

- 5 Only when the Lamb appears at the head of his armies is he described as “King of kings, and Lord of lords” (Rev. 17:14; 19:16).

Thus the concept of Jesus ruling now in the hearts and minds of his servants is entirely absent from the New Testament Scriptures, but when he returns and takes David’s throne every knee will bow to him.

The resurrection and ascension of Jesus are the confirmation by the God of heaven that the Lamb is worthy “to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5:12). God will judge the world in righteousness and set His King upon His holy hill of Zion. Given the certainty of these things, what manner of persons ought we to be, in all holy conversation and godliness?

Jesus the prophet

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THE MIND with which we have been blessed is an enquiring mind. Not satisfied with the present, it yearns to know what is yet to be. Not content with the *status quo*, it wants to know from whence, when, how and why. In the absence of fact it is capable of imagination and invention to satisfy its needs. In the absence of reliable guidance it is susceptible to deception from sources without pedigree or recommendation. Even in possession of fact and guidance it has the capacity to ignore the obviously stable and secure, and accept the less certain but more appealing and adventurous.

This has always been the case, and still is. The potential for imagination and invention is seen in the variety of words used in the Old Testament to describe those who explored such avenues, among them enchanters, charmers, necromancers and wizards (see box opposite).

True and false prophets

God, knowing the potential of the mind to lead man astray, and having seen it exhibited in Noah’s day, when “every imagination of the thoughts of his heart was only evil continually” (Gen. 6:5), warned His people as they were being prepared to enter the land: “When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that . . . useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee. Thou shalt be perfect with

the LORD thy God. For these nations, which thou shalt possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do” (Deut. 18:9-14).

More than that, they would be provided with a source of information which ought to satisfy their needs: “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken” (v. 15).

God would ensure that they were not left without guidance and instruction. Also, He would give them sufficient knowledge of the future so that they could appreciate, not only what was in store, but also the relevance of the present. So there would be prophets or spokespersons provided; and the means of gauging their authenticity is explained: “When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that is the thing which the LORD hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him” (v. 22).

Reference, however, appears to be being made to one particular prophet in this passage. The Lord says He will “raise up . . . a Prophet” (vv. 15,18), and “unto him” they were to hearken. Among his characteristics were to be these: he was to be “from the midst of [them], of [their] brethren, like unto me [Moses]” (v. 15). The Lord would put His “words in his mouth”, and he was to “speak unto them all that [God] shall command him”. So they would not be without guidance when Moses had gone. They would have their prophet.

When Moses died, “Joshua the son of Nun was full of the spirit of wisdom; for Moses had

**Some words and phrases used to describe false teachers, etc.,
in the Old Testament**

<i>Ashshaph</i>	Astrologer	<i>Darash muwth</i>	Necromancer
<i>Habar shamayim</i>	Astrologer	<i>Yada</i>	Prognosticator
<i>Kasday</i>	Chaldean	<i>Gezar</i>	Soothsayer
<i>Lachash</i>	Charmer	<i>Kashaph</i>	Sorcerer, witch
<i>Qasam</i>	Diviner, soothsayer	<i>Chozeh kowkab</i>	Stargazer
<i>Chalam</i>	Dreamer	<i>Yiddeoni</i>	Wizard
<i>Anan</i>	Enchanter, soothsayer	<i>Chakkim</i>	Wise men
<i>Chartom</i>	Magician	<i>Nabi</i>	Prophet (used of true and false)

laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses” (34:9). Joshua, then, fitted the part of this prophet; and what earlier had been spoken to Moses, “whosoever will not hearken unto My words which he shall speak in My name, I will require it of him” (18:19), the people repeated: “All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as He was with Moses. Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he shall be put to death” (Josh. 1:16-18); and Achan illustrated the point. Also, the consequences of their failure to eradicate completely the nations from Canaan were to trouble them for many years.

The closing verses of Deuteronomy 34 suggest, however, that Joshua was not the complete fulfilment of Deuteronomy 18: “And there arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face” (v. 10). There was another yet to come who would more perfectly fill the role.

The Prophet to come

In New Testament times it is clear that there was still an expectation of this particular Prophet. The preaching of John the Baptist attracted the attention of the Jews, and they “sent priests and Levites from Jerusalem to ask him, Who art thou?”. After he had denied that he was the Christ, they asked him: “Art thou Elias?”. He said he was not. They tried again: “Art thou that prophet?”. Again he said, “No” (Jno. 1:19-21).

The question indicated that “that prophet” was still a feature of their expectations and desires.

Attention was then to turn to Jesus. Whilst the woman at the well was not as specific as the “priests and Levites”, she said: “Sir, I perceive that thou art a prophet” (4:19). After the feeding of the five thousand there were some who were convinced that “This is of a truth that prophet that should come into the world” (6:14). Shortly afterwards many joined them in their conviction: “Many of the people therefore . . . said, Of a truth this is the Prophet” (7:40).

Their full appreciation of him was, however, hampered by their incomplete understanding of his message and the role he was to play at this time, and it is left until after his ascension for the fuller understanding to become widespread.

Peter used Deuteronomy 18 as a means of identifying the Lord Jesus. He said: “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet, shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying

unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up His Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts 3:19-26).

Stephen similarly brings the same reference to their attention during his defence: "This is that Moses, which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear" (7:37); and the writer to the Hebrews, reminding his readers of the many and varied ways in which God had spoken to them in the past, says: "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" (1:1,2).

So God's promise had come to pass; "that prophet" had come; Jesus fulfilled the terms of Deuteronomy 18:15-22:

- **He was raised up from the midst of them.** He was born of a woman as they all were; the genealogies of Matthew 1 and Luke 4 showed that he was "of thy brethren".
- **He was "like unto" Moses.** He had escaped from threats to kill him as an infant; he was meek and faithful; he was to be the deliverer of his people from bondage; he was pronounced their king (Deut. 33:5).
- **"Unto him" they were to hearken.** "A voice out of the cloud" declared: "This is My beloved Son . . . hear ye him" (Mt. 17:5); Jesus pleaded with the people: "Hearken unto me every one of you, and understand" (Mk. 7:14).
- **God had said He would put His words "in his mouth".** Jesus said: "All things are delivered unto me of my Father" (Mt. 11:27; Lk. 10:22); "the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father Which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak" (Jno. 12:48-50); "the words that I speak unto you I speak not of myself: but the Father That dwelleth in me, He doeth the works" (14:10).
- **"He shall speak . . . all that I shall command him".** "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he" (4:25,26); "for all things that I have

heard of my Father I have made known unto you" (15:15); "Many good works have I shewed you from my Father" (10:32); "I speak that which I have seen with my Father" (8:38); "as my Father hath taught me, I speak these things" (v. 28).

Thus Jesus was fulfilling the requirements of that Prophet that God would raise up unto them.

The fulfilment of Jesus's prophecies

The other essential credential of the true prophet of God was the coming to pass of the predictions that were made through him. Once more the people then (and we now) were not left without a wealth of evidence. To individuals, to small groups and to the people in general he made pronouncements which in a short space of time would provide them with proof that he was "from above" (Jno. 8:23). He invited some to join him in his ministry, and told them he would make them "fishers of men" (Mt. 4:19). He had repeatedly told his disciples that he would go to Jerusalem and there suffer many things, be betrayed and then crucified. He had spoken of "the sign of the prophet Jonas", and that he himself would be "three days and three nights in the heart of the earth" (12:39,40). He had spoken of the temple, which would be destroyed and then raised again in three days (Jno. 2:19). He had spoken of the way that they themselves would suffer, being cast out of the synagogues (16:2,3) and scattered (v. 32); and in the space of three-and-a-half years all of these, and much more (see [Table 1](#) opposite), came to pass. They would then have more than ample proof that he was indeed the Prophet sent from God.

His foretelling of the future was not, of course, restricted to the immediate, nor given solely as evidence that he was who he claimed to be. [Table 2](#) overleaf lists some of the prophecies that he made that went well beyond the three-and-a-half years of his ministry.

Many of his parables similarly presented pictures of what would happen after he had left them, and in particular following his return. The details of the parables which are obviously foretelling things to come to pass are listed in [Table 3](#) overleaf.

The vision that John was given by Jesus "to shew unto his servants things which must shortly come to pass" (Rev. 1:1) is a prophecy without equal in terms of breadth, detail and symbolism, and it completed his role as the prophet of future things.

Table 1 Short-term prophecies of Jesus				
Matthew	Mark	Luke	John	
4:19	1:17			"I will make you fishers of men"
9:15		5:35		"the bridegroom shall be taken from them"
10:16-23				"ye shall be brought before governors and kings"
12:39,40		11:29,30		"the sign of the prophet Jonas"
16:21; 20:19	9:31; 10:34	13:32	2:19	"be raised again the third day"; "the third day I shall be perfected"
17:12; 16:21		9:22; 17:25		"Likewise shall also the Son of man suffer"
17:22,23 20:18	9:31; 10:33	18:31,32		"The Son of man shall be betrayed"
17:27				"cast an hook . . . thou shalt find a piece of money"
21:2	11:2,3	19:30,31		"Go into the village . . . ye shall find an ass tied, and a colt"
23:34-36		11:49-51		"send unto you prophets . . . some . . . ye shall kill"
24:2	13:2	21:6		"There shall not be left here one stone upon another"
24:3-28		21:8-23		The coming destruction of Jerusalem
26:2,21, 23,24	14:18		13:21	"the Son of man is betrayed to be crucified"
16:28	9:1	9:27		"some . . . shall not taste of death, till . . ."
	14:13-15	22:10-12		"there shall meet you a man bearing a pitcher of water"
	14:27			"All ye shall be offended because of me this night"
28:10	14:28			"I will go before you into Galilee"
26:34	14:30	22:34	13:38	"thou shalt deny me thrice"
	16:17,18			"these signs shall follow them that believe"
		5:4		"let down your nets for a draught"
		12:12		"the Holy Spirit shall teach you in the same hour"
		24:49	14:16,26; 15:26; 16:7-15	"I send the promise of my Father upon you"
			1:50,51	"thou shalt see greater things than these"
			7:33,34	"Yet a little while I am with you, and then I go unto Him That sent me"
			8:28	"When ye have lifted up the Son of man, then shall ye know"
			11:23,25	"Thy brother shall rise again"
			12:31,32	"prince of this world be cast out"; "what death he should die"
			12:35; 13: 33; 14:19	"a little while . . ."
			15:21	"these things will they do unto you for my name's sake"
			16:2,3	"They shall put you out of the synagogues"
			16:20-22	"ye shall weep and lament"
			16:32	"ye shall be scattered"

Table 2 Prophecies of Jesus concerning future events				
Matthew	Mark	Luke	John	
4:17	1:15			"the kingdom of heaven is at hand"
8:11,12				"many shall come . . . and shall sit down with Abraham . . . in the kingdom . . ."
9:15				"the bridegroom shall be taken from them"
10:26	4:22	8:17; 12:2,3		"there is nothing covered, that shall not be revealed"
10:35,36				"a man's foes shall be they of his own household"
10:41,42				"He that receiveth a prophet . . . shall receive a prophet's reward"
11:22-24	6:11	10:12-15		"It shall be more tolerable for . . . at the day of judgment"
12:41,42		11:31,32		"The men of Nineveh shall rise in judgment with this generation"
16:18,19				"upon this rock I will build my church"
23:39		13:35		"Ye shall not see me henceforth, till . . ."
24:3-51	13:5-37; 14:62	17:22-37; 21:20,27; 23:28-31		The destruction of Jerusalem and the coming of Jesus
25:31-33				"When the Son of man shall come . . ."
26:13	14:9			"there shall also this, that this woman hath done, be told . . ."
16:25	8:35-38	9:24		"whosoever will save his life shall lose it . . ."
22:30	12:25	20:34-38		"when they shall rise from the dead, they neither marry . . ."
26:29	14:25	22:16-18, 30		"I will drink no more of the fruit of the vine, until . . ."
		22:69		"Hereafter shall the Son of man sit on the right hand of . . . God"
		23:43		". . . To day shalt thou be with me in paradise"
			9:4	"the night cometh, when no man can work"
			13:36	"thou shalt follow me afterwards"
			14:3,18,28	"I will come again"

Jesus—the teacher of truth

The Lord's pronouncements, however, were not restricted to forecasting the future. Like Moses, he relayed to his people the principles they were to live by. Through Moses the Ten Commandments had been delivered. Jesus made plain the two great commandments. Through Moses the way they were to conduct themselves and interact with their fellow beings was made plain in great detail. The Sermon on the Mount (Mt. 5-7)

alludes to some of this teaching, and extends and expands upon it for the people of Jesus's day and ever since.

Moses was the means whereby God would teach His people. He was told: "Come up to Me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them" (Ex. 24:12). In Deuteronomy 4 we have one of the instances where Moses assumes his

Table 3 Parables which are overtly prophetic				
Matthew	Mark	Luke	John	
12:43-45				Unclean spirits: "so shall it be also unto this wicked generation"
13:24-43				Tares: "in the time of the harvest I will say . . ."
13:47-50				Cast net: "So shall it be at the end of the world"
18:23-35				Unmerciful servant: "So . . . shall my heavenly Father do also unto you"
20:1-16				Labourers in the vineyard: "the last shall be first"
21:33-44	12:1-11	20:9-18		Wicked husbandmen: "The kingdom of God shall be taken from you"
22:2-14		14:16-24		Marriage of the king's son: "there shall be weeping and gnashing of teeth"; "none of those . . . bidden shall taste of my supper"
24:32-51		21:29-36		Fig tree and others: "my words shall not pass away"
25:1-13				Ten virgins: "the Son of man cometh"
25:14-30		19:12-27		Talents: "there shall be weeping and gnashing of teeth"; Pounds: "mine enemies . . . slay them . . ."

role as teacher. He says: "Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the LORD God of your fathers giveth you" (v. 1); and again: "And the LORD commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it" (v. 14).

In John's record of the gospel, Nicodemus was one of the first to acknowledge Jesus in the same role: "the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (3:2).

Other Pharisees grudgingly acknowledged the same as they tried to trap him: "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men" (Mt. 22:16); and the Gospel records abound in descriptions of what he taught and how: "in the synagogues", "by the sea side", "in a desert place", on the mountainside, from a boat and in the house.

And what he taught came from his heavenly Father: "I do nothing of myself; but as my Father hath taught me, I speak these things" (Jno. 8:28). But they did not hearken, and Jesus said to them: "For had ye believed Moses, ye would have believed me" (5:46). They had not believed Moses and they did not believe Jesus.

In no other age has anyone been provided with more evidence that Jesus was a prophet from God than we have. We can look back over the Scriptural records and see the fulfilment of all the short-term predictions he made. We can reflect on the record of almost 2,000 years of history and see the fulfilment of much of the revelation given to John. We, then, of all people, have more reason on this count to believe that he was the Son of God.

By far the longest list of the predictions that Jesus made concerns the consequences of behaviour. [Table 4](#) overleaf collects together many of these. If no one has been given more evidence that his predictions come to pass, then we of all people should be moved to be intimately acquainted with these truths and be striving to ensure that the consequences for us are such that it is the Father's good pleasure to apply them.

Matthew	Mark	Luke	John	
5:3		6:20		"Blessed are the poor in spirit: for theirs is the kingdom of heaven"
5:4		6:21		"Blessed are they that mourn: for they shall be comforted"
5:5				"Blessed are the meek: for they shall inherit the earth"
5:6		6:21		"Blessed are they which do hunger and thirst after righteousness: for they shall be filled"
5:7				"Blessed are the merciful: for they shall obtain mercy"
5:8				"Blessed are the pure in heart: for they shall see God"
5:9				"Blessed are the peacemakers: for they shall be called the children of God"
5:10				"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven"
5:11,12		6:22,23		"Blessed are ye, when men shall revile you . . . great is your reward in heaven"
5:19				"Whosoever . . . shall break one of these least commandments . . . shall be called the least"
5:20				"except . . . ye shall in no case enter into the kingdom of heaven"
5:22				"whosoever is angry . . . shall be in danger of the judgment"
6:6,17,18				"thy Father Which seeth in secret shall reward thee openly"
6:14,15	11:25,26			"if ye forgive men . . . your heavenly Father will also forgive you"
6:30				"if God so clothe . . . shall He not much more clothe you . . . ?"
6:33		12:31		"seek ye first the kingdom of God . . . all these things shall be added"
7:1,2		6:37		"For with what judgment ye judge, ye shall be judged"
7:7,8	11:24-26	11:9,10		"Ask, and it shall be given you; seek, and ye shall find"
7:11				"how much more shall your Father . . . give good things to them that ask Him?"
7:21-23				"Not every one . . . shall enter into the kingdom of heaven"
10:33		12:8-10		"whosoever shall deny me . . . him will I also deny before my Father"
10:39			12:25	"He that findeth his life shall lose it"
12:31,32				"All manner of sin . . . shall be forgiven . . . but . . ."
12:36,37				"every idle word that men shall speak, they shall give account"
13:12	4:25	8:18		"For whosoever hath, to him shall be given"
16:24-28		9:24		"whosoever will save his life shall lose it"
17:20				"If ye have faith . . . nothing shall be impossible"

Table 4 (continued)				
Matthew	Mark	Luke	John	
18:3-6	10:15	18:16,17		"Except ye be converted . . . ye shall not enter into the kingdom"
19:21	10:21	18:22		"go and sell . . . and thou shalt have treasure in heaven"
19:27-30				"ye . . . shall inherit everlasting life"
23:12; 19:30	9:35; 10:31,43;	9:48; 13:30; 14:11; 18:14		"whosoever shall exalt himself shall be abased"; "many that are first shall be last"
23:13,14		20:47		"ye devour widows' houses . . . ye shall receive . . . damnation"
25:31-46				"he shall separate them one from another"
	10:29	18:29,30		"man that hath left . . . shall receive . . . eternal life"
	16:16			"He that believeth and is baptized shall be saved"
		6:25		"Woe unto you that are full! for ye shall hunger"
		6:35		"love ye your enemies . . . and your reward shall be great"
		6:38		"give, and it shall be given unto you"
		13:3,5		"except ye repent, ye shall all likewise perish"
		13:24		"Strive to enter in at the strait gate: for many . . . shall not be able"
		14:12-14		"when thou makest a feast, call the poor . . . thou shalt be blessed"
			4:14; 6:35,58	"whosoever drinketh . . . shall never thirst"; "I am the bread of life: he that cometh to me shall never hunger"
			5:24-29	"He that heareth my word . . . shall not come into condemnation"
			7:38	"He that believeth . . . out of his belly shall flow rivers of living water"
			8:12	"he that followeth me shall not walk in darkness"
			8:34,36	"the Son therefore shall make you free"
			8:51,52	"If a man keep my saying, he shall never see death"
			10:9-18	"if any man enter in, he shall be saved . . . I lay down my life"
			10:27,28	"my sheep . . . shall never perish"
			11:26	"whosoever liveth and believeth . . . shall never die"
			12:26	"If any man serve me . . . him will my Father honour"
			12:48	"He that rejecteth me . . . the same shall judge him in the last day"
			14:14	"If ye shall ask any thing in my name, I will do it"
			14:21,23	"he that loveth me shall be loved of my Father"
			15:10	"If ye keep my commandments, ye shall abide in my love"