίθον ἐπὶ
λίθῳ, ἂν θ' ὢν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου.

ΜΑΤΤΗ. XXI.

- 10 Καὶ εἰσελθόντος αὐτοῦ εἰς Ἱεροσό-
λυμα ἐσείσθη πᾶσα ἡ πόλις λέγουσα·
11 τίς ἐστιν οὗτος; Οἱ δὲ ὄχλοι ἔλεγον·
οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ
14 Ναζαρέτ τῆς Γαλιλαίας.—Καὶ προσῆλθον αὐτῷ τυφλοὶ καὶ χωλοὶ ἐν τῷ ἱερῷ,
15 καὶ ἐθεράπευσεν αὐτούς. Ἰδόντες δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὰ θαυμά-
σια, ἃ ἐποίησε, καὶ τοὺς παῖδας κράζοντας ἐν τῷ ἱερῷ καὶ λέγοντας· ὡσαννὰ τῷ
16 υἱῷ Δαυὶδ, ἠγανάκτησαν ἰ καὶ εἶπον αὐτῷ· ἀκούεις τί οὗτοι λέγουσιν; ὁ δὲ Ἰησοῦς
λέγει αὐτοῖς· ναί· οὐδέποτε ἀνέγνωτε, ὅτι ἐκ στόματος νηπίων καὶ θηλαζόντων
κατηρτίσω αἶνον;

- 17 Καὶ καταλιπὼν αὐτούς ἐξῆλθεν ἔξω
τῆς πόλεως εἰς Βηθανίαν, καὶ ἠύλισθη
ἐκεῖ.

MARK XI.

- 11 Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰη-
σοῦς καὶ εἰς τὸ ἱερόν· καὶ περιβλεψά-
μενος πάντα,—

MARK XI.

- 11 —ὀψίας ἤδη οὔσης τῆς ὥρας, ἐξῆλθεν
εἰς Βηθανίαν μετὰ τῶν δώδεκα.

Luke 19 CT

vs. 7 And (ones) having-seen were quite-all murmuring-among-themselves, saying, that he-went-in-to-be-a-guest beside (a) sinful man.

vs. 8 But having-stood Zacchaeus said to the Lord, Behold, the halves of-my goods, Lord, I-am-giving to-the destitute, and if I-calumniated something of-someone, I-am-giving-back fourfold.

vs. 9 But the Jesus said to him, that today salvation came-to-be in-this home, inasmuch-as he himself also is (a) son of-Abraham:

vs. 10 For the son of-the MAN came to-see and to-save the-(thing) having-been-and-still-perishing.

vs. 11 But (as) they (were) hearing these-(things), having-added, he-said (a) parable, because-of him to-be near Jerusalem, and they to-be-thinking that instantly the Kingdom of-the God is-being-about to-be-reappearing.

vs. 12 He-said therefore, (A) certain well-born MAN proceeded into (a) far country, to-take for-himself (a) Kingdom and to-return.

vs. 13 But having-called ten slaves of-himself he-gave ten minas to-them, and he-said to them, YOU-trade till I-am-coming.

vs. 14 But his citizens were-hating him, and they-dispatched (a) delegation behind him, saying, We-are not willing this-(one) to-be-king over us.

vs. 15 And it-came-to-pass with him to-be-come-back-on having-taken the Kingdom, he also said (for) these slaves to-whom he-gave the silver-coin to-be-hollered-to for-him, in-order-that he-might-come-to-know what business anyone carried-on.

vs. 16 But the first came-to-be-alongside, saying, Lord, your mina worked-to ten minas.

vs. 17 And he-said to-him, Well! good slave; because you-became trustworthy in (a) least-(thing), you-be having authority above-upon ten cities.

vs. 18 And the second came, saying, Lord, your mina made five minas.

vs. 19 But he-said also to-this-(one), And you your-self-be-coming-to-be above-upon five cities.

vs. 20 And (a) different-(one) came, saying, Lord, behold your mina, which I-was-having laying-away in (a) handkerchief.

vs. 21 For I-myself-was-fearing you, because you-are (a) strict MAN; you-are-lifting-up what-(thing) you-placed not and you-are-harvesting what-(thing) you-sowed not.

vs. 22 But he-is-saying to-him, I-shall-judge you out-of your mouth, evil slave; you-have-known-absolutely that I myself-am (a) strict MAN, lifting-up what-(thing) I-placed not and harvesting what-(thing) I-sowed not.

vs. 23 And because-of-what gave-you not my silver-coin upon the table, and I having-come I-practiced it together-with interest?

vs. 24 And he-said to-the-(ones) having-stood-and-still-standing-around, YOU-lift-up the mina from him and YOU-give to-the-(one) having the ten minas.

vs. 25 And they-said to-him, Lord, he-is-having ten minas.

vs. 26 For I-am-saying to-YOU, that to-the everyone having it-will-be-given; but from the-(one) not having, even what-(thing) he-is-having it-will-be-lifted-up from him.

vs. 27 Further, my enemies, those the-(ones) having not willed me to-be-king over them, You-lead here and You-slaughter-completely in-front of-me.

vs. 28 And having-said these-(things) he-was-proceeding in-front, ascending into Jerusalem.

➔ Zacchaeus, whose name means "pure", was rejoicing that the Messiah was coming to his home. (Luke 19:5,6) Zacchaeus was obeying God's law. Zacchaeus was giving "the halves" of his possessions. (Compare Matt. 19:21, Luke 12:33) Further, if he slandered anyone to obtain their riches, he was restoring "fourfold." (See II Sam. 12:6)

"Salvation came-to-be in-this home", (Luke 19:9) Just because the Messiah was present did not mean the Kingdom was being restored immediately. To explain this, Jesus told a "parable".

The "well-born MAN," (vs. 12) Jesus, would come back when he had taken his Kingdom

This parable has no connection to the "church", which did not yet exist.

There are two groups mentioned: ten slaves and rebellious citizens. The ten slaves represent Israel, while citizens are the Israeli.

4 The Mishnah, Megillah 4:3

3. If there are less than ten present they may not recite the *Shema* with its Benedictions,⁵ nor may one go before the Ark,⁶ nor may they lift up their hands,⁷ nor may they read the [prescribed portion of] the Law or the reading from the Prophets, nor may they observe the Stations⁸ [when burying the dead] or say the Benediction of the Mourners⁹ or the mourners' consolation,¹⁰ or the Benediction over the newly wed,¹¹ nor may they make mention of the name of God in the Common Grace.

Encyclopedia Judaica, Vol. 15

TEN DAYS OF PENITENCE (Heb. עֲשֶׂרֶת יָמֵי תְשׁוּבָה ; *aseret yemei teshuvah*), the first ten days in the month of Tishri, i.e., from *Rosh Ha-Shanah until the *Day of Atonement, inclusive. According to the Talmud (RH 18a; cf. Maim. Yad, Teshuvah 2:6), this is the most appropriate time for repentance. Rosh Ha-Shanah is regarded as the day of annual judgment, on which God opens the "book of life." He "seals" it, however, only on the Day of Atonement and repentance in the intermediate period is therefore held to be particularly timely for obtaining God's pardon to be inscribed in the "book of life."

The concept of repentance is reflected in the following changes in the liturgy during the Ten Days of Penitence: (1) In the third benediction of the **Amidah*, the closing formula is changed from "Holy God" to "Holy King"; in the eighth, from "the King who loveth righteousness and judgment" to "the King of judgment."

one slave out of ten was called "evil slave." (vs. 22) The "citizens" of vs. 14 (πολίτης-politees) are not mentioned again, only the "enemies" (vs. 27 ἐχθρός, echthros) These enemies are slaughtered. (vs. 27) Continue the Harmony and note the fulfilment of prophecy. Zech. 9:9 ASV

This may be the main reason for the 10 slaves.

There is another interesting connection with the number ten. We have seen in other places where Jesus might return in the High Holidays of Tishri. Note the changes, "Holy God" to "Holy King," and "the King who loveth righteousness and judgment," to "the King of judgment." From the parable (p. 3) it would seem that Israel does repent. Only

9 Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having¹⁰ salvation: lowly, and riding upon an ass, even upon a colt the foal of an ass.

Isa. 62:11, 12 ASV
11 Behold, Jehovah hath proclaimed unto the end of the earth, Sav ve to the daughter of Zion, Behold, thy² salvation cometh; behold, his reward is with him, and his³ recompense before him.
12 And they shall call them⁴ The holy people. The redeemed of Jehovah; and thou shalt be called Sought out. A city⁵ not forsaken.

Jesus rode on the colt, not the mother. (Mark 11:7, Luke 19:35) The colt had the assurance of the mother following along.

Mark 11:1-11

Matt. 21:1-11, 14 to 17
4 Now this is come to pass, that it might be fulfilled which was spoken¹ by the prophet [see Isa: 62:11; Zech. 9:9], 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.

Luke 19:29-44

John 12:12-19
14 And Jesus, having found a young ass, sat thereon; as it is written, Fear not, daughter of Zion; behold thy King cometh, sitting on an ass's colt.
16 These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

Mark 11:1-11

8 And many spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, Hosanna, Blessed is he that cometh in the name of the Lord [see Ps. 118: 25-26]:

10 Blessed is the kingdom that cometh, the kingdom of our father David: Hosanna in the highest.

Matt. 21:1-11, 14-17

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Luke 19:29-44

36 And as he went, they spread their garments in the way. And as he was now drawing nigh, even at the descent of the mount of Olives the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen;

38 saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

John 12:12-19

17 • The multitude therefore that was with him when he called Lazarus out of the tomb, and raised him from the dead bare witness.

18 For this cause also the multitude went and met him, for that they heard that he had done this sign.

19 The Pharisees therefore said among themselves, ¹⁰Behold how ye prevail nothing: lo, the world is gone after him.

• ὄχλος, (ochlos) is "crowd." In Matt. 21:9, the word is plural. (See Greek text)

* πλῆθος, (pleethos), is "multitude." (See Greek text)

There are two different "crowds". See the CT below.

The first crowd was the one that followed Jesus from Jericho. (Mk. 10:46, Mt. 20:29)

Matt. 21:9 CT
 vs.9 But the crowds namely-the (ones) preceding and the (ones) following were-crying, saying, Hosanna to the son of David; having-been-and-still-blessed the (one) coming in name of Jehovah, Hosanna in the most-high-(places).

John 12:17,18 CT
 vs.17 The crowd therefore was-bearing-witness, the (crowd) being with him, when he-hollered-for the Lazarus out-of the tomb, and he-raised him out-of dead (ones).
 vs.18 Because-of this also the crowd encountered him, because it-heard-(of) him to-have-done this sign.

The second crowd was the one which came from Jerusalem to "encounter" him.

This verb is ὑπαντάω, (hupantaō). The noun ὑπάντησις, (hupanteesis) only occurs once, in John 12:13, "encounter."

The manuscripts, AKU, support ἀπάντησις, (apan-teesis) "meeting." We may discuss this fact later.

Note, Jehovah, in Matt. 21:9, above (↑). Compare to Ps. 118 ASV.

26 ° Blessed be he that cometh in the name of Jehovah: ³ Or, entereth

the OT being quoted in Mark 11:9 above. I have proved in the course, "Jehovah," that when κύριος (kurios) "lord" occurs without the article (the), it should always be translated "Jehovah." Mark 11:9 is a good example. (See the Greek text.)

It would appear that most, if not all, the Jews coming from Jericho "trusted with-reference-to Jesus," (p.6)

6 John 11: 45 CT

vs. 45 Many therefore out-of the Jews, the (ones) having-come to the Mary and having-beheld what-(things) the Jesus did, trusted with-reference-to him;

John 12: 9-11 CT

vs. 9 Much crowd out-of the Jews came-to-know therefore that he-is there, and they-came, not because-of the Jesus only, BUT in-order-that they-might also see the Lazarus whom he-raised out-of dead (ones).

vs. 10 But the chief-priests resolved in-order-that they-might also be-killing the Lazarus,

vs. 11 Because many-of-the Jews were-withdrawing because-of him and they-were-trusting with-reference-to the Jesus.

Luke 16: 31 CT

vs. 31 But he-said to-him, If they-are not hearing of-Moses and-of-the prophets, neither will-they-be-persuaded if some-(one) might-stand again out-of dead-(ones).

Acts 21: 20 CT

vs. 20 But the (ones) having-heard were-glorifying the God, and-additionally they-said to-him; You-are-observing, brother, how many myriads there-are among the Jews of-the (ones) having-trusted-and-still-trusting, and they-are all existing zealous of-the law;

Luke 19: 39 Harmony

- 39 And some of the Pharisees from
● the multitude said unto him,
40 "Master, rebuke thy disciples. And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.
41 And when he drew nigh, he saw the city and wept over it,
42 saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass
43 thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

Matt. 21 Harmony

- 10 And when he was come into Jerusalem, all the city was stirred,
11 saying, Who is this? And the
● multitudes said, This is the prophet, Jesus, from Nazareth of Galilee. And the blind and the lame came to him in the temple: and he healed them.

These Jews trusted that Jesus was their Messiah and Savior. They also believed Moses and the prophets; for it is not possible to be persuaded by a miracle, even raising the dead—that is—a miracle alone without the Word. (Rom 10:17)

Tens of thousands of Jews, "having-trusted-and-still-trusting", were all zealous for the law. The so-called triumphal entry is a preview of the second coming.

Continuing the Harmony of the triumphal entry. In vs. 39 the Pharisees are part of the "crowd";
● ὄχλος (ochlos), not part of the "multitude"; πλῆθος (pleethos), of the disciples (vs. 37).

Jesus wept over Jerusalem as he knew and foretold her destruction. (κλαίω, klaiō, "to-weep") Compare to John 11:35, "The Jesus shed-tears." (δακρύω, dakruō)

Prophecies such as this stand against any idea that the return of Jesus was close.

Study page 7. Even though there was a "crowd" from Jericho following (Group 1), and a "crowd" who went out to meet him (Group 2), the majority, still in the city, didn't even know him. The two "crowds" did (ὄχλος)

JOHN 12.

12 On the morrow ⁶k a great multitude that had come to ¹the feast, when they heard that Jesus was coming to Jerusalem, 13 took the ^m branches of the palm trees, and went forth to meet him, and cried out, ⁿ Hosanna: Blessed is he that cometh in the name of the Lord, even the ^o King of Israel.

2
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2

MATTHEW 21.

9 And the multitudes that went before him, and that followed, cried, saying, 'Hosanna to the ^ason of David: 'Blessed is he that cometh in the name of the Lord; Hosanna ^oin the highest.

1

PSALMS 118.

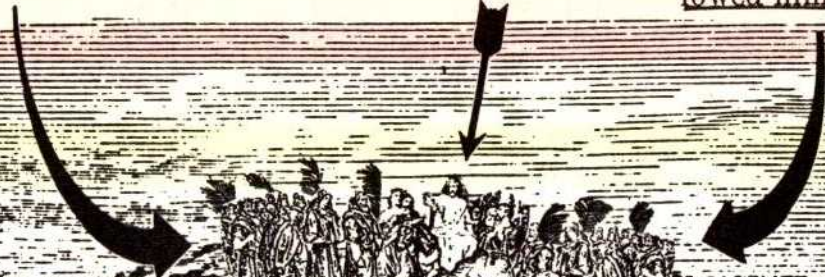
26 ^o Blessed be he that ³cometh in the name of Jehovah:

MATTHEW 20.

29 ^b And as they went out from Jericho, a great multitude followed him.

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DEUTERONOMY 34. 3
the Plain of the valley of Jericho the city of palm-trees.

MISHNAH 6. A CAUSEWAY WAS MADE FROM THE TEMPLE MOUNT TO THE MOUNT OF OLIVES, BEING CONSTRUCTED OF ARCHES ABOVE ARGHES, EACH ARCH PLACED DIRECTLY ABOVE EACH PIER [OF THE ARCH BELOW] AS A PROTECTION² AGAINST A GRAVE IN THE DEPTHS, WHEREBY THE PRIEST WHO WAS TO BURN THE COW, THE COW ITSELF AND ALL WHO AIDED IN ITS PREPARATION WENT FORTH TO THE MOUNT OF OLIVES.

HIS TRIUMPHAL ENTRY INTO JERUSALEM AS THE MESSIAH

8 Following the Harmony on page 6, Matt. 21, you will notice that it goes from vs. 11 to vs. 14, vs. 12 and vs. 13 being omitted. The English Harmony and the Greek Harmony both follow this arrangement.

Matt. 21 ASV

9 And the multitudes that went before him, and that followed, cried, saying, Hosanna to the "son of David": Blessed is he that cometh in the name of the Lord: Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this? 11 And the prophet said, This is the prophet, Jesus, from Nazareth of Galilee.

12 And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves; 13 and he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers. 14 And the blind and the lame came to him in the temple; and he healed them.



Luke 19 ASV

41 And when he drew nigh, he saw the city and wept over it. 42 saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. 43 For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, 44 and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

45 And he entered into the temple, and began to cast out them that sold, 46 saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den of robbers.

You will notice that Matt. and Luke agree in the sequence.

Commentators often say that Mark is the most accurate. Mark has a casting out on the next day.

(Mark 11:12-18)

Is there any reason that Jesus could not repeat his action and statements the following day?

Matt. 21 ASV

15 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the "son of David"; they were moved with indignation, 16 and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? 17 And he left them, and went forth out of the city to Bethany, and lodged there.



Continuing in Matt., "the children (παιῖς, pais, infant to youth.) were crying in the temple." (Ps. 8:2) (Hardly the next day.)

On the picture on page 7, you will see a causeway connecting the Mount of Olives to the Temple Mount. This causeway is confirmed in the Mishnah. I believe the entire procession crossed this causeway to the temple.

→ [The night before his entry into Jerusalem was spent at the home of Lazarus whom he raised from the dead. This was in Bethany at the Mount of Olives. John 12:1-12.]

When the day of the "triumphal entry" was over Jesus returned to Bethany. (Matt. 21:17, above)

We will go next to the "Kingdom of the heavens" parable in Matt. 25.

It might be well if we first considered the word parable, (παράβολή, parabolee). This word occurs 48 times in Matt, Mark, and Luke. Twice in Hebrews it occurs with reference to the O.T. No use of this word is in "church" instructions but only before the cross. Parables are directed to Israel. It is a compound word: para (παρά) "beside" and bolee (βολή) a "cast", a "casting beside".

Heb. 9 CT

vs. 8 The Holy Spirit making-evident this, the way of-the holy (ones) not-yet to-have-been-manifested (while) of-the first tabernacle still [having] standing,
vs. 9 One-which (is a) parable with-reference-to the season namely-the (one) having-stood-in-and-still-standing-in, according-to which both gifts and sacrifices are-being-offered not being-able, according-to conscience to-make the (one) serving perfect.

Matt. 25 CT

vs. 1 Then the Kingdom of-the heavens will-be-likened to ten virgins, ones-who having-taken their torches went-out into (a) meeting of-the bridegroom.
vs. 2 But five out-of them were prudent, and the five stupid.
vs. 3 They-who (were) stupid having-taken the torches of-themselves, took not oil with themselves;
vs. 4 But the-(ones) prudent took oil in their containers with their torches.
vs. 5 But (as) the bridegroom (is) lingering, they all became-drowsy and they-were-sleeping.
vs. 6 But of-midst of-night (a) clamor has-come-to-pass-and-still-is, Behold, the bridegroom is-coming, YOU-be-going-out into (a) meeting of-him.
vs. 7 Then all those virgins were-raised, and they put their torches in-order.
vs. 8 But the stupid (ones) said to-the prudent-(ones), YOU-give to-us out-of YOUR oil, because our torches are-being-extinguished.
vs. 9 But the prudent answered, saying, Lest-at-any-time it-might not suffice for-us and for-YOU: but rather YOU-be-proceeding-to-the (ones) offering-for-sale, and YOU-buy-in-the-market for-yourselves.
vs. 10 But (as) they (are) going-away, the bridegroom came, and the-(ones) prepared went-in with him into the wedding-festivities, and the door was-shut.
vs. 11 But later the other virgins also are-coming, saying, Lord, Lord, you-open to-us.
vs. 12 But the (one) having-answered said, Amen I-am-saying to-YOU, I-am not knowing YOU absolutely.
vs. 13 YOU-be-watching therefore, because YOU-are not knowing-absolutely the day neither the hour in which the son of-the MAN is-coming.

The tabernacle in the OT was a "copy", "shadow", etc., of the authentic tabernacle in the heavens. (See The Law Prophesied, by R.H. Mount.

There are some words in this parable that need particular attention.

1 "ten virgins" - I believe these are 10 men who represent Israel. There is no reason to make them women. Note:

Rev. 14: 3, 4 page 10.

2 "torches" - λαμπάς, (lampas), torch, not lamp. (Synonyms, Trench, p. 153, TDNT Vol. 4 p. 16)

3 "(a) meeting" - ἀπάντησις, (apanteesis)

Moulton + Milligan

The word seems to have been a kind of *lit.* for the official welcome of a newly arrived dignitary—a usage which accords excellently with its NT usage.

(Matt. 25:1, 6; Acts 28:15; 1 Thes 4:17)

4 "bridegroom" - νυμφίος, (numphios) "The Bridegroom", 15 times in the NT is Jesus, only one other use.

5 "prudent" - φρόνιμος, (phronimos) [M.M. "prudent," is frequent in the NT as denoting fitness for God's service.]

6 "stupid" - μωρός, (mōros) See The Teaching Dictionary.

7 "wedding-festivities" - γάμος, (gamos) In the singular this word is "marriage", in the plural, "wedding-festivities".

vs.3 And they are singing an ode (a) new-quality song in sight of the throne and in sight of the four living-creatures and of the elders; and not one was being able to learn the song unless the hundred forty four thousands, the (ones) having been and still-bought-in-the-market from the earth.

vs.4 These are the (ones who) were not soiled with women; for they are virgins. These (are) the (ones) following the lamb where-in-which (place) he might be withdrawing. These were bought-in-the-market from the MEN first fruit to-the God and to-the lamb.

In this scripture we find 144,000 men who are "virgins" serving the lamb.

In the parable of the "ten virgins" I believe these also are men representing Israel. These virgins

correspond to the "ten slaves" of the parable on page 3. Only 3 slaves are mentioned when Jesus returns as King: one "good slave", one not commented on, and one "evil slave". In the case of the 10 virgins we have 5 "prudent" and 5 "stupid." This parable is a "Kingdom" parable but deals with Jesus as the bridegroom rather than king. How did the virgins know from what direction the bridegroom would come?

Zech. 14 ASV 4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east;

They knew from the prophet Zechariah about 520 B.C. We

Acts 1 ASV

6 They therefore, when they were come together, asked him, saying, Lord, "dost thou at this time restore the kingdom to Israel?" 7 And he said unto them, It is not for you to know times or seasons, which the Father hath set within his own authority.

Know from the NT as well.

These virgins were carrying "torches" not lamps.



Torches are needed to light the way of a procession. Torches are fed by oil the same as lamps. The torches of the

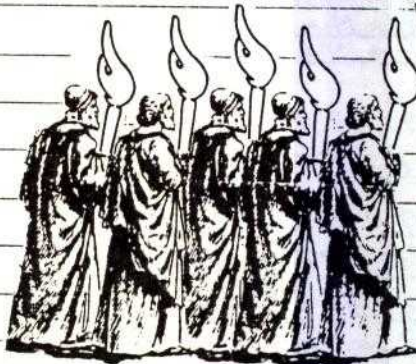
9 And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight. 10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel; 11 who also said, "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye behold him going into heaven."

"stupid" virgins were "being-extinguished" because they lacked oil. They were on the way to the market.



12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

Perhaps the 5 torches refer to the 5 books of Moses.



Read Ps. 119.

The "prudent" virgins were on the way to "meet" the bridegroom.

God made a covenant with Israel; and because Israel did not keep the covenant, God sent Israel into a worldwide dispersion where they have suffered for about 1900 years. But God is restoring the Israelis even now. God was married to Israel, therefore, Israel is called his "wife." But when Israel keeps the covenant, Israel is the "bride." Often Jerusalem stands for Israel. The "bride" for this parable is Jerusalem where the wedding-festivities are held.

Hosea 3 ASV 4 For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: 5 afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and shall come with fear unto Jehovah and to his goodness in the latter days.

Isa. 61 ASV 10 I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with a garland, and as a bride adorneth herself with her jewels.

Isa. 60 ASV 10 And foreigners shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favor have I had mercy on thee. 11 Thy gates also shall be open continually; they shall not be shut day nor night; that men may bring unto thee the wealth of the nations, and their kings led captive. 12 For that nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.

vs. 2 And the city, namely-the holy, new-quality Jerusalem, I-saw descending out-of the heaven from the God, having-been-and-still-prepared as (a) bride having-been-and-still-put-in-order for her husband.
I-will-point-to-you the bride-namely-the wife-of-the-lamb.
vs. 10 And he-brought me off in spirit upon (a) great and high mountain, and he pointed-to-me the city-namely-the holy Jerusalem descending out-of the heaven from the God,

The Bible is full of God's promises to Israel.

λαμπάς, (lampas), "torch" in Hebrew and LXX. Among other things, a burning torch represents Jerusalem's salvation.

Hosea 2 ASV 16 And it shall be at that day, saith Jehovah, that thou shalt call me ¹⁰ Ishi, and shalt call me no more ¹¹ Baali. 19 And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in justice, and in loving-kindness, and in mercies. 20 I will even betroth thee unto me in faithfulness; and thou shalt know Jehovah.

Isa. 62 ASV 62 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. 3 Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married. 5 For as a young man marieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

Rev. 21: 24-27

Rev. 21: 2, 9, 10 CT Note: in vs. 2 husband not bridegroom. The new-quality Jerusalem called bride and wife. (vs. 9)

¹⁰ That is, My husband.
¹¹ That is, My master.

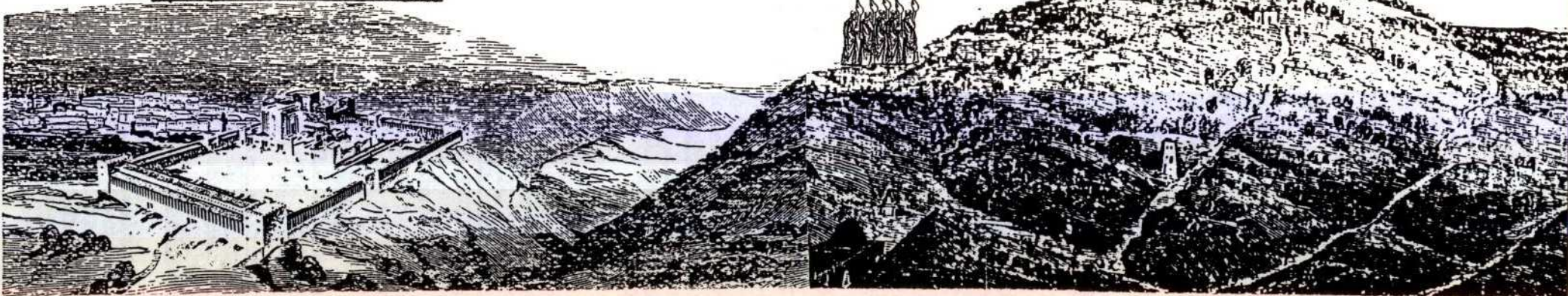
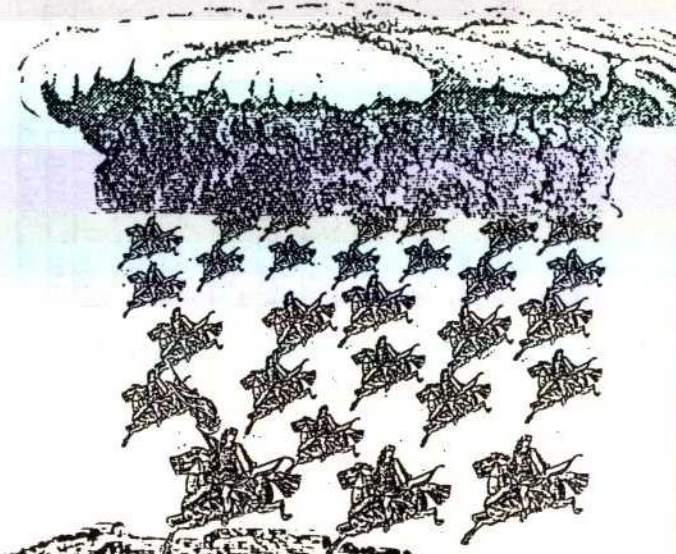
² That is, My delight is in her.
³ That is, Married.

REVELATION, 19.

11 And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war. 12 And his eyes are a flame of fire, and upon his head are many diadems; and he hath a name written which no one knoweth but he himself. 13 And he is arrayed in a garment sprinkled with blood: and his name is called The Word of God. 14 And the armies which are in heaven followed him upon white horses, clothed in fine linen, white and pure. 15 And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. 16 And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

REVELATION, 19.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying,
 Hallelujah: for the Lord our God, the Almighty, reigneth. 7 Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And it was given unto her that she should array herself in fine linen, bright and pure: for the fine linen is the righteous acts of the saints. 9 And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb.



A MEETING OF THE BRIDEGROOM

From the constant repetition in the OT, the Jews knew that the Israeli Kingdom was to be restored at some future time. Jesus confirmed this fact time and again. On page 3 Jesus told the parable, "because-of him to-be near Jerusalem, and they to-be-thinking that the Kingdom of-the God is-being-about to-be-reappearing instantly." (Luke 19:11) On page 10, Acts 1:6, the disciples asked, "---dost thou at this time restore the Kingdom to Israel?" (ASV) Through the parables, Jesus taught that he would go to receive the Kingdom from the Father; and the triumphal entry was a sort of pageant of the future. There was to be a delay or an intervening period. Read this record of the gospels concerning the shouts of the people as Jesus entered Jerusalem. (CT).

- * Matt. 21:9 "Hosanna (save now Ps. 118:25) to-the son of David; having-been-and-still-blessed, the (one) coming in name of Jehovah, Hosanna in the most-high-(places)."
- * Mark 11:9 "Hosanna! Having-been-and-still-blessed (is) the (one) coming in (the) name of Jehovah. Having-been-and-still-blessed (is) the Kingdom coming in (the) name of Jehovah of-our father David. Hosanna in the most-high-(places)."
- * Luke 19:38 "Having-been-and-still-blessed (is) the King coming in name of -Jehovah. Peace in heaven and glory in most-high-(places)."
- * John 12:13 "Having-been-and-still-blessed (is) the (one) coming in name of Jehovah, the King of-the Israeli."

Once the parable of Matt. 25:1-13 (p.9) is kept where it belongs, that is, in reference to the Israelis; it becomes more clear. At the time of Jesus' return, Israel will still be "spiritually" divided. Five "prudent virgins" representing that portion of the Israelis ready for the Messiah's coming. They are carrying torches. (See p. 11 Isa. 62:1) To the Israelis, Jesus comes to the Mount of Olives (Zech. 14:4 p. 10) as a bridegroom. The bride is Jerusalem; a Jerusalem whose heart has been changed. The divorced wife (Jer. 3:6-14) (Jer. 7) has now become the bride God intends. The "wedding-festivities" is the marriage supper of the Lamb. (Rev. 19:7-9 p. 14)

14. Rev. 19 CT

vs. 7 let-us-be-rejoicing and let-us-be-exulting, and we-shall-give the glory to-him, because the marriage-of-the-lamb

came, and his wife prepared herself, vs. 8 And it-was-given-to-her in-order-that she-might-cast-around-to-herself (a) clean brilliant-white fine-linen-garment; for the fine-linen-garment is the just-acts-of-the holy-ones.

vs. 9 And he-is-saying-to-me: you-write; happy the (ones) having-been-and-still-called with-reference-to the supper-of-the-marriage namely-of-the-lamb. And he-is-saying-to-me: These are the authentic words-of-the-God.

Israel prepares herself by "the just-acts-of-the holy ones" (vs. 8). Remember; Matt. 25:1-13 is a parable and things have a symbolic meaning. Just because the virgins took torches does not prove a literal night time. The fact that the virgins "became-drowsy" and "they-were-sleeping" does not prove a literal night. The parable indicates that we are not talking about a literal night. For the "prudent virgins" to advise the purchase of oil during a literal night when no markets were open, would prove the "prudent virgins" to be rather "stupid." Night is used figuratively of spiritual darkness. (John 9:4, Rom. 13:12, 1 Thes. 5:5) It is during Israel's long "night" of spiritual darkness that her bridegroom will come.

I would like to glance at the parable of the vineyard. (Matt. 21:33-42, Mark 12:1-11, Luke 20:1-19)

Matt. 21 CT

vs. 33 You-hear another parable. (A) certain MAN was despot-of-the-household, one-who-planted (a) vineyard, and he-placed-around-for-it (a) fencing-in, and he-dug (a) wine-press in it, and he-built-up (a) tower, and he-gave it out-for-himself to-farmers, and he-went-abroad.

vs. 37 But later he-dispatched to them his son, saying, They-will-respect my son.

☞ "... his wife prepared herself--". Wife, not bride, Israel has been called as God's wife some 2500 years. (Jer. 3:20, Ezk. 16:32)

The "Church", the body of Christ, is prepared by the blood of Christ.

☞ This parable is somewhat easier to understand. The despot-of-the-household who planted the vineyard Israel, is Jehovah the Father.

We know this because in vs. 37 he-dispatched his son, Jesus. After planting and establishing the vineyard, "he-went-abroad," not - he went into a far country or another country. The Greek verb is ἀποδευέω (apodeemeō), from the adjective ἀπόδημος (apodeemos); ἀπό, "away from," plus δῆμος, "populace." When did God the Father leave his people Israel? Where is the Father now? Jesus told Israel to pray, "Father of-us, the (one) in the heavens." See page 15.

EZEKIEL

10 Then I looked, and behold, in the ^ofirmament that was over the head of the cherubim there appeared above them as it were a ^asapphire stone, as the appearance of the likeness of a ^athrone. **2** And he spake unto the man ^cclothed in linen, and said, Go in between the ^owhirling wheels, even under the ^acherub, and fill both thy hands with ^ccoals of fire from between the cherubim, and ^sscatter them over the city. And he went in in my sight. **3** Now the cherubim stood on the right side of the house, when the man went in; and the cloud filled the ⁱinner court. **4** And the ^gglory of Jehovah mounted up from the cherub, and stood over the threshold of the house; and the ^hhouse was filled with the cloud, and the court was full of the ^bbrightness of Jehovah's glory.

EZEKIEL 10

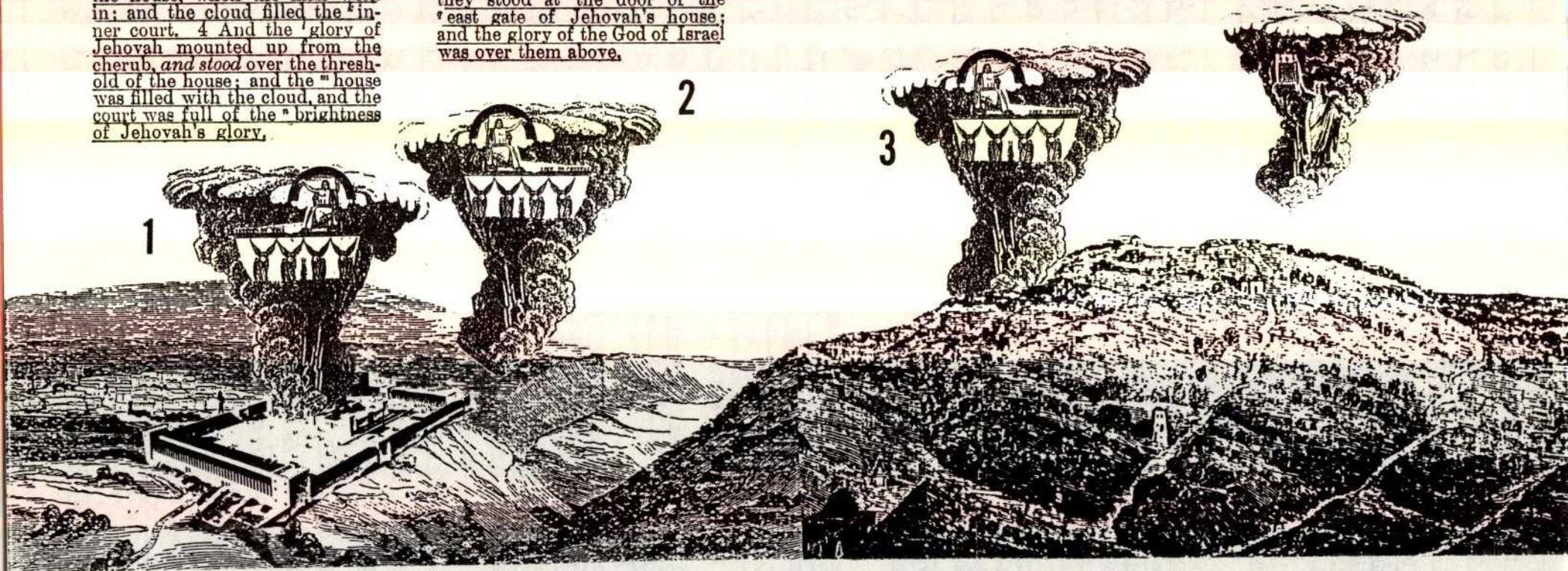
18 And the ^gglory of Jehovah went forth from over the threshold of the house, and stood ^oover the cherubim. **19** And the cherubim lifted up their wings, and mounted up from the earth in my sight when they went forth, and the wheels ^bbeside them; and they stood at the door of the ^eeast gate of Jehovah's house; and the glory of the God of Israel was over them above.

EZEKIEL 11

22 Then did the cherubim ^llift up their wings, and the wheels were ^bbeside them; and the glory of the God of Israel was over them above. **23** And the ^gglory of Jehovah went up from the midst of the city, and ^sstood upon the mountain which is on the east side of the city.

THE ACTS 1

9 And when he had said these things, as they were looking, ^hhe was taken up; and a cloud received him out of their sight. **10** And while they were looking stedfastly into heaven as he went, behold, ^ttwo men stood by them in white apparel; **11** who also said, ^YYe men of Galilee, why stand ye looking into heaven? this Jesus, who ^wwas received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.



THE CLOUD OF JEHOVAH'S PRESENCE LEAVES ISRAEL

THE SON FOLLOWS

16 Jesus was taken up into heaven in a cloud (p.15). Jesus went to receive the Kingdom (p.3 Luke 19:12). Daniel records this event.

Dan. 7 ASV 11 I beheld at that time because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. 12 And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time.

13 I saw in the night-visions, and, behold, there came with the clouds of heaven one like unto a son of man, and he came even to the ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Luke 21 CT

vs.24 And they will fall by mouth of dagger and they will be led captive into all the Gentiles; and Jerusalem will be being trodden by nations until seasons of nations might be fulfilled. vs.25 And signs will be in sun and moon and constellations, and over the earth (a) holding-together of nations in perplexity, (as) sea and surf (is) sounding, vs.26 (As) MEN (are) stopping-breathing from fear and anticipation of the-(things) coming-on-for-the-inhabited-earth, for the powers of-the heavens will be stirred. vs.27 And then they will see the son of the MAN coming in (a) cloud with power and much glory. vs.28 But (as) these-(things) (are) beginning-to-be-coming-to-pass YOU-stand-erect and YOU-elevate YOUR heads, for-the-reason-that YOUR redemption-back is-drawing-near.

Jerusalem during these 1900 years ended June 7, 1967. In vs. 26 note the word "inhabited-earth." In vs. 28 "YOU-stand-erect and YOU-elevate YOUR heads, for-the-reason-that YOUR redemption-back is-drawing-near." Jesus was talking to Jews not Gentiles. Jesus clearly states that he will return in a cloud. (vs. 27)

vs.63 But the Jesus was-being-still. And having-answered the chief-priest said to-him, I emphatically-adjure you down-upon the God namely-the (one) living, in-order-that you-might-say to-us if you yourself-are the Messiah, the son-of-the-God. vs.64 The Jesus is-saying to-him, You yourself-said. Further I-am-saying to-YOU, from just-now YOU-will-see the son-of-the-MAN sitting out-of-rights-of-the power, and coming on the clouds-of-the-heaven.

while Jesus was receiving the kingdom, these 4 beasts of Daniel still exist. The Roman Empire is continuing in the Roman Ecumenical Assembly - "Mystery Babylon." (See Apologetics 22, 23, 24, 25)

The term "inhabited-earth" refers to the Roman Ecumenical Assembly. (See TDNT, Vol. 5, p. 159) I have not found a translation of the Bible that translates this Greek word correctly.

Satan is "leading-astray the total inhabited-earth." (Rev. 12:9) (Apologetics 28)

Jesus listed, for Israel, events before he would return. In our day there is no excuse for teaching that the Messiah may return at any moment. Luke 21:24 gives a world-wide dispersion of the Jews. It has been 1900 years. The occupation of

Matt. 26 CT Jesus' answer to the chief-priest was spoken to Israel. In vs. 64 the YOU is plural.

Jehovah will return to Israel in the "glory cloud" and this time dwell with his people Israel forever. Space limits the number of passages I can include.

ISAIAH 66. ASV

7 Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. 8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children.

MALACHI ASV

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. 2 But who can abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: 3 and he will sit as a refiner and purifier of silver, and he will purify the sons of Levi, and refine them as gold and silver; and they shall offer unto Jehovah offerings in righteousness. 4 Then shall the offering of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in ancient years. 5 And I will come near to you to judgment;

12 And all nations shall call you happy: for ye shall be a delightful land, saith Jehovah of hosts.

4 5 Behold, I will send you Elijah the prophet before the great and terrible day of Jehovah come.

Therefore, we find two prominent events before the Lord returns to Israel: the temple must be rebuilt and Elijah must return from heaven to restore all things.

The teaching that is most prominent among many in our day is that there are to be two comings: the first one for "his saints", and then a coming to rule with "his saints". This teaching requires that Jesus come in clouds and catch up the believers into outer space and lift them into heaven.

Israel was brought forth at once May 16, 1948, to the amazement of the world.

The "church" has been extremely anti-Semitic throughout its history. The "church" claims as a rule that this applies to John the Baptist and they quote Jesus, Matt. 17 CT

vs. 10 And his disciples questioned him, saying, Why therefore are the scribes saying that it is essential (for) Elijah to come first?

vs. 11 But the Jesus having answered said to them, On-the-one-hand Elijah is-coming first and he-will-restore all-(things).

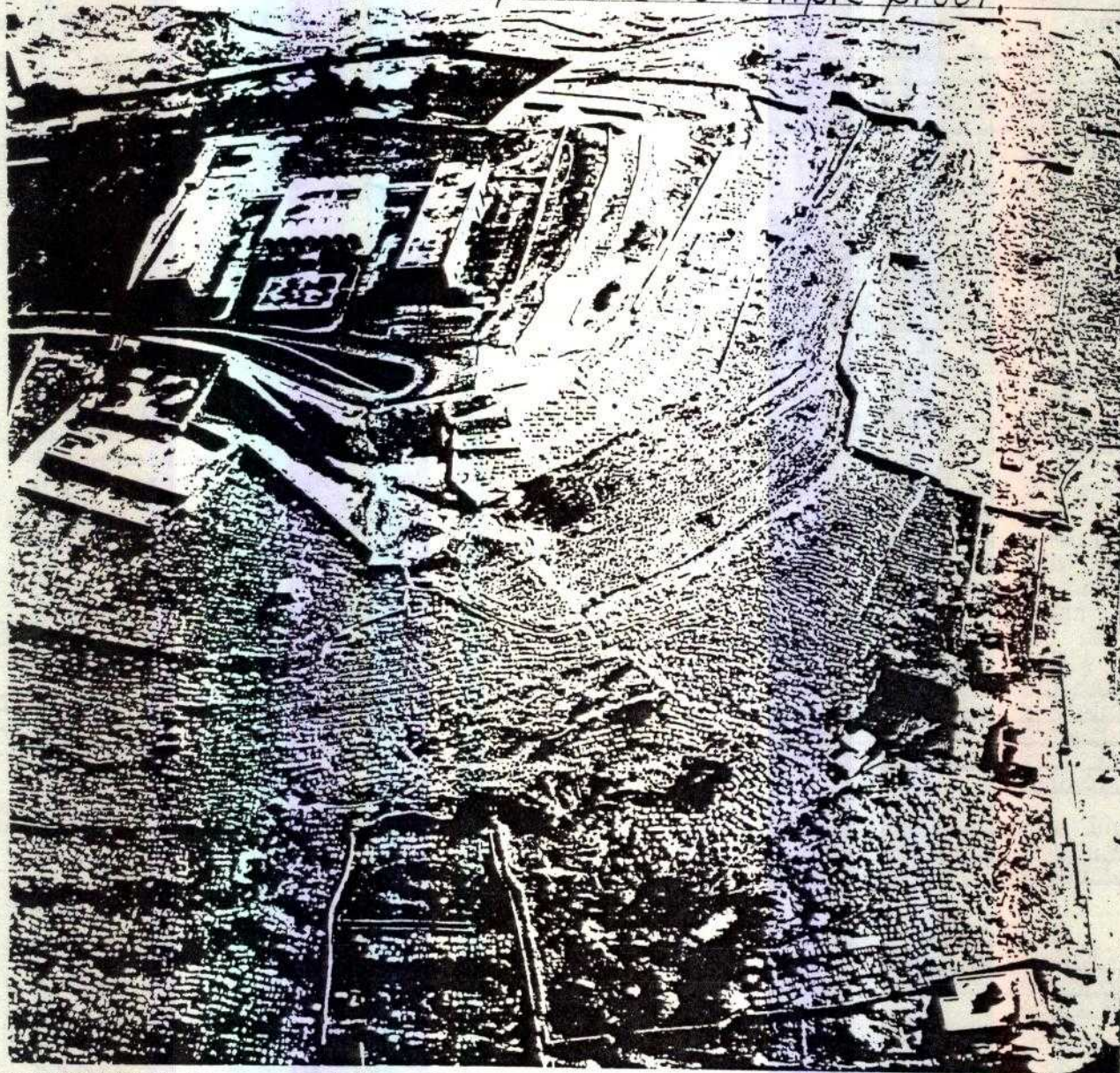
vs. 12 On-the-other-hand I-am-saying to-You that Elijah already came, and they-came not to-know him thoroughly, BUT they-did with him as-many-(things)-as they-willed. Thus also the son-of-the-MAN is-being-about to-be-suffering by them.

vs. 13 Then the disciples perceived that he-said to-them concerning John the Baptist.

Jesus talked to the people in parables; but in his explanation to the disciples, he said, "Elijah is-coming first and he-will-restore all-(things)."

Jesus did not come suddenly to the temple (vs. 1). Nor did he come in judgment (vs. 5). Israel did not become a delightful land (vs. 12). John the Baptist did not restore all things (Matt. 17:11).

18 This makes the Jews of secondary importance as far as the "church" is concerned. There were many thousands of righteous Jews that died before the cross. Many Jews were so concerned with the coming of the Messiah to the Mount of Olives to raise them from the dead that they are buried on that mountain. This picture is ample proof,



Aerial view of the Jewish cemetery on the Mount of Olives, with the Intercontinental Hotel in the background. Photo Werner Braun, Jerusalem.

Encyclopedia Judaica
Vol. 12 pp. 481-484

The site of the prayers and the gatherings was, according to the documents of the *Genizah*, above "Absalom's Monument," "opposite the Temple and the Gate of the Priest," which was situated along the southern third of the eastern wall of the Temple Mount. This corresponds to the open space above the slope of the Mount of Olives, which is today covered with Jewish graves.

At the foot of the mountain rock-hewn tombs can be found from the period of the First Temple (Tomb of Pharaoh's Daughter) and the Second Temple (so-called Tomb of Zechariah, Tomb of the Sons of Hezir, and the so-called Tomb of Absalom). Consequently, this spur of the Mount of Olives became, with the passage of time, a burial place for the Jews of Jerusalem. Because the *Ma'aseh Daniel* (A. Jellinek, *Bet ha-Midrash*, vol. 5, 128) states that at the end of days the Messiah will ascend the Mount and it will be there that Ezekiel shall blow his trumpet for the resurrection of the dead.

We come next to what I believe is an amazing prophecy. Refer to the picture of the Golden Gate or Mercy Gate on the cover. (See some information in Encyclopedia Judaica, Vol. 9, pp. 1426-1434). Notice the differences between the ASV, the LXX, and the CT of the LXX.

EZEKIEL ASV

44 Then he brought me back by the way of the outer gate of the sanctuary, which looketh toward the east; and it was shut. 2 And Jehovah said unto me, This gate shall be shut; it shall not be opened, neither shall any man enter in by it: for Jehovah, the God of Israel, hath entered in by it; therefore it shall be shut.

This gate was not walled shut until 1537-1541 AD by Suleyman I, sultan of the Ottoman Empire.

★ Passed tense in ASV, future tense in LXX and CT.

EZEKIEL ASV

43 Afterward he brought me to the gate, even the gate that looketh toward the east: 2 and, behold, the glory of the God of Israel came from the way of the east; and his voice was like the sound of many waters; and the earth shined with his glory. 3 And it was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar; and I fell upon my face. 4 And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the east. 5 And the Spirit took me up, and brought me into the inner court; and, behold, the glory of Jehovah filled the house.

6 And I heard one speaking unto me out of the house; and a man stood by me. 7 And he said unto me, Son of man, this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever;

EZEKIEL CHAPTER XLIV LXX

THEN he brought me back by the way of the outer gate of these holy places, facing the east, and it was shut. [2] And the Lord said to me, This gate shall be kept shut. It shall not be opened, nor shall any pass through it. Because the Lord God of Israel will enter in at it, therefore it shall be kept shut.

Ez.K. 44:1,2 CT (LXX)

★ And he turned me around according to the way of the gate of the holy-(places), namely the outer, the (one) looking against sun-risings and this was having-been-and-still-shut. 2. And Jehovah said to me this gate will-be having-been-and-still-shut, it-will not be-opened, and no-one might-go-through through it, because Jehovah the God of the Israelis will-go-in through it.

Encyclopedia Britannic
Vol. 11 p 365



Süleyman I, detail of an engraving of a panel by Pieter Coecke van Aelst showing a procession through Istanbul, 1533

By courtesy of the trustees of the British Museum

20 It states in Ezekiel 44:1 that the outer gate looks toward the "sun-risings". Next read Malachi 4:2.

Malachi 4 ASV

² But unto you that fear my name shall the sun of righteousness arise with healing in its wings;

Then read Ezekiel 43:1, 2 on page 19. The glory of the God of Israel comes from the east - the sun-risings - Mt. of Olives.

How will Israel recognize Jesus? One way is given

Zechariah 12 ASV

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

in Zechariah 12:10. This same sign, Jesus' pierced hands and side, convinced the disciples - even Thomas. But there was another sign, maybe even more important. John 20:19 and 26, "The doors (were) having-been-shut-and-still-shut." Jesus came through a closed door. This

John 20 CT

vs. 19 Therefore (as it was) being evening on that day, namely, the day (one) of the Sabbaths, and (as) the doors (were) having-been-shut-and-still-shut where-in-which the disciples were having-been-and-still-were-gathered-together, because of the fear of the Jews, the Jesus came and stood into the midst, and he-is-saying-to-them: Peace to-You.

vs. 20 And having-said this he-pointed-to-them the hands and the side of-himself. The disciples rejoiced therefore having-seen the Lord.

vs. 21 The Jesus said therefore to-them again: Peace to-YOU. According-as the Father has-dispatched-and-still-dispatches-me, I-also-myself-am-sending-YOU.

vs. 22 And having-said this he-breathed-on (them), and he-is-saying-to-them, YOU-take (the) Holy Spirit.

vs. 23 Of-(ones)-whom YOU-might-forgive the sins they-are-being-forgiven-to-them; of-(ones)-whom YOU-might-be-retaining, they-have-been-and-still-are-retained.

vs. 24 But Thomas, one out-of-the-twelve, the (one) being-called Didymus, was not with them when the Jesus came.

vs. 25 The other disciples were saying therefore to-him; We-have-seen-and-still-see the Lord.

But the (one) said to-them: Unless I-might-see in his hands the pattern of-the-nails, and I-might-cast my finger into the pattern of-the-nails, and I-might-cast my hand into his side I-shall-by-no-means trust.

vs. 26 And after eight days his disciples were again inside, and Thomas with them. The Jesus is-coming (while) the doors (were) having-been-shut-and-still-shut, and he-stood into the midst and said: Peace to-You.

vs. 27 Afterwards he-is-saying-to-the Thomas: You-bring your finger here, and note my hands; and you-bring your hand and you-cast into my side; and you-be-becoming not unbelieving, BUT trusting.

vs. 28 But the Thomas answered and said to-him; My Lord and my God.

Greek verb, κλείω (kleiō), "to-shut" is the same verb in the LXX, Ezk. 44:1, referring to the east gate.

The LXX CT on page 19 is very clear; "Jehovah the God of the Israelis will-go-in THROUGH it."

Both the ASV and the LXX (p. 19) have been altered to fit man's thinking.

In John 20:19 it was "day (one) of-the-Sabbaths"; in verse 26 Jesus came eight days later, the next Sunday. "Day (one) of-the-Sabbaths" is Sunday. I venture a guess that when the "glory of the God of Israel" returns to Israel it will be on a Sunday.

John 20 CT

vs. 30 On-the-one-hand therefore many other signs also the Jesus did in-sight of-his disciples, which are not having-been-written-and-are-still-written in this little-book;

vs. 31 On-the-other-hand these-(things) are-having-been-written-and-are-still-written in-order-that YOU-might-trust that the Jesus is the Messiah the son of-the God, and in-order-that Trusting YOU might-be-having life in his name.

1 Thes. 4 ASV

13 But °we would not have you ignorant, brethren, concerning them that °fall asleep; that ye sorrow not, even as °the rest, who have °no hope. 14 For if we believe that Jesus died and rose again, °even so °them also that are fallen asleep °in Jesus will God °bring with him. 15 For this we say unto you °by the word of the °Lord, that °we that are alive, that are left unto °the °coming of the Lord, shall in no wise precede °them that are fallen asleep. 16 For the Lord °himself °shall descend from heaven, with °a shout, with the voice of °the archangel, and with °the trump of God: and °the dead in °Christ shall °rise first; 17 then °we that are alive, that are left, shall together with them be °caught up °in the clouds, to meet the Lord in the air: and so shall we ever °be with the °Lord. 18 Wherefore °comfort one another with these words.

5 But concerning the °times and the seasons, brethren, ye °have no need that ought be written unto you. 2 For yourselves know perfectly that °the day of the °Lord so cometh °as a thief in the night. 3 When they are saying, °Peace and safety, then sudden °destruction cometh upon them, as °travail upon a woman with child; and they shall in no wise escape. 4 But ye, brethren, are not in °darkness, that that day should overtake you °as a thief:

Notice what John himself says just two verses later.

Now consider very carefully 1 Thes. 4:13-5:4. Compare the ASV and the CT.

1 Thes. 4 CT

vs. 13 We-are not willing (for) YOU to-be-ignorant, brothers, concerning the (ones) having-fallen-asleep-and-still-falling-asleep, in-order-that YOU-might not be-being-grieved according-as even the others namely-the (ones) not having hope.

vs. 14 For if we-are-trusting that Jesus died-off and he-stand-up-again, thus also the God °will-lead with him the (ones) having-fallen-asleep-through the Jesus.

vs. 15 For we-are-saying this to- YOU with word of- °Jehovah, that we the (ones) living namely-the (ones) being-left-around with-reference-to the °presence of-the Lord might not come-first-before the (ones) having-fallen-asleep;

vs. 16 Because the Lord himself with stimulating-cry, with voice of-an-archangel and with trumpet of God, will-descend from heaven and the dead (ones) in °Messiah °will-stand-up-again-for-themselves firstly,

vs. 17 Thereafter we the (ones) living namely-the (ones) being-left-around °shall-be-seized at-the-same-time with them in clouds with-reference-to °meeting of-the Lord into air; and thus we-shall-be always with °Jehovah.

vs. 18 So that YOU-be-comforting one-another with these words. Chapter 5

vs. 1 But concerning the times and the seasons, brothers, YOU-are not having need to-be-written;

vs. 2 For YOU yourselves are-knowing- absolutely, exactly, that day of °Jehovah thus is-coming as (a) thief in night.

vs. 3 At-the-time-that they-might-be-saying: peace and security, then sudden °ruination is-standing-by-for-itself for-them as-altogether the birth-pain-to-the (woman) having in womb, and they-might not flee-out.

vs. 4 But, brothers, YOU yourselves are not in darkness, in-order-that the day might-apprehend YOU as (a) thief;

There are 12 ° in these passages indicating words of some importance where the ASV is not consistent enough to properly discuss the passage. The word "meeting", ἀπάντησις, (apanteesis) is of primary importance. It is used in reference to meeting a newly arrived dignitary to escort him to his destination. (See p. 9 "the ten virgins".) In this case to escort the Lord to his destination - Jerusalem - not to escort him back to heaven.

22 Two verbs in the NT are hopelessly confused in KJ. The verb ἀνίστημι (anisteemi), "to-stand-up" or "to-stand-again" never needs to be translated any other way. The verb ἐγείρω (egeirō), "to-arise" or "to-raise" never needs any other translation. (The New Bible Dictionary, R.H. Mount)

By translating the noun χριστός (christos), "Christ," the NT is given an anti-Semitic twist. Christ is a transliteration, not a translation. The Hebrew New Testaments in Israel have "Messiah." In 1 Thes. 4:16, p. 21, "the dead (ones) in Messiah" are Jews who died in God's covenant relation. NT Christians "are the (ones) having-fallen-asleep through Jesus" - not dead.

Now read 1 Thes. 4:14 cT p. 21 very carefully. "Thus also the God [the Father] will-lead with him [Jesus] the (ones) having-fallen-asleep through the Jesus."

It seems obvious to me that if God will lead the NT Christians with Jesus, these Christians must already be with Jesus.

Those who died trusting God's promises of a Messiah will be stood-again and be "saved." These, together with Christians still living, will be "seized---in clouds --- into air." Don't substitute "outer space" for "air." The word παρουσία (parousia), "presence" need never be translated any other way. (New Bible Dictionary) This is a compound word from παρά (para), "beside" and οὐσία (ousia), "property."

Titus 2 cT

vs. 13 Welcoming the happy hope and clear-appearing of the glory of our great God and Savior Messiah Jesus,

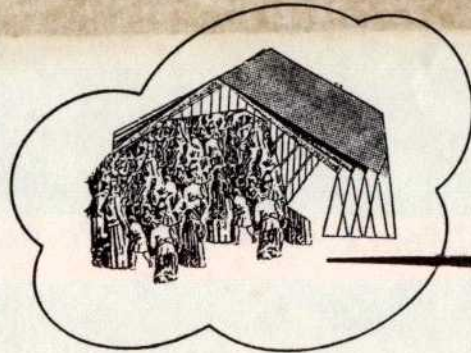
vs. 14 Who gave himself in-behalf-of us in-order-that he-might-redeem us for-himself from all lawlessness and he-might-cleanse for-himself (a) peculiar people, zealous of-fine works

There is a similar word in this passage.

"Peculiar" is περιούσιος (periousios), περί (peri), "around" and οὐσία (ousia) "property."

2 Note the, "clear-appearing of the glory of our great God and Savior Messiah Jesus." Here we have the Father and Son coming together. (see Alford) Compare this to 1 Thes. 4:14 p. 21. Put aside your preconceived notions and carefully study scripture. The chart on page 23 will show that the triumphal entry was performed to help our understanding of the 2nd. advent of Jesus.

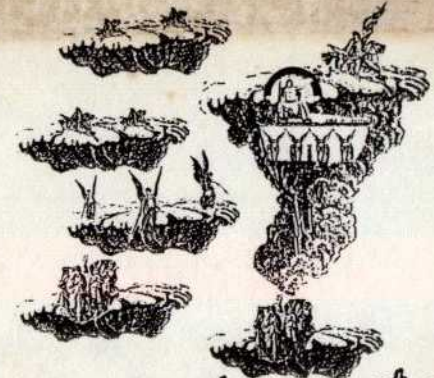
THE FINAL TRIUMPHAL ENTRY



I. THESSALONIANS 4

14 For if we believe that Jesus died and rose again, 'even so 'them also that are fallen asleep 'in Jesus will God bring with him.

1



THE CLEAR APPEARING OF THE GLORY

Titus 2:13

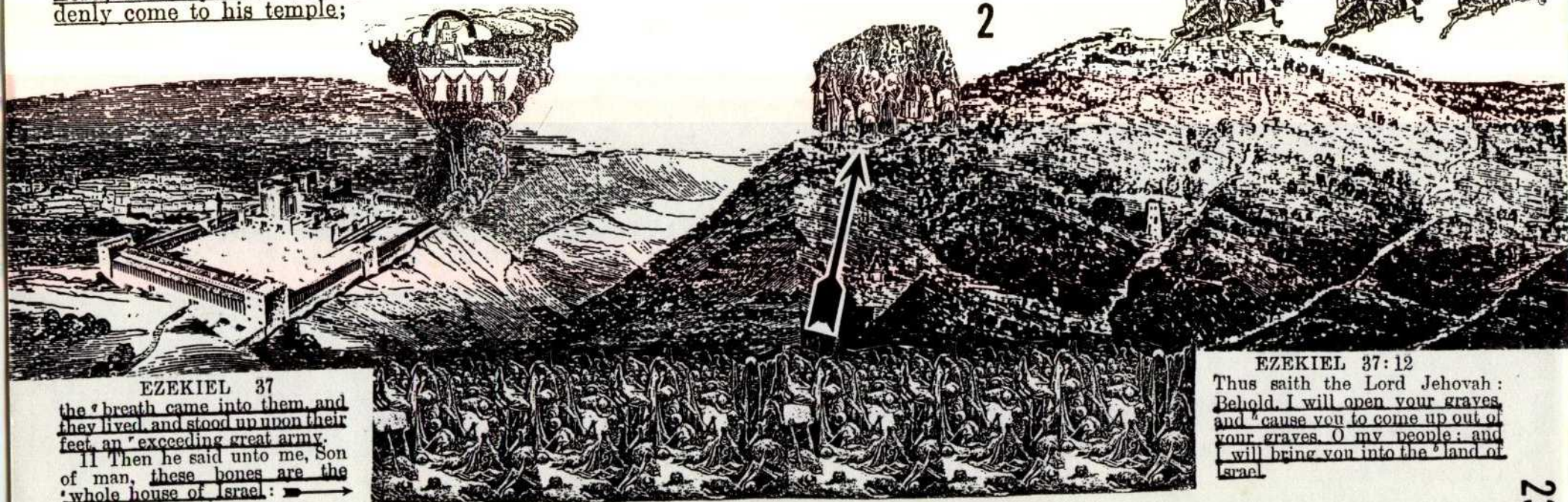
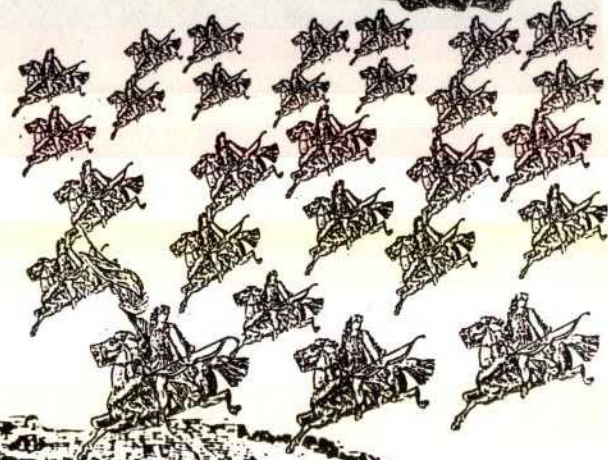
OF THE GLORY

MALACHI

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;

The dead (ones) in Messiah will stand up again for themselves. 1 Thes. 4:16

2



EZEKIEL 37
the 'breath came into them, and they lived, and stood up upon their feet, an 'exceeding great army.
 11 Then he said unto me, Son of man, these bones are the 'whole house of Israel:

EZEKIEL 37:12
 Thus saith the Lord Jehovah: Behold, I will open your graves, and 'cause you to come up out of your graves. O my people: and 'will bring you into the 'land of Israel.