



With war looming again in the Middle East, I had to send this out now. What follows is the script for the 7 sermons I'd like to televise from one very strategic roof in Jerusalem. It is one of several roofs that overlook *The Dome of the Rock* and affords the very vantage point needed. Even though only in written form, I pray these sermons will be a blessing to you.

SERMON #1: GOD: AN ON-TIME GOD

Hi, David Mould here, talking to you from what is considered by many Moslems as Islam's 3rd most sacred site: the *Dome of the Rock* in Jerusalem. From this spot Prophet Mohammed is said to have been taken to heaven on a night journey on or about the year 609 by the angel Gabriel, known to Islam as *Jibril*. That journey, the *Miraj*, was preceded the same day by the *Isra*, the journey from Mecca to Jerusalem. It is perhaps fitting that Gabriel should figure so largely in this tradition because the Quoran itself is said to have been dictated by him to Prophet Mohammed over a period of approximately 23 years beginning on 22 December 609 A.D.

Which brings us to our main point today. In the Bible, centuries before Mohammed was born, Gabriel is mentioned by name four times: twice by the Prophet Daniel and twice in the New Testament. Each time it's in connection with some prophecy, and that is so, so significant!

In Daniel 9 he predicts the very year Messiah would make his entrance. Five hundred years later, in Luke chapter 1, he's doing the same thing, only this time it's barely months before Christ's birth. First he speaks with Zechariah, the father of John the Baptist, and tells him the role his son would play in heralding the Messiah. Next we see him talking to Mary, explaining to her that she would be the mother of the Messiah.

Everything Gabriel predicts comes to pass like clockwork. Bottom line: in the Bible, the angel Gabriel is intimately connected with prophecy, which compels this question: if Prophet Mohammed is speaking the truth, if he is a true prophet of God, if the angel Gabriel did inspire the Quoran, then why is there not one word of prophecy found in it? Now I should tell you I'm not interested in the *hadiths* (the oral record of what Prophet Mohammed is supposed to have said) I'm interested in

the Quoran, the book ostensibly dictated by the angel Gabriel. Surely if there are prophecies in Islam they should be found there!

Why is this important?

Because of a challenge issued by the God of the Bible in Isaiah 41:23. Let me read it for you: “show the things that are to come hereafter that we may know that ye are gods.” Put in plain English, the God of the Bible is telling us that the gift of prophecy is one of the defining attributes of deity. Any prophet (or person claiming the prophetic gift) must be able to foretell the future. That’s what prophets do. They speak for God. They pull back the curtain of time and reveal to us things that are to come. The prophet Amos puts it this way: “Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets.” That’s taken from Amos 3:7.

Now most of you will naturally want to know: where and when did Gabriel predict the Messiah’s first advent? You’ve probably never heard this before. As I said it’s found in Daniel 9. **Give me 7 minutes and I’ll give you a quick overview.** I’ll read it first from the Bible and I’ll read the interpretation of this prophecy from this book published by our ministry: ***The (New, Illustrated) Great Controversy.*** It’s chock full of prophecies and explains many found first in the books of Daniel and the Revelation. America’s in here, the Vatican is in here, an international Sunday law is in here, the final war is in here, events scheduled to be fulfilled just before Messiah comes the 2nd time are in here, but I’ll limit my talk in this clip to this one prophecy that’s also in here, the prophecy about when Messiah would come the first time.

7 minutes – that’s all I’m asking. All right, start the clock ticking. First let’s go to the Bible: Daniel 9:24, 25. “Seventy weeks are determined upon thy people and upon thy Holy City.... Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince

shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself.... And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.”

What!! Can't you just see the look on Daniel's face? From a child he's been taught to expect the Messiah. Every Jew had this hope in his heart. Jacob had it. Job had it. David had it, and now here is an angel sent from God to tell him, Daniel, precisely when it will occur. Dumbfounded at the news – and wide-eyed with joy and excitement – Daniel hastily records every word, for the one giving this prophecy is no mere angel; this is Gabriel, the same Gabriel who 500 years later would announce himself as the one who stands in the presence of God; Gabriel, who struck John the Baptist's father, Zechariah, dumb, because he, Zechariah, had the audacity to doubt Gabriel's message. Maybe you should think twice about doubting what you're about to hear.

Two things to note as we go forward. According to Gabriel this prophecy of Daniel 9 has a beginning, and it has a stupendous end.

Q¹. When does it begin?

A. From the going forth of the commandment to restore and to build Jerusalem.

Q². What is its duration?

A. Seventy weeks.

Q³. What is predicted to happen at the end of the 69th week?

A. Messiah the Prince, the one whom Gabriel calls the “son of the Highest” (Luke 1:32) shall appear.

Have you noticed how specific this prophecy is? Let this sink into our minds. A thousand years before Mohammed is born (and over 500 years before Jesus Himself comes to this earth as an infant) Gabriel outlines the timeline for the greatest event in the history of our planet, the arrival of the Messiah. But what does he mean by 70 weeks? How are we to understand this? Are we dealing with 70 literal weeks?

70 literal weeks are approximately 1 ½ years. Did anybody appear on the scene claiming to be the Messiah during this time? Remember now, Jerusalem was in ruins, the temple destroyed and the Jews in captivity. We read nothing about any Messiah appearing during this time, so we can, I believe, safely toss out 70 literal weeks as the time period decreed by Gabriel. Besides, intimately connected with this prophecy is the rebuilding of the temple, which took far more than 70 weeks. According to John 2:20 it took 46 years.

So if he's not talking about 70 literal weeks, what else could he have in mind? Well how about 70 prophetic weeks? What are those? And how do we compute them?

Here's a clue. In Genesis 29 we find Jacob serving Laban 7 years for Leah and 7 years for Rachel. What does the Bible call each 7 year period? A week! Here 7 days stood for, or represented, 7 years. There are other passages in the Bible that allude to this principle also; Numbers 14:34 and Ezekiel 4:6, there God declares: "I have appointed thee each day for a year." Look at what happens if you apply this formula to Gabriel's prophecy of 70 weeks. How many days are contained in 70 weeks? Well, you'd have to multiply 70 by 7, wouldn't you? The answer: 490 days. Applying the year for a day principle here you come up with 490 literal years. The challenge now is to find out the date when this prophecy begins. Look at what happens when we do. I'll be reading from page 326 to 327 of **this book in my hands.**

“The seventy weeks were declared by the angel to date from the going forth of the commandment to restore and build Jerusalem. If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained.”

Now you’ll notice that mention is made here of a much larger period, 2300 days, which is actually part of the same prophecy. Something was to happen at the end of this time period too, but we’re not going into this today; all we’re concerned about here is the timing of the arrival of the Messiah.

Q. So what’s our challenge?

A. Finding the date for the commandment to restore and rebuild Jerusalem.

Think about this. Would God give us such a stupendous time-line and not tell us where it begins? Would He hide this from us? Most certainly not! Somewhere in the Bible (or in the history books) this date is recorded. And it is in the Bible. Specifically, it’s found in the book of Ezra. Let’s go back to this book **[NIGC]**.

“In the seventh chapter of Ezra the decree is found. In its completest form it was issued by Artaxerxes, king of Persia, 457 B.C. [Note that date. Mark it down. Put it in your mind. 457 B.C. That’s when this prophecy begins.] But in [Ezra 6:14](#) the house of the Lord at Jerusalem is said to have been built “according to the commandment [“decree,” margin] of Cyrus, and Darius, and Artaxerxes king of Persia.” These three kings, in originating, reaffirming, and completing the decree, brought it to the perfection required by the prophecy to mark the beginning of the 2300 years. Taking 457 B.C., the time when the decree was completed, as the date of the commandment, every specification of the prophecy concerning the seventy weeks was seen to have been fulfilled.

“From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks”—

namely, sixty-nine weeks, or 483 years. The decree of Artaxerxes went into effect in the autumn of 457 B.C. From this date, 483 years extend to the autumn of A.D. 27. (See Appendix.) At that time this prophecy was fulfilled. The word “Messiah” signifies “the Anointed One.” In the autumn of A.D. 27 Christ was baptized by John and received the anointing of the Spirit. The apostle Peter testifies that “God anointed Jesus of Nazareth with the Holy Ghost and with power.” [Acts 10:38](#). And the Saviour Himself declared: “The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor.” [Luke 4:18](#). After His baptism He went into Galilee, “preaching the gospel of the kingdom of God, and saying, *The time* is fulfilled.” [Mark 1:14, 15](#).

Q. The *what* is fulfilled?

A. The time.

Q. What time?

A. The 69 weeks given by Gabriel to Daniel.

That is so, so, so astounding. Like clockwork it happened just as Gabriel said. **Oh that the Jews today could see this;** oh that those faithfully praying at this wall behind me could see this. Your Messiah has already come! Oh that the world could see this.

You know the trouble with this presentation? It’s the most stupendous time prophecy in the entire Bible and I’ve covered it in just 7 minutes. The fixing of the date 457 BC is so key; it might have gone over your head so with your permission I’d like to make it even more clear in Part 2.

Before we go to Part 2, however, I’ve got to ask a question: does the Quoran have anything like this? I think I know the answer, but I’m not sure. You who are Moslem scholars, please help me: in the Quoran, does *Jibril* give Mohammed any

prophecies at all? Is there any prophecy in this book **[hold up the Quoran]** – and by that I mean any clearly fulfilled prophecy – that would make me or any non-Moslem believe it to be inspired?

There are literally hundreds of prophecies here **[hold up the Bible]**, that have already been fulfilled – and others that are on the verge of being fulfilled that are explained here **[hold up NIGC]** can you give me one from the Quoran? That’s a fair question, isn’t it? Go ask your Imams. Give me one prophecy from the Quoran, one prophecy given to Prophet Mohammed by the angel Gabriel and I’ll hold my peace. One!

Now I ought to tell you that none of this is spoken with any bitterness in my heart. I know what it is to have my faith challenged and it’s not a pleasant feeling to have someone challenge the credibility of a religious figure or person you hold dear, so my heart goes out to you even as I’m asking the question. I want you to know this. Still, I’m constrained to ask. Can you give me a prophecy from the Quoran?

While your Imams are searching for one, let me remind you of the challenge of the God of the Bible, found in Isaiah 41:23. “Show the things that are to come hereafter that we might know that ye are gods.” That’s what I’m doing today, repeating the very challenge issued by the God of the Bible: whether you’re Moslem, non-Moslem, Buddhist, Hindu, Rastafarian, atheist, or whatever – can your God do what the God of the Bible just did?

SERMON #2: THE THREE DECREES

In our previous clip we looked in a rather hurried manner at one Bible prophecy – the prophecy given by Gabriel to the prophet Daniel predicting the very year when Messiah would arrive.

We took 457 BC as its starting point, but that date could have been arbitrarily set by us, or it could have been a rigged performance, so let's look at it again. When does Gabriel's prophecy begin? The answer to this question is so, so important; we're going to spend some time here answering it beyond all reasonable doubt.

The first thing we need to note is this: at the time Gabriel gave Daniel this prophecy Jerusalem was in ruins, having been destroyed by the Babylonian King, Nebuchadnezzar. So who issued the command to restore and rebuild this city? In the Bible we actually find three decrees. The first is in Ezra, Chapter 1 and is issued by the Persian King Cyrus, commonly referred to as Cyrus the Great. Remember now, this is some 70 or so years after Jerusalem was initially destroyed. By this time the Babylonians (that's modern day Iraq, by the way) had been conquered by the Persians (modern day Iran) who were now in the driver's seat. Ezra 1: 1-4 contains the first decree. Verse 5 tells us what happened as a result. Verses 64 & 65 tell us how many Jews left Babylon to go rebuild. Let's read it.

THE FIRST DECREE

¹**Now in the first year of Cyrus king of Persia**, that the word of the LORD by the mouth of Jeremiah might be fulfilled, the LORD stirred up the spirit of Cyrus king of Persia, that **he made a proclamation throughout all his kingdom**, and put it also in writing, saying, ²Thus saith Cyrus king of Persia, The LORD God of heaven hath given me all the kingdoms of the earth; and he hath charged me to

build him an house at Jerusalem, which is in Judah. ³Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the LORD God of Israel, (he is the God,) which is in Jerusalem. ⁴And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, beside the freewill offering for the house of God that is in Jerusalem. ⁵Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.” Verses 64 and 65 say: “⁶⁴The whole congregation together was forty and two thousand three hundred and threescore, ⁶⁵Beside their servants and their maids, of whom there were seven thousand three hundred thirty and seven.”

But the work didn't go smoothly. In Ezra 4 we're told the adversaries of Judah frustrated the zeal of the Jews and the decree of the King. Verses 4 to 7 tell of the plots of these people. “⁴Then the people of the land weakened the hands of the people of Judah, and troubled them in building, ⁵And hired counsellors against them, to frustrate their purpose, all the days of **Cyrus** king of Persia, even until the reign of **Darius** king of Persia. ⁶And in the reign of **Ahasuerus**, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem. ⁷And in the days of **Artaxerxes** wrote Bishlam, Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue.” Please note that 4 Persian Kings are mentioned here, whose reign, beginning with that of Cyrus in 559 B.C and ending with that of Artaxerxes in 424 B.C. spanned 135 years.

Here's a copy of the letter written to Artaxerxes. “¹¹This is the copy of the letter that they sent unto him, even unto Artaxerxes the king; Thy servants the men on

this side the river, and at such a time. ¹²Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. ¹³Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. ¹⁴Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; ¹⁵That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. ¹⁶We certify the king that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.”

The letter was not without effect. King Artaxerxes actually ordered the building project halted. Here it is in verses 17 to 22 of Ezra chapter 4, with its effects in verses 23 and 24. “¹⁷Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and unto the rest beyond the river, Peace, and at such a time. ¹⁸The letter which ye sent unto us hath been plainly read before me. ¹⁹And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. ²⁰There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. ²¹Give ye now commandment to cause these men to cease, and that this city be *not* builded, until another commandment shall be given from me. ²²Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings? ²³Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to

cease by force and power. ²⁴Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of **Darius** king of Persia.”

THE SECOND DECREE

Encouraged by the prophets Haggai and Zechariah, the Jews started to build again. Again their enemies questioned them as to what they were doing. These enemies wrote another letter, this time to Darius the King, but it includes the Jews’ claim that a previous King, Cyrus, had given them permission to build. King Darius searches the records and finds that it is so. ¹“Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. ²And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: ³In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits; ⁴With three rows of great stones, and a row of new timber: and let the expenses be given out of the king’s house: ⁵And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. ⁶Now therefore, Tatnai, governor beyond the river, Shetharboznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: ⁷Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. ⁸**Moreover I make a decree** what ye shall do to the elders of these Jews for the building of this house of God: that of the king’s goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. ⁹And that which they have need of, both young bullocks, and

rams, and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: ¹⁰That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. ¹¹Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. ¹²And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.” **Please note, this is the 2nd decree. The 1st was Cyrus’, the 2nd Darius’.** ¹³Then Tatnai, governor on this side the river, Shetharboznai, and their companions, according to that which Darius the king had sent, so they did speedily. ¹⁴And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and **according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.** ¹⁵And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.”

THE THIRD DECREE

A third decree was to be given, and we find it in Ezra chapter 7. Ezra was a scribe, versed, the Bible says, in the law of Moses. Full well he knew that the work of restoring worship in Israel would require the services of just such a scribe. We find both the reason he went and the date that he went recorded in the Bible. ⁶“This Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, according to the hand of the LORD his God upon him. ⁷And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the

porters, and the Nethinims, unto Jerusalem, **in the seventh year of Artaxerxes the king.** ⁸And he came to Jerusalem in the fifth month, which was in the seventh year of the king. ⁹For upon the first day of the first month began he to go up from Babylon, and on the first day of the fifth month came he to Jerusalem, according to the good hand of his God upon him. ¹⁰For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.”

He takes with him a letter from King Artaxerxes, which, in effect, **constitutes the 3rd decree.** ¹¹Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the LORD, and of his statutes to Israel. ¹²Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. ¹³**I make a decree,** that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee. ¹⁴Forasmuch as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand; ¹⁵And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, ¹⁶And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the house of their God which is in Jerusalem: ¹⁷That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the house of your God which is in Jerusalem. ¹⁸And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God. ¹⁹The vessels also that are given thee for the service of the house of thy God, those deliver thou before the God of Jerusalem. ²⁰And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow it out of the king’s treasure house. ²¹And I, even I Artaxerxes the king, do make a decree to all the treasurers

which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily, ²²Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. ²³Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? ²⁴Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. ²⁵And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. ²⁶And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.”

Why is all this important? Because Gabriel’s prophecy about the Advent of the Messiah begins with the commandment to restore and rebuild Jerusalem. In chapter 6, verse 14, Ezra refers to the three decrees as one – let’s read it again: “¹⁴And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and **according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.**” The last of these decrees or commandments was given by Artaxerxes. Ezra took a copy with him when he left Babylon on the first day of the first month. He arrives on the first day of the 5th month. Now in the appendix to **this book in my hands, *The (New, Illustrated) Great Controversy***, we find the following on page 690: According to Jewish reckoning the fifth month (Ab) of the 7th year of Artaxerxes’ reign was from July 23rd to August 21st, 457 B.C. After Ezra’s arrival in Jerusalem in the

autumn of the year, the decree of the king went into effect. For the certainty of the date 457 B.C. being the seventh year of Artaxerxes, see S.H. Horn and L.H. Wood, *The Chronology of Ezra 7* (Washington, D.C.: Review & Herald Publishing Assn., 1953); E. G. Kraeling, *The Brooklyn Museum Aramaic Papyri* (New, Haven or London, 1953), p 191-193.

Friend, what we've done in drawing your attention to these decrees, is to establish beyond all reasonable doubt the starting point for what is clearly the greatest of the fulfilled prophecies in the Bible – the prophecy dealing with the date Messiah should come the first time. This is the type of sure foundation we've come to know and expect from Bible prophecy. Can your god predict the future? Here's how the God of the Bible describes Himself:

“I am God, and there is none else; I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done.”
That's taken from Isaiah 46: 9,10.

What has the God of the Bible just said? Let's read it again:

“I am God, and there is none else; I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done.”

In common English, here's what He's just said: “prophecy (the declaring of the end from the beginning, or the ability to tell the future) is My domain – exclusively!” Put another way: only the true God can tell you what is coming, sometimes hundreds or thousands of years before it occurs. He sees the end from the beginning. From ancient times He sees the things that are not yet done. Put another way He's saying: “prophecy is my baby. It is the acid test of deity.”

Can your god predict the future? Well, while your Imams are scrambling to find a prophecy from the Quoran, let's move on. We've already established the date Messiah would come the first time, but let's look at more. In our next clip we'll look at three Bible prophecies: one telling us where Messiah would be born, the other two predicting His suffering.

SERMON #3: THE BAPTISM OF SUFFERING

All right, what have we learned thus far? In our first two clips we looked at the prophecy found in Daniel 9 that foretold when Messiah would appear – it's that great 70 week prophecy which we found out stretched for 490 literal years. As for its starting point, the angel Gabriel told the prophet Daniel it would begin when the commandment or decree to restore and rebuild Jerusalem would be uttered. In the first clip we told you it began in 457 BC and in the second we went over the three decrees found in the book of Ezra that put this date beyond question. Now let's look at another prophecy, one that tells us where Messiah would be born.

- 1) Let's read Matthew 2:1-6: "Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for **thus it is written by the prophet,** And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

What are the Jewish leaders quoting? They're quoting the prophet **Micah**, who lived roughly 740 years before the wise men showed up in Jerusalem looking for the infant Jesus. Micah had written: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth

have been from of old, from everlasting.” From when? We’ll come back to that. So much for Messiah’s birthplace, forecast with pinpoint accuracy centuries before Mary was born. **Here’s video we shot yesterday of Bethlehem.** Here’s what it looks like today.



The Bible predicted more than just the location of the Messiah’s birthplace. As we have already seen, it predicted the year He would first appear. It also predicted His suffering.

- 2) We can find allusions to the crucifixion of Christ in Psalm 22, penned by the prophet David fully one thousand years before Jesus was born. “⁷All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, ⁸He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. ⁹But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother’s breasts. ¹⁰I was cast upon thee from the womb: thou art my God from my mother’s belly. ¹¹Be not far from me; for trouble is near; for there is none to help. ¹²Many bulls have compassed me: strong bulls of Bashan have beset me round. ¹³They gaped upon me with their mouths, as a ravening and a roaring lion.

¹⁴I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. ¹⁵My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. ¹⁶For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. ¹⁷I may tell all my bones: they look and stare upon me. ¹⁸They part my garments among them, and cast lots upon my vesture.” That’s Psalm 22:7-18.

We know this is a reference to the Messiah, first because of the reference to His hands and His feet being pierced, and then to the reference to lots being cast to see who would get his clothes. Here are almost the very same words, penned 1,000 years later in two separate books of the New Testament – Matthew and John. Here’s Matthew in chapter 27: “³⁵And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.” Here it is in John 19: “²³Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.²⁴They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.” What do we have in the Bible? David predicting Messiah’s crucifixion, not in broad strokes merely, but the fine print too. He witnessed the soldiers casting lots for the very clothes of Christ ... one thousand years before those soldiers were born. Friend, that’s prophecy!

The Bible also explains *why* Messiah had to suffer. I want you to note this: David tells us the type of suffering and humiliation that Jesus would

endure, but he doesn't tell us why. Isaiah tells us why, and that's what I'd like to read in the 2nd prophecy highlighting His suffering. It's here. Isaiah 53, starting with verse 3.

- 3) ³“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. ⁴Surely **he hath borne our griefs,** and **carried our sorrows:** yet we did esteem him stricken, smitten of God, and afflicted. ⁵But he was **wounded for our transgressions,** he was **bruised for our iniquities:** the **chastisement of our peace was upon him;** and with **his stripes we are healed.** ⁶All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all.** ⁷He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. ⁸He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: **for the transgression of my people was he stricken.** ⁹And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.” Jesus suffered because He was the sacrifice, He was the offering, He was, as John the Baptist calls Him, “the lamb of God.” Yea, the Lord hath laid on Him the iniquity of us all.

All this naturally leads to the question: how could the sacrifice of a mere man atone for the sins of the world? It couldn't! Jesus had to be more than a mortal man. We'll pick this up in our next prophecy, but before we do, let's summarize. What have we learned thus far?

1. In the first two clips we learned that the angel Gabriel predicted the very year Messiah would make His appearance the first time.

2. On this clip we saw that Micah predicted where Messiah would be born.
3. We also saw that both David and Isaiah predicted His sufferings.

Yet, how could a mortal man atone for sin?

We'll discuss this in Part 4: **Who Is Jesus of Nazareth?**

SERMON #4: WHO IS JESUS OF NAZARETH?

Welcome to clip #4: What have we learned thus far? In the first two clips we learned that the angel Gabriel predicted the very year Messiah would make His appearance the first time. On clip #3 we saw that Micah predicted where Messiah would be born and that both David and Isaiah predicted His sufferings, with Isaiah adding the dimension of propitiation, that is, that Christ's sacrifice was not for Himself, who knew no sin, but for us. John the Baptist was, of course, in agreement with all this when he called Christ "the Lamb of God, which taketh away the sin of the world." That's in John 1, verse 29.

The nagging question in all this, however, is this: how could the sacrifice of a mere man, even a prophet as Islam acknowledges Jesus to be, atone for the sins of the world? No one man, even a sinless man, can atone for sin. He simply couldn't. There's something in the scale of justice that's terribly wrong with this thesis. Jesus had to be more than a mortal man – and that's what we're looking at today. Who is this Jesus of Nazareth – and, since there is no "J" in the Hebrew tongue, perhaps we should at least once in this series call Him by His proper name, His Hebrew name. Who is this ... Yeshua?

We'll begin our inquiry with the claims Jesus made about himself. In John chapter 8, verses 56-59 we read the following: "Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

The story of Abraham's call out of what is modern day Iraq and the subsequent founding of the Jewish nation occurs in the book of Genesis and is placed somewhere in the 2nd millennium before Christ. So when Jesus said "Before Abraham was, I am," He was making the claim that He was over 1,000 years old. But there's more to this encounter. "Before Abraham was, I am," is what Christ said. Notice He didn't say "I existed," or "I was," He said "I am," as if there never was a time when He didn't exist. In fact, in using the term "I am" He used the same language used in the encounter between Moses and God in the burning bush. That's found in Exodus 3. Let's read it.

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. And the LORD said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pha-

raoh, that thou mayest bring forth my people the children of Israel out of Egypt. And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.”

So Jesus, in this encounter with the Jews (when He said “Before Abraham was, I am”) was using one of the names of God, the self-existent one, and that’s why the Jews sought to stone him. To them, He was committing blasphemy.

But the story of his existence doesn’t end with this threat of stoning. Do you remember how Micah describes the one who would be born in Bethlehem? We looked at that back on clip #3. Here it is. Let’s read it again. “But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; **whose goings forth have been from of old, from everlasting.**” Did you catch that? His goings forth have been from everlasting. Everlasting! That’s absolutely consistent with the declaration of the New Testament writers that the worlds were created by Jesus. Ephesians 3:9 put it this way. It says God “created all things by Jesus Christ.” Colossians 1:15 – 17 refers to Jesus as “the image of the invisible God, the *firstborn* of every creature [and let’s not get carried away by the word firstborn here, for as other scriptures will show, he is firstborn not in reference to time, but in reference to pre-eminence.] For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principali-

ties, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist.”

Do you know what this is saying? The Bible is making the claim that when we read about the creation of man in Genesis 1, we’re actually reading about the activities of at least two entities, one of whom is Jesus. Here it is. “In the beginning *God* created the heaven and the earth.” [That word God is *Elohim*, a plural noun which could easily be translated *gods*.] And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” In the book of Hebrews chapter 1, verses 1-3 we read: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.”

Perhaps the most sublime passage of all pertaining to Jesus’ eternal existence is found in the book of John. There we read: “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made ... And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.” John 1:1-3, 14. Friend, Jesus was **with** God, and He **was** God. You go try and figure it out. The fact is neither you nor I can figure it out. This one is infinitely bigger than our minds, but we accept it by faith.

Closely aligned with this is the record of His baptism. Here it is. The Bible says: “Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened

unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.”

This is the Bible teaching about Jesus: He is the express image of God; He was **with** God in the beginning and He **was** God – and at his baptism a voice from heaven, saying, “This is my beloved Son, in whom I am well pleased.” Even Satan acknowledged Him, when speaking through the mouth of a madman he declared: “I know thee who thou art, the Holy One of God.” Mark 1:24.

Jesus: much, much more than mortal man, was the one whom Gabriel predicted would come at the end of the 69th week of the prophecy given to Daniel. Micah predicted He would be born in Bethlehem and David and Isaiah predicted He would be tortured and then – never forget this – put to death for us! Isaiah puts it this way: “For unto us a child is born, **unto us a son is given:** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” Isaiah 9:6.

Notice also the Bible says: “For God so loved the world that He **gave** his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.” That’s John 3:16. Both John and Isaiah use derivatives of the word give: “unto us a son is **given**,” that’s Isaiah, and “for God so loved the world that He **gave**,” that’s John. Gave what? Gave His only begotten son.” Jesus was given to the human race much as a man gives his son in marriage. Yes He’s still a son, but in many respects He’ll be closer to his bride than He ever was to His Father. Doesn’t that just blow your mind? That He who said “I and My Father are one,” should now be one with us – that’s just too much to contemplate.

Bottom line: Christ was given to the human race, not loaned to us but given. In short He’s become one with us – permanently! He’s taken on human flesh, perma-

nently! That's what those nine months in Mary's womb were all about. And that's what the word "give" implies – permanence! In fact, not even Gabriel (it seems) could fully wrap his mind around this, for when talking to Mary notice the language He uses: "therefore also *that holy thing* which shall be born of thee shall be called the Son of God." That's Luke 1:30-35. The angel Gabriel refers to Jesus as "that holy thing," as though not even He could fathom what the union of God with man would produce!

As for me, I believe the putting on of human flesh, the restricting of His omnipresence (by that I mean the restricting of His ability as God to be everywhere at once) is an even greater sacrifice than His death on the cross. For now, cumbered about with human flesh, imprisoned by human flesh, it seems to me that He can be in only one place at a time. That's the sacrifice that blows *my* mind. Let me say that again. In giving himself to mankind, it seems to me that Christ gave himself a true life sentence of being confined in the prison house of human flesh and blood. He may have been Spirit before the incarnation, for, as He said in John 4:24, "God is a Spirit," but now, having not been *loaned* to the human race, but *given* to us, having put on humanity – *permanently* – we can positively declare there is a *man* in heaven, someone with flesh just like you and I (even if it is his resurrected, glorified body). Does that make sense?

That's why I believe the Bible can appropriately ask: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" That's Hebrews 2:3. And not only: "how shall we escape who *neglect* this great salvation," but how shall we escape who *reject* this great salvation?

In this shrine behind me, on its ceiling and elsewhere, it is written five times: *la sharika lahu* 'God has no companion' – an evident denial of the Christian teaching that Christ is the Son of God! In spite of this the fact remains: the Bible stridently

affirms Jesus is the very Son of God. But why did He have to come to this earth, and why did He have to die? You can boil it down to this. So sacred is the law of God, and so heinous in God's sight is the transgression of that law (which the Bible calls sin, by the way) that it took the death, not of a mere man, nor of an angel (though an angel might have been happy to make that sacrifice) it took the sacrifice of deity to atone for the sins of the world.

So, between this sentiment etched on the ceiling here, and the prophecies of Gabriel concerning that *holy thing* which would be born of Mary, there is a great divide, an insurmountable divide. Clearly one of these books **[holding up both the Quoran and Bible]** is false! One of these books is lying. One of these books **[holding up the Bible]** puts forth fulfilled prophecy as proof of its inspiration. The other: well, we're still waiting on the Imams to give to the world even one prophecy from the Quoran.

In the meantime the magnitude and the sublimity of the sacrifice of the Son of God is probably speaking anew to you today. **Now**, perhaps for the 1st time, you've begun to fathom the love of God. **Now**, perhaps for the 1st time, you've caught a profound glimpse of what it cost all heaven to save us sinners: not just the death of the Son of God on the cross, but after that death a life sentence of being imprisoned, albeit voluntarily – but imprisoned nonetheless – in human skin, forever.

In Luke 15:31 we hear these words, spoken by the chief priests and scribes as Jesus hung on the cross: "He saved others; himself he cannot save." Of course He could have saved Himself, but He chose not to. He chose to save us instead. That thought is put in a beautiful song that I'd like to sing for you today. I'll sing it for you in English, while on the screen we'll put it in Arabic and Hebrew. It's called *10,000 Angels*.

They bound the hands of Jesus in the garden where he prayed

They led him thru the streets in shame

They spat upon the Savior so pure and free from sin

They said, "crucify him: he's to blame

He could have called ten thousand angels

To destroy the world and set him free

He could have called ten thousand angels

But he died alone, for you and me

Upon his precious head they placed a crown of thorns

They laughed and said, "Behold the king"

They struck him and they cursed him and mocked his holy name

All alone he suffered everything.

He could have called ten thousand angels

To destroy the world and set him free

He could have called ten thousand angels

But he died alone, for you and me

When they nailed him to the cross, his mother stood nearby,

He said, "Woman, behold thy son!"

He cried, "I thirst for water," but they gave him none to drink

Then the sinful work of man was done

He could have called ten thousand angels

To destroy the world and set him free

He could have called ten thousand angels

But he died alone, for you and me

To the howling mob he yielded: he did not for mercy cry
The cross of shame he took alone
And when he cried, "It's finished," he gave himself to die
Salvation's wondrous plan was done.

He could have called ten thousand angels
To destroy the world and set him free
He could have called ten thousand angels
But he died alone, for you and me.

“Behold, what manner of love the Father hath bestowed upon us, that we should
be called the sons of God.” 1 John 3:1.

SERMON #5: NOT ONE STONE

All right, this is the fifth clip in our series on Bible prophecy. In our previous four we've covered the great time prophecy of Daniel which we discovered spanned 490 years. We saw where the angel Gabriel predicted the very year Messiah would put in His entrance. We saw that Micah predicted his birthplace and David and Isaiah predicted His sufferings on our behalf. In our last clip we looked at the divine/human nature of Christ, who was both the Son of God and the Son of Man at the same time. Today we're going to look at a simple prophecy uttered by Jesus Himself. I've called today's talk: *Not One Stone*.

- 1) **THE TEMPLE DESTROYED:** In Matthew 24, verses 1, 2 & 3 we read the following:

“And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I say unto you, There shall (did you notice that? There shall ... future tense. He's telling you what's coming.) There shall not be left here one stone upon another that shall not be thrown down. And as he sat upon the Mount of Olives, the disciples came unto him privately, saying: Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?”

In this one chapter Jesus utters over 30 prophecies – just count how many times you read the word “shall” in this chapter. Each “shall” from His lips (this shall happen, or that shall happen) is a prophecy. Do you understand

that: 30 prophecies in one chapter! Here prophecies roll off Jesus' lips like water down a duck's back. Interestingly, these prophecies come in the form of signs that are to precede His 2nd coming to the earth; the destruction of the 2nd temple (which occurred in AD 70 at the hand of the Romans) being among the 1st to have been fulfilled. You know something? Before we leave this, let me show you something else. Notice Jesus didn't just predict the destruction of the temple, ponder what He said: "not one stone upon another." Look behind me. I've walked on those grounds. You can't find a stone from the temple anywhere.

During its long history, historians tell us Jerusalem has been destroyed twice, besieged 23 times, attacked 52 times, and captured and recaptured 44 times. A testament to the vision of the Roman puppet king *Herod the Great*, who doubled its size a mere two decades before Jesus was born, the Temple Mount (or the elevated plateau on which the temple stood) the Temple mount with its impressive foundations is the only thing that's left. The temple may be gone, but the Temple Mount remains. I've taken the spectacular underground tour; in fact you can see the entrance to it right here **(turning, pointing, camera zooming)**. Down, down, down we went, I don't know how many stories down and still the wall was there. That which is exposed above ground, known as the Wailing Wall, where Jews gather to pray, is 200 feet long. After massive excavations and years of painstaking engineering, an additional 1,600 feet of wall have recently been opened to the public – that's almost 5 football fields in length. Deemed just as sacred as the portion of the wall that is above ground, this area is of particular significance to many Jews who make the trek underground to get as close as they can to that sacred spot where they believe the Ark of the Covenant was located. What's that? That's the wooden box, overlaid with gold, that contained the 10 Commandments – commandments that in essence define sin. These com-

mandments, the Bible tells us, were written with the finger of God Himself. Here it is in the Bible: “And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.” Exodus 31:18. So there they go, underground, to pray as close as they can to the spot where they believe the Ark of God was located. Built of blocks larger than those of the Egyptian pyramids (the heaviest weighing as much as 500 tons) this massive subterranean wall looks to me (an admitted novice) like it could withstand a nuclear bomb. On the top, however, the story is completely different. Not a stone from the temple remains.

If you go to **Ephesus** (which is in Turkey) you can find the remains of the temple to Diana. In fact I’ll put it up on the screen for you to see. If you go to **Rome**, where Christians were fed to the lions, you can still see the remnants of the amphitheatre. If you go to **Greece**, parts of the temple of Athena still stand – we know it as the Parthenon – but there’s not one stone from Israel’s 2nd temple to be found here anywhere, not even part of the structure, such as what we saw when we looked at Diana’s temple. At least we could see a column still standing in hers, but here there’s not a stone, which is precisely what Jesus said – there wouldn’t be one stone left upon another. It’s as though this entire area has been plowed with 1,000 bulldozers. These two buildings behind me (the Mosque and the Dome) were built almost 700 years later, so Jesus isn’t talking about these. He’s talking about the temple that stood here when He was on the earth. My friend, could Jesus’ words have been any more precise? There’s not a stone from the temple to be found here. Not a stone, anywhere.

Well, let’s move on. Let’s look at something else Jesus predicted.

SERMON #6: THE SEA AND WAVES ROARING

If you've missed the first 5 video clips, you've missed a lot. What you're about to watch is a continuation of God's challenge, not just to Islam, but to every religion on the face of the earth. In Isaiah 41:23 God issues the challenge: "Show the things that are to come hereafter that we might know that you are gods." It's a challenge that we've asked Islam with its Prophet Mohammed to answer, not from the *hadiths* or oral traditions which contain reports of what Prophet Mohammed is supposed to have said; we want instead prophecies from Islam's most sacred book, the Quoran, which Islam tells us was dictated word for word by *Jibril*, that's the angel Gabriel in the Bible. And so while the Imams are scurrying to find even one prophecy from the Quoran, we thought we'd spend the time exploring a few from the Bible. Today's topic: *The Sea And The Waves Roaring*.

What did I say? The sea and the waves, roaring. We all know about famines and diseases and wars – these have all been predicted in the Bible, but there's one sign that's to precede Messiah's return with which I'm pretty sure you're quite familiar. It's spoken of in Luke 21:25.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; **the sea and the waves roaring**; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

In your lifetime, have you ever seen anything quite like what the world saw on December 26th, 2004 – the day when an earthquake measuring 9.3 on the

Richter scale struck in the Indian Ocean? Have you ever seen the sea and the waves roar quite like this before? An estimated 250,000 souls in 14 countries perished in the space of a few hours.

As if to put an exclamation point to this prophecy, on Friday, 11 March 2011, another magnitude 9 earthquake struck, this time off the coast of Japan. The earthquake and resulting tsunami left 129,225 buildings totally collapsed, with a further 254,204 buildings ‘half collapsed’, and another 691,766 buildings partially damaged. Casualties were officially listed at: 15,870 deaths, 6,114 injured and 2,814 people missing.

I’m 63 and I’d never seen anything like these. In fact, people 100 years old had never seen anything like these either. But Jesus saw it all 2,000 years ago – and was bold enough to predict it. “The sea and the waves roaring” – that’s how He put it. No doubt there are still more widespread and more catastrophic earthquakes and tsunamis to come. These, like labor pains on a pregnant woman, are to sweep across our earth as His 2nd coming approaches. Sharper pains. More intense. With less and less time between them. A woman in labor; that’s how the Bible puts it. Listen to the apostle Paul:

“But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord (that’s the final day on earth, the day of Christ’s return) the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, *as travail upon a woman with child*; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor

of darkness. Therefore let us not sleep, as do others; but let us watch and be sober.” 1 Thessalonians 5: 1-6.

What makes the Christian a child of the light? We have the prophecies of the Bible, that’s what. These prophecies have been sent by a loving God to prepare His children for what is just around the corner. That’s why we’re called the children of the light – we know what’s coming! Which is why I’m here today, to try to convince you of the utter superiority of the Bible to anything written by man. Here’s how Peter put it:

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” 2 Peter 1:19.

To my Moslem brothers and sisters I ask: Is there any warning, any prophecy in the Quoran even remotely like those I’ve already given you: Gabriel’s time-line about Messiah’s first advent, the destruction of Israel’s temple, roughly 40 years before it occurred, the sea and the waves roaring? Is there anything in the Quoran, I ask – anything – that comes close to these? If the answer is “No,” then you’ve got to ask yourselves: Why? Why should Christianity have infinitely more light and knowledge about coming events than you do? Why didn’t Allah tell Prophet Mohammed what was coming?

I could take you to prophecies today that would open your eyes as never before. Whether you live in Iran or Iraq, Pakistan or Bangladesh, I could tell you things that the Bible has predicted will come upon your country in just a little while (in fact, these things are going to come upon the entire world **as a great surprise**) but I can’t do it now. We’ve first got to establish the fact that the prophecies of the Bible are absolutely believable and true. Once we

establish that, then I can tell you the harder things. So let's go back to our theme for today: the sea and the waves roaring.

Before we go, let me ask you this: what causes the sea and the waves to roar, and what typically happens when these occur? Usually these are precipitated by high wind, as in a hurricane, or an earthquake, as in Indonesia and Japan. But tsunamis are not the only thing that can happen. Entire towns can disappear. I can tell you this as an aside: being Jamaican, I know a little bit about sunken cities, much of the Jamaican town of **Port Royal** (which had become proverbial for its wickedness) having sunk below the waters in the earthquake of 1692. At the time of its destruction, historians tell us Port Royal had a population of roughly 6,500 people and 2,000 dwellings. From that base, pirates like **Henry Morgan** prowled the Caribbean. I found this the other day in Wikipedia:

“By the 1660s, the city had gained a reputation as the *Sodom of the New World* where most residents were pirates, cutthroats, or prostitutes. When **Charles Leslie** wrote his history of Jamaica, he included a description of the pirates of Port Royal: “*Wine and women drained their wealth to such a degree that... some of them became reduced to beggary. They have been known to spend 2 or 3,000 pieces of eight in one night; and one gave a strumpet 500 to see her naked. They used to buy a pipe of wine, place it in the street, and oblige everyone that passed to drink.*”

The taverns of Port Royal were known for their excessive consumption of alcohol such that records even exist of the wild animals of the area partaking in the debauchery. During a passing visit, famous Dutch explorer **Jan van Riebeeck** is said to have described the scenes:

“*The parrots of Port Royal gather to drink from the large stocks of ale with just as much alacrity as the drunks that frequent the taverns that serve it.*”

New England Puritan Minister **Cotton Mather** wrote: “It was noted concerning the famous town of Port Royal in Jamaica, which you know the other day was swallowed up in a stupendous earthquake, that just before the earthquake the people were violently and scandalously set upon going to *Fortune Tellers* upon all occasions: much notice was taken of this impiety generally prevailing among the people: but none of those wretched *Fortune-tellers* could foresee or forestall the direful catastrophe.” (By the way, who are these so-called *Fortune-tellers*, but Satan’s attempts to counterfeit genuine Bible prophets? But that’s the subject for another lecture).

Well, so much for Port Royal. Frankly, with San Francisco’s reputation being what it is, and with a major fault line and “sister faults” running through this city, which was already destroyed by an earthquake in 1906, **(I’ll put some of the pictures up on the screen for you)** I certainly wouldn’t want to be living anywhere near it, not with this prophecy of Jesus still dangling out there.

Now let me see how many of you are following me. Time for a test question. Where was Jesus when he uttered this prophecy about the sea and the waves roaring? Sitting on the Mount of Olives, that’s what Matthew tells us in Matthew 24. He’d moved from the temple, which was somewhere on the Temple Mount, behind me (some say it was right where the *Dome of the Rock* now stands) and went to the Mount of Olives – that’s over there **(pointing)** – where he would have had this view of Jerusalem. Here’s another question: roughly how long ago was this? Almost 2,000 years ago. From his perch on the Mount of Olives He looked across the landscape and with the future of the world spread out before him, uttered His prophecies ... *the sea and the waves roaring*. That’s what He said.

By the way, should anything catastrophic happen to San Francisco (and by catastrophic I'm talking about the city disappearing, just like Sodom and Gomorrah disappeared) what do you think the reaction will be? People will be spooked out of their minds. You're going to see legislation in the United States intended to appease an offended God, and that is precisely what the Bible says is coming. I'm not predicting the destruction of San Francisco, for I could never say the Bible called San Francisco by name, what I'm referring to are laws intended to appease an offended God, *that's* what the Bible says are coming – laws intended to enforce morality, laws demanding all mankind worship God in a specific way. I'm telling you now, wherever you live, those laws are coming, but I want to finish the next three prophecies before getting to that subject. So let's round off clip #6 with this statement from Cotton Mather:

“There never happens an earthquake [and by extension you can add the word tsunami] but God speaks to men on Earth.”

SERMON #7: THE SUN, MOON AND STARS.

Today we've come to the last of our clips shot here in Jerusalem – at least for now. Let's go over the material covered.

First we looked at the greatest time prophecy found in the Bible, the prophecy that foretold the very year Messiah would first appear on earth. What's so significant about this prophecy is that it was given by the same angel whom Prophet Mohammed claims inspired the Quoran – the angel Gabriel of the Bible, whom Mohammed calls *Jibril*. It is on the basis of the identity of Islam's illuminating angel, *Jibril*, that we have felt absolutely compelled to echo the challenge of God as found in Isaiah 41:23: "Show the things that are to come hereafter, that we might know that ye are gods," for if *Jibril* gave such illuminating prophecies to Jews, surely he should have given even one to Islam.

The next subjects covered were the prophecies dealing with Messiah's birthplace, Bethlehem, and His suffering outside Jerusalem on the behalf of man. Next we looked at the identity of the Messiah, the Bible's claim that He was the son of God, then we began looking at some of the prophecies He uttered Himself, such as the destruction of the temple and the cataclysmic upheavals of nature that would precede His return to this earth, specifically, the sea and the waves roaring.

For our final prophecies in this series, we're going to look at signs in the sun, the moon and the stars, that have been fulfilled just as Jesus predicted. To begin, let's go back to the very passage quoted for the sea and the waves roaring, Luke 21:25.

You'll notice the verse begins with these words: "And there shall be signs in the sun, and in the moon, and in the stars." Where is Jesus when He utters this prophecy? Still over there (pointing to the Mount of Olives). And what signs is He talking about?

- i. In the book of the prophet Joel, who wrote some 800 years before Christ, we read: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come." Those were the signs – the sun would be turned into darkness and the moon into blood. That's taken from Joel 2:31. Notice Joel only speaks about the sun and the moon.
- ii. In Matthew 24 this prophecy is amplified by Christ, who adds one more sign to it. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, *and* the stars shall fall from heaven, and the powers of the heavens shall be shaken." Now we have the sun, moon, and stars.
- iii. And then finally, in the last book of the Bible, the book of Revelation 6:12, 13, we read: "And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Here we have an earthquake, then there is reference to the sun, the moon, and then the stars.

Notice the order: One, the great earthquake. Two, the sun is darkened. Three, the moon becomes as blood. Four, the stars fall from heaven. Each prophet records what he sees, but the order is preserved – the earthquake, then the sun, then the moon, then the stars.

Now has anything happened on the earth that even vaguely resembles this? Have these signs been fulfilled in their predicted order? Yes they have. On November 1st, 1755 an earthquake with its epicenter near to Lisbon, Portugal, occurred. If you Google the Lisbon earthquake you can read an account of it for yourself. I'll read part of it for you:

“Shocks from the earthquake were felt throughout Europe as far as Finland and North Africa, and according to some sources even in Greenland and in the Caribbean. Tsunamis as tall as 20 metres (66 ft) swept the coast of North Africa, and struck Martinique and Barbados across the Atlantic. A three-metre or ten-foot tsunami hit Cornwall on the southern English coast. Galway, on the west coast of Ireland, was also hit, resulting in partial destruction of the "Spanish Arch" section of the city wall. At Kinsale, several vessels were whirled round in the harbor, and water poured into the marketplace. Although seismologists and geologists had always agreed that the epicenter was in the Atlantic to the West of the Iberian Peninsula, its exact location has been a subject of considerable debate.”

In this book in my hands [hold up NIGC], the following account is found:

*“In fulfillment of this prophecy there occurred, in the year 1755, the most terrible earthquake that has ever been recorded. Though commonly known as the earthquake of Lisbon, it extended to the greater part of Europe, Africa, and America. It was felt in Greenland, in the West Indies, in the island of Madeira, in Norway and Sweden, Great Britain and Ireland. **It pervaded an extent of not less than four million square miles.** In Africa the shock was almost as severe as in Europe. A great part of Algiers was destroyed; and a short distance from Morocco, a village containing eight or ten thousand inhabitants was swallowed up. A vast wave swept over the coast of Spain and Africa engulfing cities and causing great destruction.*

“It was in Spain and Portugal that the shock manifested its extreme violence. At Cadiz the inflowing wave was said to be sixty feet high. Mountains, “some of the largest in Portugal, were impetuously shaken, as it were, from their very foundations, and some of them opened at their summits, which were split and rent in a wonderful manner, huge masses of them being thrown down into the adjacent valleys. Flames are related to have issued from these mountains.”—Sir Charles Lyell, Principles of Geology, page 495.

“At Lisbon “a sound of thunder was heard underground, and immediately afterwards a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry; it then rolled in, rising fifty feet or more above its ordinary level.” “Among other extraordinary events related to have occurred at Lisbon during the catastrophe, was the subsidence of a new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sank down with all the people on it, and not one of the dead bodies ever floated to the surface.”—Ibid., page 495.”

Because it occurred before the Richter scale was invented, I’m a little reluctant to make the claim that this was the most widespread earthquake ever recorded on earth. Covering as it did, however, some 4,000,000 square miles, it certainly was one of the most widespread. If this is the great earthquake spoken of in prophecy – and I believe it is – then the next sign should be that of the sun turning into darkness, or as the writer of the Revelation put it, it should turn “black as sackcloth of hair.” **Please note the dates. The earthquake occurred on November 1st, 1755. Twenty five years later, on**

May 19th, 1780, something occurred that had never been recorded before, or since. Before I tell you what it is, I want you to note the geographic extent of these signs. The destruction of the temple was in *Israel*. The two recent earthquakes with their resultant tsunamis were in the *Indian Ocean* and off the coast of *Japan*. The great earthquake of 1755 had its epicenter near *Lisbon*, Portugal. This next sign occurred over *New England*, America.

It was not an eclipse, but the sun appeared to just go out. Some commentators say that it was a combination of smoke from a forest fire and fog that produced this effect, others that it was clearly something supernatural. We'll read an account of it again from this book in my hands, *The (New, Illustrated) Great Controversy*.

“Almost, if not altogether alone, as the most mysterious and as yet unexplained phenomenon of its kind, ... stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England.”—R. M. Devens, Our First Century, page 89.

An eyewitness living in Massachusetts describes the event as follows: “In the morning the sun rose clear, but was soon overcast. The clouds became lowery, and from them, black and ominous, as they soon appeared, lightning flashed, thunder rolled, and a little rain fell. Toward nine o’clock, the clouds became thinner, and assumed a brassy or coppery appearance, and earth, rocks, trees, buildings, water, and persons were changed by this strange, unearthly light. A few minutes later, a heavy black cloud spread over the entire sky except a narrow rim at the horizon, and it was as dark as it usually is at nine o’clock on a summer evening....

“Fear, anxiety, and awe gradually filled the minds of the people. Women stood at the door, looking out upon the dark landscape; men returned from

their labor in the fields; the carpenter left his tools, the blacksmith his forge, the tradesman his counter. Schools were dismissed, and tremblingly the children fled homeward. Travelers put up at the nearest farmhouse. ‘What is coming?’ queried every lip and heart. It seemed as if a hurricane was about to dash across the land, or as if it was the day of the consummation of all things.

“Candles were used; and hearth fires shone as brightly as on a moonless evening in autumn.... Fowls retired to their roosts and went to sleep, cattle gathered at the pasture bars and lowed, frogs peeped, birds sang their evening songs, and bats flew about. But the human knew that night had not come....

“Dr. Nathanael Whittaker, pastor of the Tabernacle church in Salem, held religious services in the meeting-house, and preached a sermon in which he maintained that the darkness was supernatural. Congregations came together in many other places. The texts for the extemporaneous sermons were invariably those that seemed to indicate that the darkness was consonant with Scriptural prophecy.... The darkness was most dense shortly after eleven o’clock.”—The Essex Antiquarian, April, 1899, vol. 3, No. 4, pp. 53, 54. “In most parts of the country it was so great in the daytime, that the people could not tell the hour by either watch or clock, nor dine, nor manage their domestic business, without the light of candles....

“The extent of this darkness was extraordinary. It was observed as far east as Falmouth. To the westward it reached to the farthest part of Connecticut, and to Albany. To the southward, it was observed along the seacoasts; and to the north as far as the American settlements extend.”—William Gordon, History of the Rise, Progress, and Establishment of the Independence of the U.S.A., vol. 3, p. 57.

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. "After sundown, the clouds came again overhead, and it grew dark very fast." "Nor was the darkness of the night less uncommon and terrifying than that of the day; notwithstanding there was almost a full moon, no object was discernible but by the help of some artificial light, which, when seen from the neighboring houses and other places at a distance, appeared through a kind of Egyptian darkness which seemed almost impervious to the rays."—Isaiah Thomas, Massachusetts Spy; or, American Oracle of Liberty, vol. 10, No. 472 (May 25, 1780). Said an eyewitness of the scene: "I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete."—Letter by Dr. Samuel Tenney, of Exeter, New Hampshire, December, 1785 (in Massachusetts Historical Society Collections, 1792, 1st series, vol. 1, p. 97). Though at nine o'clock that night the moon rose to the full, "it had not the least effect to dispel the deathlike shadows." After midnight the darkness disappeared, and the moon, when first visible, had the appearance of blood.

May 19, 1780, stands in history as "The Dark Day." Since the time of Moses no period of darkness of equal density, extent, and duration, has ever been recorded. The description of this event, as given by eyewitnesses, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31.

Q. *After the Dark Day and the moon turning to blood, what's the next event outlined in the prophecy?*

A. *The stars falling from heaven.*

Let me go back to this book. It describes what happened so much better than I can.

“This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; “the whole firmament, over all the United States, being then, for hours, in fiery commotion! No celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with such intense admiration by one class in the community, or with so much dread and alarm by another.” “Its sublimity and awful beauty still linger in many minds.... Never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same. In a word, the whole heavens seemed in motion.... The display, as described in Professor Silliman’s *Journal*, was seen all over North America.... From two o’clock until broad daylight, the sky being perfectly serene and cloudless, an incessant play of dazzlingly brilliant luminosities was kept up in the whole heavens.”—R. M. Devens, *American Progress; or, The Great Events of the Greatest Century*, ch. 28, pars. 1-5.

“No language, indeed, can come up to the splendor of that magnificent display; ... no one who did not witness it can form an adequate conception of its glory. It seemed as if the whole starry heavens had congregated at one point near the zenith, and were simultaneously shooting forth, with the velocity of lightning, to every part of the horizon; and yet they were not exhausted—thousands swiftly followed in the tracks of thousands, as if created for the

occasion.”—F. Reed, in the *Christian Advocate and Journal*, Dec. 13, 1833. “A more correct picture of a fig tree casting its figs when blown by a mighty wind, it was not possible to behold.”—“The Old Countryman,” in *Portland Evening Advertiser*, November 26, 1833.

In the *New York Journal of Commerce* of November 14, 1833, appeared a long article regarding this wonderful phenomenon, containing this statement: “No philosopher or scholar has told or recorded an event, I suppose, like that of yesterday morning. A prophet eighteen hundred years ago foretold it exactly, if we will be at the trouble of understanding stars falling to mean falling stars ... in the only sense in which it is possible to be literally true.” Thus was displayed the last of those signs of His coming, concerning which Jesus bade His disciples: “When ye shall see all these things, *know* that it is near, even at the doors.” [Matthew 24:33](#).

Well let’s stop here for today. I think I’ve probably exhausted most of you to whom this material might be brand new. There are a lot more prophecies that we can pull from to establish the absolute accuracy of the Bible – especially those that speak about the last days – and they’re all here **in this book**. **[Hold up NIGC]** So are over 400 photographs, some depicting the wholesale invasion of Christianity by purely pagan forces that have successfully masqueraded as Christian for centuries. What’s so significant about these photographs? They’re part of Daniel’s stirring prophecies about the *anti-christ*. If you want to know more about prophesied events that are occurring as we speak, and still more about events that are to be fulfilled just before Christ comes the 2nd time, then I’d urge you to purchase this book on line. Just go to our website: www.askamoslem.com and place your order.

Thank so much for listening. If you know this song, why don’t you join me as I sing. May God bless you.

I'd rather have Jesus than silver or gold;
I'd rather be His than have riches untold;
I'd rather have Jesus than houses or lands;
I'd rather be led by His nail-pierced hand

Refrain:

Than to be the king of a vast domain
And be held in sin's dread sway;
I'd rather have Jesus than anything
This world affords today.

I'd rather have Jesus than men's applause;
I'd rather be faithful to His dear cause;
I'd rather have Jesus than worldwide fame;
I'd rather be true to His holy name

He's fairer than lilies of rarest bloom;
He's sweeter than honey from out the comb;
He's all that my hungering spirit needs;
I'd rather have Jesus and let Him lead

Remember now, I'd like you to picture honest
Jews and Moslems, many of them hearing these
things for the first time.