



Interviews with God

•**I ASK:** *‘Why Do So Few Believe the Gospel?’*

•**THUS SAITH THE LORD:**

‘The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned.’ 1 Cor. 2:14.

‘The carnal mind is enmity against God.’ Rom. 8:7.

‘How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.’ Matt. 23:37.

•**TO WHICH I RESPOND:** ‘We thank Thee, O Lord, for the assurance that Thou wilt have all men to be saved and to come unto the knowledge of the truth. Although there are millions without faith, the fault is in them, not in Thee. We thank Thee that in the Gospel there is power which will overcome the natural resistance of the human heart. Give grace to Thy servants that this saving truth may be brought very close to all unsaved souls. In Jesus’ name. Amen’

CAN WE PROVE THE BIBLE IS TRUE? SEVEN COMPELLING EVIDENCES CONFIRM THE BIBLE IS TRUE

This article was Adapted from <https://answersingenesis.org/is-the-bible-true/seven-compelling-evidences-confirm-bible-is-true>. It is a continuation of the series titled: ‘*Seven Compelling Evidences Confirm the Bible Is True.*’

4. Fulfilled Prophecy

One of the most convincing, and certainly most amazing, evidences that confirm the Bible’s divine origin, is the wealth of prophecies, both fulfilled prophecies and prophecies that are still to be fulfilled.

With impeccable accuracy, the Bible has consistently unveiled the future for centuries. But biblical prophecy is different from all other predictions. With incredible detail, forthright clarity, and impeccable accuracy, the Bible has consistently unveiled the future for centuries. Critics of the Bible, for instance, have squirmed over the prophetic insights of Daniel, the sixth-century BC Jewish prophet in Babylon. With eye-opening precision, Daniel interpreted two sets of dreams, one by a pagan ruler (chapter 2) and the other by the prophet himself (chapter 7), thereby forecasting the entire course of Middle East history over the next five centuries.

Daniel describes the exact ebb and flow of four empires from Babylon to Medo-Persia to Greece to Rome. He even foresaw the meteoric rise to power of the Greek conqueror Alexander the Great, as well as the final division of his Greek empire by four of his surviving generals ([Daniel 7:6, 8:5–8, 11:2–4](#)).

Desperate to counter the implications of this prophetic phenomenon, nineteenth-century sceptics concocted dating schemes that placed the time of Daniel’s writing after the events. Careful research by

modern textual scholars, however, has validated the early origin of this prophecy, establishing Daniel as the authentic author. Daniel's prophecy clearly gives evidence of the Bible's divine nature.

Yet the Bible is filled with other amazing, divine prophecies, just like Daniel's, that can be verified by historical records. Historical prophecies that spoke about the future at the time of writing but later came true are particularly effective as an evidence of Scripture's trustworthiness.

Ezekiel's prophecy of the destruction of the Phoenician city Tyre (Ezekiel 26) or Isaiah's amazing prophecy concerning the coming reign of the Persian King Cyrus — two hundred years before his birth ([Isaiah 44:28](#), when he actually also called Cyrus by name) — are further examples of the divine and precise nature of Biblical prophecy that will certainly astound all and testify to the truth and wisdom of God's Word in any discussion on the Bible's authenticity as a divine book. Only the true God can so consistently foretell such distant events.

Messianic Prophecies

Just as effective are Messianic prophecies that were validated in the New Testament. The fulfilment of these predictions hundreds of years later is documented within the Bible itself rather than secular history, although secular history certainly provides corroborating evidence.

Sharing details about any one example should suffice to make this point. Consider Micah, the seventh-century BC prophet who foretold that Christ would be born in Bethlehem ([Micah 5:2](#)).

V. 2. 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.

Christ's parents, Mary and Joseph, lived in Nazareth, which was nowhere near Bethlehem. So God used a Roman census for taxation to send Jesus's earthly parents south on an arduous journey to the little town of His birth.

Yet Micah accurately foretold this event over six hundred years before it occurred. Jesus could not have manipulated these events, nor could Luke, the historian who recorded its fulfilment. More than sixty fulfilled Messianic prophecies like this validate the Bible as the Word of God.

As you familiarize yourself with these categories of amazing biblical predictions, you will certainly be equipped to give amazing testimony that the Bible is God's impeccable truth for mankind. Perhaps it will even add to your own excitement about your faith.

More Prophecies:

The Old Testament is filled with dozens of specific Messianic prophecies that were miraculously fulfilled. Every believer should memorize the most obvious and memorable of these prophecies. They include:

SPECIFIC PROPHECIES ABOUT CHRIST'S LIFE:

born of a virgin ([Isaiah 7:14](#)):

V. 14. Therefore the Lord Himself, shall give you a sign. Behold, a virgin, shall conceive, and bear a son, and shall call His name Immanuel.

([Matthew 1:18](#)),

V. 18. Now the birth of Jesus Christ was on this wise. When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

born in the small town of Bethlehem ([Micah 5:2](#)):

V. 2. 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.

([Matthew 2:1](#)):

V. 1. Now when Jesus was born In Bethlehem of Judea, in the days of Herod the king.

PROPHECIES ABOUT HIS SACRIFICIAL DEATH:

beaten and spat upon ([Isaiah 50:6](#)):

V. 6. *I gave My back to the smiters, and My cheeks to them that plucked off the hair, I hid not My face from shame and spitting.*

([Mark 14:65](#)):

V. 65. *And some began to spit on Him, and to cover His face, and to buffet Him, to say unto Him, Prophesy; and the servants did strike Him with the palms of their hands.*

crucified with sinners ([Isaiah 53:9, 12](#)):

V. 9. *And He made His grave with the wicked and with the rich in His death, (rather, Kretzmann: but with the rich He was in His death'); because He had done no violence, neither was any deceit in His mouth.*

V. 12. *Therefore will I divide Him a portion with the great, and He shall divide the spoil with the strong, because He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many, and made intercession for the transgressors.*

([Mark 15:27](#)):

V. 27. *And with Him they crucify two thieves, the one on His right hand and the other on His left.*

and buried with the rich ([Isaiah 53:9](#)):

V. 9. *And He made His grave with the wicked and with the rich in His death, (rather, Kretzmann: 'but with the rich He was in His death').*

([Matthew 27:57-60](#)).

V. 57. *When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple.*

PROPHECIES ABOUT HIS VICTORY OVER DEATH:

His resurrection from the dead ([Psalm 16:10](#)):

V. 10. *For Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.*

([Mark 16:6](#)):

V. 6. *And he saith unto them, Be not affrighted; Ye seek Jesus of Nazareth, which was crucified; He is risen; He is not here; behold the place where they laid Him.*

His ascension into heaven ([Psalm 68:18](#)):

V. 18. *Thou hast ascended on high, Thou hast led captivity captive. Thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them.*

([Mark 16:19](#)):

V. 19. *So, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.*

and His exaltation at God's right hand ([Psalm 110:1](#)):

V. 1. *The LORD said unto my Lord, (David here recording what he, in the spirit, heard Jehovah, the God of heaven, say to his Lord, the Messiah), Sit Thou at My right hand, until I make Thine enemies Thy footstool.*

([1 Peter 3:22](#)):

(Jesus Christ), v.22. *who is gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto Him.*

It is true, it is alone the power of the Holy Spirit through the Word that can convert the sinner. When we engage with unbelievers, we must never forget this fact. Showing them the infallibility of the prophecies of the Bible will first of all prove to them that the Scriptures cannot be broken, the Bible is a book to be taken seriously. As they more seriously contemplate the implications of fulfilled

prophecy, they will become further convicted of the Truth of God's Word, and they will become further convicted of the power of God's Word. Just as certainly as God knows and controls all things, just as certainly as God has fulfilled all the prophecies He has given, just so certainly will His warnings in regards to Judgment Day also be fulfilled. May this move them to recognise their sins from God's holy Law and their need of a Saviour. But also reassure them of the promises of God's grace, that God is a God Who keeps His promises, that He will preserve all Who in faith repent of their sins and cling to Jesus Christ as their only Saviour.

A Brief History of the Church Life and Deeds of Dr Martin Luther

[Since what the late *Professor Koch* teaches is so true, 'History is a great teacher', let us take note of the following lessons of History and value God's grace in preserving His Word with us.]

CHAPTER IV - LUTHER AT SCHOOL IN EISENACH.



After Luther had been but one year in Magdeburg, he went in **1498**, by the command of his parents, to **Eisenach**, where his mother had many relatives. There he attended the **Latin School** connected with the church of St. George. Its rector was **John Trebonius**, a learned man and distinguished poet, who taught **Grammar** more skilfully than was the case elsewhere. Whenever he entered the school he took off his cap until he was seated upon his chair, from which he lectured. The other teachers were required to do the same, and when they occasionally forgot it, he admonished them earnestly. 'For among these young pupils,' he said, 'sit those of whom God may make our future mayors, chancellors,

learned doctors and rulers; although you do not know them now, it is proper that you should show them honour.' In Dr. Luther this was abundantly realized.



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In Eisenach his condition was, at first, **exceedingly miserable**. His relatives gave him no sufficient support. He was therefore compelled to seek his scanty subsistence **by singing from house to house**, and **often to suffer hunger**. At a later period he himself says 'Do not despise the boys who sing at the doors to obtain bread for God's sake. I too have been such a wanderer, going the rounds for bread, especially in my own dear town of Eisenach.' He was so depressed on account of this destitution that he despaired of maintaining himself at school, and thought of returning home.



But he was soon to experience how paternally **God cared for him**. Once he had been roughly repulsed from three different houses. The choir went on to the residence of Conrad Cotta, an honourable and wealthy citizen. **Mrs. Ursula Cotta** had long been ‘affectionately inclined toward the boy **on account of his singing and of his fervent prayers at Church.**’ She invited him in, gave him many presents, and a few days afterwards received him to her house and table. **This kindness Luther never forgot.** When Henry Cotta, her son, subsequently studied in

Wittenberg, Luther received him to his table in turn. Of Ursula the report became current that **God blessed her, after Martin's reception into her house, with unusual prosperity. May this stimulate us also to assist poor pupils in their studies.**

In Martin a **burning passion for learning** was now aroused. He perceived ‘how beautiful a thing is knowledge,’ and studied **Grammar, Rhetoric and Poetry with all industry**. With his quickness of apprehension and fine talents he was soon in advance of his fellow pupils, and surpassed them in elocution¹ and composition, both in verse and prose. There **he laid the foundation of his future learning; yea, the faithful instruction there received contributed to the fulfilment of the prophecy**, which had lately been uttered concerning him in the monastery of the place.

About the year 1490 there lived in that monastery a Franciscan friar by the name of **John Hilten**, a quiet, pious old man. He had been thrown into a dungeon by the monks, **because he had attacked several manifest abuses in monastic life**. On account of age and the injurious influence of the prison, he became a prey to disease. He had the prior called, and notified him of his weakness. But when his superior, moved by pharisaic bitterness, and envy, encountered him with harsh expressions, he ceased to complain of his physical weakness, sighed deeply, and said, with earnest gesture, that **he would bear such injustice cheerfully for Christ's sake**, although he had written and taught nothing derogatory to the monastic order, but had attacked only gross abuses. Finally he said: ‘**Another man shall appear in 1516, who shall extirpate you monks, and against whom ye shall be powerless.**’ Concerning this **Luther** says in his Table Talk: ‘Now must John Huss be remembered, according to the prophecy of John Hilten, who was a monk at Eisenach, and who was slain within our own memory. He is reported to have said, when death was approaching: ‘another shall come, whom ye shall see!’ **This prophecy was spoken when I was a boy and went to school at Eisenach.**’

Luther remained in the house of Cotta until his departure from Eisenach. There he also devoted his attention to **Music**, of which he was always fond, and learned to play the flute. Eisenach he always, in gratitude, called ‘his dear town,’ because he had ‘there learned and experienced so much good.’ [From *Life And Deeds of Dr. Martin Luther* by Rev. Hermann Fick (an old Missouri pastor) and translated by Prof Loy, pages 14-18 .] (to be continued).

¹ **Elocution** is the study of formal speaking in [pronunciation](#), [grammar](#), style, and [tone](#).

Biblical Ways To Live Peacefully With Others



Time is of the Essence

"To everything there is a season, and a time to every purpose under the heaven.. a time to keep silence, and a time to speak." Eccl. 3:1,7

"Timing is an essential ingredient of effective communication. If possible, do not discuss sensitive matters with someone who is **tired, worried about other things, or in a bad mood**. Nor should you approach someone about an important concern unless you will **have enough time to discuss the matter thoroughly**."

(Taken from [The Peacemaker: A Biblical Guide to Resolving Personal Conflict](#) by Ken Sande, p. 173.)

Food for Thought

How often do we pursue peacemaking according to our clocks instead of waiting prayerfully for the time our Saviour appoints?

Perhaps you've heard of the **distinctions** between the Greek words in the New Testament *chronos* and *kairos*. *Chronos* is clock-time; it dictates much of what we do. Tick-tock, tick-tock! Most of us keep it on our wrists or on the wall. *Kairos*, on the other hand, is **God's-time**; it is more about His will and when according to God's Word we are to act in faith and love at God's time.

The word *sensitive* is important here. Not everything is of a sensitive nature, but **many things are**. It is those **sensitive matters that require timely approaches**. You cannot *always* wait until someone is well-rested, not worried about anything, and in a great mood. When you visit a hospital room, do you just walk right in on the patient and announce your presence? No. Why? You want to be *sensitive* to whether they might be sleeping or talking with their physician. Regardless of what your *chronos* says, if they're sleeping, you come back later. When your pastor is preaching on a Sunday morning, do you stand in the wings returning calls on your cell phone? No (at least let's hope not). Why? You want to be reverent, Godly and *sensitive* to others around you and to what God is telling you in His Word. Regardless of the calls your phone display (you should have your phone turned off) may later indicate you've missed, the *kairos* is not right.

But we must be careful that a **kairos awareness doesn't keep us always silent-- there is a time to speak**. God's timing always involves looking to Christ in faith, relying on His strength and His will and speak regarding a matter, even when we may feel it is not time. Hyper-sensitivity allows *peacekeeping* to thrive, but not *peacemaking*. **As peacemakers, we're called to redeem the time**. That means we are to make the right use and the best use of our time of Grace.

Don't Drop Your Weapons!

‘Paul also understood that **God has given us divine weapons to use in our quest for peace**. These weapons include **Scripture, prayer, truth, righteousness, the Gospel, faith, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self control** (Eph. 6:10-18; Gal. 5:22-23). To many people, these resources and qualities seem feeble and useless when dealing with ‘real’ problems. Yet these are the **very weapons Jesus used to defeat Satan and to conquer the world** (e.g., Matt. 4:1-11; 11:28-30; John 14:15-17). Since Jesus chose to use these weapons instead of resorting to worldly weapons, we should do the same.’

(Taken from [The Peacemaker: A Biblical Guide to Resolving Personal Conflict](#) by Ken Sande, p. 248)

Food for Thought

What weapons do you tend to use when you are in a conflict?

When we finally decide to reconcile with an enemy, we sometimes approach them with an attitude of ‘dropping our weapons’. But **Jesus never calls us to be unarmed or passive among our enemies**. To the contrary, **he calls us to lay down our ineffective worldly weapons (like defensiveness, anger, self-justification, and gossip) in order to take up the truly heavy artillery (like love, peace, patience, kindness, and self-control)**. Take time today to read Romans 12:14-21 and resolve to take up again the weapons for which the Lord sacrificed so much to equip you.