

Prayer:

Slide # 1

Theme: *Christ the King*

Outline:

Chps. 1-2 The Advent of the King. (Proving His LEGAL right to the throne by His genealogy.)

Chp. 3 The Herald of the King. (His baptism)

Chp. 4 The Test of the King. (Proving His MORAL right to the throne by not yielding to temptation.)

Chps. 5-7 The Pronouncements of the King. (Proving His JUDICIAL right to the throne by accurately interpreting the Mosaic law in the Sermon on the Mount.)

Chps. 8-10 The Power of the King. (Proving His PROPHETICAL right to the throne by fulfilling prophecy.)

Chps. 11-12 The Rejection of the King.

Chp. 13 The Parables of the King.

Chps. 14-16 The Revelations of the King.

Chps. 17-20 The Instructions of the King.

Chps. 21-23 Formal Rejection of the King.

Chps. 24-25 The Predictions of the King.

Chps. 26-27 The Passion of the King.

Chp. 28 The Resurrection of the King.

We don’t have a lot about the childhood of Christ in the gospels but what we do have is strategic in showing us that He is the promised prophesied Messiah in the OT Scriptures.

In Matthew we see this in how He meets the genealogical qualifications; in His supernatural virgin birth showing that He is both God and Man in one person; in the Gentile wise men coming to worship Him after His birth. Today, at the end of Matt. 2 we see how God sovereignly preserved the Christ Child and how everything that was happening to Him was in accordance with fulfilled prophecy.

If ever there was a prophetic life – it is the life of the Lord Jesus Christ.

Clearly God wanted both the religious and political establishments to know about this incredible development – the birth of Messiah. The arrival of the wise men from the East stirred the whole of Jerusalem (Mt. 2:3). Yet, strangely none of the religious leaders followed up on this prophetic development. They didn't even seem to be curious.

We noted last week that when the wise men enquired where the King of the Jews was to be born the religious leaders without hesitation immediately answered, "***In Bethlehem of Judea***" referencing the prophecy in Micah 5:2 (Matt. 2:5-6). Even these religious leaders who would become the bitterest of Christ's enemies unwittingly testified that His birth was a direct fulfillment of this Messianic prophecy.

The wise men then led supernaturally by Christ's star came to the house where Jesus and family were staying and they worshipped Him. Then God warned them in a dream not to return to Herod and tell him the whereabouts of the new born King, so they departed to their homeland another way. That brings us to Matt. 2:13.

As we now continue on in chapter 2 Matthew builds on the theme of the fulfillment of prophecy.

Matthew 2:13–23 (NKJV)

13 Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, "Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him."

It seems that God's revelation to the wise men by way of dream and His revelation to Joseph happened in very close proximity – time wise. The wise men were told not to return to Herod, and Joseph was told to flee with the family to Egypt because Herod was going to try and destroy the Christ-child.

Note the language here in verses 13-14 emphasizing the preeminence of the Child by naming Him first. Normally, children are not named first, but this Child was no ordinary child. He was the King of the Jews – the promised Messiah.

Egypt at the time was also under Roman rule but it was outside the jurisdiction of Herod. There was a large settlement of about one million Jews living there so Joseph and family would have blended right in.

Egypt was about 40 miles south of Bethlehem so it would have taken a little while to get there. Remember they weren't traveling by car or even by bicycle, but by donkey or on foot. It is estimated they could have traveled about 20 miles per day.

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Note that God knew everything that was going on in Herod's heart. Herod had "secretly" meet with the wise men not wanting anyone to know his secret plotting, but God knew. He always knows. No one can hide their innermost thoughts from God. And God knowing his intentions let Joseph in on it so he could flee to safety.

Slide # 3

Hebrews 4:13 (NKJV)

13 And there is no creature hidden from His sight, but **all things are naked and open to the eyes of Him** to whom we must give account.

People try and play games with God and they always lose. Herod sought information from the religious leaders on where the Christ-child would be born and evidently believed it because he acted upon it. And yet, even though he in effect believed in the supernatural revelation of prophecy, at the same time he thought he could foil the plan of God. That is the height of folly.

There are lots of "Herods" in this brutal and mean old world, but never forget that God sovereignly controls all things and in the end God is always shown to be God.

In theology we often say that while God sovereignly controls all things, under that umbrella He prevents some things, He promotes some things; and He permits some things. We see all three in our study this morning.

Here in verse 13 God actively promotes Joseph and family going to Egypt. This happened because of God's intervention of promotion. But in doing so He also was preventing the Child from being destroyed.

14 When he arose, he took the young Child and His mother by night and departed for Egypt,

There is a sense of urgency here. Joseph was immediately obedient. He didn't fritter around. He arose and took the young Child and His mother by night and departed. That was doing something, because travel by night would be especially perilous. But Joseph got the point that it was time to move – NOW.

The word "departed" (Gk. *anachoreo*) means to withdraw because of danger. There was danger alright – old wicked Herod was on the warpath attempting to wipe out this new born King of the Jews. He really was a crazy man – perhaps demon controlled.

15 and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son."

They remained in Egypt until the death of Herod. History records that Herod died in 4 B.C. This means that Christ was probably actually born in about 6 or 5 B.C. which means that our calendars are off by about 5 or 6 years. Now that calls for all kinds of explanation, but I will leave it there. Our dating of Christ's birth is tied to the fact it happened prior to the death of Herod probably by a year or two.

Now why did God work this way – I mean putting Joseph and Mary with the small Child through all this? Couldn't God have just protected them in place without them having to flee for the sake of the Child. Well, of course God could have done that, but He often chooses to work through ordinary means and He has a purpose in doing so.

Here the stated purpose is, "***that is might be fulfilled which was spoken by the Lord through the prophet, saying, 'Out of Egypt I called My Son.'***"

The quote here is from Hosea 11:1.

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Hosea 11:1 (NKJV)

1 “When Israel was a child, I loved him, And out of Egypt I called My son.

In Matt. 2:5-6 we have what is called a DIRECT fulfillment of the prophecy of Micah 5:2 with the Messiah being born in Bethlehem. But here in Matt. 2:15 we have what is called a TYPOLOGICAL fulfillment. In other words, there is a type or symbol of prophetic truth in the OT that is now fulfilled in the Person of Christ.

When it comes to that which is typological we must let Scripture interpret Scripture otherwise it is easy for people to get carried away with allegorical thinking that is not really grounded in Scripture.

The Bible is GOD’S STORY and He can tell it however He wants to do so. He tells us the story’s central character is the MESSIAH (Jesus).

Slide # 5**Luke 24:27 (NKJV)**

27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.

- “[Here] the Lord Jesus gave them the great key to the understanding of Scripture – that He Himself is its subject and that in Him the entire Book finds its unity.” – **C.I. Scofield**

Slide # 6**Revelation 19:10 (NKJV)**

10 And I fell at his feet to worship him. But he said to me, “See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For **the testimony of Jesus is the spirit of prophecy.**”

Prophecy always has Jesus as its theme. It all points to Jesus in one form or another. Jesus is the center and theme of all prophecy. Jesus is the grand subject of the entire Bible story which climaxes in the book of Revelation which begins with the words, “**The Revelation of Jesus Christ**” (Rev. 1:1). It is both FROM Him and ultimately ABOUT Him! “It’s all about HIM!”

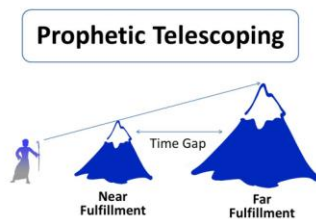
With this in mind God is telling us in Matt. 2:15 that the history of Israel as God's son in their Exodus from Egypt typifies the experience of His ultimate Son – the Messiah Christ. In Exodus 4:22 Moses was to tell Pharaoh, ***“Thus says the LORD: Israel is My son, My firstborn.”*** Just as God's son Israel was brought out of Egypt as an infant son/nation so in like manner was God's Son/Messiah brought out of Egypt as an infant.

Israel as God's son was brought out of Egypt in the Exodus and as such was a prophetic type of what God would do with His greater Son – Jesus the Messiah. In order for this typology to be fulfilled the Christ Child had to come out of Egypt. For this reason, God allowed this to happen the way it did.

Sometimes there are BIG PICTURE themes related to prophecy and this is one of those cases.

The BIG PICTURE emphasis is that God brings His son/Son out of Egypt. And prophecy often has a two-pronged emphasis in what is called “Prophetic Telescoping”. It involves a near partial fulfillment and a distant complete fulfillment.

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This prophetic emphasis on God bringing His son/Son out of Egypt was fulfilled in part in Israel's Exodus from Egypt, but also in a deeper more complete sense in bringing His Messiah Son out of Egypt in infancy.

It is likely that Christ's stay in Egypt as a Child was quite short – possibly only a few weeks or months.

16 Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men.

Herod was a “mad” man and when he was mad he was really MAD – killer Mad! Josephus called him, “*a man of great barbarity towards all men.*”

Historians tell about an old man who was a veteran of Herod's many wars who once dared to tell him, "The army hates your cruelty. Have a care my lord. ...many of the officers openly curse you."

Enraged Herod had the old soldier stretched on the rack and tortured until he sobbed out meaningless confessions and accusations of treason. Herod urged the torturers on. The wretched man accused more and more officers by name as he was twisted and torn until his joints came apart and his bones cracked. Herod summoned the accused officers and turned a mob loose on them. Livid with rage, he jumped up and down as he screamed for the death of the suspected traitors. – **John Phillips**

Such was the temperament of the so-called "**Herod the Great**". He was a vicious paranoid man consumed with power.

In exceeding rage Herod sent his thugs to kill all the Jewish male children two years old and under in Bethlehem and all the surrounding area.

The age of children to be killed was determined by the timeline the wise men had told him. They had evidently told him that they had seen the special star in the East indicating the birth of the King of the Jews about 2 years earlier – or maybe Herod rounded it up to 2 years just to make sure this young "King of the Jews" was killed.

Scholars believe that Bethlehem was a very small village at this time with perhaps about 300 people. And therefore, they estimate that counting the surrounding districts there may have been somewhere between 6 and 30 children under the age of 2 who would have been killed. According to the killer standards of Herod it was a rather small operation and therefore historians such as Josephus did not even mention it. But for the small village of Bethlehem, it was horrific beyond description.

This is certainly an example of God permitting something to go on that is a total offense to Him, and yet He remains sovereign over all that happens.

This is a good truth to keep in mind as we see political leaders in our day do things that are very wrong. They are allowed to do these things, but God is BIGGER. He is still sovereign and through it all He is still accomplishing His purposes. We must always cling to the truth of God's sovereignty even in the face of horrific circumstances – even when we have no clue as to WHY this is allowed to happen. Still, God remains sovereign!

Matthew 2:17 (NKJV)

17 Then was fulfilled what was spoken by Jeremiah the prophet, saying:

18 “A voice was heard in Ramah, Lamentation, weeping, and great mourning, Rachel weeping for her children, Refusing to be comforted, Because they are no more.”

This is a quote from Jer. 31:15.

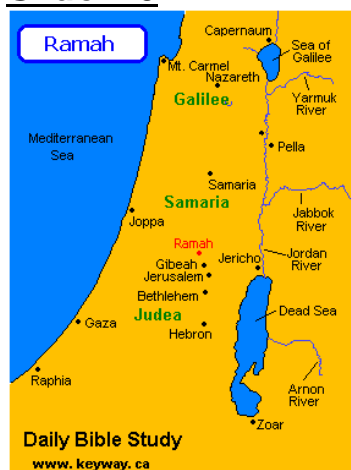
Slide # 8**Jeremiah 31:15 (NKJV)**

15 Thus says the LORD: “A voice was heard in Ramah, Lamentation and bitter weeping, Rachel weeping for her children, Refusing to be comforted for her children, Because they are no more.”

What we have here is another example of the typological fulfillment of prophecy. The context of Jer. 31:15 is the Babylonian Exile.

Rachel is pictured as a mother figure in Israel who is poetically depicted as weeping over the children of Israel being taken away, although at this point she had been dead for 13 centuries. Rachel was buried near Ramah which is about 8 miles north of Jerusalem. She was buried there as they were on the way to Bethlehem (cf. Gen. 35:19).

Ramah was a staging area where the Jewish captives were gathered before being led off into captivity to Babylon (cf. Jer. 40:1-2). Therefore, Rachel being buried in this vicinity was symbolically pictured as weeping over the children of Israel being taken from the land (cf. 1 Sam. 10:2).

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This exile to Babylon removing the Children of Israel from the land happened in 586 BC which marks the beginning of the “times of the Gentiles” in which the Jews would be trodden down by the Gentiles because of their sinful unfaithfulness to God (cf. Lk. 21:24).

Now here they were centuries later still under the heel of the Gentiles (in this case king Herod) and Rachel is still pictured as weeping over the loss of her children. Note in context the Messiah had just been born and Israel was apathetic resulting in continuing mournful consequences.

Just as the mothers in Israel wept over the removal of their sons in the Babylonian Exile (personified as Rachel weeping) so now there was a prophetic fulfillment of this typology in the weeping over the murder of these Children in Bethlehem and the surrounding area.

In a sense this is all part of ONE BIG prophetic story. Israel’s story and Messiah’s story go together. Both these calamities are part of the same larger story of Israel’s sin climaxing in the rejection of her Messiah. The Jews in rejection of God suffered the mournful consequences of the Babylonian Exile. This became a prophetic type of their mournful experience in their apathetic rejection of the Messiah at His birth. In both cases the results were “lamentation, weeping, and great mourning.”

Ironically, and really prophetically, the wailing at the time of the Babylonian Exile which ushered in the “times of the Gentiles” eventually brought about the rule of king Herod and this atrocity the Jewish mothers in Bethlehem were now experiencing.

19 Now when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

It is amazing how SOON the day of accountability comes knocking! Herod died in 4 BC which was not long after Jesus was born – perhaps only a year or so. Shortly after his attempt to destroy the Christ child he himself died. What a way to go out? Very tragic! And now he has all eternity to regretfully think on it.

And the way Herod died was what might be termed “*poetic justice*”. After playing the role of usurper as “*king of the Jews*” for 37 years (serving under the authority of Rome) Herod died. The Jewish historian Josephus recorded in great detail the account of his death.

Tormented by the horrors of remorse, he would scream out for his loved and murdered wife Mariamne [pronounced ma-riam-ne] and her murdered sons. Moreover Herod was in the grip of a loathsome disease. He was covered with sores and full of mortifying wounds horrible to behold. He could not eat without agony. His guards had to be changed frequently because they could not stand the stench emanating from his rotted stomach. His breath smelled like [death]. All the crimes of Herod's former years were visited upon his seventy-year-old body. Death worked on the carcass of the living man as though he were already dead. – **John Phillips**

And yet even though he was in such a pathetic state he still ordered the death of his son Antipater 5 days before his own death. As he was dying he ordered many Jewish nobles to be rounded up and imprisoned. Josephus reported that Herod gave the order that upon his death all these Jewish nobles were to be killed in order to ensure that there would be mourning throughout the land upon his passing. He was a very “nice guy” to the very end – NOT!

Postscript: Herod had ordered his siter (Salome and her husband) to see that the killing of the Jewish nobles was carried out, but upon his death they gave the order that the prison doors be opened and they all went free. Herod's reign of terror was over.

Upon his death an angel of the Lord appeared in a dream to Joseph in Egypt. This is the third time in Matt. 1 & 2 that an angel appeared in a dream to Joseph (cf. 1:20, 24; 2:13; 2:19). It would almost make you wonder “what am I going to dream about tonight”.

In this case the angel communicated....

20 saying, “Arise, take the young Child and His mother, and go to the land of Israel, for those who sought the young Child's life are dead.”
21 Then he arose, took the young Child and His mother, and came into the land of Israel.

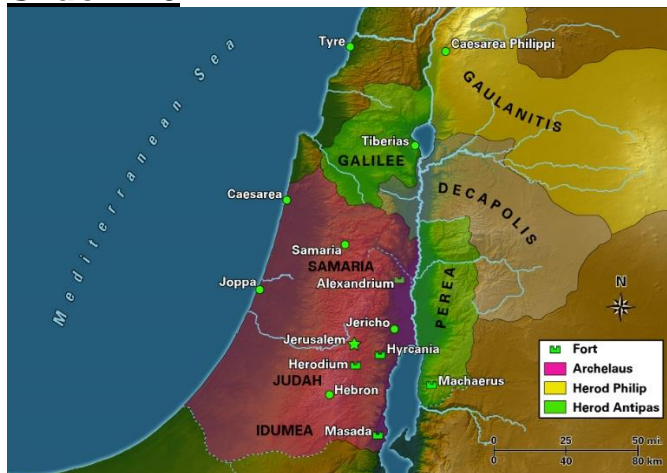
God let Joseph know that Herod was dead and that he could now return to the land of Israel. And so he did. Note that all the way through here God is working through Joseph as the head of the home. Joseph was to take the lead and take the young Child and His mother to the land of Israel. As the head of the home it was his responsibility to lead and move his family there.

22 But when he heard that Archelaus was reigning over Judea instead of his father Herod, he was afraid to go there. And being warned by God in a dream, he turned aside into the region of Galilee.

Evidently Joseph planned on going back to the Bethlehem area in Judea but when he got back in Israel he found out that Archelaus (the son of Herod) was now ruling over Judea. And this rightfully made him afraid.

Upon Herod's death Caesar Augustus broke Herod the Great's domain up into three separate regions and gave three of Herod's son's ruling authority over them. Archelaus now ruled over Judea, Samaria, and Idumea; Herod Antipas ruled over Galilee and Perea; and Herod Philip ruled over the area northeast of the Sea of Galilee.

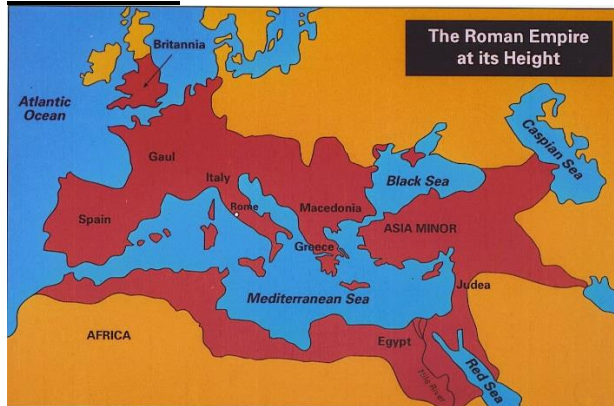
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Archelaus had the same ruthless tendencies as his father. He basically picked up where his vicious father left off. He ruled for about 9 years from 4 BC to AD 6.

One of the first acts of Archelaus was to put to death 3000 Jews in the temple because some among them were demanding that those who had committed atrocities under Herod the Great be punished. Therefore, the Jews hated and feared him.

The reign of Archelaus was marked by brutality, immorality, and tyranny. Things got so bad that the Jews and Samaritans sent an official delegation to Rome to complain to Caesar. Augustus then summoned Archelaus to Rome and fired him out of fear of a revolution from the people. Caesar proceeded to banish Archelaus without government funds to the region of in Gaul. Without a support structure he died shortly thereafter in AD 6.

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Upon arriving back in the land of Israel and being fearful of returning to Judea because of Archelaus, God then warned Joseph in a dream and redirected his direction to go into the region of Galilee.

This is the fourth of Joseph's four revelatory dreams given in Matt. 1 and 2 (cf. 1:20; 2:13, 19, 22).

Note how God worked step by step in this whole process. He didn't show Joseph everything all at once, but rather led him one step at a time. Here is another good life lesson. This is how God normally leads us – one step at a time. And we see that He often redirects us on the way. Then too note that He often uses circumstances to direct us.

Slide # 12***How God directed Joseph...***

To flee to Egypt – Matt. 2:13

To Return to the land of Israel – Matt. 2:20

To the region of Galilee – Matt. 2:22

To the town of Nazareth – Matt. 2:23

And note that God used a mixture of things in getting Joseph where He wanted the family to be. There was supernatural revelation by way of dreams; there was circumstances that made Joseph afraid; and evidently common-sense reasoning as Joseph was not specifically told to go to Nazareth (at least as far as we are told). And yet it made sense because both Joseph and Mary hailed from this area (cf. Lk. 1:26; 2:39).

God is sovereign and through a multitude of variables He has His ways of getting us where He wants us to be.

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, “He shall be called a Nazarene.”

Commentators have wrestled with what this means since no where in the OT do we have a record of any prophet, let alone prophets (plural) saying, **“He shall be called a Nazarene.”**

Nazarene means one who is from Nazareth. Nazareth was a little town in Galilee about 55 miles north of Jerusalem, or about 100 miles from the edge of Egypt. Guesstimates put the population at probably several hundred people to maybe a thousand or more. It was a fairly little place.

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There have been several ideas as to how one might understand **“He shall be called a Nazarene”** in fulfillment of that which was spoken by the prophets.

Some have tried to associate this with the word “Nazirite”. But the word Nazirite has no Messianic significance and has no connection with the town of Nazareth. A person who took a Nazirite vow was not to drink wine, touch anything unclean or cut his hair. Clearly, Jesus did drink wine as seen in texts such as Matt. 11:19. Clearly Jesus was not a Nazirite, so this view has no credibility.

Another view is that the word Nazarene in Hebrew has similar consonants (nzt) to those in the Hebrew word translated as “Branch” (Heb. naser) in Isa. 11:1 which is a Messianic text.

However, this single text of Isaiah 11:1 presents a problem, because Matt. 2:23 says the prophets “plural” say this and not just one.

Slide # 14

By the prophets prevents our seeking only one OT passage, thus making doubtful any play on words based on *naser*, “branch” in Isa. 11:1. – **Wycliffe Bible Commentary**

There is another word translated as “Branch” (Heb. *tsemach*) designating the Messiah in the OT, but it is a completely different Hebrew word (cf. Isa. 4:2; Jer. 23:5; 33:15; Zech. 3:8; 6:12).

The most likely view in how to properly understand the phrase, “**He shall be called a Nazarene**” is that in quoting from the OT prophets (plural) Matthew is simply presenting a general truth found in various prophets that present the Messiah as a Nazarene-like character – namely that He would be a despised person. Thus, Matthew is appealing to a prominent theme in the OT rather than to a specific text.

You see Nazareth was seen as a little “backwater” place with a bad reputation and those from there were looked down upon. So, the term Nazarene in Bible times was really a term of contempt (cf. Acts 24:5).

Slide # 15

John 1:46 (NKJV)

46 And Nathanael said to him, “**Can anything good come out of Nazareth?**” Philip said to him, “Come and see.”

Slide # 16

He is not saying that a particular OT prophet foretold that the Messiah would live in Nazareth; he is saying that the OT prophets foretold that the Messiah would be despised. ...In accord with prophecy he came as the despised Servant of the Lord. – **D.A. Carson**

Thus, the degrading term “**Nazarene**” was applied scornfully to both Christ and His followers (cf. Mt. 21:11; Mk. 14:67; Jn. 18:5, 7; Acts 24:5).

Slide # 17

Psalm 22:6 (NKJV)

6 But I am a worm, and no man; A reproach of men, and despised by the people.

Isaiah 53:3 (NKJV)

3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.

This is what defined the Messiah. He was a despised Person. He was a “Nazarene” in keeping with how the prophets characterized the Messiah would be (cf. Jn. 7:41, 52; Ps. 69:8; 20-21; Isa. 49:7; Zech. 12:10; Matt. 8:20; 11:19; 15:7-8).

As you consider the section we covered today all 3 of the prophetic emphases relate to oppression and affliction, which while being portrayed in the OT had a fuller application of fulfillment connected to the childhood experience of Christ.

Slide # 18

v. 15 “Out of Egypt I called My Son.” (A context of oppression.)

v. 18 “Lamentation, weeping, and great mourning” (A context of oppression.)

v. 23 “He shall be called a Nazarene.” (A context of oppression.)

Prophetically the Messiah would come into a context of oppression and His experience would be one of contempt and being despised. This was certainly true of Jesus Christ whose life culminated in being crucified on a Roman cross.

Slide # 19**Hebrews 13:13 (NKJV)**

13 Therefore let us go forth to Him, outside the camp, bearing His reproach.

To follow Christ closely involves “*bearing His reproach.*” I think true Christians in America are about to learn this – perhaps in a deeper way collectively than we have ever know before.

Note it is “His reproach” – that is Christ’s reproach that we are called to bear. We are called to identify with Christ’s rejection. He is outside the camp waiting for His people to come to Him in the position of reproach. The true Christ of the cross is never popular or cool with the world or with mere religionists.

It is the CROSS that is the place of separation. The cross is the place of rejection. The world has no problem with the morals, love, and good deeds of Christianity.

Show the world the fruits of Christianity, and it will applaud. Show it Christianity, and it will oppose it vigorously. --**Watchman Nee**.

If we really want to be a serious follower of Christ prepare to be termed a “Nazarene” – in other words despised and unappreciated people. Let us go forth to Him bearing His reproach.

The prophetic portrait painted by the prophets is fulfilled perfectly in the person of the Lord Jesus Christ.

Barry Leventhal was a young Jewish man who was a football player. His team won the Rose Bowl in 1966 and he was the star of the game. One day Hal a campus minister began a discussion with him about the Messianic prophecies. Hal began to show Barry how the predictions in the OT had been fulfilled in Jesus.

Finally, Barry blurted out:

“How could you do this?” Do what?” Hal asked.

“Use a trick Bible,” Barry charged, “You’ve got a trick Bible to fool the Jews.”

Hal responded, “What do you mean by a trick Bible?” Barry said, “You Christians took those so-called Messianic predictions from your own New Testament and then rewrote them into your edition of the Old Testament in order to fool the Jews, but I guarantee you those Messianic prophecies are not in the Jewish Bible.”

“Now hold on, Barry. Do you happen to have a copy of the Tanakh?” [The Hebrew Bible with 3 divisions of the Law, Prophets, and Writings.] Do you have your own copy?” “Well, I’ve got one from my Bar Mitzvah. So what?”

Then Hal said, “I am going to give you some verses. I want you to write them down, and I want you to go read them in your own Tanakh and we’ll just leave it at that.”

Barry was intrigued and that night he sat down and opened up his old Tanakh that he hadn’t opened since he was 13 years old. He was shocked! Every prophecy Hal had given him was right there in his own Jewish Bible.

When he got to Isaiah 53 it really caused him to think. And as he continued to study the prophecies he came to believe that Jesus truly is the Messiah. He became a true believer and today is a professor at the Southern Evangelical Seminary in Charlotte North Carolina.

(Taken from the Book “Reflections on the Existence of God” by Richard E. Simmons III, p. 244-247)

Have you believed on the Lord Jesus Christ? In Him is found the fulfillment of the OT prophecies. He is the Lord and Savior of all those who truly from their heart believe in Him in a life changing way.

Believe on the Lord Jesus Christ and you too will be saved (cf. Acts 16:31).