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Answering Rabbi Michael Skobac's  
Paper: Leviticus 17:11 posted at <https://jewsforjudaism.org>  
[https://jewsforjudaism.org/knowledge/articles/leviticus-1711/?fbclid=IwAR1OI90L861ksiEbchiFopPl7TIAasarAQVbzEvrPc3C6CAo\\_2QHZostYU7A](https://jewsforjudaism.org/knowledge/articles/leviticus-1711/?fbclid=IwAR1OI90L861ksiEbchiFopPl7TIAasarAQVbzEvrPc3C6CAo_2QHZostYU7A)

#### Rabbi Topics Answered Here:

##### Introduction to Rabbi Skobac

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#### About Rabbi Michael Skobac: From Torah In Motion:

*"Rabbi Michael Skobac was educated at Northwestern University and Yeshiva University. He has been involved in informal Jewish education and outreach work since 1975. Rabbi Skobac was the founding director of Kiruv, the campus outreach arm of the Rabbinical Council of America, and has worked as a campus professional with Hillel groups in Philadelphia, New York and Toronto. He has specialized in counter-missionary work since 1983, establishing the New York branch of Jews for Judaism and serving as a consultant to the New York Jewish Community Relations Council Task Force on Missionaries and Cults. Rabbi Skobac is currently the Senior Counselor and Director of Education for the Canadian branch of Jews for Judaism.*

*Rabbi Skobac has lectured extensively on missionaries and cults as well as on issues of Jewish continuity and spirituality across the United States, Canada, Israel, the Former Soviet Union, England, India, Australia and South Africa. He has acted as a consultant to communities worldwide in developing responses to missionary and cult activity and has extensive experience working with affected families and counseling people who have embraced Christianity. He has developed and taught numerous courses on Jewish-Christian polemics and has produced a highly acclaimed counter-missionary tape series. Rabbi Skobac has written extensively for Jewish publications and has appeared internationally on radio and television programs to discuss his work."*



## I

### Leviticus 7:11 is Not About Atonement but the prohibition against consuming blood

**Rabbie Michale Skobac quotes and comments on Leviticus 7:11 as follows:** *"And whatever man of the house of Israel, or of the strangers who sojourn among you, who consumes any blood, I will set My face against that person who consumes blood, and will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes an atonement for the soul. Therefore, I say to the children of Israel, 'No one among you shall consume blood, nor shall any stranger who sojourns among you consume blood.'" What should immediately be apparent is that the topic of this passage is not how to secure atonement from sins, but the prohibition against consuming blood. We are told parenthetically that the reason for this prohibition is that the blood contains the vitality of the animal (cf. Genesis 9:4, Deuteronomy 12:23) and consequently, when we bring an animal sacrifice, its blood serves as the atoning agent, and not another part of its body." Leviticus 17 doesn't come to teach us about the principles of atonement, we will have to look elsewhere for the Bible's most important teaching on how to repair our relationships with G-d." *Emphasis mine.**

Rabbi says, "Leviticus 17 doesn't come to teach us about the principles of atonement," and that "the topic of this passage is not how to secure atonement from sins, but the prohibition against consuming blood."

Evidence of Extra Biblical Sources: Rabbi Skobac is speaking of the whole of chapter 17 here, and then focuses on verse 11. Rabbi Michael Skobac is incorrect on both accounts. First, what Leviticus 7:11 does teach us about atonement, but it does so showing how atonement will not be secured. Second, the entire chapter deals with principles of atonement showing what to do and not do in relation to atonement. It is clear that the source for the interpretation for atonement here from the Rabbi is not from Scripture alone, for if it were it would be impossible to come to such conclusions. And it is by this very means of interpretation that the role of the Messiah in the atonement is likewise missed. making the reader blind to the clearest teachings of Scriptures.

In that atonement is plainly the subject of Leviticus 17 can be seen below in the following points 1-4.

1. The Plain Principles of 17:5 to do for atonement: "... the children of Israel may bring their sacrifices, which they offer in the open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, and offer them for peace offerings unto the LORD.<sup>6</sup> And the priest shall sprinkle the blood upon the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the LORD."
2. The Plain Principles of 17:6 not to do outside the camp concerning atonement: "What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp,<sup>4</sup> And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:"
3. The Plain Principles of 17:7 not to do outside the camp concerning atonement: "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."
4. The Plain Principles of 17:8ff not to do outside the camp concerning atonement: "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations."

The special authority of Leviticus: Leviticus is the only book in the Bible that is comes directly from God Himself. The author was not confused, God knows what He is talking about. God spoke it and Moses wrote it down.

The special way of Levitical atonement: Chapter 17:6-7 say that "This shall be throughout their generations, and a statute forever." referring to the OT sacrifices. This statute was not changed under the Old Covenant. Here we

read that they are not to make offerings to devils, stressing there is only one way to worship the Lord God through atonement, every other way is of the devil.

The special judgments over the misuse of atonement blood: After reading about blood and atonement numerous times starting in 16 we see later in 17:10-13 that a person who eats blood God personally executes directly for this infraction (v. 10), and this would be especially true outside the camp as relates to verses 8 and 9. in relation to blood atonement. inside or outside the camp.

The special oversight on atonement by blood: If God is there His presence is above the mercy seat. If God is there, if there is true atonement going on men die on the occasion where the rules of atonement as spelled out clearly in 16 and 17 are not followed exactly. This raises the question, how would Rabbi Michael Skobac be able to continue to make atonement contrary to chapter 16 and 17? Since no one has not died we can only assume that those who follow this extra-biblical means of atonement have never truly been offering any kind of atonement at all but an invention for which God knows nothing about. That there is no atonement by these extra-Biblical means.

A special historical warning bearing down on the misuse of atonement: As God begins to define atonement in chapter 16 He does so by first by recapturing the infraction with Aron's two sons. Thereby when we get to chapter 17 we note that the offence of eating blood is similar. There has been a history of a kind of this infraction initiated by Arron's two sons who offered strange fire before the Lord. Chapter 17 rolls out of chapter 16, and these two chapters are a solution to chapter 10 when Nadab and Abihu, the sons of Aaron offered strange fire before the Lord. We see in both cases for these infractions, that God personally renders judgment at the Altar just as He does in the wilderness

Blood is the subject of Atonement: Within these two chapters (16 and 17) "blood" is mentioned 22 times and "atonement" is mentioned 17 times all in relation to atonement. To say 17:11 suddenly has nothing to do with atonement is not possible. Blood is the subject of atonement.

## II

### Necessary Blood Atonement Alternatives

**Rabbi Skobac:** *"In the Torah, blood sacrifices were not the only path to atonement; there were other ways to achieve forgiveness. For example, incense served to atone for the people in Numbers 16:46-47, and giving charity is described in Exodus 30:15-16 and Numbers 31:50 as 'making atonement for your souls' - the same expression as in Leviticus 17:11. In reality, blood sacrifices were the least effective of all the means of atonement mentioned in the Bible. One important limitation to the effectiveness of sacrifices is that they were only brought for unintentional sins (ie. someone didn't know that kindling a fire was prohibited on the Sabbath, or they were aware of this, but thought it was Sunday when kindling the fire). Sacrifices did not help to atone for sins that were done intentionally (Leviticus 4, and Numbers 15:22-31)."*

**The Rabbi tries to show that blood is the least effective means of atonement for only unintentional sin:**

The Rabbi wrote, *"In reality, blood sacrifices were the least effective of all the means of atonement mentioned in the Bible. One important limitation to the effectiveness of sacrifices is that they were only brought for unintentional sins (ie. someone didn't know that kindling a fire was prohibited on the Sabbath, or they were aware of this, but thought it was Sunday when kindling the fire). Sacrifices did not help to atone for sins that were done intentionally (Leviticus 4, and Numbers 15:22-31)."* Emphasis mine.

Atonement for intentional sin: Rabbi Michael is unaware of the intention of how atonement works in Leviticus chapters 5, 6, 7, 16 and verses 5:6, 6:1-7.

In 5:6 where the "Asham" here shown is also for the Messiah in Isaiah 53.

Here in chapters 5-7 there are intentional (see 6:1-7) and unintentional sins, point being that an offering is necessary not only for the worst of sins but even for the least of sins! There is not sin that can go without atonement-----the point is not that atonement is only for unintentional sin. Such a conclusion can only be made by taking Scripture out of the context and then isolating these verses for un-contextual interpretations.

And then there is Leviticus 16 which says: *"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness ... And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: <sup>21</sup>And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: <sup>22</sup>And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. ... And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the LORD commanded Moses.* The chapter speaks of a process which starts with the cleansing of the tabernacle with blood and ends with carrying the bodies of these animals outside the camp showing that the whole ceremony includes blood and carrying outside the camp. Leviticus 16:27 reads *"And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung."* Not only was the goat taken out of the camp but also the bull and the goat offering. To say that the scapegoat proves that repentance can accomplish without blood what the blood sacrifices could not is not something demonstrated in the text. This is something invented to avoid the plain intentions in the text. The idea that one goat stands alone above the other in a different act of atonement is not delivered by the text, all are done on the same day in the same ceremony.

The capital punishment option: Not only were there atonement sacrifices, but there were also death penalties for sins done intentionally---If you continued in sin intentionally you did not get atonement to continue in this life--- you got punishment, you may have earned the death penalty. This is seen in Numbers 15 where a man who knew the commandments deliberately went out to gather wood and work the day. This sin was a sin of *"Because he hath despised the word of the LORD, and hath broken his commandment"* verse 31.

There were 70 judges, and they had to determine when there would be a sacrifice and when there would be a penalty or possibly if mercy prevailed both. You would need those judges today in order to rightly deal with atonement and the death penalty and punishments. Is the person lost or deceived in some matter where he should be restored? Sometimes even if there can be restoration judgment is still in order to set an example.

The atonement included judgment: Rabbi tries to minimize blood atonement by saying that it only covered unintentional sins. Secondly, the word “unintentional” as relates to atonement can have to do with that the believer who has two natures, and that there is a constant battle in sinful man to follow God. Ezekiel 18:27-28 says *“when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.”*<sup>28</sup> Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.” God points this out to Cain before the death of Abel in Genesis 4:7 *“If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.”*. When we see “unintended sins” in the Scriptures it must be understood in the context of repentance for sin where there should be restoration. And this is something that the judges may need to judge for.

Hebrews 10 comments on repentance vs. blatant repetitive sin for which atonement could not cover:

*“For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, 27 but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries. 28 Anyone who has rejected Moses’ law dies without mercy on the testimony of two or three witnesses. 29 Of how much worse punishment, do you suppose, will be he thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace? 30 For we know Him who said, “Vengeance is Mine, I will repay,” [g]says the Lord. And again, “The Lord will judge His people.” 31 It is a fearful thing to fall into the hands of the living God.” 32 But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions;*

And in chapter 6 of Hebrews we read:

*For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and have become partakers of the Holy Spirit, 5 and have tasted the good word of God and the powers of the age to come, 6 if they fall away, to renew them again to repentance, since they crucify again for themselves the Son of God, and put Him to an open shame. 7 For the earth which drinks in the rain that often comes upon it, and bears herbs useful for those by whom it is cultivated, receives blessing from God; 8 but if it bears thorns and briers, it is rejected and near to being cursed, whose end is to be burned. 9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.*

The Jews of Jesus day supposed that one could simply be righteous on their own, they like Nikodemus were not quick to understand that man, Jews and Gentiles are born sinners, there is none righteous no not one. In the end only God can forgive sin, but as Christians we believe Jesus, Jesus said *“unless you believe I Am ye shall die in your sins”*, John 8:24.

**Above the Rabbi writes: *“In the Torah, blood sacrifices were not the only path to atonement; there were other ways to achieve forgiveness.*** The Bible does not teach this in either testament. Cain and Able brought offerings and only one was accepted because God requires a lamb without spot or blemish. By the time we get to Leviticus the one way of atonement becomes so specific that Aron’s two sons were killed because they veered off slightly from what God had mandated.

**Above Rabbi said: *“Incense served to atone for the people in Numbers 16:46-47”***

Supported by the Altar. Numbers 16:46-47 wherein the incense offered is lit by the fire from the blood altar of atonement, *“Take a censer, and put fire therein from off the altar, and put on incense...”*. No incense would nor atonement would have been possible without blood sacrifice. The incense in fact represented the prayers of the saints, we see this in the book of Revelation, a book that was written supported on the testament of Moses. *“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should*

offer it with the prayers of all saints upon the golden altar which was before the throne. *4*And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. *5*And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunders, and lightnings, and an earthquake.”

**Above Rabbi said: “... giving charity is described in Exodus 30:15-16 and Numbers 31:50 as 'making atonement for your souls' - the same expression as in Leviticus 17:11.”**

Rabbi Skobac references Exodus 30:15-16 “*The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the LORD, to make an atonement for your souls. <sup>16</sup> And thou shalt take the atonement money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memorial unto the children of Israel before the LORD, to make an atonement for your souls.*”

Supported by the Altar. Exodus 30:15-16 has to do with supporting atonement and providing the means for which the Levites to continue in the tabernacle making blood sacrifices, “*Thou ... shalt appoint it for the service of the tabernacle ...*”. They did not burn the money on the altar, it was used to secure the continued blood offerings.

Tithes were paid to the Priests: It is worthy to note here that Levi paid tithes to Melchizedek showing the way to the New Covenant and what that priesthood would be based on.

*For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him, 2 to whom also Abraham gave a tenth part of all, first being translated “king of righteousness,” and then also king of Salem, meaning “king of peace,” 3 without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, remains a priest continually. Now consider how great this man was, to whom even the patriarch Abraham gave a tenth of the [a]spoils. 5 And indeed those who are of the sons of Levi, who receive the priesthood, have a commandment to receive tithes from the people according to the law, that is, from their brethren, though they have come from the loins of Abraham; 6 but he whose genealogy is not derived from them received tithes from Abraham and blessed him who had the promises. 7 Now beyond all contradiction the lesser is blessed by the better. 8 Here mortal men receive tithes, but there he receives them, of whom it is witnessed that he lives. 9 Even Levi, who receives tithes, paid tithes through Abraham, so to speak, 10 for he was still in the loins of his father when Melchizedek met him. Therefore, if perfection were through the Levitical priesthood (for under it the people received the law), what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron? 12 For the priesthood being changed, of necessity there is also a change of the law. 13 For He of whom these things are spoken belongs to another tribe, from which no man has [b]officiated at the altar. 14 For it is evident that our Lord arose from Judah, of which tribe Moses spoke nothing concerning [c]priesthood. 15 And it is yet far more evident if, in the likeness of Melchizedek, there arises another priest 16 who has come, not according to the law of a fleshly commandment, but according to the power of an endless life. 17 For [d]He testifies: “You are a priest forever According to the order of Melchizedek.” 18 For on the one hand there is an annulling of the former commandment because of its weakness and unprofitableness, 19 for the law made nothing [e]perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God. 20 And inasmuch as He was not made priest without an oath 21 (for they have become priests without an oath, but He with an oath by Him who said to Him: “The Lord has sworn And will not relent, ‘You are a priest forever According to the order of Melchizedek’ ”), 22 by so much more Jesus has become a surety of a better covenant. 23 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself. 28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.*

#### **When Separated from Blood Sacrifices one must make do:**

Rabbi writes, “*The proposition that only blood sacrifices could secure atonement creates a dilemma. Could it be that G-d would set up a system of atonement that wouldn't be available to all people at all times? While the Temple stood, sacrifices did serve as part of the atonement process. But what is the fate of Jewish people who don't have access to the Temple? What were the*

*Jewish people supposed to do after 586 BCE when the first Temple was destroyed and they were exiled to Babylon? What did the Jewish people do in the times of the Macabees when the Syrian-Greeks were in control of the Temple and didn't allow sacrifices?"*

The emperor has no cloths: The Jews during the time they were under judgment were to pray toward where the demolished temple was, and pray God would have mercy and restore them and not wipe them off the face of the earth in the way He was, but bring them back to the land so they could rebuild the temple. As long as they were out of the land it was understood that Israel was under judgment. Rabbi Michael Skobac wishes to make us feel at home settling down into what can only be defined as being separated from God. Rather than admitting this is the state of being cast-out, Rabbi tries to make this as what should be normal making provisions for the absence of atonement. Scripturally speaking, those who are not under the blood are under a curse just as those who would not post blood over their lintel in Egypt.

What should one conclude? One should conclude they have no atonement and God is still alive, seek His face and see what He says by the Scriptures alone.

Will building another temple help? And what is that reason that there is no temple? Probably having something to do with what happened just before AD 70, that would be the most logical place to look. Perhaps exile may have something to do with those Christian-Jews that tried to convert Non-Christian Jews whom the Romans and Jews martyred, whom Jesus predicted would be separated from temple?, Luke 13:35. Or perhaps it is some other reason? This is something that Rabbi Michael Skobac will have to decide, but we can think of no other reason. **The Jews in Jerusalem were killed because they trusted in temple, was not that the case according to Josephus?** If not, what is the reason for the dispersion?

**When Separated from Sacrifices much longer, one must conclude it was by design:**

Rabbi writes, *"the Bible anticipated the possibility of the cessation of sacrifices. When King Solomon finally laid the finishing touches on the Holy Temple in Jerusalem, he inaugurated it with a moving dedication speech (I Kings 8; II Chronicles 6). In this lengthy speech of almost 50 verses, you will notice that Solomon doesn't speak about sacrifices at all!"*

No conclusions other than fire and blood sacrifice: Solomon offers a prayer of dedication in 2 Chronicles 6, and then he dedicates the temple into the following chapter. Chapter 7 opens up with the line, *"When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple."* While he is praying and dedicating the temple there are thousands of sacrifices supporting his prayers. Verse 4 *"Then the king and all the people offered sacrifices before the Lord. 5 King Solomon offered a sacrifice of twenty-two thousand bulls and one hundred and twenty thousand sheep. So the king and all the people dedicated the house of God."* I would suppose Rabbi Skobac needs to read the Torah.

No conclusions other than innumerable of blood sacrifice: Likewise, I Kings 8 shows what was happening before Solomon began his prayer of dedication. *"Also King Solomon, and all the congregation of Israel who were assembled with him, were with him before the ark, sacrificing sheep and oxen that could not be counted or numbered for multitude."* So, what if Solomon never said the word sacrifice, he's standing on top of countless sacrifices and offers no indication of the cessation.

### III

#### Passover and the Day of Atonement

Rabbi writes, “One wonders why the Greek Testament chose to type Jesus as a Paschal lamb rather than the sacrifice for the Day of Atonement. We know from Exodus 12 that the Passover sacrifice did not serve as an atonement for sins, it commemorates the exodus from Egypt. (Even when the lamb was slaughtered in Egypt and its blood smeared on the doorposts, it did not serve to atone for the sins of anyone.)”

Passover was not a worthy a Sacrifice: Rabbi Skobac has not realized that Passover and the Day of Atonement shadow what was done in Melchizedec and not in Levi. The OT system was a type and shadow of what has been fulfilled in Christ. The Passover and the Atonement were both fulfilled, and but Passover best represents what Christ had done alone on the cross. These things are more about the suffering and death of the lamb than this day or that day. In both cases the blood of the lamb was shed for the people of God, but in the Passover the lamb sacrifice was eaten in haste by individual families who were covered by the blood. Similarly, to be saved by the blood of Christ is a personal matter. No one can do it for you. Both Old Covenant days only point to another day, and the new day in Christ does not point back to the day of Atonement.

Symbolic of the New Heavens and Earth: Deuteronomy 16:8 states, “Six days you shall eat unleavened bread, and on the seventh day there shall be a sacred assembly to the Lord your God. You shall do no work on it.” The Passover points to the New Covenant, an entering into the Sabbath, the perpetual rest of the Lord, and the new creation, and the New Heaven and Earth see Hebrews 4:

*Therefore, since a promise remains of entering His rest, let us fear lest any of you seem to have come short of it. **2** For indeed the gospel was preached to us as well as to them; but the word which they heard did not profit them, not being mixed with faith in those who heard it. **3** For we who have believed do enter that rest, as He has said: “So I swore in My wrath, ‘They shall not enter My rest,’ ” although the works were finished from the foundation of the world. **4** For He has spoken in a certain place of the seventh day in this way: “And God rested on the seventh day from all His works”; **5** and again in this place: “They shall not enter My rest.” **6** Since therefore it remains that some must enter it, and those to whom it was first preached did not enter because of disobedience, **7** again He designates a certain day, saying in David, “Today,” after such a long time, as it has been said: “Today, if you will hear His voice, Do not harden your hearts.” **8** For if [L]Joshua had given them rest, then He would not afterward have spoken of another day. **9** There remains therefore a rest for the people of God. **10** For he who has entered His rest has himself also ceased from his works as God did from His. **11** Let us therefore be diligent to enter that rest, lest anyone fall according to the same example of disobedience.*

## IV

### The Messiah Would Not be a Sacrifice

Rabbi Skobac notes a few objections here on fulfillment. However what Rabbi Skobac has yet to answer are the many other Scriptures for which Christ has indeed clearly fulfilled. These we have listed in section VII below.

#### Un-Rendering Factors:

Rabbi writes: *"There are actually several other factors which would render the crucifixion of Jesus an unacceptable sacrifice."*

In repose to Rabbi's comments, Jesus died under another priesthood under the order of the Priest King Melchizedek. No Altar necessary, Christ died under another covenant.

#### A Blemished Sacrifice

Rabbi writes, *"Biblical law prohibited any sacrifice which was blemished or maimed (Leviticus 22:19-21). However, prior to his crucifixion, Jesus was whipped and beaten (Matthew 27:26, Mark 15:19, John 19:3) which would render him unfit."*

The answer is that this was a part of the atonement, this can be seen in Isaiah 53.

#### A Blemished Circumcision

Rabbi writes, *"Furthermore, Jesus was circumcised in the flesh, which according to Philippians 3:2 and Galatians 5:12 is considered mutilation."*

Circumcision is now mutilation after Christ came because we are all under His circumcision not our own. Today circumcision under the Abrahamic covenant means nothing unless it is under and only under the circumcision of Christ.

#### Shadow And Substance

Rabbi reverses the order of importance of what should be shadow and substance: Speaking of the crucifixion of Christ, all other sacrifices and means of atonement pointed to Christ. Christ does not point to the OT atonements. Christ is not a type for the OT atonements. Should Christ be killed just as was the OT lamb? But indeed, Christ did stand as a priest offering himself on the cross. Christ was foremost a type of Isaac.

#### There is no body

Rabbi Scobac writes, *In verse 10 of our passage from Hebrews, we are told that the body spoken of refers to the body of Jesus. However, the Greek Testament took some great liberties in quoting from the book of Psalms, which never mentions a body being prepared."* *"Sacrifice and offering You have not desired, but a body You have prepared for me" (Hebrews 10:5 referring to Psalms 40:6). "Sacrifice and meal offering You have not desired; my ears You have opened; Burnt offerings and sin offerings You have not required" (Psalm 40:6).*

What Rabbi is calling an incorrect quotation is the Holy Spirit interpreting the Old Testament showing what was God thinking in this Psalm. This is what he meant. A body is mentioned in the text. He doesn't have to quote verbatim. He is his own interpreter. In any case, when reading Psalm 40, one truly must ask who is this Son of Man who delights in God's will and has God's law within his heart?

#### Rather Showing Worthiness

Rabbi writes, *"Isaiah didn't teach that the Messiah's purpose is to remove sin; rather, he will come to the Jewish people when they show themselves worthy by turning away from sin."*

Who is worthy? Only Christ; Revelation 5 reads:

*And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy*

*is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

**What does repentance mean?** Christians believe repentance does not make one worthy; it simply makes for assurance of salvation. Turning from sin does not make one worthy, it just makes you a repentant sinner. Neither partaking of atonement nor repentance can put man in a place where he can boast. 2 Peter 6 reads "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." As long as the flesh lives it hinders the work of the Spirit of God. King Saul repented for acting as a priest unlike Melchizedek who did this with God's approval. But it did not make him worthy. God did not honor his repentance and made a judgment that He would rend the kingdom from him. The purpose of the Messiah was to show the way of sacrifice is the cross as well as make atonement under the Melchizedekian type. One must understand the sinful nature and the way of the cross explained in the OT, something Jesus told Nicodemus that he should have understood. He should have known that Noah's ark was a type of water baptism and the dove as Spirit demonstrates how we are to be cleansed from the old world of sin unto the heavenly land.

### **The NT is silent on this issue**

Rabbi writes, "One wonders why throughout the four Gospels, Jesus never speaks about his death serving as a sacrifice to atone for the sins of the world."

How about: "For this is My blood of the new covenant, which is shed for many for the remission of sins." (Matthew 26:28) as well as:

*53 Then Jesus said to them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. 54 Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. 55 For My flesh is [a]food indeed, and My blood is [b]drink indeed. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me. 58 This is the bread which came down from heaven—not as your fathers ate the manna, and are dead. He who eats this bread will live forever. After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the [a]Jews sought to kill Him." (John 6:53ff)*

### **A Man cannot die for the sins of another in any way:**

Rabbi writes, "Throughout the Bible, G-d says that one person cannot die for the sins of another."

However ultimately this verse is about the perpetual wicked who do not know repentance except to save themselves and not for the love of God or the church. Furthermore, a sinful man cannot die for another sinful man. The reasons are not pure to begin with. Only God in the flesh could die for what He had against us. Sin is more so a God problem that He needs to cleanse us then it is a man problem that he needs to work out. Therefore, we read in 2 Corinthians 5:18-20:

*18 Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, 19 that is, that God was in Christ reconciling the world to Himself, not [a]imputing their trespasses to them, and has committed to us the word of reconciliation. 20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.*

### **No Substitution!**

Rabbi writes, "Although Romans 4:5 says that Jesus justifies the ungodly, the Tanach teaches that "He who justifies the wicked, and he who condemns the righteous, both of them are an abomination to the L-rd" (Proverbs 17:15).

Jesus did not come to justify sinners who believe on Him yet reject repentance. Sinners were considered righteous by means of the Old Covenant sacrifices, how much more are they now considered righteous by means of the New Covenant sacrifice. The whole idea of atonement can have nothing to do with substitution is preposterous. Why would any atonement now have only to with substitution for righteous people?

### **A Temple will suffice!**

Rabbi writes, *"If indeed, Jesus came as the final sacrifice to atone for the sins of the world, why does the Tanach predict that the Temple will be rebuilt and sacrifices resumed?"*

The Old Testament speaks of a new heavens and new earth in Old Testament terms. Christ was not fully revealed to the Old Testament world and spoke in parables. If everything was revealed the plans of God would have never been fulfilled and the true state of man would never have been known, but when the Jews crucified Christ it was understood that all men by nature are haters of God. Sin is not simply a Jewish problem, it is a man problem.

### **Mercy For Aarons Sons**

Rabbi writes, *"The Christian claim that our sins can only be forgiven if blood is shed on our behalf also seems to limit the power of G-d. It's ludicrous to say that G-d's ability to forgive us is dependent on anything. One of the most basic teachings in the Bible is that since G-d is merciful, He often forgives us simply because He is merciful."*

Dealing with matters of atonement, these things were to be done verbatim as spoken directly from God in the book of Leviticus, and to veer off into strange fire so to speak, and one's own inventions is a sin of the highest order according to the Scriptures. None of these ideas mentioned here by Rabbi can be taken out of context with all of God's revealed atonement. Yes, God is merciful, but not in regard to how the sacrifice is to be executed. There was to be one temple for blood shed for the forgiveness of sins. Today Jews can use a tent, the temple is unnecessary. But shouldn't they first ask themselves what was wrong with the AD 70 temple? Why did Jesus say that it must be destroyed?

### **The Silence of the Prophets**

Rabbi says, *"One of the clearest indications that Christianity is off base in its insistence on the centrality of blood sacrifices is that none of the prophets speaks about it."*

How about Isaiah 53? Here Isaiah shows that blood sacrifice is central to what makes for atonement. And here depicted there would all that has to do with blood and the life to cleanse from all sin:

*Who hath believed our report? and to whom is the arm of the LORD revealed? 2For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. 7He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. 11He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12Therefore 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.*

### **Can good works outweigh the bad?**

Rabbi quotes: *"To do righteousness and justice is more acceptable to the L-rd than sacrifice."* (Proverbs 21:3). *"For I delight in loyalty rather than sacrifice, and in the knowledge of G-d rather than burnt offerings."* (Hosea 6:6)."

These verses are speaking of those who would teach that it is acceptable to neglect repentance and rely on sacrifice alone. Both are necessary. Sacrifice follows repentance which is the point of the verses. They do not teach that sacrifice can be ignored. Sacrifices without true repentance mean nothing. Hosea is speaking to a particular people and a particular time in a particular context. Sacrifice has a purpose to fulfill that by the

death of an innocent, that you might not sin again. There is a price that must be paid, no man is worthy apart from atonement.

*As it is written, There is none righteous, no, not one: 11There is none that understandeth, there is none that seeketh after God. 12They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. 13Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: 14Whose mouth is full of cursing and bitterness: 15Their feet are swift to shed blood: 16Destruction and misery are in their ways: 17And the way of peace have they not known: 18There is no fear of God before their eyes. 19Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

### **Are the Exceptions of the absence of Sacrifice the Rule?**

Rabbi writes, "Since repentance, and not blood is the Biblical form of atonement, we now understand how in I Kings 8, Solomon explained that even if the Jewish people don't have access to the Temple, they still have access to G-d. This will illuminate a famous story found in the book of Jonah. G-d sends Jonah to the evil city of Ninveh to warn them of their impending destruction. Jonah doesn't come into the city and tell the people that unless they begin offering sacrifices they are doomed. Their response to his warnings is to repent: they fast, pray, and turn from their evil. What is G-d's response?"

This is an exception, for which if these would continue in the ways of God they would have allowed the Levites to offer sacrifices for them. It was not only Nineveh who could not do the priestly work in the tabernacle, 11 of the tribes had to have the Levites do it for them as well. This was the case for Rome and Jews who lived outside of Israel. The temple sacrifices could not simply be ignored, and to suggest such is to go against the grain of what we find in the book of Leviticus.

Rabbi references the following: "Therefore, O king, may my advice be pleasing to you: Redeem your sins by doing righteousness, and your iniquities by showing mercy to the poor." (Daniel 4:27).

This is a special case. There was no temple as of yet while Israel was under judgment.

### **The Rabbi is right!?**

Rabbi writes, "Are Christians consistent with the Jewish Bible when they claim that atonement is only possible with a blood sacrifice? Did the Rabbis just make up the idea that we can restore our relationship with G-d through prayer and repentance? YOU DECIDE!"

There is no possibility of changing what God has fulfilled in substitute atonement, nor can these things be said to be fulfilled in exile. You can't just open the veil and walk behind it, go wherever you want, do whatever you want, and assume God isn't going to judge. The only possible OT means of atonement is now found in Christ.

### What is the Scriptural Definition of Israel?

Not all Israel is Israel. The children of Abraham are those who have the same faith as Abraham - both Jews and Gentiles. Jerusalem is now above; we are now in the New Heavens and Earth and a New Jerusalem in an already but not yet sense. This is not the Jerusalem you walk through today. Romans says concerning who or what is Israel:

*For it is written that Abraham had two sons: the one by a bondwoman, the other by a freewoman. 23 But he who was of the bondwoman was born according to the flesh, and he of the freewoman through promise, 24 which things are symbolic. For these are the two covenants: the one from Mount Sinai which gives birth to bondage, which is Hagar— 25 for this Hagar is Mount Sinai in Arabia, and corresponds to Jerusalem which now is, and is in bondage with her children— 26 but the Jerusalem above is free, which is the mother of us all. 27 For it is written: “Rejoice, O barren, You who do not bear! Break forth and shout, You who are not in labor! For the desolate has many more children Than she who has a husband.” 28 Now we, brethren, as Isaac was, are children of promise. 29 But, as he who was born according to the flesh then persecuted him who was born according to the Spirit, even so it is now. 30 Nevertheless what does the Scripture say? “Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman.” 31 So then, brethren, we are not children of the bondwoman but of the free.*

Likewise we read again in Romans:

*For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. 9 For this is the word of promise, At this time will I come, and Sara shall have a son. 10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac; 11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) 12 It was said unto her, The elder shall serve the younger. 13 As it is written, Jacob have I loved, but Esau have I hated. 14 What shall we say then? Is there unrighteousness with God? God forbid. 15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. 16 So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. 17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. 18 Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. 19 Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? 21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? 22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles? 25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. 26 And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. 27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: 28 For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. 29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha. 30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. 31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. 32 Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*

33 *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

## VI

### Reason the Jewish People maybe Separated from Temple

Whenever Israel went into exile the reason was known and given to the prophets. Amos 3:7 states, "*Surely the Lord God does nothing, Unless He reveals His secret to His servants the prophets.*"

#### The First Exile:

721 BC - Northern kingdom given over to Assyria. This is said to be because Kings 17:19 *Also Judah did not keep the commandments of the Lord their God, but walked in the statutes of Israel which they made. 20 And the Lord rejected all the descendants of Israel, afflicted them, and delivered them into the hand of plunderers, until He had cast them from His sight. 21 For He tore Israel from the house of David, and they made Jeroboam the son of Nebat king. Then Jeroboam drove Israel from following the Lord, and made them commit a great sin. 22 For the children of Israel walked in all the sins of Jeroboam which he did; they did not depart from them, 23 until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day. 24 Then the king of Assyria brought people from Babylon, Cutbah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities.*

Here Israel 1.) Did not keep the commandments of the Lord and 2.) They made up their own statutes (verse 19)

#### The Second Exile

586 BC - The First Temple destroyed 2 Chronicles 36:20 *And those who escaped from the sword be carried away to Babylon, where they became servants to him and his sons until the rule of the kingdom of Persia, 21 to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths. As long as she lay desolate she kept Sabbath, to fulfill seventy years.*

Jeremiah 25:1-14:

*The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jeboiakim the son of Josiah, king of Judah (which was the first year of Nebuchadnezzar king of Babylon), 2 which Jeremiah the prophet spoke to all the people of Judah and to all the inhabitants of Jerusalem, saying: 3 'From the thirteenth year of Josiah the son of Amon, king of Judah, even to this day, this is the twenty-third year in which the word of the Lord has come to me; and **I have spoken to you, rising early and speaking, but you have not listened. 4 And the Lord has sent to you all His servants the prophets, rising early and sending them, but you have not listened nor inclined your ear to hear. 5 They said, 'Repent now everyone of his evil way and his evil doings, and dwell in the land that the Lord has given to you and your fathers forever and ever. 6 Do not go after other gods to serve them and worship them, and do not provoke Me to anger with the works of your hands; and I will not harm you.' 7 Yet you have not listened to Me," says the Lord, "that you might **provoke Me to anger with the works of your hands to your own hurt. 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 [a]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 [b]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. 14 (For many nations and great kings shall be served by them also; and I will repay them according to their deeds and according to the works of their own hands.)'*****

Here Israel 1.) They did not listen to the prophets, 2.) They did not keep the commandments of the Lord, 3.) They provoked God with “the works of their hands to their own hurt (While Jeremiah prophesied the Jewish leaders were affirming God’s blessing), and 4.) They didn’t keep the Sabbaths which would include proper atonement which takes place on the Sabbath.

### **The Third Exile:**

70 AD - The Second Temple Destroyed **on the same day** as the First Temple. Now, after the last prophet, came 400 years of silence. . . which silence was broken by John the Baptist who the Jews in part recognized as a prophet according to the New Testament. Here John the Baptist predicts the destruction of Jerusalem and the reason for it who said:

*Brood of vipers! Who warned you to flee from the wrath to come? 8 Therefore bear fruits worthy of repentance, 9 and do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones. 10 And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire. 11 I indeed baptize you with water unto repentance, but He who is coming after me is mightier than I, whose sandals I am not worthy to carry. He will baptize you with the Holy Spirit [a] and fire. 12 His winnowing fan is in His hand, and He will thoroughly clean out His threshing floor, and gather His wheat into the barn; but He will burn up the chaff with unquenchable fire.”*  
(From Matthew 3)

Jesus said, “If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes. 43 For days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, 44 and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation.”, Luke 19.

In chapter 9, Daniel discovered the prophecy of Jeremiah concerning Israel’s 70 years of captivity. When he makes earnest prayer to God the angel Gabriel appears to him and shows that Israel is not soon to be restored. Instead, Daniel is given the prophecy concerning 70 weeks. It becomes clear that the restoration of Israel, though the temple would be rebuilt, is centered on the figure of the Son of Man as seen in chapter 7 and the Messiah the Prince as seen here in Daniel 9. It is interesting to note that Daniel did not return to Israel when the command went forth to rebuild Jerusalem. It is thereby evident that Daniel knew that true restoration was far in the future and centered on this God-man as seen in Daniel 7:9-14 which is the very crux and center of the whole chiasm which is the book of Daniel. It states that “One like the Son of Man” comes on the clouds. YHWH rides on the clouds in Psalm 18. This Son of Man is brought before the Ancient of Days and given “*dominion and glory and a kingdom, that all peoples, actions, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away And His kingdom the one Which shall not be destroyed.*” Who is God giving his kingdom to, who is as worthy as He? What man is worthy of this?, Revelation 4-5 shows it is because of Christ’s obedience unto death that He has now inherited all things, and all things have been placed under His feet. And this today is in an already but not yet fashion defined in Daniel: “*Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.*” Daniel’s Vision of the 70 weeks from chapter 9 are as follows:

*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. 25 Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27 And he shall*

*confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

We see in Nehemiah 2:1, "And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes," that this command to rebuild Jerusalem is stated. . See also Ezra 7. This was the "going forth of the command" and the 20th year of King Artaxerxes in the month on Nisan lands our beginning date as **March 14th 445 B.C.** The prophecy goes on that 69 weeks of years after the command goes forth to restore and rebuild the city of Jerusalem the Messiah will come. If we count forward 173,880 days from March 14th 445 B.C. we arrive at **April 6th 32 A.D.**, the date that Jesus' entered Jerusalem (See Matthew 21).

That is  $7 + 62 = 69$  (weeks) = 173,880 days. March 14th 445 BC to April 6th 32 AD is 173,880 days. See the book *The Coming Prince* by Sir Robert Anderson.

The final seven causes the covenant to prevail. The last week of Daniel describes the curses of the covenant of God bearing down on Israel where God brings to pass all of Deuteronomy 28:

*And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. <sup>15</sup>But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee: <sup>16</sup>Cursed shalt thou be in the city, and cursed shalt thou be in the field. <sup>17</sup>Cursed shall be thy basket and thy store. <sup>18</sup>Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. <sup>19</sup>Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. <sup>20</sup>The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. <sup>21</sup>The LORD shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it. <sup>22</sup>The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew; and they shall pursue thee until thou perish. <sup>23</sup>And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. <sup>24</sup>The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. <sup>25</sup>The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth. <sup>26</sup>And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them away. <sup>27</sup>The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. <sup>28</sup>The LORD shall smite thee with madness, and blindness, and astonishment of heart: <sup>29</sup>And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. <sup>30</sup>Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. <sup>31</sup>Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them. <sup>32</sup>Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long; and there shall be no might in thine hand. <sup>33</sup>The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: <sup>34</sup>So that thou shalt be mad for the sight of thine eyes which thou shalt see. <sup>35</sup>The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. <sup>36</sup>The LORD shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. <sup>37</sup>And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead*

thee. <sup>38</sup>Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. <sup>39</sup>Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. <sup>40</sup>Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. <sup>41</sup>Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity. <sup>42</sup>All thy trees and fruit of thy land shall the locust consume. <sup>43</sup>The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. <sup>44</sup>He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. <sup>45</sup>Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee: <sup>46</sup>And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever. <sup>47</sup>Because thou servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all things; <sup>48</sup>Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. <sup>49</sup>The LORD shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; <sup>50</sup>A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young; <sup>51</sup>And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. <sup>52</sup>And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the LORD thy God hath given thee. <sup>53</sup>And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: <sup>54</sup>So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: <sup>55</sup>So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates. <sup>56</sup>The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, <sup>57</sup>And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. <sup>58</sup>If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; <sup>59</sup>Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. <sup>60</sup>Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. <sup>61</sup>Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. <sup>62</sup>And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. <sup>63</sup>And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. <sup>64</sup>And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. <sup>65</sup>And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: <sup>66</sup>And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: <sup>67</sup>In the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. <sup>68</sup>And the LORD shall bring thee into Egypt again

*with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.*

The word here in Daniel 9:27 is to enforce a covenant. Some Christians think this has to do with Jews making a covenant with the Anti-Christ prior to this, where Anti-Christ then brings to bear down on them the curses of an Anti-Christ covenant. Whatever the case, none can escape that in all the Jews (who should be understood to be the people of God under covenant) are now reaping the curses of this their covenant with God. They are certainly not receiving the blessings of Deuteronomy 28:

*And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth: <sup>2</sup> And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the LORD thy God. <sup>3</sup> Blessed shalt thou be in the city, and blessed shalt thou be in the field. <sup>4</sup> Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. <sup>5</sup> Blessed shall be thy basket and thy store. <sup>6</sup> Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. <sup>7</sup> The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways. <sup>8</sup> The LORD shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee. <sup>9</sup> The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. <sup>10</sup> And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee. <sup>11</sup> And the LORD shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee. <sup>12</sup> The LORD shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. <sup>13</sup> And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them:*

We would argue that the Jews today have no covenant of circumcision outside of Christ, and that the last week refers to a space of 40 years and one generation after the crucifixion of Christ. And that this flood upon the city refers to the end of the temple which cannot be rebuilt to be then called again “*The Temple of God*” (2 Thess. 2) after what Christ has done. To say Daniel 9:27 refers to future Jews is the same as to say that God still recognizes circumcision outside of Christ, that Christ serves the circumcision of Abram, though David called his Son, the Son, the Lord to whom Abraham and the circumcision in Abraham paid tithes to Melchizedek.

Israel is currently in exile because she failed to recognize the time of her visitation and has rejected Daniel and John the Baptist.

Israel's rejection is not final, as Paul writes in Romans 11:

*I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. <sup>12</sup> Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness! <sup>13</sup> For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, <sup>14</sup> if by any means I may provoke to jealousy those who are my flesh and save some of them. <sup>15</sup> For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?*

In other words, Israel will be saved (not as a nation but individually) as they recognize the Christ and are grafted into the present workings of the Kingdom of God now present in this world.

## VII

### How many OT Prophecies Did Jesus Fulfill?

#### The Lineage and Birth of Jesus Foretold

Prophecy: Seed of a woman

Old Testament Reference: Genesis 3:14-15

New Testament Fulfillment: Galatians 4:4

"And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:13-15)

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, . . ." (Galatians 4:4)

Prophecy: From the Tribe of Judah (Juda)

Old Testament Reference: Genesis 49:10

New Testament Fulfillment: Luke 3:33

"The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." (Genesis 49:9-10)

"And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli, . . . Which was [the son] of Aminadab, which was [the son] of Aram, which was [the son] of Esrom, which was [the son] of Phares, which was [the son] of Juda," (Luke 3:23, 33)

Prophecy: Descendant of Abraham, Isaac and Jacob

Old Testament Reference: Genesis 12:3, 17:17-19; Numbers 24:17

New Testament Fulfillment: Matthew 1:1-2,16; Luke 3:34, 38

"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." (Genesis 12:1-3)

"Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear? . . . And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him." (Genesis 17:17-19)

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth." (Numbers 24:17)

"The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren; ... And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ." (Matthew 1:1-2, 16)

"...Which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor... Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." (Luke 3:34, 38)

Prophecy: Heir to the Throne of David

Old Testament Reference: Isaiah 9:6-7

New Testament Fulfillment: Luke 1:32

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. . . . " (Isaiah 9:6-7)

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: . . ." (Luke 1:31-32)

Prophecy: Anointed and Eternal

Old Testament Reference: Psalm 45:6-7

New Testament Fulfillment: Hebrews 1:8-10

"Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a right scepter. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. " (Psalm 45:6-7)

"But unto the Son he saith, Thy throne, O God, is for ever and ever: a scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, [even] thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: . . ." (Hebrews 1:8-10)

Prophecy: Jesus to be born in Bethlehem

Old Testament Reference: Micah 5:2

New Testament Fulfillment: Luke 2:4-7

"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. " (Micah 5:2)

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. " (Luke 2:4-7)

Prophecy: The time of Jesus' birth

Old Testament Reference: Daniel 9:24-25

New Testament Fulfillment: Luke 2:1-5

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: . . ." (Daniel 9:24-25)

"And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) To be taxed with Mary his espoused wife, being great with child. " (Luke 2:1-5)

Prophecy: Christ to be born of a virgin

Old Testament Reference: Isaiah 7:13-14

New Testament Fulfillment: Luke 1:26-28, 30-31

"And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. " (Isaiah 7:13-14)

"And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.... And the angel said unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. . . . " (Luke 1:26-28, 30-31)

Prophecy: Lamentation for the killing of infants

Old Testament Reference: Jeremiah 31:15

New Testament Fulfillment: Matthew 2:16-18

"Thus saith the LORD; In voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. " (Jeremiah 31:15)

"Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. " (Matthew 2:16-18)

Prophecy: To be called out of Egypt

Old Testament Reference: Hosea 11:1

New Testament Fulfillment: Matthew 2:13-15

"When Israel was a child, then I loved him, and called my son out of Egypt. " (Hosea 11:1)

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. " (Matthew 2:13-15)

### **Preparation for and Ministry of Jesus**

Prophecy: The way of the Lord prepared

Old Testament Reference: Isaiah 40:3-4

New Testament Fulfillment: Luke 3:2-5

"The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: " (Isaiah 40:3-4)

". . . the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth;" (Luke 3:2-5)

Prophecy: A messenger to come before the Lord

Old Testament Reference: Malachi 3:1

New Testament Fulfillment: Luke 7:24-27

"Behold, I will send my messenger, and he shall prepare the way before me: and the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts. " (Malachi 3:1)

"And when the messengers of John were departed, he (Jesus) began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously appavelled, and live delicately, are in kings' courts. But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a

prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. " (Luke 7:24-27)

Prophecy: A prophet would be raised up

Old Testament Reference: Deuteronomy 18:15

New Testament Fulfillment: Acts 3:19-20, 22

"For these nations, which thou shalt possess, hearken unto observers of times, and unto diviners: but as for thee, the LORD thy God hath not suffered thee so to do. 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; " (Deuteronomy 18:14-15)

"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: . . . 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. " (Acts 3:19-20, 22)

Prophecy: Declared to be a Son of God

Old Testament Reference: Psalm 2:7

New Testament Fulfillment: Matthew 3:13-17

"I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. " (Psalm 2:7)

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbad him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matthew 3:13-17)

Prophecy: Ministry centered in Galilee

Old Testament Reference: Isaiah 9:1-2

New Testament Fulfillment: Matthew 4:12-16

"Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. " (Isaiah 9:1-2)

"Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. " (Matthew 4:12-16)

Prophecy: Jesus Christ would speak in parables

Old Testament Reference: Psalm 78:1-2

New Testament Fulfillment: Matthew 13:34-35

"Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: " (Psalm 78:1-2)

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world. " (Matthew 13:34-35)

Prophecy: Jesus to bind up and heal the brokenhearted

Old Testament Reference: Isaiah 61:1-3

New Testament Fulfillment: Luke 4:17-21

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified. " (Isaiah 61:1-3)

"And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." (Luke 4:17-21)

Prophecy: A Priest after the order of Melchizedek

Old Testament Reference: Psalm 110:1,4

New Testament Fulfillment: Hebrews 5:5-6

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. . . . The LORD hath sworn, and will not repent, Thou [art] a priest for ever after the order of Melchizedek. " (Psalm 110:1,4)

"So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec." (Hebrews 5:5-6)

Prophecy: Despised, rejected and not believed, especially by the Jews

Old Testament Reference: Isaiah 53:1-4

New Testament Fulfillment: John 1:11, 12:37-40; Luke 23:16-18

"Who hath believed our report? and to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. " (Isaiah 53:1-4)

"He came unto his own, and his own received him not. " (John 1:11)

"But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." (John 12:37-40)

"I will therefore chastise him, and release him. (For of necessity he must release one unto them at the feast.) And they cried out all at once, saying, Away with this man, and release unto us Barabbas: (Who for a certain sedition made in the city, and for murder, was cast into prison.) Pilate therefore, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. " (Luke 23:16-18)

Prophecy: Hated without reason

Old Testament Reference: Psalm 35:19

New Testament Fulfillment: John 15:24

"Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause. " (Psalm 35:19)

"He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to

pass, that the word might be fulfilled that is written in their law, They hated me without a cause. " (John 15:23-25)

Prophecy: Triumphal entry in Jerusalem

Old Testament Reference: Zechariah 9:9

New Testament Fulfillment: Mark 11:7-11

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. " (Zechariah 9:9)

"And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way: and others cut down branches off the trees, and strowed them in the way. And they that went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. " (Mark 11:7-11)

Prophecy: Praised by the mouth of babes

Old Testament Reference: Psalm 8:1-2

New Testament Fulfillment: Matthew 21:15-16

"O LORD, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. " (Psalm 8:1-2)

"And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? " (Matthew 21:15-16)

Prophecy: The Messiah would be cut off, but not for himself

Old Testament Reference: Daniel 9:25-27

New Testament Fulfillment: John 11:49-52

"And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. " (Daniel 9:25-27)

"And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation; And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. " (John 11:49-52)

### **The Last Twenty-Four (24) Hours in Jesus' Life From Betrayal to his Trial**

Prophecy: Betrayal of Jesus Christ by a close friend (Judas)

Old Testament Reference: Psalm 41:9

New Testament Fulfillment: Mark 14:10, Luke 22:47-48

"Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. " (Psalm 41:9)

"And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them." (Mark 14:10)

"And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss? " (Luke 22:47-48)

Prophecy: Price paid to Judas for betraying Jesus

Old Testament Reference: Zechariah 11:12

New Testament Fulfillment: Matthew 26:14-15

"And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver." (Zechariah 11:11-12)

"Then one of the twelve, called Judas Iscariot, went unto the chief priests, And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. " (Matthew 26:14-15)

Prophecy: What would be done with the betrayal money

Old Testament Reference: Zechariah 11:13

New Testament Fulfillment: Matthew 27:3, 5-7

"And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. " (Zechariah 11:12-13)

"Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, . . . And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. " (Matthew 27:3, 5-7)

Prophecy: Forsaken by His disciples

Old Testament Reference: Zechariah 13:7

New Testament Fulfillment: Mark 14:50; Matthew 26:31

"Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones. " (Zechariah 13:7)

"And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled. And they all forsook him, and fled." (Mark 14:48-50)

"Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. " (Matthew 26:31)

Prophecy: False witnesses against Christ

Old Testament Reference: Psalm 27:12, 35:11

New Testament Fulfillment: Matthew 26:59-61; Mark 14:55-57

"Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty." (Psalm 27:12)

"False witnesses did rise up; they laid to my charge things that I knew not. " (Psalm 35:11)

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, And said, This fellow said, I am able to destroy the temple of God, and to build it in three days. " (Matthew 26:59-61)

"And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. For many bare false witness against him, but their witness agreed not together. And there arose certain, and bare false witness against him, saying, . . . " (Mark 14:55-57)

Prophecy: Jesus would not open his mouth (defend himself) against false accusations

Old Testament Reference: Isaiah 53:7

New Testament Fulfillment: Mark 15:4-5, Matthew 27:13-14

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. " (Isaiah 53:7)

"And the chief priests accused him of many things: but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. Now at that feast he released unto them one prisoner, whomsoever they desired. " (Mark 15:3-6)

"Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word; insomuch that the governor marveled greatly. " (Matthew 27:13-14)

### **The Last Twenty-Four (24) Hours in Jesus' Life From after his Trial to his Death**

Prophecy: Satan shall bruise Jesus' "heel"

Old Testament Reference: Genesis 3:15

New Testament Fulfillment: John 19:18; John 12:31-33

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. " (Genesis 3:15)

"Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: Where they crucified him, and two other with him, on either side one, and Jesus in the midst. " (John 19:16-18)

"Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die." (John 12:31-33)

Prophecy: His scourging predicted

Old Testament Reference: Isaiah 50:6

New Testament Fulfillment: Matthew 27:26; Mark 15:15

"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. " (Isaiah 50:6)

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified." (Matthew 27:26)

"Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him. And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified. " (Mark 15:14-15)

Prophecy: His body would be brutalized

Old Testament Reference: Psalm 22:16-17; Isaiah 52:14

New Testament Fulfillment: Matthew 27:26, 29-30; John 19:1-3

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. " (Psalm 22:16-17)

"As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: " (Isaiah 52:14)

"Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified. . . And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. " (Matthew 27:26, 29-30)

"Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands." (John 19:1-3)

Prophecy: Jesus would be bruised and crucified for the sins of the world

Old Testament Reference: Isaiah 53:4-6, 10-11

New Testament Fulfillment: Romans 5:6-8

"Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. . . . Yet it pleased the LORD to bruise him; he hath put [him] to grief: when thou shalt make his soul an offering for sin, he shall see [his] seed, he shall prolong [his] days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. " (Isaiah 53:4-6, 10-11)

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. " (Romans 5:6-8)

Prophecy: Shame, reproach and dishonor; adversaries before Him.

Old Testament Reference: Psalm 69:17-19

New Testament Fulfillment: Matthew 27:27-30

"And hide not thy face from thy servant; for I am in trouble: hear me speedily. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies. Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before thee." (Psalm 69:17-19)

"Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put [it] upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews! And they spit upon him, and took the reed, and smote him on the head. " (Matthew 27:27-30)

Prophecy: Feet and hands would be pierced

Old Testament Reference: Psalm 22:15-16; Zechariah 12:9-10

New Testament Fulfillment: John 19:33-35, 20:25-27

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. " (Psalm 22:15-16)

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. " (Zechariah 12:9-10)

"But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe." (John 19:33-35)

"The other disciples therefore said unto him, We have seen the LORD. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing." (John 20:25-27)

Prophecy: He was numbered among the transgressors

Old Testament Reference: Isaiah 53:12

New Testament Fulfillment: Luke 23:33

"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." (Isaiah 53:12)

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. " (Luke 23:33)

Prophecy: Some observers would shake their heads at him

Old Testament Reference: Psalm 22:7-8, 109:25

New Testament Fulfillment: Matthew 27:39-40

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. " (Psalm 22:7-8)

"I became also a reproach unto them: when they looked upon me they shook their heads. " (Psalm 109:25)

"And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. " (Matthew 27:39-40)

Prophecy: Reviled and mocked by the crowd

Old Testament Reference: Psalm 22:7-8

New Testament Fulfillment: Matthew 27:39-43; Luke 23:34-35

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the LORD that he would deliver him: let him deliver him, seeing he delighted in him. " (Psalm 22:7-8)

"And they that passed by reviled him, wagging their heads, And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the scribes and elders, said, He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God. " (Matthew 27:39-43)

"Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. " (Luke 23:34-35)

Prophecy: Intercession for sinners and those killing him

Old Testament Reference: Isaiah 53:12

New Testament Fulfillment: Luke 23:33-34

"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." (Isaiah 53:12)

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots." (Luke 23:33-34)

Prophecy: Parting of His garments and the casting of lots for them

Old Testament Reference: Psalm 22:18

New Testament Fulfillment: Matthew 27:35; John 19:23-24

"They part my garments among them, and cast lots upon my vesture. " (Psalm 22:18)

"And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. " (Matthew 27:35)

"Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did." (John 19:23-24)

Prophecy: Stared at Jesus on the cross

Old Testament Reference: Psalm 22:16-17

New Testament Fulfillment: Matthew 27:36, 55

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. " (Psalm 22:17)

"And sitting down they watched him there; And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS. . . . And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: " (Matthew 27:36, 55)

Prophecy: Family and friends would observe

Old Testament Reference: Psalm 38:10-11

New Testament Fulfillment: Luke 23:48-49; Matthew 27:55-56

"My heart panteth, my strength faileth me: as for the light of mine eyes, it also is gone from me. My lovers and my friends stand aloof from my sore; and my kinsmen stand afar off. " (Psalm 38:10-11)

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. " (Luke 23:48-49)

"And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children. " (Matthew 27:55-56)

Prophecy: Forsaken by God

Old Testament Reference: Psalm 22:1-2

New Testament Fulfillment: Matthew 27:45-46

"My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." (Psalm 22:1-2)

"Now from the sixth hour there was darkness over all the land unto the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? " (Matthew 27:45-46)

Prophecy: His side would be pierced

Old Testament Reference: Psalm 22:16; Zechariah 12:10

New Testament Fulfillment: John 19:34

"For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet." (Psalm 22:16)

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. " (Zechariah 12:10)

"But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. " (John 19:34-35)

Prophecy: Gave Him vinegar to drink

Old Testament Reference: Psalm 69:21

New Testament Fulfillment: Matthew 27:34; Mark 15:23; John 19:28-30

"They gave me also gall for my meat; and in my thirst they gave me vinegar to drink. " (Psalm 69:21)

"They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. " (Matthew 27:34)

"And they gave him to drink wine mingled with myrrh: but he received it not. " (Mark 15:23)

"After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon

hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." (John 19:28-30)

Prophecy: Christ would commit His spirit to the Father

Old Testament Reference: Psalm 31:5

New Testament Fulfillment: Luke 23:46; John 19:30

"Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth. " (Psalm 31:5)

"And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost. " (Luke 23:46)

"When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost." (John 19:30)

Prophecy: Not one of His bones would be broken

Old Testament Reference: Exodus 12:43, 46; Psalm 34:19-20

New Testament Fulfillment: John 19:33-36

"And the LORD said unto Moses and Aaron, This [is] the ordinance of the Passover: . . . In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof. " (Exodus 12:43, 46)

"Many are the afflictions of the righteous: but the LORD delivereth him out of them all. He keepeth all his bones: not one of them is broken. " (Psalm 34:19-20)

"But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. " (John 19:33-36)

Prophecy: Jesus Christ, our Passover, was sacrificed for us

Old Testament Reference: Exodus 12:3, 5-6; Isaiah 53:7

New Testament Fulfillment: John 1:29; 1Corinthians 5:7; 1Peter 1:18-19

"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: . . . Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening." (Exodus 12:3, 5-6)

"He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. " (Isaiah 53:7)

"The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. " (John 1:29)

"Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: " (1Corinthians 5:7)

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot: " (1Peter 1:18-19)

### **Jesus' Burial, Resurrection and Ascension**

Prophecy: Jesus would be buried in the tomb of a rich man

Old Testament Reference: Isaiah 53:8-9

New Testament Fulfillment: Matthew 27:57-60

"He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living; for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. " (Isaiah 53:8-9)

"When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. " (Matthew 27:57-60)

Prophecy: Jesus would be resurrected

Old Testament Reference: Psalm 16:10-11; Psalm 49:15

New Testament Fulfillment: Mark 16:5-6

"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore." (Psalm 16:10-11)

"Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me. Selah." (Psalm 49:14-15)

"And entering into the sepulcher, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 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. " (Mark 16:5-6)

Prophecy: His ascension to God's right hand

Old Testament Reference: Psalm 68:18

New Testament Fulfillment: 1Corinthians 15:3-6; Mark 16:19-20; Ephesians 4:8-10

"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. " (Psalm 68:18)

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep." (1Corinthians 15:3-6)

"So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. " (Mark 16:19-20)

"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) " (Ephesians 4:8-10)

