The Prophecies of Jesus

Deuteronomy 18:15-19

Lesson 6

1. Hello. My name is Ken Samuel, and this is the sixth part of an eleven-part series on the prophecies of Jesus that was originally created by Stephen Katz. Today, we are going to study Moses’ prophecy in Deuteronomy, chapter 18. <click>
2. But, before I begin this lesson, I’ll remind you that, in part 1 of this series, I told you that I have found more than 200 passages in the Old Testament that at least one person claims in writing is about Jesus. <click> Well, I recently found this web page with a list of 351 prophecies. I only looked at the twenty that are in the book of Genesis, but I must say that several of those don’t even rise to the level of “questionable.” <click> For example, the web page claims that there are five separate prophecies in a single verse, “‘The scepter shall not depart from Judah, nor the ruler's staff from between his feet; so that tribute shall come to him and the homage of his peoples be his.’” <click> I accept the first prophecy. I see how this says that the Messiah must be of the seed of Judah, a descendant of Judah. <click> The second one basically says that he will be a popular ruler, which is certainly found in the verse. <click> However, please explain to me why anyone would think that this verse specifies the time of the Messiah’s coming? <click> And where do you see the words “Shiloh” or “One sent” in this verse? <click> And I don’t even understand the ungrammatical “Messiah to come before Judah lost identity.” So, I suspect the author of this web page is hoping people will be impressed by the number 351 and won’t bother reading any further. <click>
3. Okay. Now back to lesson 6. Deuteronomy 18:15-19 says, “The Lord your God will raise up for you a prophet like me from among you, from your fellow Israelites. You must listen to him. For this is what you asked of the Lord your God at Horeb on the day of the assembly when you said, ‘Let us not hear the voice of the Lord our God nor see this great fire anymore, or we will die.’ The Lord said to me: ‘What they say is good. I will raise up for them a prophet like you from among their fellow Israelites, and I will put my words in his mouth. He will tell them everything I command him. I myself will call to account anyone who does not listen to my words that the prophet speaks in my name.’” <click> So, the speaker here was Moses, <click> and he was speaking to the assembly of the children of Israel. <click> Of course, the missionaries think that the prophet is Jesus Christ. <click> And the reason is that it says that the prophet will be like Moses, and in the following slides, I’ll present many ways that Moses and Jesus were similar. <click>
4. So, the missionaries claim that Moses was talking about Jesus Christ as the prophet he referred to in Deuteronomy 18. <click> The New Testament says that this was the case. Peter said, “‘For Moses said, “The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. **23**Anyone who does not listen to him will be completely cut off from their people.”’” <click> And Jesus, himself, said, “‘If you believed Moses, you would believe me, for he wrote about me.’” Jesus was saying that all of Moses’ Messianic prophesies, including the one in Deuteronomy 18, were about him. So, as I said earlier, there are many ways that Jesus qualifies as “a prophet like you,” where “you” is Moses. I got most of them from a sermon by Amir Tsarfati, founder and president of Behold Israel. He is an Israeli Jewish believer who is absolutely phenomenal, in my opinion. He talks about current events in the light of Biblical prophecies. I highly recommend that you get the “Behold Israel” app and listen to all of his podcasts. You’ll be glad you did. Okay. So now I’ll show you the similarities between Moses and Jesus. <click>
5. Number 1: Both Moses and Jesus were Israelites, meaning they were descendants of Jacob son of Isaac son of Abraham. In Exodus, we read “Then the Lord’s anger burned against Moses and he said, ‘What about your brother, Aaron the Levite?’” So, if Aaron was a Levite, that means he was a descendant of Levi son of Jacob, which made him an Israelite. And since he was an Israelite, so was his brother, Moses. And Luke told us that Jesus was a descendant of Jacob: “Jesus was the son, so it was thought, of Joseph, the son of Heli... the son of Judah, the son of *Jacob*, the son of Isaac, the son of Abraham, ...” <click> Another similarity between Moses and Jesus is that they both were shepherds. Moses shepherded sheep, while Jesus shepherded people. “Now Moses was tending the flock...” and Jesus said, “‘I am the good shepherd.’” <click> Another similarity between Moses and Jesus: Both of them were willing to die for the sins of many people. You might not remember, but when God threatened to kill all the Israelites for worshiping a golden calf, Moses offered his life in exchange for theirs. “So Moses went back to the Lord and said, ‘Oh, what a great sin these people have committed! They have made themselves gods of gold. But now, please forgive their sin—but if not, then blot me out of the book you have written.’” Fortunately for him, God forgave the Israelites without taking Moses’ life. However, Jesus actually did die to atone for our sins. He said, “‘This is my blood of the covenant, which is poured out for many for the forgiveness of sins.’” <click>
6. Here's a fourth similarity between Moses and Jesus. Both of them fasted for an incredibly long time: 40 days and 40 nights. “Moses was there with the Lord forty days and forty nights without eating bread or drinking water.” And “After fasting forty days and forty nights, Jesus was hungry.” Well, I would be too, said Amir Tsarfati. <click> Both Moses and Jesus were praised by God audibly, in the hearing of other people. “The Lord said to Moses, ‘I am going to come to you in a dense cloud, so that the people will hear me speaking with you and will always put their trust in you.’” So, all the Israelites heard God talk about Moses. And when Jesus was baptized, John the Baptist’s disciples heard God praise Jesus. “And a voice from heaven said, ‘Jesus is my Son, whom I love; with him I am well pleased.’” I wish he would say that about me. <click> Similarity number 6: Both of them were in Egypt when they were children. When Jesus was a baby, and his mother put him in a basket and sent him down the river, “The king of Egypt’s daughter saw the basket among the reeds and sent her female slave to get it. She opened it and saw the baby.... She named him Moses, saying, ‘I drew him out of the water.’” So, Moses was obviously in Egypt when he met the king of Egypt’s daughter. And Jesus was sent to Egypt by an angel. “When they had gone, an angel of the Lord appeared to Joseph in a dream. ‘Get up,’ he said, ‘take the child and his mother and escape to Egypt.’” Joseph obeyed, and Jesus became one of the few Israelites to visit Egypt at that time. <click>
7. Here’s a remarkable similarity that occurred during the infancies of Moses and Jesus. In each case, there was a king who decreed that baby boys be killed. “Then Pharaoh gave this order to all his people: ‘Every Hebrew boy that is born you must throw into the Nile...’” Moses was a Hebrew boy who was born while this law was in effect. And King Herod specifically targeted Jesus. “Herod gave orders to kill all the boys in Bethlehem and its vicinity who were two years old and under, in accordance with the time he had learned from the Magi.” <click> But both babies were saved in miraculous ways. Moses, when floating in a basket to an unknown destination, was saved by that daughter of the king of Egypt. The Bible says, about Moses’ biological mother, “and a Levite woman became pregnant and gave birth to a son... She placed the child in a basket and put it among the reeds along the bank of the Nile... Pharaoh’s daughter saw the basket among the reeds and sent her female slave to get it... and he became her son. She named him Moses, saying, ‘I drew him out of the water.’” And Jesus was saved from Herod’s decree by that angel. I’ll repeat the relevant verse: “When they had gone, an angel of the Lord appeared to Joseph in a dream. ‘Get up,’ he said, ‘take the child and his mother and escape to Egypt.’” So, both Moses and Jesus were saved from infanticide. <click>
8. Both Moses and Jesus were called by God to rescue many people. Moses was commanded to save the Israelites: “Moses thought that his own people would realize that God was using him to rescue them...” And Jesus came to save all of us lost people. He said, “‘For I came to seek and to save the lost.’” <click> Both Moses and Jesus introduced covenants, and in both cases, blood was used. “Moses then took the blood, sprinkled it on the people and said, ‘This is the blood of the covenant that the Lord has made with you in accordance with all these words.’” This is known as the Mosaic covenant. And Jesus introduced what is known as the New Covenant. “Jesus took the cup, saying, ‘This cup is the new covenant in my blood, which is poured out for you.’” <click> Both Moses and Jesus selected twelve people. “The Lord said to Moses, ‘Send some men to explore the land of Canaan, which I am giving to the Israelites. From each ancestral tribe send one of its leaders.’” And there were twelve ancestral tribes of Israel. And Jesus chose twelve disciples. “Jesus called his disciples to him and chose twelve of them, whom he also designated apostles...” <click>
9. Number 12: Both Moses and Jesus performed miracles. I’ll show you three of Moses’ miracles: “Then the Lord said to him, ‘What is that in your hand?’ ‘A staff,’ he replied. The Lord said, ‘Throw it on the ground.’ Moses threw it on the ground and it became a snake...” “So Moses put his hand into his cloak, and when he took it out, the skin was leprous—it had become as white as snow.” “So they took soot from a furnace and stood before Pharaoh. Moses tossed it into the air, and festering boils broke out on people and animals.” And here are three of Jesus’ miracles: “Jesus said to the servants, ‘Fill the jars with water’; so they filled them to the brim. Then he told them, ‘Now draw some out and take it to the master of the banquet.’ They did so, and the master of the banquet tasted the water that had been turned into wine.” According to John, this was Jesus’ first miracle. And “Jesus called in a loud voice, ‘Lazarus, come out!’ The dead man came out, his hands and feet wrapped with strips of linen, and a cloth around his face.” And: “Suddenly a furious storm came up on the lake, so that the waves swept over the boat... Then Jesus got up and rebuked the winds and the waves, and it was completely calm.” So, there is little doubt that both Moses and Jesus performed miracles. <click>
10. As all true prophets do, both Moses and Jesus made predictions that came true. I’ll show you three of each prophet’s prophecies. Moses first: “Pharaoh summoned Moses and Aaron and said, ‘Pray to the Lord to take the frogs away from me and my people, and I will let your people go to offer sacrifices to the Lord...’ Moses replied, ‘It will be as you say, so that you may know there is no one like the Lord our God.’” And the second plague ended. “Moses answered, ‘As soon as I leave you, I will pray to the Lord, and tomorrow the flies will leave Pharaoh and his officials and his people.’” And the fourth plague ended. “Moses replied, ‘When I have gone out of the city, I will spread out my hands in prayer to the Lord. The thunder will stop and there will be no more hail, so you may know that the earth is the Lord’s.’” And the seventh plague ended. And now here are three of Jesus prophecies: “From that time on Jesus began to explain to his disciples that he must go to Jerusalem and suffer many things at the hands of the elders, the chief priests and the teachers of the law, and that he must be killed and on the third day be raised to life.” These things happened during the passion week. “‘But you will receive power when the Holy Spirit comes on you.’” This happened on the day of Pentecost. And when Peter vowed he would never desert Jesus: “‘Truly I tell you,’ Jesus answered, ‘this very night, before the rooster crows, you will disown me three times.’” And then Peter claimed he didn’t know Jesus three times after Jesus was arrested. <click>
11. Both Moses and Jesus were initially rejected by the Jews when the foretold salvation didn’t seem that it was going to happen. When the 12 spies returned with a report that the people in the promised land were stronger than the Israelites, the people thought Moses was leading them to death. “All the Israelites grumbled against Moses and Aaron, and the whole assembly said to them, ‘... Wouldn’t it be better for us to go back to Egypt?’ And they said to each other, ‘We should choose a leader and go back to Egypt.’” So, they wanted to replace Moses with a different leader. And Jesus was rejected too. “‘Jesus is “the stone you builders rejected...”’” <click> Both Moses and Aaron were criticized by their own families. Moses’ brother and sister criticized him. “Miriam and Aaron began to talk against Moses...” And Jesus’ family said he was out of his mind. “When Jesus’ family heard about this, they went to take charge of him, for they said, ‘He is out of his mind.’” <click> Both Moses and Jesus had wonderful lives, and they both voluntarily gave them up. Moses lived in Pharaoh’s palace enjoying great wealth. But he abandoned that life. “By faith Moses, when he had grown up, refused to be known as the son of Pharaoh’s daughter... By faith he left Egypt...” And Jesus had an even better life; he lived in Heaven. But “Jesus made himself nothing by taking the very nature of a servant, being made in human likeness.” <click>
12. Here's another similarity between Moses and Jesus. Both Moses and Jesus performed miracles that involved feeding people. “Moses also said, ‘You will know that it was the Lord when he gives you meat to eat in the evening...’ That evening quail came and covered the camp...” “And Jesus directed the people to sit down on the grass. Taking the five loaves and the two fish and looking up to heaven, he gave thanks and broke the loaves... They all ate and were satisfied, and the disciples picked up twelve basketfuls of broken pieces that were left over. The number of those who ate was about five thousand men, besides women and children.” So, Moses gave the Israelites quail, and Jesus gave the crowd fish and bread. <click> Gentiles became believers because of Moses and Jesus. In Moses case, he witnessed to Jethro, a gentile, and then Jethro worshiped God. “Now Jethro was the priest of Midian... He said, ‘Praise be to the Lord, who rescued you from the hand of the Egyptians and of Pharaoh, and who rescued the people from the hand of the Egyptians. Now I know that the Lord is greater than all other gods, for he did this to those who had treated Israel arrogantly.’” And when Philip told a gentile eunuch about Jesus, he believed and wanted to be baptized. “The Ethiopian eunuch said, ‘Look, here is water. What can stand in the way of my being baptized?’” <click>
13. Every person who believed what Moses and Jesus said and proved it by obeying their instructions was saved from death. Moses told the Israelites how to survive the tenth plague. “The Lord said to Moses and Aaron in Egypt, ‘... they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs... When the Lord goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.’” Anyone who put the blood on their doorframes didn’t suffer the first death, the separation of the soul from the body. And Jesus told people how to be saved from the second death, the separation of the soul from God. “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” If you believe in Jesus, you will live forever. <click> Both Moses and Jesus had brightly shining faces. “When Aaron and all the Israelites saw Moses, his face was radiant, and they were afraid to come near him.” And: “There Jesus was transfigured before them. His face shone like the sun...” <click>
14. Another commonality between Moses and Jesus is that they were both great leaders. “Then Moses led Israel from the Red Sea and they went into the Desert of Shur.” So, Moses was the leader of the entire nation of Israel. “Large crowds from Galilee, the Decapolis, Jerusalem, Judea and the region across the Jordan followed Jesus.” So, Jesus led many people too. <click> Both Moses and Jesus were humble. “(Now Moses was a very humble man, more humble than anyone else on the face of the earth.)” And Jesus said, “And being found in appearance as a man, Jesus humbled himself by becoming obedient to death—even death on a cross!” <click> And here’s one more similarity between Moses and Jesus. “As long as Moses held up his hands, the Israelites were winning, but whenever he lowered his hands, the Amalekites were winning. When Moses’ hands grew tired, they took a stone and put it under him and he sat on it. Aaron and Hur held his hands up—one on one side, one on the other—so that his hands remained steady till sunset.” Aaron and Hur helped Moses hold his hands up during the battle with the Amalekites. And you could say that Roman soldiers helped Jesus hold his hands up: “And the Roman soldiers crucified Jesus...” It seems to me that this one is kind of a joke. <click>
15. So, that’s a total of 23 ways that Jesus was like Moses. Now, you can probably find similarities between any two people, but 23 similarities? It’s hard to imagine another person who had that much in common with Moses, <click> but Jesus did. <click>
16. So how do the anti-missionaries interpret our passage? “Well,” they say, “the missionaries got two things right. <click> Moses was the one who is speaking, and <click>, he was speaking to the Israelites. However, the prophet he was referring to was not Jesus. <click> It was Joshua, son of Nun, who became the leader of the Israelites when Moses died. And let’s not forget that there are no punctuation marks in the Hebrew Bible. Any punctuation you see in the English, or lack thereof, for that matter, is translator interpretation. <click>
17. In this case, the translation would be clearer if there were commas surrounding the words “like you.” Now you can see that this isn’t saying that the two men were similar in many ways. <click> It simply says they were both prophets. The man I raise up will be a prophet just like you, Moses, are a prophet. Joshua was a prophet as Moses was a prophet. <click>
18. So, the anti-missionaries claim that the prophet Moses referred to was not Jesus. <click> It was Joshua. <click> It had nothing to do with the Messiah. <click> They say that missionaries love to take scripture out of context. They pull out the verses that support their claims and ignore the rest of the Bible. <click> In this case, the context is that Moses was near death, so <click> he appointed Joshua to be his successor. <click> He told the Israelites that Joshua was a prophet, just like Moses was a prophet. He wasn’t telling them that Joshua had many things in common with him. <click> And he wanted them to listen to Joshua. This is simply a case of transfer of power. <click>
19. And Jesus couldn’t be the prophet anyway, because some of Jesus’ so-called prophecies didn’t happen. As if anticipating the confusion about Jesus being the “prophet like me,” immediately after mentioning the prophet, Moses warns people about false prophets. “‘But a prophet who presumes to speak in my name anything I have not commanded, or a prophet who speaks in the name of other gods, is to be put to death.’ You may say to yourselves, ‘How can we know when a message has not been spoken by the Lord?’ If what a prophet proclaims in the name of the Lord does not take place or come true, that is a message the Lord has not spoken. That prophet has spoken presumptuously, so do not be alarmed.” So, to prove that Jesus was a false prophet, we need only find one of his prophecies that did not happen. And what do you know, we found three of them! <click>
20. One of Jesus’ unfulfilled prophecies is quoted in the book of Matthew. <click> “Jesus left the temple and was walking away when his disciples came up to him to call his attention to its buildings. ‘Do you see all these things?’ he asked. ‘Truly I tell you, not one stone here will be left on another; every one will be thrown down.’” This prophesied total destruction. <click> And yet, stones are still on top of each other on the Western Wall, even today. <click> Rabbi Yisroel Blumenthal said, “Tens of thousands of visitors to the Western Wall of the Temple Mount can testify that an entire wall was left untouched.” So, Jesus’ prophecy that “they will not leave one stone on another” never happened. <click>
21. Jesus provided us with another unfulfilled prophecy at the very end of the book of Revelation. <click> Three times, he promised that he is coming back soon. “‘Look, I am coming soon! ... Look, I am coming soon!’ ... He who testifies to these things says, ‘Yes, I am coming soon.’” But it has been nearly 2,000 years since the book of Revelation was written, and Jesus has not come back. <click> Who in their right mind might think that more than 1,900 years is “soon?” <click>
22. Luke recorded a third false prophecy of Jesus in chapter 21 of his gospel. <click> “Jesus replied: ‘the heavenly bodies will be shaken. At that time they will see the Son of Man coming in a cloud with power and great glory... Truly I tell you, this generation will certainly not pass away until all these things have happened.’” <click> You can find similar verses in Mark, chapter 13, and Matthew, chapter 24. So, it seems to me that if the heavenly bodies were shaken and a man came in a cloud, we would have heard about it by now. <click> And yet, the generation that Jesus was speaking to is long gone. <click>
23. Well, here’s how the missionaries respond to the claim that Joshua was the prophet Moses told the people about. <click> They note that Joshua isn’t mentioned in the first 30 books of Deuteronomy, not even once, and the prophecy is found in Chapter 18. The anti-missionaries say that Moses presented Joshua as his successor when he was going to die. Well, that’s true, but it’s not recorded until Chapter 31: <click> “Then Moses went out and spoke these words to all Israel: ‘I am now a hundred and twenty years old and I am no longer able to lead you.’” <click> “Then Moses summoned Joshua and said to him in the presence of all Israel, ‘Be strong and courageous, for you must go with this people into the land that the Lord swore to their ancestors to give them, and you must divide it among them as their inheritance. The Lord himself goes before you and will be with you; he will never leave you nor forsake you. Do not be afraid; do not be discouraged.’” This comes 13 chapters after the prophecy in chapter 18. So, anti-missionaries, you want to talk about context? Well, please keep the distance between a passage and its context down to ten chapters or fewer, okay? Ridiculous! <click>
24. And let’s take a look at this passage: “Now Joshua son of Nun was filled with the spirit of wisdom because Moses had laid his hands on him. So the Israelites listened to him and did what the Lord had commanded Moses. And there has not arisen a prophet since in Israel like Moses, whom the Lord knew face to face, none like him for all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and for all the mighty power and all the great and terrible deeds which Moses performed in the sight of all Israel.” <click> This says that the prophet like Moses had not yet arrived, and it was written *after* Joshua had already arisen. So, the prophet like Moses couldn’t possibly be Joshua, because he was too early. <click> Oh, and by the way, there’s no place in the Bible where Joshua is referred to as a prophet. <click>
25. Okay. So was Jesus a false prophet? In order to counter the anti-missionaries’ claim that he was, we have to explain how the three prophecies that they presented were not false prophecies. <click> Firstly, Jesus prophesied that “not one stone here will be left on another; every one will be thrown down.” The anti-missionaries point out that the stones on the Western Wall haven’t been moved. Well, let’s take a closer look at the context of the prophecy. <click> Mark made it clear that Jesus was talking about the *buildings*, not the temple wall. “‘Do you see all these great buildings?” replied Jesus. “Not one stone here will be left on another; every one will be thrown down.’” Jesus was referring to the temple and the other buildings in Jerusalem. Not the walls. So, this prophecy was fulfilled. <click>
26. Now. the anti-missionaries claim that more than 1,900 years is too long to be called “soon.” Well, maybe they think that, because that’s 19 human lifetimes, but what does God think? <click> “A thousand years in your sight are like a day that has just gone by, or like a watch in the night.” <click> “But do not forget this one thing, dear friends: With the Lord a day is like a thousand years, and a thousand years are like a day.” <click> So, to God, 2,000 years are just like a couple of days, and even the anti-missionaries would have to admit that that is “soon.” <click> When you live forever, your perspective is that 1,900 years is just a fraction of a fraction of a fraction of the time span of the universe. <click>
27. There’s just one more of Jesus’ prophecies that we must deal with, and that’s his promise that “this generation will certainly not pass away until all these things have happened.” Well, this one’s tough, and there isn’t a consensus among missionaries about how to handle it. I’ve found more than one possible explanation, and I’ll tell you some of them. <click>
28. I’ll start with the one that I believe is the most plausible. Now to describe it, we’re going to have to dive into all three of the records of that sermon in great detail. The sermon can be found in Matthew, chapter 24, Mark, chapter 13, and Luke, chapter 21. Now they’re not all the same. Apparently, the gospel writers decided to leave out different things. So this is my attempt to reconstruct the sermon. But I’m only interested in the prophecies. I’ve skipped everything else. Now, remember that Jesus said, “This generation will certainly not pass away until all these things have happened.” According to this interpretation, some of the prophecies in the sermon were fulfilled in the first century AD, while others applied to the end times. I’m using a pink background for the prophecies that are thought to apply to the generation of the people that Jesus was speaking to, Jesus’ disciples. Later, I’ll use a green background for the end times prophesies. <click> Matthew, Mark, and Luke began with the same five prophecies, though they don’t use exactly the same words. Not one stone will be left on another. That happened in 70 AD, when the Romans destroyed Jerusalem. Many will come in my name claiming, “I am the Messiah.” Well, false messiahs showed up in every century, including the first century AD. You will hear of wars. That also happened in every century. Nation will rise against nation, and kingdom against kingdom. Again, any century. There will be famines and earthquakes. Any century. <click> Next, it appears that Matthew left out three prophecies, and Mark skipped two of them. There will be troubles. That was true in every century. There will be pestilence — in any century. There will be great signs from heaven. Well hold on now. I’m not sure that that happened in every century, but it certainly happened in the first century AD. For example, after his ascension, Jesus appeared to Saul of Tarsus, who is known as the apostle Paul. I think that qualifies as a “great sign from heaven.” <click> The next five prophecies appear to have been directed at the disciples specifically. They will bring you before councils. That happened when they were apostles. They will bring you into the synagogues. That also happened to them. You will be persecuted. That’s an understatement. They will deliver you into prison. Acts 4, 5, 12, 16, 23, 24. 25, and 27 record times when apostles were in jail or prison. You will be put to death. That happened to all of the apostles except John. <click> Then Matthew alone recorded five other prophecies. All nations will hate you because of me. *All* nations is an exaggeration, of course, but many people from many nations have hated Christians ever since Jesus walked the earth. Many will turn away from the faith. With the persecution of Christians in the first century, that’s surely true. Many will betray and hate each other. That one was true in every century. False prophets will deceive many. There have always been false prophets. Wickedness will increase. That may have been true in any century. <click>
29. So, remember that I’m using the pink background for prophecies that were fulfilled in the first century and a green background for prophecies that have not yet come to pass. So, let’s check them all to see if that’s correct. <click> The love of most will grow cold. That might have been true in any century. <click> The next four happened to the apostles. You will be brought before rulers and kings for my sake. As an example, Paul was brought before King Agrippa. This will happen to you for a testimony to them. And Paul testified about Jesus to King Agrippa. I will give you a mouth and the Holy Spirit will speak. That was likely to have been true. I will give you wisdom. That, too, was probably true. <click> You will be betrayed by your kinsmen, and you will be betrayed by your friends. I can’t think of any time the apostles were betrayed by their family and friends, but there might have been a time I don’t know about. <click> Some of you they will put to death. Jesus said this earlier. <click> You will be hated by all men for my name’s sake. *All* men is another exaggeration, but many people hated the apostles during their lifetimes. <click> Not one hair of your heads shall perish. This might be referring to the apostles’ eternal lives. <click> The one who stands firm to the end will be saved. The Bible says this in other places. Of course, we won’t know if it’s true until we die. <click> This gospel of the kingdom will be preached in the whole world. In the first century, it was preached throughout the known world. <click> Next, Jesus said, “And then the end will come.” This statement might signify a demarcation between the first century prophecies above and the end times prophecies below. <click> So next, Matthew and Luke said something like, “You will see standing in the holy place ‘the abomination that causes desolation.’” And Luke said, “Jerusalem will be besieged with a host. There will be desolation in Jerusalem.” I’m not sure if they were talking about the same thing, Actually, I’m not sure what any of them meant. The *Left Behind* authors in their fictional series, had the antichrist go into the temple and sacrifice a pig on the altar. Jews would certainly consider that to be an abomination. Regardless of what this actually means, I don’t think it has happened yet. <click> There will be great trouble in the land. And there will be wrath over all this people. I think that’s true for any century. <click>
30. They will fall on the edge of the sword. This could be referring to the war prophesied in the book of Revelation. <click> They will be captive in all nations. Maybe concentration camps will be set up throughout the world to hold Jews captive again. <click> The gentiles will tread on Jerusalem. There are prophesies of many nations attacking Israel as they attempt to push the Jews from the river to the sea. <click> There will be the greatest tribulation of all time. Well, we do call it “the tribulation.” <click> For the sake of the elect those days will be shortened. Based on Daniel’s prophecy, it’s believed that the tribulation will only last for seven years. <click> False messiahs and false prophets will perform great signs and wonders. He predicted false messiahs and false prophets earlier. But those prophecies might have applied to the first century, while these apply to the end times. <click> All will see the Son of Man coming. Now, that prophecy certainly hasn’t happened yet, and I have no doubt that *all* people around the world will watch this historic event broadcasted live on CNN. <click> There will be signs in the sun and the moon and the stars. Matthew and Mark were more specific. They said that the sun will be darkened, which might be a solar eclipse, and the moon will not give its light, which might be a lunar eclipse. They also said the stars will fall from the sky, which could be a meteor shower, and I expect it will be a particularly devastating one. <click> There will be signs in the earth. I don’t know what kind of signs they will be. <click> People won’t know which way to turn. I’d be surprised if nobody is confused during the tribulation. <click> The sea and the waters will roar. Perhaps tsunamis? <click> Men’s hearts will fail them for fear. There will be plenty of reasons to be afraid. <click> The heavenly bodies will be shaken. I don’t know what this means, but I don’t think it has happened yet. The Son of Man will come in a cloud, with power and great glory. I know that hasn’t happened yet. <click> There will be a loud trumpet call. I think this is also a future prophecy. <click> His angels will gather together his elect. This sounds like the rapture. And if Jesus gave these prophecies more or less in chronological order, then he’s saying the rapture will come after or during the tribulation, which would disappoint the premillennialists who are hoping to get out of here before things get really bad. Okay. Now here it is. <click> This generation will certainly not pass away until all these things have happened. And Jesus ended the sermon with: About that day or hour no one knows, but only the Father, which sounds like the time of his second coming. So this rebuttal to the argument that the disciples’ generation passed away before all these things happened is that the “generation” prophecy refers to all of the earlier prophecies, with the pink background, and the last prophecy refers to the prophecies with the green background. <click>
31. Now, as I said before, there are other attempts to explain the apparent lack of fulfillment of the “generation” prophecy. <click> One says that the word “generation” has more than one meaning. Although it can mean people who live at the same time or a 20-to-30-year period of time, <click> in the Bible, it sometimes has a spiritual sense. It can refer to a group with the same character or type. Jesus uses the word in this sense when he says things like, “a wicked and adultress generation” and “you unbelieving generation.” In these cases, Jesus is referring to the generation that display the bad fruit of unbelief and resistance against the kingdom that Jesus represents. You can also find this sense of “generation” in the Old Testament: “They would not be like their ancestors—a stubborn and rebellious generation...” <click> So, when Jesus says “This generation will certainly not pass away until all these things have happened,” he might be saying that wicked, adultress, and unbelieving people will not all die before the tribulation is over. <click>
32. Other explanations of the “generation” prophecy say there may be mistranslations. <click> If Jesus gave the sermon in Hebrew, he probably used the word, “dor.” <click> That word can be translated as generation, age, era, or epoch. <click> So maybe Jesus was referring to the church age as the dor that will not pass away until all these things have happened. <click> According to this theory, when the Gospel writers translated Jesus’ sermon into Greek, they incorrectly chose the word “/jen-ay’-ah/” which means “generation.” <click>
33. Another theory is that <click> the verb phrase “have happened” is a mistranslation. Remember that the NIV translation of the verse is “‘Truly I tell you, this generation will certainly not pass away until all these things *have happened*.’” <click> That choice of verb and tense clearly implies that those things should have finished happening before that generation passed away. <click> But looking at other versions of the Bible, we find that the NASB translation is, “‘Truly, I say to you, this generation will not pass away until all these things *take place*.’” The CEB chose a different tense of the verb “happen”: “‘I assure you that this generation won’t pass away until all these things *happen*.’” And the Orthodox Jewish Bible says, “‘Omein, I say to you, that this dor (generation) will by no means pass away until all these things *come about*.’” <click> Also, if we go back to the Greek, the language that these verses were originally written in, the verb is “/jhee’-no-may”, which can mean “generation,” but it can also mean “become” or “come into being.” All of this makes it possible that <click> Jesus was only predicting that his prophecies would *begin* happening before that generation passed away, but they wouldn’t *finish* happening then. <click>
34. Okay. That’s the end of this lesson. You have the right to decide who to believe, the missionaries or the anti-missionaries.