

Gospels class 12: Authorities question John; he declares Jesus to be the Messiah
Scott Ashley Oct. 27, 2012

With the Feast and publishing deadlines and so much else going on, it's been a while since we've had our study on the Gospels. But we'll make up for that a bit with a class today and another one next Sabbath. That will get us caught up a bit.

By way of quick review, in recent classes we've talked about the work of John the baptizer, the baptism of Jesus Christ, and last time we talked about the temptation in the wilderness. Today we pick up the story in John 1:19. Some of you may be wondering what happened to the first part of John 1, and I went over that in a sermon several months ago about Jesus Christ's pre-existence. So if you want that material on the first 18 verses of John you can go back to our sermon archives and find that there.

Today we pick it up with more of the story of John the baptizer, shortly after he has baptized Jesus. John was a remarkable figure and quite well known at the time and for years later. I'd like to start today with a quote from the Jewish historian Josephus, who lived from A.D. 37 to 100 and wrote several exhaustive works on Jewish history between 71 and 99 A.D. Josephus had this to say about John the Baptist:

“John, that was called the Baptist . . . was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism; for that the washing [with water] would be acceptable to him, if they made use of it, not in order to the putting away [or the remission] of some sins [only], but for the purification of the body; supposing still that the soul was thoroughly purified beforehand by righteousness . . . others came in crowds about him, for they were very greatly moved by hearing his words . . .” (From *Antiquities of the Jews*, Book 18, chapter 5, section 2)

This confirms what we read in the Gospels about John. He is a good and righteous man, teaching righteousness and baptism for the forgiveness of sins, and a powerful and influential figure at the time who drew large crowds to hear his message. John is one of several figures found in the Gospels who are mentioned in Josephus's writings, showing that these were genuine historical figures and not fabrications as some lying Bible critics would have you believe. So now we'll pick up the story in **John 1:19**—

John 1:19-34

19 Now this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to ask him, “Who are you?”

Which “Jews” send the priests and Levites? It's obviously not all the Jews living in Judea and Galilee at the time. After all, John the baptizer himself is a Jew, John the author of this Gospel is a Jew, and Jesus Christ is a Jew. John sometimes uses “the Jews” as shorthand for the Jews who opposed and didn't believe or accept Jesus as Messiah. What John is showing here is that this opposition to Jesus by some Jewish leaders goes all the way back to the very beginning of His ministry—though many Jews also would believe in Him as Messiah also, as we later see.

So “the Jews” that are mentioned here are those of the Jerusalem religious establishment that we've talked about in earlier classes and will talk about on future occasions as we see what they were up to. And this is evident by whom they send—priests and Levites who

are under their control. The religious leaders hear of this figure who is attracting quite a following, and they send some of their people to go check it out and find out what's happening. As we've talked about earlier, they are very concerned about maintaining their power over the temple and the people, so they're not going to take kindly to some religious upstart who may be gaining a following and threaten their power and position.

20 He confessed, and did not deny, but confessed, "I am not the Christ."

21 And they asked him, "What then? Are you Elijah?" He said, "I am not." "Are you the Prophet?" And he answered, "No."

So they ask John three things: "Are you the Messiah?" No. He knew he wasn't the Messiah.

"Are you Elijah?" No. Why do they ask him this? Probably because, as we've discussed before, he's dressing like Elijah and doing his work in places that Elijah worked. Also, how did Elijah die? We don't know, because he was taken off into the sky in the fiery chariot, so some thought he was still supernaturally alive and would return.

There is also the prophecy of **Malachi 4:5** that they knew would be fulfilled sometime:

Malachi 4:5—

5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

So there was this expectation, too. In fact, to this day the Jewish people in their Passover celebration will set a place for Elijah

"Are you the Prophet?" What are they asking him here? They're asking him if he is the prophet foretold back in **Deuteronomy 18:17-18—**

17 "And the LORD said to me [Moses] . . .

18 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.

This is, of course, a prophecy of Jesus Christ, but John knew he wasn't that Prophet. Incidentally, both of these terms, Elijah and "the Prophet" or "that Prophet" will come up a number of times further on in the Gospels. People clearly expected and believed these individuals would show up on the scene. And of course, "the Prophet" did show up, but they didn't recognize that's who Jesus was.

Back to **John 1:22—**

22 Then they said to him, "Who are you, that we may give an answer to those who sent us? What do you say about yourself?"

23 He said: "I am 'The voice of one crying in the wilderness: "Make straight the way of the LORD,"" as the prophet Isaiah said."

This is quoting from **Isaiah 40:3—**

3 The voice of one crying in the wilderness: "Prepare the way of the LORD; make straight in the desert a highway for our God."

Back to **John 1:24—**

24 Now those who were sent were from the Pharisees.

We saw back in verse 19 that it was priests and Levites that were sent. But this isn't a contradiction, because **Pharisees came from all walks of life.** Many of the priests and Levites were Sadducees, because the Jerusalem religious establishment controlled the temple, but we see from this that some of them were also Pharisees, and we know from other places that the Sadducees and Pharisees disagreed on a lot of things. And as we'll later see, some Pharisees became followers of Jesus, like the apostle Paul.

25 And they asked him, saying, “Why then do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

26 John answered them, saying, “I baptize with water, but there stands One among you whom you do not know.

27 “It is He who, coming after me, is preferred before me, whose sandal strap I am not worthy to loose.”

“Before me” here is a reference to Jesus’ pre-existence. “Preferred” isn’t in the original, but seems to have been inserted by the translators to try to make more sense of this. About half the Bible versions I checked just say something like “who was before me.” And of course, John was six months older than Jesus, but John says Jesus “was before me.” So he’s talking about Jesus pre-existing before He was born in the flesh.

And then the writer John explains,

28 These things were done in Bethabara beyond the Jordan, where John was baptizing.

Bethabara in Hebrew comes from the words *bet* meaning “place” and *abar* meaning “crossing” or “passing over.” So this place means “place of crossing.” This basically means this was a place where you could cross over or pass through the Jordan River. It was a ford, in other words—a place in a body of water shallow enough to wade across.

Let’s look at this location on a map. Where this takes place is not far north of the Dead Sea at what would’ve been the crossing place of the River Jordan along the ancient road from Jericho going east over into what is today Jordan. Two things took place here in ancient times. Actually, more than two, but I’m thinking of two in particular. Does anyone know what they were?

One we talked about earlier in the sermon on *remez*. **This was an Elijah place.** This is where Elijah and Elisha crossed the Jordan River just before Elijah was taken up into the sky in a fiery chariot as recorded in 2 Kings 2. And if you remember the story, Elijah took his mantle or cloak, rolled it up, and struck the Jordan River with it, and the river dried up so they passed on dry ground. Then Elijah was taken up into the sky, and Elisha picked up Elijah’s mantle or cloak, walked back to the river, struck it with the mantle, and the river dried up again so Elisha could cross on dry ground.

The two places where the Gospels mention John is baptizing are both *Elijah places*—here and further up the Jordan River valley near where Elijah was fed by the ravens during the drought that struck Israel, on your map labeled Salim and Aenon. Why is John baptizing in these two specific places when he has about 65 miles of river that he can baptize in? **He’s baptizing in these two places** because they are Elijah places. He’s doing it for the same reason that he wears a leather belt like Elijah and a hairy animal-hair garment like Elijah—he’s sending the message that he is the Elijah to come to prepare the way for the coming of the Lord. Again, it’s a *remez*, sending an unspoken message by his actions.

What else took place here or very near here? I’ll give you a hint. What does Bethabara mean? “Place of crossing.” What famous crossing took place here that probably gave this place its name? I’ll give you another hint—What’s the closest city to this place that you see on the map? And what famous story is associated with it? It’s **the city of Jericho**, made famous when God miraculously toppled its walls and allowed the Israelites to capture it.

But before that, after the 40 years of wandering in the desert the Israelites camped on the east side of the Jordan River, **then they crossed it** when God miraculously dried up the waters, then they entered the Promised Land and captured Jericho. We read about that in

Joshua 3:14-17—

Joshua 3:14-17

14 So it was, when the people set out from their camp to cross over the Jordan, with the priests bearing the ark of the covenant before the people,

15 and as those who bore the ark came to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (for the Jordan overflows all its banks during the whole time of harvest), so this was at flood stage in the Spring of the year.

16 that the waters which came down from upstream stood still, and rose in a heap very far away at Adam, the city that is beside Zaretan. So the waters that went down into the Sea of the Arabah, the Salt Sea, failed, and were cut off; and the people crossed over opposite Jericho.

17 Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan.

That crossing is probably why this place was named Bethabara, meaning “place of crossing.” It was called Bethbara in the time of the judges several centuries later, and more than a thousand years before the events we’re reading about here in John.

So it’s interesting that Jesus is baptized here near or at the spot where the Israelites were figuratively baptized in the Jordan River. Paul wrote in **1 Corinthians 10:1-2—**

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1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

2 all were baptized into Moses in the cloud and in the sea,

Paul tells us that the Israelites were figuratively baptized when they crossed the sea leaving Egypt, and they all die out in the wilderness. And if you think about it, the *next generation, the one that actually entered the Promised Land*, was figuratively baptized when God duplicated the miracle in allowing them to cross on dry land by drying up the Jordan River. Isn’t that neat?

This is one reason we’ll talk a lot about geography as we go through the gospels, because it’s a vital part of the story. Understanding the geography and history adds another layer of meaning and significance to the story that we miss if we don’t know it.

There’s something else that happened near here that’s a bit more subtle. The Israelites **camped out on the east side of the Jordan** before crossing into the Promised Land. We read about that in Deuteronomy. Now notice something from that book that happens near the end, when Moses and Israel are going through their final preparations for entering the Promised Land:

Deuteronomy 31:24-26

24 So it was, when Moses had completed writing the words of this law in a book, when they were finished,

25 that Moses commanded the Levites, who bore the ark of the covenant of the LORD, saying:

26 “Take this Book of the Law, and put it beside the ark of the covenant of the LORD your God, that it may be there as a witness against you . . .

What this is saying is that Moses wrote the book of Deuteronomy while the Israelites were camped on the east side of the Jordan before they crossed over into the Promised Land. **This was one of the last acts of Moses,** writing the last book of the Pentateuch. And he wrote it and completed it here, across the Jordan River, shortly before he died, because he wasn't allowed to enter the Promised Land.

In our last class we talked about Jesus Christ's temptation in the wilderness, which took place right after He was baptized here. So the temptation also took place somewhere near here, probably with 10 to 15 miles. Jesus is tempted three times by Satan the devil, and He responds all three times by quoting scripture. Which book did He quote from all three times? *Deuteronomy*—the book that He, as the God of the Old Testament, had inspired Moses to write just across the Jordan River from where that temptation took place.

Isn't that cool? That's another connection you make when you study the geography and history as you study the Scriptures. You see all kinds of connections. Let me give you one other one before we move on. Moses isn't allowed to lead the Israelites across the Jordan River into the Promised Land, so who is chosen to follow Moses as his successor to lead the Israelites into the Promised Land? **Joshua.** Let's notice **Deuteronomy 31:23** (immediately before what we just read)—

23 Then He [God, the One Who became Jesus Christ] inaugurated Joshua the son of Nun, and said, “Be strong and of good courage; for you shall bring the children of Israel into the land of which I swore to them, and I will be with you.”

What is Jesus's name in Hebrew? *Joshua.* Joshua is chosen to lead the Israelites into the Promised Land right near here. Who leads us into the Promised Land of God's Kingdom? *Joshua*—Jesus as it's translated into Greek. So Joshua led his people into the Promised Land, and Jesus Christ, whose Hebrew name is Joshua, leads His people into the spiritual Promised Land of God's Kingdom. Isn't that cool? And you miss those connections if you don't understand the history and the geography and what went on earlier in these same locations.

And you can visit this area today, **although it's not all that impressive.** It's called the Jordan River, but today it's no bigger than any of our large creeks. And I wouldn't recommend wading into it, because it's mostly agricultural runoff filled with chemicals **and a considerable amount of sewage.** It's just a shadow of its former self because so much water is diverted upstream for agriculture and drinking water in this arid area, so almost nothing is left by the time it reaches the Dead Sea not far from here. So I'll leave you with **this photo that was taken about 100 years ago** at this fording spot, showing it was a much bigger river then, as evidenced by these people wading across it carrying large burdens on their backs. It looks much nicer in this old photo than it does today.

So now back to **John 1:29**, where we pick up the story the next day—

29 The next day John saw Jesus coming toward him, and said, “Behold! The Lamb of God who takes away the sin of the world!

This is an unusual *remez* in that it looks both backward and forward. It looks back at the **Passover lambs and the other lambs** that were offered up over the previous 14 to 15 centuries, but it also looked forward to the sacrificial death of Jesus Christ that would

come in 3 1/2 years. I won't spend a lot of time on this because we normally talk about this leading up to Passover, but we should notice a few scriptures that relate to this.

One very familiar passage is **1 Corinthians 5:7**—

7 Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

Here Paul tells us that Jesus Christ was the fulfillment of those millions of Passover lambs that had been sacrificed over the centuries.

Another familiar passage is **1 Peter 1:18-19**—

18 knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,

19 but with the precious blood of Christ, as of a lamb without blemish and without spot.

This tells us what price was paid to redeem, or buy us back, so we could be reconciled to God. It took the precious blood of Christ, who like the lambs offered over the centuries had to be perfect and without blemish or flaws.

And a final one we'll look at is Isaiah's prophecy of the Messiah in **Isaiah 53:6-7**—

6 All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.

And of course, this is a prophecy of how He went to His execution—not arguing, not demanding to be set free because He was innocent, not contesting the trumped-up charges against Him, not condemning those who were killing Him, but instead asking His heavenly Father to forgive them because they did not know what they were doing.

So back to **John 1:30**—

30 “This is He of whom I said, ‘After me comes a Man who is preferred before me, for He was before me.’

I'd make the same comments here about “preferred” that we saw in verse 27—that “preferred” shouldn't be here, and John is talking about Jesus Christ's preexistence.

31 “I did not know Him; but that He should be revealed to Israel, therefore I came baptizing with water.”

32 And John bore witness, saying, “I saw the Spirit descending from heaven like a dove, and He [it, the Spirit] remained upon Him. There is no “He” or “it” in the original Greek; it just says literally “I saw the Spirit descend from the sky like a dove and remained on Him.”

You can compare this to Matthew 3:16; Mark 1:10; and Luke 3:22 on page 10 of the Harmony. We talked a lot about that last time, in particular how there are a number of examples of *remez* in what took place when Jesus was baptized. If you missed that, you should certainly go back and listen to that because what happened there is quite profound.

33 “I did not know Him, but He who sent me to baptize with water said to me, ‘Upon whom you see the Spirit descending, and remaining on Him, this is He who baptizes with the Holy Spirit.’ And we talked about the different kinds of baptisms last time—baptism with water, baptism with fire, and baptism with the Holy Spirit. Basically that was a big difference between the baptisms of John and that of Jesus. John baptized

with water, but Jesus' followers would be able to give the Holy Spirit through the laying on of hands after baptism.

Here we also see what John means when he said, "I did not know Him." He seems to be saying that he didn't understand that Jesus was the Messiah until God divinely revealed that to him when Jesus came to be baptized by him. I would also assume from this that John and Jesus hadn't seen each other for quite some time, probably not since they were children. Otherwise I just don't see John saying this, that he didn't realize Jesus was the Messiah.

And then in conclusion John says—

34 "And I have seen and testified that this is the Son of God."

Several months ago we noted in talking about Joseph and Mary presenting Jesus at the temple, that Simeon and Anna were there and testified about the infant boy Jesus, that He would be the redeemer and savior of Israel, the Messiah. How many witnesses were required under God's law to establish a fact? At least two. **Deuteronomy 19:15** tells us: **15 By the mouth of two or three witnesses the matter shall be established.**

God provided two witnesses that day in the persons of Simeon and Anna. We see something similar here. We see John saying, "**I have seen and testified that this is the Son of God.**" But notice also **Matthew 3:17; Mark 1:11; Luke 3:22**, where God the Father Himself says of Jesus at His baptism, "**This is My beloved Son, in whom I am well pleased.**"

So here we have *two witnesses*—God the Father and John the baptizer—testifying publicly that Jesus is the Son of God. Again we have two witnesses. God is following His own law by providing witnesses, one being Himself and the other John the baptizer, to testify of this fact that Jesus is the Son of God.

This is a good stopping point in the story flow, but I want to spend some time covering a related topic that ties in very much with the events we just read about and that will come up again and again as we continue through the Gospels. And that is the expectation of the people of that time that the Messiah would soon appear.

There were many, many prophecies of the Messiah—as many as around 300 by some counts. They tell us a lot about His actions, what He would do, who He would be a descendant of, where He would live and even where He would be born. But there was only one prophecy that indicated when He would show up on the scene. And we'll spend the rest of our time today looking at that prophecy, because it's quite profound.

We find it back in **Daniel 9:2-3 and 20-25**—Daniel says:

2 In the first year of his [referring to Darius, son of Ahasuerus] reign I, Daniel, understood by the books the number of the years specified by the word of the LORD through Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem.

3 Then I set my face toward the Lord God to make request by prayer and supplications, with fasting, sackcloth, and ashes. . . .

Let's look at that prophecy in **Jeremiah 25:8-13** foretelling 70 years of captivity for those of the kingdom of Judah.

8 "Therefore thus says the LORD of hosts: 'Because you have not heard My words,

9 ‘behold, I will send and take all the families of the north,’ says the LORD, ‘and Nebuchadnezzar the king of Babylon, My servant, and will bring them against this land, against its inhabitants, and against these nations all around, and will utterly destroy them, and make them an astonishment, a hissing, and perpetual desolations.

10 ‘Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp.

11 ‘And this whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years.

12 ‘Then it will come to pass, when seventy years are completed, that I will punish the king of Babylon and that nation, the land of the Chaldeans, for their iniquity,’ says the LORD; ‘and I will make it a perpetual desolation.

13 ‘So I will bring on that land all My words which I have pronounced against it, all that is written in this book, which Jeremiah has prophesied concerning all the nations.

So Jeremiah, under God’s inspiration, wrote that Judah would fall to the Babylonians and would be exiled there for 70 years. And indeed this is exactly what happened.

So how was this fulfilled? There were several Babylonian invasions of Judah, but the most devastating was, according to most scholars, in 586-585 B.C. when the Babylonians captured Jerusalem, destroyed the temple, and exiled its people to areas of the Babylonian Empire. The Babylonian Empire later fell to the Medo-Persian Empire, and they allowed the Jews to return to Jerusalem to rebuild the city and temple under Zerubbabel. We read about that in the books of Ezra and Nehemiah.

To make a long story short, the temple seems to have been rededicated in 515 B.C., and this is the 70 years referred to in Jeremiah’s prophecy. There’s some disagreement over those dates, but the 70 years would begin in 587 to 585 B.C. and end in 517 to 515 B.C.

So back to Daniel’s prophecy in **Daniel 9:20-25**—

20 Now while I was speaking, praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the LORD my God for the holy mountain of my God,

21 yes, while I was speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, reached me about the time of the evening offering.

22 And he informed me, and talked with me, and said, “O Daniel, I have now come forth to give you skill to understand.

23 “At the beginning of your supplications the command went out, and I have come to tell you, for you are greatly beloved; therefore consider the matter, and understand the vision:

24 “Seventy weeks [literally “Seventy sevens”] are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy.

25 “Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks [literally “seven sevens”] and sixty-two weeks [“sevens”]; the street shall be built again, and the wall, even in troublesome times.

Now this prophecy makes no sense if it's talking about literally weeks, because that means it would be fulfilled in a little more than a year from when it was given to Daniel. And it wasn't fulfilled then. That's why I pointed out that the Hebrew doesn't say "weeks," it says "sevens."

In Bible prophecy there is what is called the "day for a year" principle. This means that when prophecy speaks of a day, it is actually referring to a year. We find this in several places. Let's look at them.

Numbers 14:34—referring to the Israelites refusing to go into the Promised Land after becoming fearful on hearing the scouts' report. And notice what God says—

34 According to the number of the days in which you spied out the land, forty days, for each day you shall bear your guilt one year, namely forty years, and you shall know My rejection.

And another is **Ezekiel 4:5-6**—Here God is telling Ezekiel to act out the punishment that He is inflicting on Israel and Judah for their sins. And notice what God says—

5 "For I have laid on you the years of their iniquity, according to the number of the days, three hundred and ninety days; so you shall bear the iniquity of the house of Israel.

6 "And when you have completed them, lie again on your right side; then you shall bear the iniquity of the house of Judah forty days. I have laid on you a day for each year.

So when it comes to prophetic fulfillment of time, we typically see it fulfilled according to this principle of a day equals a year in prophecy. So let's look at Daniel 9:25 again—

25 "Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks [7 x 7] and sixty-two weeks [62 x 7]; the street shall be built again, and the wall, even in troublesome times.

And with that understanding, what we're seeing when Daniel writes of 7 "sevens" and 62 "sevens," it means 69 times 7 or 483 years.

7 x 7 = 49, 62 x 7 = 434. 49 + 434 = 483 total. So what is this time period?

We see that it begins with **"the going forth of the command to restore and build Jerusalem"** and it ends with the appearance of **"Messiah the Prince."**

So how was this fulfilled?

It begins with a decree from the Medo-Persian king Artaxerxes I to Ezra that we read about in **Ezra 7:6—**

6 . . . Ezra came up from Babylon . . . The king granted him all his request, according to the hand of the LORD his God upon him.

7 Some of the children of Israel, the priests, the Levites, the singers, the gatekeepers, and the Nethinim came up to Jerusalem in the seventh year of King Artaxerxes.

8 And Ezra came to Jerusalem in the fifth month, which was in the seventh year of the king.

This decree was issued by Artaxerxes in **457 B.C.**

If you add 483 years to 457 B.C., you come out to A.D. 26. But since there is no year zero between 1 B.C. and 1 A.D., **you get 27 A.D. for the year** of the appearance of the Messiah. And according to everything we know about biblical chronology, 27 A.D. is the exact year in which Jesus appeared and was baptized by John, and began His ministry.

So Daniel, more than 500 years earlier, foretold the exact year in which the Messiah would appear. What about the 49 years and the 434 years of his prophecy? Apparently the 49 years refers to the time it took to rebuild the city after Ezra arrived, because **Daniel 9:25** refers to the streets and wall being rebuilt “in troublesome times.”

25 “Know therefore and understand, that from the going forth of the command to restore and build Jerusalem until Messiah the Prince, there shall be seven weeks [7 x 7] and sixty-two weeks [62 x 7]; the street shall be built again, and the wall, even in troublesome times.

And after that would follow 434 years until the appearance of the Messiah.

So there we have it—an amazing prophecy that foretold the exact year of the appearance of the Messiah, given more than 500 years previously. No mere human being could’ve predicted this with that kind of accuracy.

And as we’ll see as we continue through the gospels, this is just one of dozens of prophecies that we’ll see fulfilled in the life and ministry of Jesus Christ, proving time and time again that God is faithful and true and Jesus is indeed, as we saw John testify earlier, truly the Son of God.

Any questions?