

# PROOF JESUS IS THE MESSIAH

Biblical, Prophetic, and Historical Facts



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# Proof Jesus is the Messiah

## *Biblical, Prophetic, and Historical Facts*

*“Worship God! For the testimony of Jesus is the spirit of prophecy.”  
(Revelation 19:10, NKJV)*

Did Jesus actually exist?

Can you prove that Jesus is the Messiah?

Was the time Jesus arrived prophesied?

Does prophecy provide clear proof of Jesus being the Messiah?

Is there historical evidence of Jesus?

Does it make sense to believe in Jesus?

Why don't most Jews accept Jesus?

Learn the truth!

*Prove all things and hold fast to that which is good (1 Thessalonians 5:21, KJV).*

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# 1. Introduction: The Spirit of Prophecy

Was Jesus of the New Testament the prophesied Messiah?

Is there evidential proof, either way, about this?

Yes, there is.

And the hope is that the reader will properly review the evidence before making a conclusion that he or she will not be willing to change.

Now, some of you have already reviewed the evidence and already made your decision. That can be fine, and in many cases, quite good.

But even if you have looked over some of the evidence, it is hoped that this book will help you have more information so that you will not only be able to personally be helped, but also have a better ability to help others who might struggle with living a life of Christian faith.

There are over 200 Old Testament writings and prophecies that Jesus fulfilled as shown in chapter 2. There are at least 11 prophecies that Jesus gave that were fulfilled outside of scripture after He gave them as shown in chapter 8.

Furthermore, according to even certain Jewish interpretations of Hebrew scriptures (Hosea 6:2, Daniel 9:24-26, Jesus came when the Messiah was prophesied to come (details are in chapters 3). Jesus is the only one to whom the evidence and the timing fits.

## **Prophecy?**

Can prophecy be helpful?

Should you consider fulfilled prophecies as evidence?

If you are willing to believe that God may have inspired the Bible, yes you should consider that.

<sup>10</sup> For the testimony of Jesus is the spirit of prophecy. (Revelation 19:10, NKJV used throughout unless otherwise indicated)

According to the Bible, fulfilled prophecies are testimonial evidence.

But even if you do not believe in inspired scripture and are not interested in prophecies in it, and then shown to be fulfilled in the Bible, you need to consider how you will evaluate evidence of prophecies made in the Bible that were later shown to be fulfilled outside of it.

## **Do You Have Certainty?**

Why write a book like this?

Well, one reason is to be consistent with what the Apostle John wrote:

<sup>12</sup> He who has the Son has life; he who does not have the Son of God does not have life. <sup>13</sup> These things I have written to you who believe in the name of the Son of God, that you may know that

you have eternal life, and that you may continue to believe in the name of the Son of God. (1 John 5:12-13)

You need to know the certainty of things pertaining to Jesus (cf. Luke 1:1-4).

So, can you handle coming physical and verbal persecution (cf. Daniel 11:30-37; John 15:20)? Pray that you can (we also have a free booklet *Prayer: What Does the Bible Teach?*).

Christians are to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18) and this book has around five hundred scriptures, as well as other information, to help you do that.

The better you know that Jesus is the Christ, the Messiah, the more steadfast you can be (cf. 1 Corinthians 15:58). Christians are NOT to be unstable or double-minded (James 1:6-8, 4:8), but know, and act upon, the truth (cf. John 8:32).

Now, for those that do not claim Jesus as Savior, this book hopefully will give you at least a few solid reasons to reconsider Him.

## 2. Hebrew Writings and Prophecies

How did the early Christians spread the word about Jesus being the Messiah?

Well, in addition to giving inspired personal testimony (cf. Acts 2:3-11), Jesus and the original apostles cited the Hebrew scriptures to prove that Jesus was the Christ, the Messiah (Acts 2:14-28).

First from Jesus:

<sup>27</sup> And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself. (Luke 24:27)

<sup>46</sup> For if you believed Moses, you would believe Me; for he wrote about Me. <sup>47</sup> But if you do not believe his writings, how will you believe My words? (John 7:42)

Those scriptures were basically Old Testament prophecies.

Despite this, there have been Protestant ministers, like Andy Stanley who have taught:

“I’m convinced that we make a better case for Jesus if we leave the Old Testament or the old covenant out of the argument ... you don’t need ancient prophs {prophecies} when somebody rises from the dead” (Jonathan Merritt interview of Andy Stanley. Seekers & Speakers, podcast. August 9, 2018).

Well, after Jesus was resurrected from the dead, Old Testament writings, including prophecies were used by His followers to make their case for his Messiahship.

The Apostle Paul gave personal testimony (Acts 22:2-21, 26:1-18) and sometimes mentioned the resurrection (Acts 24:10-21), but also cited the Hebrew scriptures (Acts 24:14,21).

Notice a few examples of what Peter, Paul, and Apollos did:

<sup>14</sup> But Peter, standing up with the eleven, raised his voice and said to them, “Men of Judea and all who dwell in Jerusalem, let this be known to you, and heed my words. ... <sup>28</sup> You have made known to me the ways of life; You will make me full of joy in Your presence.” <sup>29</sup> “Men and brethren, let me speak freely to you of the patriarch David, that he is both dead and buried, and his tomb is with us to this day. <sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, <sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. <sup>32</sup> This Jesus God has raised up, of which we are all witnesses. (Acts 2:14,28-32)

<sup>12</sup> So when Peter saw it, he responded to the people: “Men of Israel, ... <sup>18</sup> But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. ... <sup>24</sup> Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. (Acts 3:12,18,24)

<sup>2</sup> Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures, <sup>3</sup> explaining and demonstrating that the Christ had to suffer and rise again from the dead, and saying, “This Jesus whom I preach to you is the Christ.” <sup>4</sup> And some of them were persuaded; and a great multitude of the devout Greeks, and not a few of the leading women, joined Paul and Silas. (Acts 17:2-4)

<sup>24</sup> Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus. <sup>25</sup> This man had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things of the Lord, ... <sup>28</sup> for he vigorously refuted the Jews publicly, showing from the Scriptures that Jesus is the Christ. (Acts 18:24-28)

<sup>27</sup> “King Agrippa, do you believe the prophets? I know that you do believe.”

<sup>28</sup> Then Agrippa said to Paul, “You almost persuade me to become a Christian.” (Acts 26:27-28)

While everyone would not accept the biblical testimony, it was often used as proof by the early Christians. Philip also did this (Acts 8:32-35).

Consider that Saul (soon enough after his conversion that he was not then called Paul) proved that Jesus was the Christ:

<sup>22</sup> ... Saul increased all the more in strength, and confounded the Jews who dwelt in Damascus, proving that this Jesus is the Christ. (Acts 9:22)

The way Saul/Paul would have proven that Jesus was the Christ/Messiah was to use prophetic scriptures in the Old Testament.

He also taught that the Jews should have been able to accept Jesus from the prophecies in the Hebrew scriptures (had they been willing to do so):

<sup>26</sup> Men and brethren, sons of the family of Abraham, and those among you who fear God, to you the word of this salvation has been sent. <sup>27</sup> For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him. (Acts 13:26-27)

Notice also that, later, the Bereans checked out what Paul was teaching:

<sup>10</sup> Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews. <sup>11</sup> These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so. <sup>12</sup> Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men. (Acts 17:10-12)

The Bereans were using the Old Testament to do this.

Do you know the scriptures to prove that Jesus is the Messiah?

This chapter should assist you.

Now, this is the longest chapter of this book, and one that I considered making an appendix instead of a chapter. Yet, since the testimony of Jesus is the spirit of prophecy (Revelation 19:10) and there are many prophecies related to Jesus in the Old Testament, we may as well start and look at over two hundred of them.

Before getting to them, let me state that the statistical probability of anyone fulfilling even the non-miracle related writings and prophecies related to Jesus is pretty much nil. And when you add the miraculous ones to them, then the logical conclusion is that Jesus was the Messiah and His fulfilling of prophecies proves this.

Now, although you may wish to scan over most of them, some may wish to focus mainly on selected ones. Ones associated with wonders & miracles, being a descendant of King David, being raised from the dead, being betrayed by a friend, being called God, being preceded by a forerunner who would be killed, His arrival timing, being born in Bethlehem, and being betrayed for thirty pieces of silver are some this author found of particular interest.

In this chapter the prophecies have been grouped into the following categories, while realizing that others may have organized them differently:

- **Prophecies of Christ's Acts & Events on Earth**
- **Righteous or Godly Characteristics**
- **Christ's Sacrificial Characteristics**
- **Evidence Jesus is Divine**
- **Miscellaneous and Unusual**

Anyway, let's look at passages from the Hebrew writings, generally called the Old Testament by Christians that point to Jesus being the Messiah that were fulfilled in the New Testament.

### **Prophecies of Christ's Acts & Events on Earth**

The Old Testament prophesied a star would point to the Messiah:

<sup>17</sup> "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult.  
(Numbers 24:17)

The New Testament shows that a star pointed to Jesus:

<sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, <sup>2</sup> saying, "Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him." (Matthew 2:1-2)

This star could have been supernatural. On the other hand, some believe the timing coincided with certain astronomical events.

The Old Testament prophesied that God would send someone to speak His words:

<sup>18</sup> I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. (Deuteronomy 18:18)

The New Testament shows:

<sup>28</sup> Then Jesus said to them, "When you lift up the Son of Man, then you will know that I am *He*, and *that* I do nothing of Myself; but as My Father taught Me, I speak these things. (John 8:28)

The Old Testament prophesied the Messiah would come from the seed of David:

<sup>5</sup> Go tell my servant David ...



<sup>12</sup> “When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom. (2 Samuel 7:5,12)

The New Testament shows:

<sup>1:1</sup> The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham: (Matthew 1:1)

<sup>23</sup> Now Jesus Himself began His ministry at about thirty years of age, being (as was supposed) the son of Joseph, the son of Heli, ... <sup>31</sup> the son of Melea, the son of Menan, the son of Mattathah, the son of Nathan, the son of David, (Luke 3:23, 31)

The Old Testament prophesied the Messiah’s body would not see corruption:

<sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. (Psalm 16:10)

The New Testament shows that Jesus:

<sup>31</sup> he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. (Acts 2:31)

<sup>35</sup> Therefore He also says in another *Psalm*: “You will not allow Your Holy One to see corruption.” (Acts 13:35)

The Old Testament prophesied the Messiah would arise from the dead:

<sup>9</sup> Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. <sup>10</sup> For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. <sup>11</sup> You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore. (Psalm 16:9-11)

<sup>3</sup> O LORD, You brought my soul up from the grave; You have kept me alive, that I should not go down to the pit. (Psalm 30:3)

The New Testament shows:

<sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying, ‘The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.’ (Luke 24:6-7)

<sup>32</sup> This Jesus God has raised up, of which we are all witnesses. (Acts 2:32)

The Old Testament prophesied the Messiah would thirst while dying:

<sup>15</sup> My strength is dried up like a potsherd, And My tongue clings to My jaws; You have brought Me to the dust of death. (Psalm 22:15)

The New Testament shows that Jesus was thirsty while dying:

<sup>28</sup> After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst!" (John 19:28)

The Old Testament prophesied the Messiah's hands and feet would be pierced:

<sup>16</sup> For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; (Psalm 22:16).

The New Testament shows that Jesus was pierced:

<sup>27</sup> Then He said to Thomas, "Reach your finger here, and look at My hands; and reach your hand *here*, and put *it* into My side. Do not be unbelieving, but believing." (John 20:27)

The Old Testament prophesied the Messiah would commit His spirit into God's hands:

<sup>5</sup> Into Your hand I commit my spirit; You have redeemed me, O LORD God of truth. (Psalm 31:5)

The New Testament shows that Jesus did just that:

<sup>46</sup> And when Jesus had cried out with a loud voice, He said, "Father, into Your hands I commit My spirit." Having said this, He breathed His last. (Luke 23:46)

The Old Testament prophesied the Messiah's acquaintances would flee from Him:

<sup>11</sup> I am a reproach among all my enemies, But especially among my neighbors, And *am* repulsive to my acquaintances; Those who see me outside flee from me. (Psalm 31:11)

The New Testament shows that Jesus' disciples fled:

<sup>50</sup> Then they all forsook Him and fled. (Mark 14:50)

The Old Testament prophesied that they would take false counsel to put the Messiah to death:

<sup>13</sup> For I hear the slander of many; Fear *is* on every side; While they take counsel together against me, They scheme to take away my life. (Psalm 31:13)

<sup>11</sup> Fierce witnesses rise up; (Psalm 35:11)

The New Testament shows that they took false counsel to put Jesus to death:

<sup>60</sup> but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward (Matthew 26:60).

<sup>27:1</sup> When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. (Matthew 27:1)

<sup>53</sup> Then, from that day on, they plotted to put Him to death. (John 11:53)

The Old Testament prophesied the Messiah would be hated without a cause:

<sup>19</sup> Let them not rejoice over me who are wrongfully my enemies; Nor let them wink with the eye who hate me without a cause. (Psalm 35:19)

<sup>4</sup> Those who hate me without a cause Are more than the hairs of my head; They are mighty who would destroy me, *Being* my enemies wrongfully; Though I have stolen nothing, I *still* must restore *it*. (Psalm 69:4)

The New Testament shows Jesus was so hated:

<sup>25</sup> But *this happened* that the word might be fulfilled which is written in their law, "They hated Me without a cause." (John 15:25)

The Old Testament prophesied the Messiah's friends would stand afar off:

<sup>11</sup> My loved ones and my friends stand aloof from my plague, And my relatives stand afar off. (Psalm 38:11)

The New Testament shows that about Jesus' friends:

<sup>49</sup> But all His acquaintances, and the women who followed Him from Galilee, stood at a distance, watching these things. (Luke 23:49)

The Old Testament prophesied the Messiah's enemies would try to entangle Him by craft:

<sup>12</sup> Those also who seek my life lay snares *for me*; Those who seek my hurt speak of destruction, And plan deception all the day long. (Psalm 38:12)

The New Testament shows that Jesus' enemies did that:

<sup>14:1</sup> After two days it was the Passover and *the Feast* of Unleavened Bread. And the chief priests and the scribes sought how they might take Him by trickery and put *Him* to death. (Mark 14:1)

<sup>15</sup> Then the Pharisees went and plotted how they might entangle Him in *His* talk. (Matthew 22:15)

The Old Testament prophesied the Messiah would be basically silent before His accusers:

<sup>12</sup> Those also who seek my life lay snares *for me*; Those who seek my hurt speak of destruction, And plan deception all the day long. <sup>13</sup> But I, like a deaf *man*, do not hear; And *I am* like a mute *who* does not open his mouth. <sup>14</sup> Thus I am like a man who does not hear, And in whose mouth *is* no response. (Psalm 38:12-14)

<sup>7</sup> He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (Isaiah 53:7)

The New Testament shows that Jesus was basically silent:

<sup>12</sup> And while He was being accused by the chief priests and elders, He answered nothing. <sup>13</sup> Then Pilate said to Him, "Do You not hear how many things they testify against You?" <sup>14</sup> But He answered him not one word, so that the governor marveled greatly. (Matthew 27:12-14)

The Old Testament prophesied the Messiah would be doing good:

<sup>20</sup> Those also who render evil for good, They are my adversaries, because I follow *what is good*. (Psalm 38:20)

The New Testament shows Jesus did good:

<sup>38</sup> how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38)

The Old Testament prophesied the Messiah would delight to do the will of the Father:

<sup>6</sup> Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require. <sup>7</sup> Then I said, "Behold, I come; In the scroll of the book *it is written* of me. <sup>8</sup> I delight to do Your will, O my God, And Your law *is* within my heart." (Psalm 40:6-8)

The New Testament shows that Jesus:

<sup>34</sup> Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work. (John 4:34)

<sup>5</sup> Therefore, when He came into the world, He said:

"Sacrifice and offering You did not desire,  
But a body You have prepared for Me.  
<sup>6</sup> In burnt offerings and *sacrifices* for sin  
You had no pleasure.  
<sup>7</sup> Then I said, "Behold, I have come—  
In the volume of the book it is written of Me—  
To do Your will, O God."

<sup>8</sup> Previously saying, "Sacrifice and offering, burnt offerings, and *offerings* for sin You did not desire, nor had pleasure *in them*" (which are offered according to the law), <sup>9</sup> then He said, "Behold, I have come to do Your will, O God." He takes away the first that He may establish the second. <sup>10</sup> By that will we have been sanctified through the offering of the body of Jesus Christ once *for all*. (Hebrews 10:5-10)

The Old Testament prophesied the Messiah would preach good news, righteousness in Israel:

<sup>9</sup> I have proclaimed the good news of righteousness In the great assembly; Indeed, I do not restrain my lips, O LORD, You Yourself know. (Psalm 40:9)

The New Testament shows that Jesus did so preach:

<sup>4:17</sup> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand. ... <sup>23</sup> And Jesus went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom ... <sup>6:33</sup> But seek first the kingdom of God and His righteousness" (Matthew 4:17, 23, 6:33).

The Old Testament prophesied that the Messiah would be confronted by adversaries:

<sup>14</sup> Let them be ashamed and brought to mutual confusion Who seek to destroy my life; Let them be driven backward and brought to dishonor Who wish me evil. (Psalm 40:14)

The New Testament shows:

<sup>4</sup> Jesus therefore, knowing all things that would come upon Him, went forward and said to them, "Whom are you seeking?"

<sup>5</sup> They answered Him, "Jesus of Nazareth."

Jesus said to them, "I am *He*." And Judas, who betrayed Him, also stood with them. <sup>6</sup> Now when He said to them, "I am *He*," they drew back and fell to the ground. (John 18:4-6)

The Old Testament prophesied the Messiah would be betrayed by a familiar friend:

<sup>9</sup> Even my own familiar friend in whom I trusted, Who ate my bread, Has lifted up *his* heel against me. (Psalm 41:9)

<sup>12</sup> For *it* is not an enemy *who* reproaches me; Then I could bear *it*. Nor *is it* one *who* hates me who has exalted *himself* against me; Then I could hide from him. <sup>13</sup> But *it was* you, a man my equal, My companion and my acquaintance. <sup>14</sup> We took sweet counsel together, *And* walked to the house of God in the throng. (Psalm 55:12-14)

The New Testament shows that Jesus said:

<sup>18</sup> "I do not speak concerning all of you. I know whom I have chosen; but that the Scripture may be fulfilled, "He who eats bread with Me has lifted up his heel against Me." (John 13:18)

<sup>70</sup> Jesus answered them, "Did I not choose you, the twelve, and one of you is a devil?" <sup>71</sup> He spoke of Judas Iscariot, the son of Simon, for it was he who would betray Him, being one of the twelve. (John 6:70-71)

The Old Testament prophesied that the Messiah would receive a special anointing by the Holy Spirit:

<sup>7</sup> You love righteousness and hate wickedness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions. (Psalm 45:7)

The New Testament shows:

<sup>16</sup> When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. (Matthew 3:16)

<sup>9</sup> You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness more than Your companions.” (Hebrews 1:9)

The Old Testament prophesied the Messiah would ascend into Heaven:

<sup>18</sup> You have ascended on high, You have led captivity captive; You have received gifts among men, Even *from* the rebellious, That the LORD God might dwell *there*. (Psalm 68:18)

The New Testament shows that Jesus did:

<sup>51</sup> Now it came to pass, while He blessed them, that He was parted from them and carried up into heaven. (Luke 24:51)

The Old Testament prophesied the Messiah’s brethren would forsake Him:

<sup>8</sup> I have become a stranger to my brothers, And an alien to my mother’s children; (Psalm 69:8).

<sup>4</sup> I am counted with those who go down to the pit; I am like a man *who has* no strength, (Psalm 88:4).

The New Testament shows:

<sup>50</sup> Then they all forsook Him and fled. (Mark 14:50)

<sup>11</sup> He came to His own, and His own did not receive Him. (John 1:11)

<sup>5</sup> For even His brothers did not believe in Him. (John 7:5)

The Old Testament prophesied the Messiah would be in anguish before His execution, commonly referred to as His crucifixion:

<sup>14</sup> Deliver me out of the mire, And let me not sink; Let me be delivered from those who hate me, And out of the deep waters. <sup>15</sup> Let not the floodwater overflow me, Nor let the deep swallow me up; And let not the pit shut its mouth on me. <sup>16</sup> Hear me, O LORD, for Your lovingkindness *is* good; Turn to me according to the multitude of Your tender mercies. <sup>17</sup> And do not hide Your face from Your servant, For I am in trouble; Hear me speedily. <sup>18</sup> Draw near to my soul, *and* redeem it; Deliver me because of my enemies. <sup>19</sup> You know my reproach, my shame, and my dishonor; My adversaries *are* all before You. <sup>20</sup> Reproach has broken my heart, And I am full of heaviness; I

looked *for someone* to take pity, but *there was* none; And for comforters, but I found none.  
(Psalm 69:14-20)

The New Testament shows this:

<sup>36</sup> Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." <sup>37</sup> And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. <sup>38</sup> Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." <sup>39</sup> He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You *will*." <sup>40</sup> Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? <sup>41</sup> Watch and pray, lest you enter into temptation. The spirit indeed *is* willing, but the flesh *is* weak." <sup>42</sup> Again, a second time, He went away and prayed, saying, "O My Father, if this cup cannot pass away from Me unless I drink it, Your will be done." <sup>43</sup> And He came and found them asleep again, for their eyes were heavy. <sup>44</sup> So He left them, went away again, and prayed the third time, saying the same words. <sup>45</sup> Then He came to His disciples and said to them, "Are *you* still sleeping and resting? Behold, the hour is at hand, and the Son of Man is being betrayed into the hands of sinners. (Matthew 26:36-45)

The Old Testament prophesied the Messiah would be given vinegar in thirst:

<sup>21</sup> They also gave me gall for my food, And for my thirst they gave me vinegar to drink. (Psalm 69:21)

<sup>14</sup> Now Boaz said to her at mealtime, "Come here, and eat of the bread, and dip your piece of bread in the vinegar." So she sat beside the reapers, and he passed parched grain to her; and she ate and was satisfied, and kept some back. (Ruth 2:14)

The New Testament shows:

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

Now what is interesting about this, is that an ancient Jewish source claimed that Ruth 2:14 (Ruth Rabbah 5:6) could be a messianic prophecy. A rabbi Jonathan interpreted Ruth 2:14, six different ways. His fifth is the most relevant to our discussion:

**The fifth interpretation makes it refer to the King Messiah.** COME HEAR you who are near to the kingdom. AND EAT OF THE BREAD refers to the bread of kingdom. AND DIP THY MORSEL IN THE VINEGAR refers to his sufferings, as it is said, But he was wounded because of our transgressions (Isa. LIII, 5).

(Cited in Santala R. THE MIDRASH OF THE MESSIAH. 2002, p78).

Of course, irrespective of Jewish thoughts which seem to support this, Jesus fulfilled the prophecy in Psalm 69:21.

The Old Testament prophesied the Messiah would teach in parables:

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

The New Testament shows Jesus did teach in parables:

<sup>34</sup> All these things Jesus spoke to the multitude in parables; and without a parable He did not speak to them, <sup>35</sup> that it might be fulfilled which was spoken by the prophet, saying:

“I will open My mouth in parables; I will utter things kept secret from the foundation of the world.” (Matthew 13:34-35)

The Old Testament showed something about the Messiah that Satan later used:

<sup>11</sup> For He shall give His angels charge over you, To keep you in all your ways. <sup>12</sup> In their hands they shall bear you up, Lest you dash your foot against a stone. (Psalm 91:11-12)

The New Testament shows that Satan spoke these words to Jesus:

<sup>10</sup> For it is written:

“He shall give His angels charge over you, To keep you,”

<sup>11</sup> and,

“In *their* hands they shall bear you up, Lest you dash your foot against a stone.” (Luke 4:10-11)

The Old Testament prophesied they would shake heads against the Messiah:

<sup>25</sup> I also have become a reproach to them; *When* they look at me, they shake their heads. (Psalm 109:25)

The New Testament shows that Jesus was:

<sup>39</sup> And those who passed by blasphemed Him, wagging their heads (Matthew 27:39).

The Old Testament prophesied the description of the Messiah’s earthly ministry:

<sup>3</sup> He heals the brokenhearted And binds up their wounds. <sup>6</sup> The LORD lifts up the humble; He casts the wicked down to the ground. (Psalm 147:3,6)

<sup>1</sup> “The Spirit of the Lord GOD *is* upon Me, Because the LORD has anointed Me To preach good tidings to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to *those who are* bound; <sup>2</sup> To proclaim the acceptable year of the LORD, (Isaiah 61:1-2a).



The New Testament shows the following about Jesus:

<sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> "The Spirit of the LORD *is* upon Me,  
Because He has anointed Me  
To preach the gospel to *the* poor;  
He has sent Me to heal the brokenhearted,  
To proclaim liberty to *the* captives  
And recovery of sight to *the* blind,  
To set at liberty those who are oppressed;  
<sup>19</sup> To proclaim the acceptable year of the Lord."

<sup>20</sup> Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. <sup>21</sup> And He began to say to them, "Today this Scripture is fulfilled in your hearing." (Luke 4:17-21)

It should be noted that Jesus did not read the middle portion of Isaiah 61:2, "And the day of vengeance of our God." This was because He did not fulfill that then as that was for a future time (cf. Luke 21:22).

The Old Testament prophesied the Messiah's ministry would begin in Galilee and be a great light:

<sup>9:1</sup> Nevertheless the gloom *will* not *be* upon her who *is* distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed *her*, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. <sup>2</sup> The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined. (Isaiah 9:1-2)

The New Testament shows:

<sup>12</sup> Now when Jesus heard that John had been put in prison, He departed to Galilee. <sup>13</sup> And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, <sup>14</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>15</sup> "The land of Zebulun and the land of Naphtali, By the way of the sea, beyond the Jordan, Galilee of the Gentiles: <sup>16</sup> The people who sat in darkness have seen a great light, And upon those who sat in the region and shadow of death Light has dawned."

<sup>17</sup> From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand." (Matthew 4:12-17)

The Old Testament prophesied the Messiah would be born as a human:

<sup>6</sup> For unto us a Child is born, Unto us a Son is given; (Isaiah 9:6a)

The New Testament shows Jesus was actually born:

<sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. (Luke 1:31)

<sup>7</sup> And she brought forth her firstborn Son (Luke 2:7a).

The Old Testament prophesied the Messiah would include a ministry of miracles:

<sup>5</sup> Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. <sup>6</sup> Then the lame shall leap like a deer, And the tongue of the dumb sing. For waters shall burst forth in the wilderness, And streams in the desert. (Isaiah 35:5-6)

The New Testament shows that Jesus did some of this:

<sup>2</sup> And when John had heard in prison about the works of Christ, he sent two of his disciples <sup>3</sup> and said to Him, "Are You the Coming One, or do we look for another?" <sup>4</sup> Jesus answered and said to them, "Go and tell John the things which you hear and see: <sup>5</sup> *The* blind see and *the* lame walk; *the* lepers are cleansed and *the* deaf hear; *the* dead are raised up and *the* poor have the gospel preached to them. <sup>6</sup> And blessed is he who is not offended because of Me." (Matthew 11:2-6)

The Old Testament prophesied the Messiah would be preceded by a forerunner:

<sup>3</sup> The voice of one crying in the wilderness: "Prepare the way of the LORD; Make straight in the desert A highway for our God. <sup>4</sup> Every valley shall be exalted And every mountain and hill brought low; The crooked places shall be made straight And the rough places smooth; (Isaiah 40:3-4).

<sup>3:1</sup> "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the LORD of hosts. (Malachi 3:1)

<sup>7</sup> "Awake, O sword, against My Shepherd, Against the Man who is My Companion," (Zechariah 13:7a).

The New Testament shows that:

<sup>3:1</sup> Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being tetrarch of Galilee, his brother Philip tetrarch of Iturea and the region of Trachonitis, and Lysanias tetrarch of Abilene, <sup>2</sup> while Annas and Caiaphas were high priests, the word of God came to John the son of Zacharias in the wilderness. <sup>3</sup> And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins, <sup>4</sup> as it is written in the book of the words of Isaiah the prophet, saying:

"The voice of one crying in the wilderness:

"Prepare the way of the LORD;

Make His paths straight.

<sup>5</sup> Every valley shall be filled

And every mountain and hill brought low;

The crooked places shall be made straight  
And the rough ways smooth;  
<sup>6</sup> And all flesh shall see the salvation of God.'” (Luke 3:1-6)

<sup>27</sup> This is *he* of whom it is written:

“Behold, I send My messenger before Your face,  
Who will prepare Your way before You.” (Luke 7:27)

<sup>23</sup> He said: “I *am*

“The voice of one crying in the wilderness:  
“Make straight the way of the LORD,”

as the prophet Isaiah said.” (John 1:23)

<sup>1:1</sup> The beginning of the gospel of Jesus Christ, the Son of God. <sup>2</sup> As it is written in the Prophets:

“Behold, I send My messenger before Your face,  
Who will prepare Your way before You.”

<sup>3</sup> “The voice of one crying in the wilderness:  
“Prepare the way of the LORD;  
Make His paths straight.”

<sup>4</sup> John came baptizing in the wilderness and preaching a baptism of repentance for the remission of sins. <sup>5</sup> Then all the land of Judea, and those from Jerusalem, went out to him and were all baptized by him in the Jordan River, confessing their sins. <sup>6</sup> Now John was clothed with camel’s hair and with a leather belt around his waist, and he ate locusts and wild honey. <sup>7</sup> And he preached, saying, “There comes One after me who is mightier than I, whose sandal strap I am not worthy to stoop down and loose. <sup>8</sup> I indeed baptized you with water, but He will baptize you with the Holy Spirit.” (Mark 1:1-8)

And some type of sword was used against the forerunner as prophesied as John the Baptist was beheaded (Mark 6:25-28).

The Old Testament prophesied they would call say to “Behold” the Messiah:

<sup>9</sup> O Zion, You who bring good tidings, Get up into the high mountain; O Jerusalem, You who bring good tidings, Lift up your voice with strength, Lift *it* up, be not afraid; Say to the cities of Judah, “Behold your God!” (Isaiah 40:9)

The New Testament shows that happened:

<sup>36</sup> And looking at Jesus as He walked, he said, “Behold the Lamb of God!” (John 1:36)

<sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" (John 19:14)

The Old Testament prophesied the Messiah would open the eyes of the blind:

<sup>7</sup> To open blind eyes, To bring out prisoners from the prison, Those who sit in darkness from the prison house. (Isaiah 42:7)

The New Testament shows:

<sup>25</sup> He answered and said, "Whether He is a sinner *or not* I do not know. One thing I know: that though I was blind, now I see." <sup>26</sup> Then they said to him again, "What did He do to you? How did He open your eyes?" <sup>27</sup> He answered them, "I told you already, and you did not listen. Why do you want to hear *it* again? Do you also want to become His disciples?" <sup>28</sup> Then they reviled him and said, "You are His disciple, but we are Moses' disciples. <sup>29</sup> We know that God spoke to Moses; *as for* this *fellow*, we do not know where He is from." <sup>30</sup> The man answered and said to them, "Why, this is a marvelous thing, that you do not know where He is from; yet He has opened my eyes! <sup>31</sup> Now we know that God does not hear sinners; but if anyone is a worshiper of God and does His will, He hears him. <sup>32</sup> Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. <sup>33</sup> If this Man were not from God, He could do nothing." <sup>34</sup> They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. <sup>35</sup> Jesus heard that they had cast him out; and when He had found him, He said to him, "Do you believe in the Son of God?" <sup>36</sup> He answered and said, "Who is He, Lord, that I may believe in Him?" <sup>37</sup> And Jesus said to him, "You have both seen Him and it is He who is talking with you." <sup>38</sup> Then he said, "Lord, I believe!" And he worshiped Him. (John 9:25-38)

The Messiah was to exalt the law and make it honorable:

<sup>21</sup> The Lord is well pleased for His righteousness' sake; He will exalt the law and make it honorable. (Isaiah 42:21)

The New Testament shows that Jesus did do this as well as called out those who pretended to keep the law as hypocrites:

<sup>17</sup> Don't suppose I came to do away with the Law and the Prophets. I did not come to do away with them, but to give them their full meaning. (Matthew 5:17, CEV)

<sup>44</sup> Woe to you, scribes and Pharisees, hypocrites! For you are like graves which are not seen, and the men who walk over them are not aware of them."

<sup>45</sup> Then one of the lawyers answered and said to Him, "Teacher, by saying these things You reproach us also."

<sup>46</sup> And He said, "Woe to you also, lawyers! For you load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers. ... <sup>52</sup> Woe to you lawyers! For you have taken away the key of knowledge. You did not enter in yourselves, and those who were entering in you hindered." (Luke 11:44-46, 52)

Sadly, many who profess Christ do not exalt the law and treat it as a contemptible burden. But true Christians accept the law and understand it is a law of love (see also the free online booklets *Christians: Ambassadors for the Kingdom of God*, *Biblical instructions on living as a Christian* and *The Ten Commandments: The Decalogue, Christianity, and the Beast*).

The Old Testament prophesied the Messiah would be despised by the nation:

<sup>7</sup> Thus says the Lord, The Redeemer of Israel, their Holy One, To Him whom man despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the Lord who is faithful, The Holy One of Israel; And He has chosen You." (Isaiah 49:7)

<sup>3</sup> He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, *our* faces from Him; He was despised, and we did not esteem Him. (Isaiah 53:3)

The New Testament shows that happened with Jesus:

<sup>11</sup> He came to His own, and His own did not receive Him. (John 1:11)

<sup>48</sup> Then the Jews answered and said to Him, "Do we not say rightly that You are a Samaritan and have a demon?" <sup>49</sup> Jesus answered, "I do not have a demon; but I honor My Father, and you dishonor Me. (John 8:48-49)

<sup>14</sup> Now it was the Preparation Day of the Passover, and about the sixth hour. And he said to the Jews, "Behold your King!" <sup>15</sup> But they cried out, "Away with *Him*, away with *Him*! Crucify Him!" Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar!" (John 19:14-15)

<sup>28</sup> So all those in the synagogue, when they heard these things, were filled with wrath, <sup>29</sup> and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. (Luke 4:28-29)

The Old Testament prophesied that heaven would be clothed in blackness:

<sup>3</sup> I clothe the heavens with blackness, And I make sackcloth their covering." (Isaiah 50:3)

The New Testament shows that:

<sup>44</sup> Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. <sup>45</sup> Then the sun was darkened, and the veil of the temple was torn in two. (Luke 23:44-45)

The Old Testament shows that the Messiah would give His back to be hit:

<sup>6</sup> I gave My back to those who struck Me, (Isaiah 50:6a)

The New Testament shows that Jesus was so hit:

<sup>26</sup> Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. (Matthew 27:26)

The Old Testament prophesied the Messiah would be smitten on the cheeks:

<sup>6</sup> ... And My cheeks to those who plucked out the beard; (Isaiah 50:6b)

The New Testament shows that Jesus was so smitten:

<sup>67</sup> Then they spat in His face and beat Him; and others struck Him with the palms of their hands, (Matthew 26:67)

The Old Testament prophesied that they would spit on the Messiah:

<sup>6</sup> ... I did not hide My face from shame and spitting. (Isaiah 50:6c)

The New Testament shows that Jesus was spat upon:

<sup>30</sup> Then they spat on Him, and took the reed and struck Him on the head. (Matthew 27:30)

The Old Testament prophesied the Messiah would be shockingly abused:

<sup>14</sup> Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men; (Isaiah 52:14).

The New Testament shows:

<sup>63</sup> Now the men who held Jesus mocked Him and beat Him. <sup>64</sup> And having blindfolded Him, they struck Him on the face and asked Him, saying, "Prophecy! Who is the one who struck You?" (Luke 22:63-64)

<sup>67</sup> Then they spat in His face and beat Him; and others struck Him with the palms of their hands, <sup>68</sup> saying, "Prophecy to us, Christ! Who is the one who struck You?" (Matthew 26:67-68)

<sup>17</sup> And they clothed Him with purple; and they twisted a crown of thorns, put it on His head, <sup>18</sup> and began to salute Him, "Hail, King of the Jews!" <sup>19</sup> Then they struck Him on the head with a reed and spat on Him; and bowing the knee, they worshiped Him. (Mark 15:17-19)

The Old Testament prophesied many of the Messiah's people would not believe the truth about Him:

<sup>53:1</sup> Who has believed our report? And to whom has the arm of the LORD been revealed? (Isaiah 53:1)

The New Testament shows:

<sup>37</sup> But although He had done so many signs before them, they did not believe in Him, <sup>38</sup> that the word of Isaiah the prophet might be fulfilled, which he spoke:

“Lord, who has believed our report? And to whom has the arm of the Lord been revealed?” (John 12:37-38)

The Old Testament prophesied the Messiah would have the appearance of an ordinary man:

<sup>2</sup> For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. (Isaiah 53:2)

The New Testament shows that Jesus:

<sup>59</sup> Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by. (John 8:59)

<sup>6</sup> who, being in the form of God, did not consider it robbery to be equal with God, <sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. <sup>8</sup> And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. (Philippians 2:6-8)

The Old Testament prophesied the Messiah would be rejected and not esteemed:

<sup>3</sup> He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. (Isaiah 53:3)

The New Testament shows that Jesus was rejected, and not esteemed, by His people:

<sup>21</sup> The governor answered and said to them, “Which of the two do you want me to release to you?” They said, “Barabbas!” <sup>22</sup> Pilate said to them, “What then shall I do with Jesus who is called Christ?” They all said to him, “Let Him be crucified!” <sup>23</sup> Then the governor said, “Why, what evil has He done?” But they cried out all the more, saying, “Let Him be crucified!” (Matthew 27:21-23)

The Old Testament prophesied the Messiah would have great sorrow and grief:

<sup>3</sup> ... A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. (Isaiah 53:3)

The New Testament shows that Jesus was very sorrowful:

<sup>37</sup> And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. <sup>38</sup> Then He said to them, “My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.” (Matthew 26:37-38)

<sup>41</sup> Now as He drew near, He saw the city and wept over it, (Luke 19:41).

<sup>15</sup> For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. (Hebrews 4:15)

The Old Testament prophesied that the Messiah would be oppressed and afflicted:

<sup>7</sup> He was oppressed and He was afflicted, Yet He opened not His mouth;  
(Isaiah 53:7a)

The New Testament shows that Jesus was:

<sup>27</sup> Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole garrison around Him. <sup>28</sup> And they stripped Him and put a scarlet robe on Him.

<sup>29</sup> When they had twisted a crown of thorns, they put it on 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!" <sup>30</sup> Then they spat on Him, and took the reed and struck Him on the head. <sup>31</sup> And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified. (Matthew 27:27-31)

The Old Testament prophesied the Messiah would be confined and judged:

<sup>8</sup> He was taken from prison and from judgment (Isaiah 53:8 a).

The New Testament reports:

<sup>50</sup> But Jesus said to him, "Friend, why have you come?" Then they came and laid hands on Jesus and took Him. ... <sup>57</sup> And those who had laid hold of Jesus led *Him* away to Caiaphas the high priest, where the scribes and the elders were assembled. (Matthew 26:50,57)

<sup>27:1</sup> When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death. <sup>2</sup> And when they had bound Him, they led Him away and delivered Him to Pontius Pilate the governor. (Matthew 27:1-2)

The Old Testament prophesied the Messiah would be killed:

<sup>8</sup> ... For He was cut off from the land of the living; (Isaiah 53:8b)

The New Testament witnesses reported He was killed:

<sup>39</sup> And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, whom they killed by hanging on a tree. (Acts 10:39)

The Old Testament prophesied the Messiah would be buried in a rich man's grave:

<sup>9</sup> And they made His grave with the wicked—But with the rich at His death, (Isaiah 53:9a)

The New Testament shows:

<sup>57</sup> Now when evening had come, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Jesus. <sup>58</sup> This man went to Pilate and asked for the body of



Jesus. Then Pilate commanded the body to be given to him. <sup>59</sup> When Joseph had taken the body, he wrapped it in a clean linen cloth, <sup>60</sup> and laid it in his new tomb which he had hewn out of the rock; and he rolled a large stone against the door of the tomb, and departed. (Matthew 27:57-60)

So, Jesus' dead body was with a rich man, who then put Him in his grave.

The Old Testament prophesied the Messiah would be innocent and do no violence:

<sup>9</sup> ... Because He had done no violence, Nor was any deceit in His mouth. (Isaiah 53:9b)

The New Testament teaches:

<sup>41</sup> And we indeed justly, for we receive the due reward of our deeds; but this Man has done nothing wrong." (Luke 23:41)

<sup>38</sup> Pilate said to Him, "What is truth?" And when he had said this, he went out again to the Jews, and said to them, "I find no fault in Him at all. (John 18:38)

The Old Testament prophesied the Messiah would be numbered with the transgressors:

<sup>12</sup> ... And He was numbered with the transgressors, (Isaiah 53:12b)

The New Testament shows:

<sup>27</sup> With Him they also crucified two robbers, one on His right and the other on His left. <sup>28</sup> So the Scripture was fulfilled which says, "And He was numbered with the transgressors." (Mark 15:27-28)

The Old Testament shows the Messiah would come to Zion:

<sup>20</sup> "The Redeemer will come to Zion, And to those who turn from transgression in Jacob," Says the Lord. (Isaiah 59:20)

While the context of Isaiah 59 shows the above will also have a future fulfillment, the New Testament reports:

<sup>5</sup> "Tell the daughter of Zion, "Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey." (Matthew 21:5)

The Old Testament prophesied that there would be a conspiracy to kill the Messiah:

<sup>21</sup> "Therefore thus says the LORD concerning the men of Anathoth who seek your life, saying, "Do not prophesy in the name of the LORD, lest you die by our hand"— (Jeremiah 11:21).

The New Testament shows that after Jesus taught and prophesied, certain Jews wanted Him dead:

<sup>1</sup> Now it came to pass, when Jesus had finished all these sayings, that He said to His disciples, <sup>2</sup> “You know that after two days is the Passover, and the Son of Man will be delivered up to be crucified.”

<sup>3</sup> Then the chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, <sup>4</sup> and plotted to take Jesus by trickery and kill Him. (Matthew 26:1-4)

The Old Testament prophesied a time of weeping for children:

<sup>15</sup> Thus says the Lord:

“A voice was heard in Ramah,  
Lamentation and bitter weeping,  
Rachel weeping for her children,  
Refusing to be comforted for her children,  
Because they are no more.” (Jeremiah 31:15)

The New Testament shows that this was fulfilled:

<sup>16</sup> Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men. <sup>17</sup> Then was fulfilled what was spoken by Jeremiah the prophet, saying:

<sup>18</sup> “A voice was heard in Ramah,  
Lamentation, weeping, and great mourning,  
Rachel weeping for her children,  
Refusing to be comforted,  
Because they are no more.” (Matthew 2:16-18)

Note: Although some discount that for lack of solid proof outside the Bible, consider two points: 1) There were probably only about 1000 people in the remote village of Bethlehem and the related districts at that time and probably only a dozen or two male babies under age two and 2) Herod killed many more people than that at times during his reign. Some have claimed it was as few as six babies that Herod had killed (e.g. see Kellner, Christus and seine Apostel, Freiburg, 1908).

Hence, this terrible act was not so bizarre from him to require major documentation outside of scripture.

There is, however, something from a work called the *Assumption of Moses* claimed to be from B.C. Yet, is believed to have been produced in the first century A.D. about a leader that is normally identified to be Herod:

And an insolent king shall succeed them, who will not be of the race of the priests, a man bold and shameless... And he shall cut off their chief men with the sword... He shall slay the old and the young, and he shall not spare. Then the fear of him shall be bitter unto them in their land. (Charles RH. The Apocrypha and Pseudepigrapha of the Old Testament in English: With

Introductions and Critical and Explanatory Notes to the Several Books, Volume 2. Oxford, 1913, pp. 417-418)

There is also a late report from a non-Christian Roman writer named Macrobius (A.D. 395-423).

When he [emperor Augustus] heard that among the boys in Syria under two years old whom Herod, king of the Jews, had ordered to kill, his own son was also killed, he said: it is better to be Herod's pig, than his son. (Ambrosius Theodosius Macrobius, Saturnalia, book II, chapter IV:11 as cited in Garza A. Matthew: A Rabbinic Source Commentary And Language Bible. Lulu, 2015, p. 36)

So, there are reports that seem to support Matthew's account.

The Old Testament prophesied the Messiah would proclaim the New Covenant:

<sup>31</sup> "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah— (Jeremiah 31:31).

The New Testament shows that Jesus:

<sup>28</sup> For this is My blood of the new covenant, which is shed for many for the remission of sins. (Matthew 26:28)

<sup>6</sup> who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. (2 Corinthians 3:6)

<sup>6</sup> But now He has obtained a more excellent ministry, inasmuch as He is also Mediator of a better covenant, which was established on better promises. <sup>7</sup> For if that first *covenant* had been faultless, then no place would have been sought for a second. <sup>8</sup> Because finding fault with them, He says: "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah— <sup>9</sup> not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they did not continue in My covenant, and I disregarded them, says the LORD. <sup>10</sup> For this *is* the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. (Hebrews 8:6-10)

The Old Testament prophesied the timing of the Messiah's arrival:

<sup>25</sup> "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times. (Daniel 9:25)

The New Testament shows that Jesus:

<sup>4</sup> But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, (Galatians 4:4).

<sup>25</sup> And behold, there was a man in Jerusalem whose name was Simeon, and this man was just and devout, waiting for the Consolation of Israel, and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord's Christ. <sup>27</sup> So he came by the Spirit into the temple. And when the parents brought in the Child Jesus, to do for Him according to the custom of the law, (Luke 2:25-27).

<sup>1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king (Matthew 2:1).

<sup>23</sup> Now Jesus Himself began His ministry at about thirty years of age (Luke 3:23).

Jesus was born c. 3 or 4 B.C. and His ministry began c. 27 A.D. in accordance with information related to Daniel 9:24-26. More on the timing related to Daniel 9 is in chapter 3 titled *Why Don't All the Jews Believe?*

The Old Testament prophesied the Messiah would be killed before the destruction of the temple:

<sup>26</sup> "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. (Daniel 9:26a)

The "sanctuary" above was a reference to the temple in Jerusalem. Jesus was "cut off" c. 31 A.D. and the temple in Jerusalem destroyed afterwards in 70 A.D. More on the timing related to Daniel 9 is in chapter 3 titled *Why Don't All the Jews Believe?*

The New Testament shows that Jesus was killed during the time of Pontius Pilate:

<sup>24</sup> When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it."

<sup>25</sup> And all the people answered and said, "His blood be on us and on our children."

<sup>26</sup> Then he released Barabbas to them; and when he had scourged Jesus, he delivered Him to be crucified. (Matthew 27:24-26)

<sup>50</sup> And Jesus cried out again with a loud voice, and yielded up His spirit. <sup>51</sup> Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, (Matthew 27:50-51).

Pontius Pilate was prefect of Judaea from AD 26–36. The temple was destroyed in 70 A.D. and Jerusalem was burned by the Romans on August 30, 70 A.D.

Jesus was killed a few decades before the temple was destroyed. Jesus arrived when the Messiah was prophesied to arrive. No one else who arrived then met the messianic prophecies. Jesus is the prophesied Messiah.

The Old Testament prophesied the Messiah would be called out of Egypt:

<sup>1</sup> "When Israel was a child, I loved him, And out of Egypt I called My son. (Hosea 11:1)

The New Testament shows that Jesus was:

<sup>14</sup>When he arose, he took the young Child and His mother by night and departed for Egypt, <sup>15</sup>and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt I called My Son." (Matthew 2:14-15)

The Old Testament prophesied that about the importance of a sheep tower:

8 And thou, Migdal-eder, the hill of the daughter of Zion, Unto thee shall it come; Yea, the former dominion shall come, The kingdom of the daughter of Jerusalem. (Micah 4:8, JPS)

8 And you, O tower of the flock, The stronghold of the daughter of Zion, To you shall it come, Even the former dominion shall come, The kingdom of the daughter of Jerusalem. (Micah 4:8)

As it turns out, this tower was about a mile outside of Bethlehem. Furthermore, it was in this area that unblemished Passover lambs tended to come from.

And Jesus' birth was announced to shepherds:

8 Now there were in the same country shepherds living out in the fields, keeping watch over their flock by night. 9 And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. 10 Then the angel said to them, "Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. 11 For there is born to you this day in the city of David a Savior, who is Christ the Lord. 12 And this will be the sign to you: You will find a Babe wrapped in swaddling cloths, lying in a manger." (Luke 2:8-12)

Some scholars have speculated that it was a manger in that particular Migdal-eder tower that Jesus was born in, whereas others believe that the angels made an announcement from that tower to the shepherds. So, Jesus looks to have possibly been born in the precise place the Passover lambs were.

The Old Testament prophesied the Messiah would be born in Bethlehem:

<sup>2</sup>"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." (Micah 5:2)

The New Testament shows that Jesus was:

<sup>2:1</sup> Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, (Matthew 2:1).

Bethlehem was a small village, but that is where Jesus was born.

The Old Testament prophesied the Messiah would be greeted with rejoicing in Jerusalem:

<sup>9</sup> “Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; (Zechariah 9:9a)

<sup>26</sup> Blessed *is* he who comes in the name of the LORD! We have blessed you from the house of the LORD. (Psalm 118:26)

The New Testament shows:

<sup>8</sup> And a very great multitude spread their clothes on the road; others cut down branches from the trees and spread them on the road. <sup>9</sup> Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!

“Blessed is He who comes in the name of the Lord!”

Hosanna in the highest!”

<sup>10</sup> And when He had come into Jerusalem, all the city was moved, saying, “Who is this?” (Matthew 21:8-10)

The Old Testament prophesied the Messiah would be presented to Jerusalem riding on a donkey:

<sup>9</sup> ... Lowly and riding on a donkey, A colt, the foal of a donkey. (Zechariah 9:9d)

The New Testament shows that Jesus was:

<sup>6</sup> So the disciples went and did as Jesus commanded them. <sup>7</sup> They brought the donkey and the colt, laid their clothes on them, and set *Him* on them. (Matthew 21:6-7)

<sup>15</sup> “Fear not, daughter of Zion; Behold, your King is coming, Sitting on a donkey’s colt.” (John 12:15)

The Old Testament prophesied that the Messiah would be betrayed for thirty pieces of silver:

<sup>12</sup> Then I said to them, “If it is agreeable to you, give *me* my wages; and if not, refrain.” So they weighed out for my wages thirty *pieces* of silver. <sup>13</sup> And the LORD said to me, “Throw it to the potter”—that princely price they set on me. So I took the thirty *pieces* of silver and threw them into the house of the LORD for the potter. (Zechariah 11:12-13)

The New Testament shows that Jesus was betrayed for thirty pieces of silver. It also shows that Jeremiah spoke of it before God later inspired Zechariah to write about it:

<sup>14</sup> Then one of the twelve, called Judas Iscariot, went to the chief priests <sup>15</sup> and said, “What are you willing to give me if I deliver Him to you?” And they counted out to him thirty pieces of silver. (Matthew 26:14-15)

<sup>9</sup> Then was fulfilled what was spoken by Jeremiah the prophet, saying, “And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced, <sup>10</sup> and gave them for the potter’s field, as the LORD directed me.” (Matthew 27:9-10)

The Old Testament prophesied that thirty pieces of silver would be used to buy a potter's field:

<sup>12</sup>Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver. <sup>13</sup>And the LORD said to me, "Throw it to the potter"—that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the LORD for the potter. (Zechariah 11:12-13)

The New Testament shows that:

<sup>3</sup>Then Judas, His betrayer, seeing that He had been condemned, was remorseful and brought back the thirty pieces of silver to the chief priests and elders, ... <sup>6</sup> But the chief priests took the silver pieces and said, "It is not lawful to put them into the treasury, because they are the price of blood." <sup>7</sup> And they consulted together and bought with them the potter's field, to bury strangers in. <sup>8</sup> Therefore that field has been called the Field of Blood to this day. (Matthew 27:3, 6-8)

So, after Jesus was pierced, the thirty pieces of silver were used to buy a potter's field.

### **Righteous or Godly Characteristics**

The Old Testament taught that a leper cleansed would be a sign to priesthood:

<sup>11</sup> Then the priest who makes *him* clean shall present the man who is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of meeting. (Leviticus 14:11)

The New Testament shows:

<sup>12</sup> And it happened when He was in a certain city, that behold, a man who was full of leprosy saw Jesus; and he fell on *his* face and implored Him, saying, "Lord, if You are willing, You can make me clean." <sup>13</sup> Then He put out *His* hand and touched him, saying, "I am willing; be cleansed." Immediately the leprosy left him. <sup>14</sup> And He charged him to tell no one, "But go and show yourself to the priest, and make an offering for your cleansing, as a testimony to them, just as Moses commanded." (Luke 5:12-14)

The Old Testament prophesied the Messiah would be a faithful Priest:

<sup>35</sup> Then I will raise up for Myself a faithful priest *who* shall do according to what *is* in My heart and in My mind. I will build him a sure house, and he shall walk before My anointed forever. (1 Samuel 2:35)

The New Testament shows:

<sup>17</sup> Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people. (Hebrews 2:17)

<sup>1</sup> Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, <sup>2</sup> who was faithful to Him who appointed Him, as Moses also *was faithful* in all His house. <sup>3</sup> For this One has been counted worthy of more glory than Moses, inasmuch as He who built the house has more honor than the house. (Hebrews 3:1-3)

The Old Testament prophesied about a Savior and the horn of salvation:

<sup>3</sup> The God of my strength, in whom I will trust; My shield and the horn of my salvation, My stronghold and my refuge; My Savior, You save me from violence. (2 Samuel 22:3)

The New Testament shows that Jesus is that horn:

<sup>69</sup> And has raised up a horn of salvation for us In the house of His servant David, <sup>70</sup> As He spoke by the mouth of His holy prophets, Who *have been* since the world began, <sup>71</sup> That we should be saved from our enemies And from the hand of all who hate us, (Luke 1:69-71).

<sup>10</sup> ... our Savior Jesus Christ, who has abolished death and brought life and immortality to light through the gospel (2 Timothy 1:10).

The Old Testament prophesied the Messiah would strengthen those who had hope:

24 Be of good courage, And He shall strengthen your heart, All you who hope in the Lord. (Psalm 31:24)

The New Testament shows:

<sup>15</sup> The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." <sup>16</sup> Jesus said to her, "Go, call your husband, and come here." <sup>17</sup> The woman answered and said, "I have no husband." Jesus said to her, "You have well said, 'I have no husband,' <sup>18</sup> for you have had five husbands, and the one whom you now have is not your husband; in that you spoke truly." <sup>19</sup> The woman said to Him, "Sir, I perceive that You are a prophet. <sup>20</sup> Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship." <sup>21</sup> Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. <sup>22</sup> You worship what you do not know; we know what we worship, for salvation is of the Jews. <sup>23</sup> But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. <sup>24</sup> God *is* Spirit, and those who worship Him must worship in spirit and truth." <sup>25</sup> The woman said to Him, "I know that Messiah is coming" (who is called Christ). "When He comes, He will tell us all things." <sup>26</sup> Jesus said to her, "I who speak to you am *He*." (John 4:15-26)

The Old Testament prophesied the Words of Grace would come from the Messiah's lips:

<sup>2</sup> You are fairer than the sons of men; Grace is poured upon Your lips; Therefore God has blessed You forever. (Psalm 45:2)

The New Testament shows:



<sup>17</sup> For the law was given through Moses, *but* grace and truth came through Jesus Christ. (John 1:17)

<sup>22</sup> So all bore witness to Him, and marveled at the gracious words which proceeded out of His mouth. And they said, "Is this not Joseph's son?" (Luke 4:22)

The Old Testament prophesied the Messiah would be zealous for the Lord's house:

<sup>9</sup> Because zeal for Your house has eaten me up, And the reproaches of those who reproach You have fallen on me. (Psalm 69:9)

The New Testament shows:

<sup>17</sup> Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up." (John 2:17)

The Old Testament prophesied the Messiah's character would be compassionate, gracious, and more:

<sup>4</sup> Unto the upright there arises light in the darkness; *He is* gracious, and full of compassion, and righteous. (Psalm 112:4)

The New Testament tells of Jesus:

<sup>36</sup> But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd. (Matthew 9:36)

The Old Testament prophesied the Messiah would be the stone which the builders rejected and become the Chief cornerstone:

<sup>22</sup> The stone *which* the builders rejected Has become the chief cornerstone. <sup>23</sup> This was the Lord's doing; *It is* marvelous in our eyes. (Psalm 118:22-23)

<sup>16</sup> Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily. (Isaiah 28:16)

The New Testament shows Jesus is that cornerstone:

<sup>42</sup> Jesus said to them, "Have you never read in the Scriptures:

"The stone which the builders rejected  
Has become the chief cornerstone.  
This was the LORD'S doing,  
And it is marvelous in our eyes"?

<sup>43</sup> "Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. (Matthew 21:42-43)

<sup>11</sup> This is the stone which was rejected by you builders, which has become the chief cornerstone. (Acts 4:11)

<sup>4</sup> Coming to Him *as to* a living stone, rejected indeed by men, but chosen by God *and* precious, <sup>5</sup> you also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. <sup>6</sup> Therefore it is also contained in the Scripture,

“Behold, I lay in Zion  
A chief cornerstone, elect, precious,  
And he who believes on Him will by no means be put to shame.”

<sup>7</sup> Therefore, to you who believe, *He is* precious; but to those who are disobedient,

“The stone which the builders rejected  
Has become the chief cornerstone,” (1 Peter 2:4-7)

The Old Testament prophesied the Messiah would be a blessed One:

<sup>26</sup> Blessed *is* he who comes in the name of the LORD! We have blessed you from the house of the LORD. (Psalm 118:26)

The New Testament shows that people said Jesus was blessed:

<sup>9</sup> Then the multitudes who went before and those who followed cried out, saying:

“Hosanna to the Son of David!  
“Blessed *is* He who comes in the name of the LORD!”  
Hosanna in the highest!” (Matthew 21:9)

The Old Testament prophesied the Messiah would judge in righteousness:

<sup>3</sup> His delight *is* in the fear of the LORD, And He shall not judge by the sight of His eyes, Nor decide by the hearing of His ears; <sup>4</sup> But with righteousness He shall judge the poor, And decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, And with the breath of His lips He shall slay the wicked. (Isaiah 11:3-4)

The New Testament shows that Jesus:

<sup>8</sup> But He knew their thoughts, and said to the man who had the withered hand, “Arise and stand here.” And he arose and stood. (Luke 6:8)

<sup>25</sup> and had no need that anyone should testify of man, for He knew what was in man. (John 2:25)

<sup>31</sup> because He has appointed a day on which He will judge the world in righteousness by the Man whom He has ordained. He has given assurance of this to all by raising Him from the dead.” (Acts 17:31)

The Old Testament prophesied the Messiah would be a Shepherd – compassionate life-giver:

<sup>11</sup> He will feed His flock like a shepherd; He will gather the lambs with His arm, And carry *them* in His bosom, And gently lead those who are with young. (Isaiah 40:11)

The New Testament shows that Jesus is the good shepherd:

<sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have *it* more abundantly. <sup>11</sup> "I am the good shepherd. The good shepherd gives His life for the sheep. <sup>12</sup> But a hireling, *he who is* not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. <sup>13</sup> The hireling flees because he is a hireling and does not care about the sheep. <sup>14</sup> I am the good shepherd; and I know My *sheep*, and am known by My own. <sup>15</sup> As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup> And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd. <sup>17</sup> "Therefore My Father loves Me, because I lay down My life that I may take it again. <sup>18</sup> No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father." (John 10:10-18)

The Old Testament prophesied the Messiah would be God's Servant – a faithful and patient redeemer:

<sup>42:1</sup> "Behold! My Servant whom I uphold, My Elect One *in whom* My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles. <sup>2</sup> He will not cry out, nor raise *His voice*, Nor cause His voice to be heard in the street. <sup>3</sup> A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. <sup>4</sup> He will not fail nor be discouraged, Till He has established justice in the earth; And the coastlands shall wait for His law." (Isaiah 42:1-4)

The New Testament shows that Jesus came as a servant:

<sup>16</sup> Yet He warned them not to make Him known, <sup>17</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>18</sup> "Behold! My Servant whom I have chosen,  
My Beloved in whom My soul is well pleased!  
I will put My Spirit upon Him,  
And He will declare justice to the Gentiles.  
<sup>19</sup> He will not quarrel nor cry out,  
Nor will anyone hear His voice in the streets.  
<sup>20</sup> A bruised reed He will not break,  
And smoking flax He will not quench,  
Till He sends forth justice to victory;  
<sup>21</sup> And in His name Gentiles will trust." (Matthew 12:16-21)

The Old Testament prophesied the Messiah would be meek and lowly:

<sup>2</sup> He will not cry out, nor raise *His voice*, Nor cause His voice to be heard in the street. (Isaiah 42:2)

<sup>9</sup> He is ... Lowly (Zechariah 9:9b).

The New Testament shows:

<sup>28</sup> Come to Me, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. <sup>30</sup> For My yoke *is* easy and My burden is light." (Matthew 11:28-30)

The Old Testament prophesied the Messiah would not come violently:

<sup>3</sup> A bruised reed He will not break, And smoking flax He will not quench; He will bring forth justice for truth. (Isaiah 42:3)

The New Testament shows:

<sup>14</sup> Then the Pharisees went out and plotted against Him, how they might destroy Him. <sup>15</sup> But when Jesus knew *it*, He withdrew from there. And great multitudes followed Him, and He healed them all. <sup>16</sup> Yet He warned them not to make Him known, <sup>17</sup> that it might be fulfilled which was spoken by Isaiah the prophet, saying:

<sup>18</sup> "Behold! My Servant whom I have chosen,  
My Beloved in whom My soul is well pleased!  
I will put My Spirit upon Him,  
And He will declare justice to the Gentiles.

<sup>19</sup> He will not quarrel nor cry out,  
Nor will anyone hear His voice in the streets.

<sup>20</sup> A bruised reed He will not break,  
And smoking flax He will not quench,  
Till He sends forth justice to victory;

<sup>21</sup> And in His name Gentiles will trust." (Matthew 12:14-21)

The Old Testament prophesied the Messiah would be the Light to the Gentiles:

<sup>6</sup> "I, the LORD, have called You in righteousness, And will hold Your hand;  
I will keep You and give You as a covenant to the people, As a light to the Gentiles, (Isaiah 42:6)

<sup>60:1</sup> Arise, shine; For your light has come! And the glory of the LORD is risen upon you. <sup>2</sup> For behold, the darkness shall cover the earth, And deep darkness the people; But the LORD will arise over you, And His glory will be seen upon you. <sup>3</sup> The Gentiles shall come to your light, And kings to the brightness of your rising. (Isaiah 60:1-3)

<sup>6</sup> Indeed He says, "It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.'" (Isaiah 49:6)

The New Testament shows:

<sup>32</sup> A light to *bring* revelation to the Gentiles, And the glory of Your people Israel.” (Luke 2:32)

<sup>12</sup> Then Jesus spoke to them again, saying, “I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.” (John 8:12)

<sup>23</sup> that the Christ would suffer, that He would be the first to rise from the dead, and would proclaim light to the *Jewish* people and to the Gentiles.” (Acts 26:23)

<sup>47</sup> For so the Lord has commanded us:

“I have set you as a light to the Gentiles,  
That you should be for salvation to the ends of the earth.” (Acts 13:47)

The Old Testament prophesied the Messiah would be a learned counselor for the weary:

<sup>4</sup> “The Lord God has given Me The tongue of the learned, That I should know how to speak A word in season to him who is weary. He awakens Me morning by morning, He awakens My ear To hear as the learned. (Isaiah 50:4)

The New Testament shows the following about and from Jesus:

<sup>29</sup> for He taught them as one having authority, and not as the scribes. (Matthew 7:29)

<sup>28</sup> Come to Me, all *you* who labor and are heavy laden, and I will give you rest. <sup>29</sup> Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. (Matthew 11:28-29)

<sup>46</sup> Now so it was that after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. <sup>47</sup> And all who heard Him were astonished at His understanding and answers. (Luke 2:46-47)

The Old Testament prophesied the Messiah would be exalted:

<sup>13</sup> Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high. (Isaiah 52:13)

The New Testament shows:

<sup>9</sup> Therefore God also has highly exalted Him and given Him the name which is above every name, (Philippians 2:9).

The Old Testament prophesied the Messiah would not have any deceit in His mouth:

<sup>9</sup> And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. (Isaiah 53:9)

The New Testament shows:

<sup>22</sup> "Who committed no sin, Nor was deceit found in His mouth"; (1 Peter 2:22).

The Old Testament prophesied the Messiah would be a leader and commander:

<sup>4</sup> Indeed I have given him *as* a witness to the people, A leader and commander for the people. (Isaiah 55:4)

The New Testament shows:

<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:10)

The Old Testament prophesied that God would glorify the Messiah:

<sup>5</sup> Surely you shall call a nation you do not know, And nations *who* do not know you shall run to you, Because of the LORD your God, And the Holy One of Israel; For He has glorified you." (Isaiah 55:5)

The New Testament teaches:

<sup>13</sup> The God of Abraham, Isaac, and Jacob, the God of our fathers, glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he was determined to let *Him* go. (Acts 3:13)

The Old Testament prophesied the Messiah would have the Spirit of God upon Him to preach good news:

<sup>61:1</sup> "The Spirit of the Lord GOD *is* upon Me, Because the LORD has anointed Me To preach good tidings to the poor; (Isaiah 61:1a).

The New Testament shows:

<sup>16</sup> When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. <sup>17</sup> And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matthew 3:16-17)

<sup>17</sup> And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:

<sup>18</sup> "The Spirit of the LORD *is* upon Me,  
Because He has anointed Me  
To preach the gospel to *the* poor;  
He has sent Me to heal the broken hearted,  
To proclaim liberty to *the* captives  
And recovery of sight to *the* blind,

To set at liberty those who are oppressed;  
<sup>19</sup> To proclaim the acceptable year of the LORD.”

<sup>20</sup> Then He closed the book, and gave *it* back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. <sup>21</sup> And He began to say to them, “Today this Scripture is fulfilled in your hearing.” (Luke 4:17-21)

<sup>14</sup> Now after John was put in prison, Jesus came to Galilee, preaching the gospel of the kingdom of God, <sup>15</sup> and saying, “The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel.” (Mark 1:14-15)

The Old Testament prophesied the Messiah would be holy:

<sup>24</sup> ... And to anoint the Most Holy. (Daniel 9:24e)

The New Testament shows that Jesus is Holy:

<sup>35</sup> And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (Luke 1:35)

The Old Testament prophesied the Messiah would bring salvation:

<sup>16</sup> He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. (Isaiah 59:16)

<sup>9</sup> ... He is just and having salvation, (Zechariah 9:9b).

The New Testament shows that Jesus:

<sup>10</sup> for the Son of Man has come to seek and to save that which was lost.” (Luke 19:10)

<sup>40</sup> And this is the will of Him who sent Me, that everyone who sees the Son and believes in Him may have everlasting life; and I will raise him up at the last day.” (John 6:40)

<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:10)

<sup>9</sup> And having been perfected, He became the author of eternal salvation to all who obey Him, (Hebrews 5:9).

The Hebrew scriptures prophesied the Messiah would bring grace:

<sup>10</sup> “And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; (Zechariah 12:10a)

The New Testament shows that Jesus did that:

<sup>17</sup> For the law was given through Moses, *but* grace and truth came through Jesus Christ. (John 1:17)

### Christ's Sacrificial Characteristics

The Old Testament discussed the lambs as offerings:

<sup>8</sup> And Abraham said, My son, God will provide himself a lamb for a burnt offering: (Genesis 22:8, KJV)

<sup>6</sup> "If his offering as a sacrifice of a peace offering to the Lord is of the flock, whether male or female, he shall offer it without blemish. (Leviticus 3:6)

The New Testament shows that Jesus is the Lamb of God:

<sup>29</sup> The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! (John 1:29)

The Old Testament showed that the lamb would be presented to Israel 4 days before Passover:

<sup>3</sup> Speak to all the congregation of Israel, saying: "On the tenth of this month every man shall take for himself a lamb, according to the house of *his* father, a lamb for a household. <sup>4</sup> And if the household is too small for the lamb, let him and his neighbor next to his house take *it* according to the number of the persons; according to each man's need you shall make your count for the lamb. <sup>5</sup> Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. <sup>6</sup> Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. (Exodus 12:3-6)

The New Testament shows Jesus was:

<sup>7</sup> Then they brought the colt to Jesus and threw their clothes on it, and He sat on it. <sup>8</sup> And many spread their clothes on the road, and others cut down leafy branches from the trees and spread *them* on the road. <sup>9</sup> Then those who went before and those who followed cried out, saying:

"Hosanna!

"Blessed *is* He who comes in the name of the LORD!"

<sup>10</sup> Blessed *is* the kingdom of our father David

That comes in the name of the Lord!

Hosanna in the highest!"

<sup>11</sup> And Jesus went into Jerusalem and into the temple. So when He had looked around at all things, as the hour was already late, He went out to Bethany with the twelve. (Mark 11:7-11)

The Old Testament discusses a lamb without blemish:

<sup>5</sup> Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats. (Exodus 12:5; cf. Leviticus 3:6)



The New Testament teaches:

<sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:14)

<sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1:19)

The Old Testament prophesied the blood of the Lamb saves from wrath:

<sup>13</sup> Now the blood shall be a sign for you on the houses where you *are*. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy *you* when I strike the land of Egypt. (Exodus 12:13)

The New Testament shows:

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. (Romans 5:8)

<sup>9</sup> For God did not appoint us to wrath, but to obtain salvation through our Lord Jesus Christ, (1 Thessalonians 5:9)

The Old Testament taught about the Passover lamb:

<sup>21</sup> Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover *lamb*. <sup>22</sup> And you shall take a bunch of hyssop, dip *it* in the blood that *is* in the basin, and strike the lintel and the two doorposts with the blood that *is* in the basin. And none of you shall go out of the door of his house until morning. <sup>23</sup> For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike *you*. <sup>24</sup> And you shall observe this thing as an ordinance for you and your sons forever. <sup>25</sup> It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. <sup>26</sup> And it shall be, when your children say to you, "What do you mean by this service?" <sup>27</sup> that you shall say, "It *is* the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.'" So the people bowed their heads and worshiped. (Exodus 12:21-27)

The New Testament shows Jesus is our Passover lamb:

<sup>7</sup> ... For indeed Christ, our Passover, was sacrificed for us. (1 Corinthians 5:7)

The Old Testament prophesied, like the Passover lamb, not a bone of the Messiah/Lamb would be broken:

<sup>46</sup> In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones. (Exodus 12:46)

<sup>12</sup> They shall leave none of it until morning, nor break one of its bones. According to all the ordinances of the Passover they shall keep it. (Numbers 9:12)

<sup>20</sup> He guards all his bones; Not one of them is broken. (Psalm 34:20)

The New Testament shows Jesus did not get His bones broken:

<sup>31</sup> Therefore, because it was the Preparation *Day*, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and *that* they might be taken away. <sup>32</sup> Then the soldiers came and broke the legs of the first and of the other who was crucified with Him. <sup>33</sup> But when they came to Jesus and saw that He was already dead, they did not break His legs. <sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. <sup>35</sup> And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you may believe. <sup>36</sup> For these things were done that the Scripture should be fulfilled, "Not *one* of His bones shall be broken." (John 19:31-36)

The Old Testament taught about the Spiritual Rock of Israel:

<sup>6</sup> Behold, I will stand before you there on the rock in Horeb; and you shall strike the rock, and water will come out of it, that the people may drink." And Moses did so in the sight of the elders of Israel. (Exodus 17:6)

<sup>4</sup> *He is* the Rock, His work *is* perfect; For all His ways *are* justice, A God of truth and without injustice; Righteous and upright *is* He. (Deuteronomy 32:4)

<sup>2</sup> The LORD is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold. (Psalm 18:2)

The New Testament shows Jesus was there and will provide living waters:

<sup>1</sup> Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, <sup>2</sup> all were baptized into Moses in the cloud and in the sea, <sup>3</sup> all ate the same spiritual food, <sup>4</sup> and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. (1 Corinthians 10:1-4)

<sup>37</sup> On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. <sup>38</sup> He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." (John 7:37-38)

The Old Testament demonstrated atonement through sacrifice:

<sup>15</sup> "Then he shall kill the goat of the sin offering, which *is* for the people, bring its blood inside the veil, do with that blood as he did with the blood of the bull, and sprinkle it on the mercy seat and before the mercy seat. <sup>16</sup> So he shall make atonement for the Holy *Place*, because of the uncleanness of the children of Israel, and because of their transgressions, for all their sins; and so he shall do for the tabernacle of meeting which remains among them in the midst of their uncleanness. <sup>17</sup> There shall be no man in the tabernacle of meeting when he goes in to make

atonement in the Holy *Place*, until he comes out, that he may make atonement for himself, for his household, and for all the assembly of Israel. (Leviticus 16:15-17)

The New Testament teaches:

<sup>7</sup> But into the second part the high priest *went* alone once a year, not without blood, which he offered for himself and *for* the people's sins *committed* in ignorance; <sup>8</sup> the Holy Spirit indicating this, that the way into the Holiest of All was not yet made manifest while the first tabernacle was still standing. <sup>9</sup> It *was* symbolic for the present time in which both gifts and sacrifices are offered which cannot make him who performed the service perfect in regard to the conscience— <sup>10</sup> *concerned* only with foods and drinks, various washings, and fleshly ordinances imposed until the time of reformation. <sup>11</sup> But Christ came *as* High Priest of the good things to come, with the greater and more perfect tabernacle not made with hands, that is, not of this creation. <sup>12</sup> Not with the blood of goats and calves, but with His own blood He entered the Most Holy Place once for all, having obtained eternal redemption. <sup>13</sup> For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, <sup>14</sup> how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:7-14)

The Old Testament teaches that it is blood that would make atonement:

<sup>11</sup> 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 atonement for the soul." (Leviticus 17:11)

The New Testament shows the blood of Jesus was shed for the remission of sins:

<sup>28</sup> For this is My blood of the new covenant, which is shed for many for the remission of sins. (Matthew 26:28)

<sup>7</sup> But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. (1 John 1:7)

The Old Testament taught about one who would redeem:

<sup>7</sup> O Israel, hope in the LORD; For with the LORD *there is* mercy, And with Him *is* abundant redemption. <sup>8</sup> And He shall redeem Israel From all his iniquities. (Psalm 130:7-8)

<sup>14</sup> "I will ransom them from the power of the grave; I will redeem them from death. O Death, I will be your plagues! O Grave, I will be your destruction! Pity is hidden from My eyes." (Hosea 13:14)

The New Testament shows that about Jesus:

<sup>4</sup> But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> to redeem those who were under the law, that we might receive the adoption as sons. (Galatians 4:4-5)

<sup>9</sup> And they sang a new song, saying: “You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation, (Revelation 5:9).

<sup>4</sup> These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were redeemed from *among* men, *being* firstfruits to God and to the Lamb. (Revelation 14:4)

The Old Testament prophesied the Messiah would bear the penalty for humankind’s iniquities:

<sup>5</sup> But He was wounded for our transgressions, He was bruised for our iniquities; (Isaiah 53:5a)

<sup>6</sup> All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. (Isaiah 53:6)

The New Testament shows:

<sup>21</sup> For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:21)

<sup>4</sup> who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father, (Galatians 1:4).

<sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. (Hebrews 2:9)

The Old Testament prophesied the Messiah’s sacrifice would heal man of sin:

<sup>5</sup> The chastisement for our peace was upon Him, And by His stripes we are healed. (Isaiah 53:5b)

The New Testament shows:

<sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (1 Peter 2:24)

The Old Testament prophesied the Messiah would be the sin-bearer for all humankind:

<sup>6</sup> All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. (Isaiah 53:6)

<sup>8</sup> ... For the transgressions of My people He was stricken. (Isaiah 53:8c)

<sup>11</sup> ... For He shall bear their iniquities. <sup>12</sup> Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:11b-12)

The New Testament shows:

<sup>2</sup> And He Himself is the propitiation for our sins, and not for ours only but also for the whole world. (1 John 2:2)

<sup>10</sup> In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. (1 John 4:10)

<sup>28</sup> so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. (Hebrews 9:28)

<sup>24</sup> who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed. (1 Peter 2:24)

The Old Testament prophesied that the Messiah would be the sacrificial lamb:

<sup>7</sup> He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. (Isaiah 53:7)

The New Testament shows that Jesus:

<sup>7</sup> ... For indeed Christ, our Passover, was sacrificed for us. (1 Corinthians 5:7b)

<sup>18</sup> knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, <sup>19</sup> but with the precious blood of Christ, as of a lamb without blemish and without spot. (1 Peter 1:18-19)

The Old Testament prophesied the Messiah would be an offering for sin:

<sup>10</sup> Yet it pleased the Lord to bruise Him; He has put Him to grief. When You 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. (Isaiah 53:10)

The New Testament shows that Jesus:

<sup>28</sup> just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Matthew 20:28)

<sup>18</sup> For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, (1 Peter 3:18).

The Old Testament prophesied the Messiah would justify many:

<sup>11</sup> He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. (Isaiah 53:11)

The New Testament shows:

<sup>24</sup> being justified freely by His grace through the redemption that is in Christ Jesus, (Romans 3:24)

<sup>8</sup> But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. <sup>9</sup> Much more then, having now been justified by His blood, we shall be saved from wrath through Him. ...

<sup>18</sup> Therefore, as through one man's offense *judgment came* to all men, resulting in condemnation, even so through one man's righteous act *the free gift came* to all men, resulting in justification of life. <sup>19</sup> For as by one man's disobedience many were made sinners, so also by one man's obedience many will be made righteous. (Romans 5:8-9, 18-19)

The Old Testament prophesied the Messiah would be great:

<sup>12</sup> Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:12)

The New Testament shows:

<sup>13</sup> ... our great God and Savior Jesus Christ (Titus 2:13).

The Old Testament prophesied the Messiah would give up His life to save humankind:

<sup>12</sup> Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:12)

The New Testament shows:

<sup>46</sup> And when Jesus had cried out with a loud voice, He said, "Father, 'into Your hands I commit My spirit.'" Having said this, He breathed His last. (Luke 23:46)

The Old Testament prophesied the Messiah would intercede to God on behalf of humankind:

<sup>12</sup> ... And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:12)

<sup>16</sup> He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. (Isaiah 59:16)

The New Testament shows:

<sup>32</sup> "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven. (Matthew 10:32)

<sup>34</sup> Then Jesus said, "Father, forgive them, for they do not know what they do." And they divided His garments and cast lots. (Luke 23:34)

<sup>34</sup> Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. (Romans 8:34)

<sup>5</sup> For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, (1 Timothy 2:5).

The Old Testament prophesied the Messiah would have an end for sins:

<sup>24</sup> "Seventy weeks are determined For your people and for your holy city, To finish the transgression, To make an end of sins (Daniel 9:24a).

The New Testament shows that Jesus did:

<sup>3</sup> Grace be to you and peace from God the Father, and from our Lord Jesus Christ, <sup>4</sup> Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: <sup>5</sup> To whom be glory for ever and ever. Amen. (Galatians 1:3-5)

The Old Testament prophesied the Messiah would make reconciliation for iniquity:

<sup>24</sup> ... To make reconciliation for iniquity, (Daniel 9:24b).

The New Testament shows that Jesus did:

<sup>10</sup> For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. (Romans 5:10)

<sup>18</sup> Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, <sup>19</sup> that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. <sup>20</sup> 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. <sup>21</sup> For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. (2 Corinthians 5:18-21)

### **Evidence Jesus is Divine**

There are various prophecies and writings in the Old Testament that point to the supernatural/divine nature of the Messiah that Jesus fulfilled.

Consider first that the Old Testament taught that God did wonders:

<sup>11</sup> "Who *is* like You, O LORD, among the gods? Who *is* like You, glorious in holiness, Fearful in praises, doing wonders? (Exodus 15:11)

<sup>5</sup> Then the eyes of the blind shall be opened, And the ears of the deaf shall be unstopped. <sup>6</sup> Then the lame shall leap like a deer, And the tongue of the dumb sing. (Isaiah 35:5-6)

<sup>23</sup> Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day. <sup>24</sup> Declare His glory among the nations, His wonders among all peoples. (1 Chronicles 16:23-24)

The New Testament reports Jesus did wonders and preached the good news:

<sup>22</sup> "Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know— (Acts 2:22).

<sup>27</sup> "For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together <sup>28</sup> to do whatever Your hand and Your purpose determined before to be done. <sup>29</sup> Now, Lord, look on their threats, and grant to Your servants that with all boldness they may speak Your word, <sup>30</sup> by stretching out Your hand to heal, and that signs and wonders may be done through the name of Your holy Servant Jesus." (Acts 4:27-30)

<sup>4</sup> Jesus answered and said to them, "Go and tell John the things which you hear and see: <sup>5</sup> *The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them.* (Matthew 11:4-5)

The Old Testament prophesied the Messiah would be God's Son:

<sup>7</sup> "I will declare the decree: The LORD has said to Me, "*You are My Son, Today I have begotten You.* (Psalm 2:7)

The New Testament shows:

<sup>17</sup> And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matthew 3:17)

<sup>4</sup> *and declared to be* the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. (Romans 1:4)

The Old Testament prophesied the Messiah would be God:

<sup>6</sup> Your throne, O God, *is* forever and ever; A scepter of righteousness *is* the scepter of Your kingdom. (Psalm 45:6)

The New Testament shows:

<sup>8</sup> But to the Son *He says*:

"Your throne, O God, *is* forever and ever;  
A scepter of righteousness *is* the scepter of Your kingdom. (Hebrews 1:8)



The Old Testament prophesied the Messiah would ascend to the right-hand of the Father:

<sup>1</sup> The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."  
(Psalm 110:1)

The New Testament shows that Jesus did:

<sup>19</sup> So then, after the Lord had spoken to them, He was received up into heaven, and sat down at the right hand of God. (Mark 16:19)

The Old Testament prophesied the Messiah would be called Lord:

<sup>1</sup> The LORD said to my Lord, "Sit at My right hand, Till I make Your enemies Your footstool."  
(Psalm 110:1)

The New Testament shows Jesus was called Lord:

<sup>28</sup> And Peter answered Him and said, "Lord, if it is You, command me to come to You on the water." (Matthew 14:28)

<sup>34</sup> "For David did not ascend into the heavens, but he says himself:

"The Lord said to my Lord,  
"Sit at My right hand,  
<sup>35</sup> Till I make Your enemies Your footstool.'"

<sup>36</sup> "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." (Acts 2:34-36)

The Old Testament prophesied the Messiah would be a priest after Melchizedek's order:

<sup>4</sup> The LORD has sworn And will not relent, "You *are* a priest forever According to the order of Melchizedek." (Psalm 110:4)

The New Testament shows that Jesus is:

<sup>20</sup> where the forerunner has entered for us, *even* Jesus, having become High Priest forever according to the order of Melchizedek. (Hebrews 6:20)

The Old Testament prophesied the Messiah would be born of a virgin:

<sup>14</sup> Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, (Isaiah 7:14a).

The New Testament shows that Jesus was so born:

<sup>35</sup> And the angel answered and said to her, “*The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.* (Luke 1:35)

The Old Testament prophesied the Messiah would be Immanuel – God with us:

<sup>14</sup> Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (Isaiah 7:14)

So, the deity of the messiah was prophesied in the Old Testament.

The New Testament teaches:

<sup>18</sup> Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. <sup>19</sup> Then Joseph her husband, being a just *man*, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup> But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. <sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.” <sup>22</sup> So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup> “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.” (Matthew 1:18-23)

The Old Testament prophesied the Messiah would be a Son and then called God:

<sup>6</sup> For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. (Isaiah 9:6)

This clearly is a quote in the Old Testament showing the messianic tie to deity and being called God.

The New Testament shows that about Jesus:

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. ... <sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:1,14)

<sup>16</sup> And without controversy great is the mystery of godliness: God was manifested in the flesh, Justified in the Spirit, Seen by angels, Preached among the Gentiles, Believed on in the world, Received up in glory. (1 Timothy 3:16)

The Old Testament prophesied the Messiah would be given all authority to govern:

<sup>6</sup> For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. ... (Isaiah 9:6)

The New Testament shows that Jesus was granted authority:

<sup>18</sup> And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. (Matthew 28:18)

The Old Testament prophesied the Messiah's name would be called Jesus – Yah:

<sup>2</sup> Behold, God *is* my salvation, I will trust and not be afraid; "For YAH, the LORD, *is* my strength and song; He also has become my salvation.'" (Isaiah 12:2)

The New Testament shows:

<sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins." (Matthew 1:21)

<sup>58</sup> Jesus said to them, "Most assuredly, I say to you, before Abraham was, I AM." (John 8:58)

Jesus is derived from Ya'shua which means Yah saves (God provides salvation). YAH means I am.

The Old Testament prophesied about the key of David:

<sup>22</sup> The key of the house of David I will lay on his shoulder; So he shall open, and no one shall shut; And he shall shut, and no one shall open. (Isaiah 22:22)

The New Testament shows that Jesus now has it:

<sup>7</sup> "And to the angel of the church in Philadelphia write, "These things says He who is holy, He who is true, "He who has the key of David, He who opens and no one shuts, and shuts and no one opens": (Revelation 3:7).

The Old Testament prophesied the Messiah would be the only Savior:

<sup>11</sup> I, *even I, am* the LORD, And besides Me *there is* no savior. (Isaiah 43:11)

<sup>21</sup> Tell and bring forth *your case*; Yes, let them take counsel together. Who has declared this from ancient time? *Who* has told it from that time? *Have* not I, the LORD? And *there is* no other God besides Me, A just God and a Savior; *There is* none besides Me. <sup>22</sup> "Look to Me, and be saved, All you ends of the earth! For I *am* God, and *there is* no other. <sup>23</sup> I have sworn by Myself; The word has gone out of My mouth *in* righteousness, And shall not return, That to Me every knee shall bow, Every tongue shall take an oath. <sup>24</sup> He shall say, "Surely in the LORD I have righteousness and strength. To Him *men* shall come, And all shall be ashamed Who are incensed against Him. <sup>25</sup> In the LORD all the descendants of Israel Shall be justified, and shall glory.'" (Isaiah 45:21-25)

The New Testament shows that Jesus is the only Savior:

<sup>12</sup> Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved." (Acts 4:12)

<sup>20</sup> For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, (Philippians 3:20).

<sup>13</sup> looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, (Titus 2:13).

The Old Testament prophesied the Messiah would be the First and the Last:

<sup>12</sup> "Listen to Me, O Jacob, And Israel, My called: I *am* He, I *am* the First, I *am* also the Last. (Isaiah 48:12)

The New Testament shows:

<sup>8</sup> "I am the Alpha and the Omega, *the* Beginning and *the* End," says the Lord, "who is and who was and who is to come, the Almighty."

<sup>17</sup> And when I saw Him, I fell at His feet as dead. But He laid His right hand on me, saying to me, "Do not be afraid; I am the First and the Last. (Revelation 1:8,17)

The Old Testament wrote of the Son of Man:

<sup>12</sup> As for the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time. <sup>13</sup> "I was watching in the night visions, And behold, *One* like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. (Daniel 7:12-13)

The New Testament shows that Jesus used that term for Himself:

<sup>6</sup> But that you may know that the Son of Man has power on earth to forgive sins"—then He said to the paralytic, "Arise, take up your bed, and go to your house." (Matthew 9:6)

The Old Testament prophesied the Messiah would end up with eyes like flames of fire, etc.:

<sup>5</sup> I lifted my eyes and looked, and behold, a certain man clothed in linen, whose waist was girded with gold of Uphaz! <sup>6</sup> His body was like beryl, his face like the appearance of lightning, his eyes like torches of fire, his arms and feet like burnished bronze in color, and the sound of his words like the voice of a multitude. (Daniel 10:5-6)

The New Testament shows that John saw Jesus that way:

<sup>13</sup> and in the midst of the seven lampstands *One* like the Son of Man, clothed with a garment down to the feet and girded about the chest with a golden band. <sup>14</sup> His head and hair *were* white like wool, as white as snow, and His eyes like a flame of fire; <sup>15</sup> His feet *were* like fine brass, as if refined in a furnace, and His voice as the sound of many waters; <sup>16</sup> He had in His right hand seven stars, out of His mouth went a sharp two-edged sword, and His countenance *was* like the sun shining in its strength. (Revelation 1:13-16)

The Old Testament shows that Jonah was inside a great fish for three days and three nights:

<sup>17</sup> Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. (Jonah 1:17)

While that does not look like a prophecy at first glance, Jesus indicated it was as He said it would be a sign:

<sup>38</sup> Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from You."

<sup>39</sup> But He answered and said to them, "An evil and adulterous generation seeks after a sign, and no sign will be given to it except the sign of the prophet Jonah. <sup>40</sup> For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. <sup>41</sup> The men of Nineveh will rise up in the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and indeed a greater than Jonah is here. <sup>42</sup> The queen of the South will rise up in the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon; and indeed a greater than Solomon is here. (Matthew 12:38-42)

And Jesus did so:

<sup>1</sup> Now on the first day of the week, very early in the morning, they, and certain other women with them, came to the tomb bringing the spices which they had prepared. <sup>2</sup> But they found the stone rolled away from the tomb. <sup>3</sup> Then they went in and did not find the body of the Lord Jesus. <sup>4</sup> And it happened, as they were greatly perplexed about this, that behold, two men stood by them in shining garments. <sup>5</sup> Then, as they were afraid and bowed their faces to the earth, they said to them, "Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying, "The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" (Luke 24:1-7).

The Old Testament prophesied the Messiah would be the God who does not change:

<sup>6</sup> "For I *am* the LORD, I do not change; Therefore you are not consumed, O sons of Jacob. (Malachi 3:6)

The New Testament shows that Jesus:

<sup>8</sup> Jesus Christ *is* the same yesterday, today, and forever. (Hebrews 13:8)

This unchanging characteristic is divine.

### **Miscellaneous and Unusual**

The Old Testament prophesied the Messiah would be the seed of a woman:

<sup>15</sup> And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel. (Genesis 3:15)

The New Testament shows that Jesus was:

<sup>18</sup> Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. (Matthew 1:18)

<sup>7</sup> And she brought forth her firstborn Son, (Luke 2:7a).

The Old Testament discussed the seed of a woman to thwart Satan:

<sup>14</sup> So the Lord God said to the serpent: ... <sup>15</sup> And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel. (Genesis 3:14,15)

The New Testament shows:

<sup>20</sup> And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. (Romans 16:20)

The Old Testament prophesied the Seed of Abraham will bless all nations:

<sup>3</sup> I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." (Genesis 12:3)

The New Testament shows:

<sup>24</sup> Yes, and all the prophets, from Samuel and those who follow, as many as have spoken, have also foretold these days. <sup>25</sup> You are sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, "And in your seed all the families of the earth shall be blessed." <sup>26</sup> To you first, God, having raised up His Servant Jesus, sent Him to bless you, in turning away every one *of you* from your iniquities." (Acts 3:24-26)

<sup>8</sup> And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, *saying*, "In you all the nations shall be blessed." (Galatians 3:8)

Now, consider that shortly after Peter spoke those words in Acts 3, 5,000 Jews converted (Acts 4:4). They must have accepted that Jesus fit many Old Testament prophecies.

The Old Testament taught that proper sacrifice would be a sweet aroma:

<sup>41</sup> And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD. (Exodus 29:41)

The New Testament shows:

<sup>2</sup> And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma. (Ephesians 5:2)

The Old Testament tells of something used of God to be lifted up:

<sup>9</sup> So Moses made a bronze serpent, and put it on a pole; and so it was, if a serpent had bitten anyone, when he looked at the bronze serpent, he lived. (Numbers 21:9)

The New Testament shows:

<sup>14</sup> And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, <sup>15</sup> that whoever believes in Him should not perish but have eternal life. <sup>16</sup> For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. <sup>17</sup> For God did not send His Son into the world to condemn the world, but that the world through Him might be saved. <sup>18</sup> "He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God. (John 3:14-18)

<sup>32</sup> And I, if I am lifted up from the earth, will draw all *peoples* to Myself." (John 12:32)

The Old Testament prophesied that the Messiah would be a Prophet:

<sup>15</sup> "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear, (Deuteronomy 18:15).

The New Testament shows:

<sup>14</sup> Then those men, when they had seen the sign that Jesus did, said, "This is truly the Prophet who is to come into the world." (John 6:14)

The Old Testament prophesied that whoever would not hear this prophetic Messiah will suffer the consequences:

<sup>19</sup> And it shall be *that* whoever will not hear My words, which He speaks in My name, I will require *it* of him. (Deuteronomy 18:19)

The New Testament shows that the Apostle Peter stated:

<sup>18</sup> But those things which God foretold by the mouth of all His prophets, that the Christ would suffer, He has thus fulfilled. <sup>19</sup> Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, <sup>20</sup> and that He may send Jesus Christ, who was preached to you before, <sup>21</sup> whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. <sup>22</sup> For Moses truly said to the fathers, "The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. <sup>23</sup> And it shall be *that* every soul who will not hear that Prophet shall be utterly destroyed from among the people." (Acts 3:18-23)

Notice Peter boldly said that the Messiah was prophesied to suffer according to the Hebrew prophets. Many Jews must have accepted this as 5,000 accepted Jesus shortly after this (Acts 4:4).

The Old Testament teaches that one is cursed that hangs on a tree:

<sup>23</sup> his body shall not remain overnight on the tree, but you shall surely bury him that day, so that you do not defile the land which the LORD your God is giving you *as* an inheritance; for he who is hanged *is* accursed of God. (Deuteronomy 21:23)

The New Testament shows:

<sup>10</sup> For as many as are of the works of the law are under the curse; for it is written, "Cursed *is* everyone who does not continue in all things which are written in the book of the law, to do them." <sup>11</sup> But that no one is justified by the law in the sight of God *is* evident, for "the just shall live by faith." <sup>12</sup> Yet the law is not of faith, but "the man who does them shall live by them." <sup>13</sup> Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed *is* everyone who hangs on a tree"), (Galatians 3:10-13).

The Old Testament tells of the Commander of the Lord's army:

<sup>14</sup> So He said, "No, but *as* Commander of the army of the LORD I have now come."

And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" <sup>15</sup> Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand *is* holy." And Joshua did so. (Joshua 5:14-15)

The New Testament teaches about Jesus:

<sup>10</sup> For it was fitting for Him, for whom *are* all things and by whom *are* all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. (Hebrews 2:10)

The Old Testament prophesied the Messiah would be a king:

<sup>10</sup> The adversaries of the LORD shall be broken in pieces; From heaven He will thunder against them. The LORD will judge the ends of the earth. "He will give strength to His king, And exalt the horn of His anointed." (1 Samuel 2:10)

<sup>6</sup> "Yet I have set My King On My holy hill of Zion." (Psalm 2:6)

The New Testament shows that Jesus as a king:

<sup>30</sup> Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, (Acts 2:30).

<sup>15</sup> which He will manifest in His own time, *He who is* the blessed and only Potentate, the King of kings and Lord of lords, (1 Timothy 6:15)

<sup>14</sup> These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful." (Revelation 17:14)



<sup>16</sup> And He has on *His* robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS. (Revelation 19:16)

The Old Testament showed that the good news of salvation would be proclaimed:

<sup>23</sup> Sing to the Lord, all the earth; Proclaim the good news of His salvation from day to day (1 Chronicles 16:23)

<sup>2</sup> Sing to the Lord, bless His name; Proclaim the good news of His salvation from day to day. (Psalm 96:2)

The New Testament shows:

<sup>15</sup> And He said to them, "Go into all the world and preach the gospel to every creature. <sup>16</sup> He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:15-17)

<sup>7</sup> Then Jesus said to them again, "Most assuredly, I say to you, I am the door of the sheep. <sup>8</sup> All who ever came before Me are thieves and robbers, but the sheep did not hear them. <sup>9</sup> I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture. <sup>10</sup> The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly." (John 10:7-10)

<sup>16</sup> For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek. (Romans 1:16)

Salvation is available through Jesus (John 3:16-17; Acts 2:38, 4:10-12).

The Old Testament prophesied about one who would be made a little lower than the angels and crowned with glory:

<sup>5</sup> For You have made him a little lower than the angels, And You have crowned him with glory and honor. (Psalm 8:5)

The New Testament shows that Jesus was:

<sup>9</sup> But we see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God, might taste death for everyone. (Hebrews 2:9)

The Old Testament prophesied out of the mouths of babes would perfect the Messiah's praise:

<sup>2</sup> Out of the mouth of babes and nursing infants You have ordained strength, Because of Your enemies, That You may silence the enemy and the avenger. (Psalm 8:2)

The New Testament shows that related to Jesus:

<sup>16</sup> and said to Him, "Do You hear what these are saying?" And Jesus said to them, "Yes. Have you never read, "Out of the mouth of babes and nursing infants You have perfected praise"?" (Matthew 21:16)

The Old Testament prophesied the Messiah would be forsaken by God:

<sup>22:1</sup> My God, My God, why have You forsaken Me? *Why are You so far from helping Me, And from the words of My groaning?* (Psalm 22:1)

The New Testament shows that Jesus stated He was forsaken:

<sup>46</sup> And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is, "My God, My God, why have You forsaken Me?" (Matthew 27:46)

The Old Testament prophesied that the Messiah's enemies would ridicule Him:

<sup>7</sup> All those who see Me ridicule Me; They shoot out the lip, they shake the head, *saying,* <sup>8</sup> "He trusted in the LORD, let Him rescue Him; Let Him deliver Him, since He delights in Him!" (Psalm 22:7-8)

<sup>14</sup> But as for me, I trust in You, O LORD; I say, "You *are* my God." <sup>15</sup> My times *are* in Your hand; Deliver me from the hand of my enemies, And from those who persecute me. (Psalm 31:14-15)

The New Testament shows that Jesus was:

<sup>41</sup> Likewise the chief priests also, mocking with the scribes and elders, said, <sup>43</sup> "He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'" (Matthew 27:41,43)

The Old Testament prophesied that strong men will torment the Messiah:

<sup>12</sup> Many bulls have surrounded Me; Strong *bulls* of Bashan have encircled Me. <sup>13</sup> They gape at Me *with* their mouths, *Like* a raging and roaring lion. (Psalm 22:12-13)

The New Testament shows torment from soldiers:

<sup>2</sup> And the soldiers twisted a crown of thorns and put *it* on His head, and they put on Him a purple robe. <sup>3</sup> Then they said, "Hail, King of the Jews!" And they struck Him with their hands. (John 19:2-3)

The Old Testament prophesied the Messiah's blood would be poured out and He would be pierced:

<sup>14</sup> I am poured out like water, And all My bones are out of joint; My heart is like wax; It has melted within Me. (Psalm 22:14)

<sup>12</sup> Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the

transgressors, And He bore the sin of many, And made intercession for the transgressors. (Isaiah 53:12)

<sup>10</sup> "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only *son*, and grieve for Him as one grieves for a firstborn. (Zechariah 12:10)

The New Testament shows that Jesus was pierced and blood poured out:

<sup>34</sup> But one of the soldiers pierced His side with a spear, and immediately blood and water came out. (John 19:34)

The Old Testament prophesied that they would divide the Messiah's garments and cast lots:

<sup>18</sup> They divide My garments among them, And for My clothing they cast lots. (Psalm 22:18)

The New Testament shows that Jesus' garments were divided:

<sup>23</sup> Then the soldiers, when they had crucified Jesus, took His garments and made four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven from the top in one piece. <sup>24</sup> They said therefore among themselves, "Let us not tear it, but cast lots for it, whose it shall be," that the Scripture might be fulfilled which says:

"They divided My garments among them,  
And for My clothing they cast lots."

Therefore the soldiers did these things. (John 19:23-24)

The Old Testament prophesied the Messiah's name would be remembered forever:

<sup>17</sup> I will make Your name to be remembered in all generations; Therefore the people shall praise You forever and ever. (Psalm 45:17)

<sup>17</sup> His name shall endure forever; His name shall continue as long as the sun. And *men* shall be blessed in Him; All nations shall call Him blessed. (Psalm 72:17)

The New Testament shows:

<sup>20</sup> which He worked in Christ when He raised Him from the dead and seated *Him* at His right hand in the heavenly *places*, <sup>21</sup> far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. (Ephesians 1:20-21)

Jesus' name is known to this day.

The Old Testament prophesied the Messiah's resurrection would be assured:

<sup>17</sup> I shall not die, but live, And declare the works of the LORD. <sup>18</sup> The LORD has chastened me severely, But He has not given me over to death. (Psalm 118:17-18)

The New Testament shows:

<sup>5</sup> Then, as they were afraid and bowed *their* faces to the earth, they said to them, “Why do you seek the living among the dead? <sup>6</sup> He is not here, but is risen! Remember how He spoke to you when He was still in Galilee, <sup>7</sup> saying, “The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.” (Luke 24:5-7)

<sup>24</sup> whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. (Acts 2:24)

<sup>20</sup> But now Christ is risen from the dead, *and* has become the firstfruits of those who have fallen asleep. (1 Corinthians 15:20)

The Old Testament prophesied the Messiah’s back would be damaged:

<sup>3</sup> The plowers plowed on my back; They made their furrows long.” (Psalm 129:3)

<sup>5</sup> But He *was* wounded for our transgressions, *He was* bruised for our iniquities; The chastisement for our peace *was* upon Him, And by His stripes we are healed. (Isaiah 53:5)

The New Testament shows:

<sup>26</sup> Then he released Barabbas to them; and when he had scourged Jesus, he delivered *Him* to be crucified. (Matthew 27:26)

The *Pulpit Commentary* explains this scourging:

When he had scourged Jesus. This was the usual preliminary to crucifixion, especially in the case of shires, and was a punishment of a most severe and cruel nature. The verb here used, φραγελλώω, is formed from the Latin flagellum, and denotes the employment of that terrible implement the Roman scourge. This was no ordinary whip, but commonly a number of leather thongs loaded with lead or armed with sharp bones and spikes, so that every blow cut deeply into the flesh, causing intense pain. The culprit was stripped of his clothes, pinioned, and bound to a stake or pillar, and thus on his bare back suffered this inhuman chastisement.

The Old Testament prophesied the Messiah would send the Spirit of God:

<sup>23</sup> Turn at my rebuke; Surely I will pour out my spirit on you; I will make my words known to you. (Proverbs 1:23)

The New Testament shows that Jesus did:

<sup>7</sup> But I am telling you the truth. It is profitable for you that I go away because if I do not go away, the Comforter will not come to you. However, if I go, I will send it to you. (John 16:7, AFV)

The Old Testament prophesied the Messiah would speak in parables and people would not understand:

<sup>9</sup> And He said, "Go, and tell this people: "Keep on hearing, but do not understand; Keep on seeing, but do not perceive." <sup>10</sup> "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed." (Isaiah 6:9-10)

The New Testament shows that Jesus did:

<sup>13</sup> Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear, nor do they understand. <sup>14</sup> And in them the prophecy of Isaiah is fulfilled, which says:

"Hearing you will hear and shall not understand,  
And seeing you will see and not perceive;  
<sup>15</sup> For the hearts of this people have grown dull.  
*Their* ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with *their* eyes and hear with *their* ears,  
Lest they should understand with *their* hearts and turn,  
So that I should heal them." (Matthew 13:13-15)

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The Old Testament prophesied people would be blinded to the Messiah and deaf to His words:

<sup>9</sup> And He said, "Go, and tell this people: "Keep on hearing, but do not understand; Keep on seeing, but do not perceive." <sup>10</sup> "Make the heart of this people dull, And their ears heavy, And shut their eyes; Lest they see with their eyes, And hear with their ears, And understand with their heart, And return and be healed." <sup>11</sup> Then I said, "Lord, how long?" And He answered: "Until the cities are laid waste and without inhabitant, The houses are without a man, The land is utterly desolate, <sup>12</sup> The LORD has removed men far away, And the forsaken places *are* many in the midst of the land. (Isaiah 6:9-12)

The New Testament shows that people were blind and deaf to Jesus' words:

<sup>25</sup> Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and dish, but inside they are full of extortion and self-indulgence. <sup>26</sup> Blind Pharisee, first cleanse the inside of the cup and dish, that the outside of them may be clean also. (Matthew 23:25-26)

<sup>23</sup> So when they had appointed him a day, many came to him at *his* lodging, to whom he explained and solemnly testified of the kingdom of God, persuading them concerning Jesus from both the Law of Moses and the Prophets, from morning till evening. <sup>24</sup> And some were persuaded by the things which were spoken, and some disbelieved. <sup>25</sup> So when they did not agree among themselves, they departed after Paul had said one word: "The Holy Spirit spoke rightly through Isaiah the prophet to our fathers, <sup>26</sup> saying,

“Go to this people and say:  
“Hearing you will hear, and shall not understand;  
And seeing you will see, and not perceive;  
<sup>27</sup> For the hearts of this people have grown dull.  
*Their* ears are hard of hearing,  
And their eyes they have closed,  
Lest they should see with *their* eyes and hear with *their* ears,  
Lest they should understand with *their* hearts and turn,  
So that I should heal them.”

<sup>28</sup> “Therefore let it be known to you that the salvation of God has been sent to the Gentiles, and they will hear it!” <sup>29</sup> And when he had said these words, the Jews departed and had a great dispute among themselves. (Acts 28:23-29)

The Old Testament prophesied the Messiah would be a stone of stumbling and a Rock of offense:

<sup>14</sup> He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, As a trap and a snare to the inhabitants of Jerusalem. (Isaiah 8:14)

The New Testament shows in a reference to Jesus, He would be:

<sup>8</sup> “A stone of stumbling  
And a rock of offense.” (1 Peter 2:8a)

The Old Testament prophesied the Messiah would call a remnant:

<sup>22</sup> For though your people, O Israel, be as the sand of the sea, A remnant of them will return; The destruction decreed shall overflow with righteousness. (Isaiah 10:22)

<sup>32</sup> And it shall come to pass *That* whoever calls on the name of the LORD Shall be saved. For in Mount Zion and in Jerusalem there shall be deliverance, As the LORD has said, Among the remnant whom the LORD calls. (Joel 2:32)

The New Testament shows that:

<sup>5</sup> Even so then, at this present time there is a remnant according to the election of grace. (Romans 11:5)

The Old Testament prophesied the Messiah would be a Rod from the stem of Jesse:

<sup>11:1</sup> There shall come forth a Rod from the stem of Jesse, And a Branch shall grow out of his roots. (Isaiah 11:1)

The New Testament shows:

<sup>23</sup> Now Jesus Himself ... (as was supposed) *the* son of Joseph, *the son* of Heli, ... <sup>32</sup> *the son* of Jesse, *the son* of Obed, *the son* of Boaz, *the son* of Salmon, *the son* of Nahshon, (Luke 3:23, 32).

The Old Testament prophesied the Messiah would be the anointed One by the Spirit:

<sup>2</sup>The Spirit of the LORD shall rest upon Him, The Spirit of wisdom and understanding, The Spirit of counsel and might, The Spirit of knowledge and of the fear of the LORD. (Isaiah 11:2)

The New Testament shows:

<sup>16</sup>When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. <sup>17</sup>And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased." (Matthew 3:16-17)

<sup>38</sup>how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him. (Acts 10:38)

The Old Testament prophesied the Messiah would be a sure foundation:

<sup>16</sup>Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, A tried stone, a precious cornerstone, a sure foundation; Whoever believes will not act hastily. (Isaiah 28:16)

The New Testament shows that Jesus is the rock and foundation:

<sup>11</sup>For no other foundation can anyone lay than that which is laid, which is Jesus Christ. (1 Corinthians 3:11)

<sup>18</sup>And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it. (Matthew 16:18)

The Old Testament prophesied the Messiah would indicate hypocritical obedience to His Word:

<sup>13</sup>Therefore the Lord said: "Inasmuch as these people draw near with their mouths And honor Me with their lips, But have removed their hearts far from Me, And their fear toward Me is taught by the commandment of men, (Isaiah 29:13).

The New Testament records Jesus stating:

<sup>7</sup>Hypocrites! Well did Isaiah prophesy about you, saying:

<sup>8</sup>"These people draw near to Me with their mouth,  
And honor Me with *their* lips,  
But their heart is far from Me.

<sup>9</sup>And in vain they worship Me,  
Teaching *as* doctrines the commandments of men." " (Matthew 15:7-9)

Nearly all religious leaders still teach human traditions over biblical truths.

The Old Testament prophesied the wise would be confounded by the Word:

<sup>14</sup> Therefore, behold, I will again do a marvelous work Among this people, A marvelous work and a wonder; For the wisdom of their wise *men* shall perish, And the understanding of their prudent *men* shall be hidden.” (Isaiah 29:14)

The New Testament shows:

<sup>18</sup> For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. <sup>19</sup> For it is written:

“I will destroy the wisdom of the wise,  
And bring to nothing the understanding of the prudent.”

<sup>20</sup> Where *is* the wise? Where *is* the scribe? Where *is* the disputer of this age? Has not God made foolish the wisdom of this world? <sup>21</sup> For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. <sup>22</sup> For Jews request a sign, and Greeks seek after wisdom; <sup>23</sup> but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, <sup>24</sup> but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. <sup>25</sup> Because the foolishness of God is wiser than men, and the weakness of God is stronger than men. <sup>26</sup> For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, *are called*. <sup>27</sup> But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; <sup>28</sup> and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, <sup>29</sup> that no flesh should glory in His presence. <sup>30</sup> But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption— <sup>31</sup> that, as it is written, “He who glories, let him glory in the LORD.” (1 Corinthians 1:18-31)

The Old Testament prophesied the Messiah would be called from the womb – His humanity:

<sup>49:1</sup> “Listen, O coastlands, to Me, And take heed, you peoples from afar! The LORD has called Me from the womb; (Isaiah 49:1).

The New Testament shows that Jesus was:

<sup>30</sup> Then the angel said to her, “Do not be afraid, Mary, for you have found favor with God. <sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name Jesus. <sup>32</sup> He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”

<sup>34</sup> Then Mary said to the angel, “How can this be, since I do not know a man?”

<sup>35</sup> And the angel answered and said to her, “*The* Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God. (Luke 1:30-35)



<sup>18</sup> Now the birth of Jesus Christ was as follows: After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. (Matthew 1:18)

The Old Testament prophesied the Messiah would be God's Servant from the womb:

<sup>3</sup> "And He said to me, "You *are* My servant, O Israel, In whom I will be glorified." <sup>4</sup> Then I said, "I have labored in vain, I have spent my strength for nothing and in vain; Yet surely my just reward *is* with the LORD, And my work with my God.'" <sup>5</sup> "And now the LORD says, Who formed Me from the womb *to be* His Servant, To bring Jacob back to Him, So that Israel is gathered to Him (For I shall be glorious in the eyes of the LORD, And My God shall be My strength), (Isaiah 49:3-5).

The New Testament shows:

<sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. (Luke 1:31)

<sup>7</sup> but made Himself of no reputation, taking the form of a bondservant, *and* coming in the likeness of men. (Philippians 2:7)

The Old Testament prophesied it is God's will that the Messiah die for humankind:

<sup>10</sup> Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, (Isaiah 53:10a)

<sup>7</sup> "Awake, O sword, against My Shepherd, Against the Man who is My Companion," Says the LORD of hosts. "Strike the Shepherd, And the sheep will be scattered; Then I will turn My hand against the little ones. (Zechariah 13:7)

The New Testament shows:

<sup>11</sup> So Jesus said to Peter, "Put your sword into the sheath. Shall I not drink the cup which My Father has given Me?" (John 18:11)

<sup>31</sup> Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, And the sheep of the flock will be scattered.'" (Matthew 26:31)

<sup>55</sup> In that hour Jesus said to the multitudes, "Have you come out, as against a robber, with swords and clubs to take Me? I sat daily with you, teaching in the temple, and you did not seize Me. <sup>56</sup> But all this was done that the Scriptures of the prophets might be fulfilled." Then all the disciples forsook Him and fled. (Matthew 26:55-56)

The Old Testament prophesied the Messiah would be a witness:

<sup>4</sup> Indeed I have given him *as* a witness to the people, A leader and commander for the people. (Isaiah 55:4)

The New Testament shows:

<sup>37</sup> Pilate therefore said to Him, "Are You a king then?"

Jesus answered, "You say *rightly* that I am a king. For this cause I was born, and for this cause I have come into the world, that I should bear witness to the truth. Everyone who is of the truth hears My voice." (John 18:37)

The Old Testament prophesied the Messiah would provide freedom from the bondage:

<sup>1</sup> ... He has sent Me to heal the brokenhearted, To proclaim liberty to the captives, And the opening of the prison to *those who are* bound; (Isaiah 61:1b).

The New Testament shows that Jesus:

<sup>31</sup> Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. <sup>32</sup> And you shall know the truth, and the truth shall make you free." <sup>33</sup> They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How *can* You say, "You will be made free"?" <sup>34</sup> Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin. <sup>35</sup> And a slave does not abide in the house forever, *but* a son abides forever. <sup>36</sup> Therefore if the Son makes you free, you shall be free indeed. (John 8:31-36)

The Old Testament teaches:

<sup>2</sup> After two days He will revive us; On the third day He will raise us up, That we may live in His sight. (Hosea 6:2)

Jewish interpretation of this prophecy supports the view that it indicates that the Messiah's ministry would begin in the first century A.D. (and is supposed to mainly be based upon oral statements from the prophet Elijah).

Since the New Testament shows that Jesus was born during the reign of Herod (Matthew 2:1) and that He was "about thirty" years of age when His ministry started (Luke 3:23), His ministry started in the early portion of the first century A.D.

Hosea 6:2 is discussed in depth in the next chapter.

The Old Testament prophesied the Messiah would be God's servant:

<sup>8</sup> "Hear, O Joshua, the high priest, You and your companions who sit before you, For they are a wondrous sign; For behold, I am bringing forth My Servant the BRANCH. (Zechariah 3:8)

The New Testament shows Jesus stating:

<sup>45</sup> For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." (Mark 10:45)

The Old Testament prophesied the Messiah would be a Priest and King:

<sup>12</sup> Then speak to him, saying, “Thus says the LORD of hosts, saying: “Behold, the Man whose name *is* the BRANCH! From His place He shall branch out, And He shall build the temple of the LORD; <sup>13</sup> Yes, He shall build the temple of the LORD. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.” (Zechariah 6:12-13)

The New Testament shows that Jesus is:

<sup>8:1</sup> Now *this is* the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, (Hebrews 8:1).

The Old Testament prophesied at the Messiah’s coming, Israel would have unfit leaders:

<sup>4</sup> Thus says the LORD my God, “Feed the flock for slaughter, <sup>5</sup> whose owners slaughter them and feel no guilt; those who sell them say, “Blessed be the LORD, for I am rich”; and their shepherds do not pity them. <sup>6</sup> For I will no longer pity the inhabitants of the land,” says the LORD. “But indeed I will give everyone into his neighbor’s hand and into the hand of his king. They shall attack the land, and I will not deliver *them* from their hand.” (Zechariah 11:4-6)

The New Testament shows that Jesus:

<sup>1</sup> Then Jesus spoke to the multitudes and to His disciples, <sup>2</sup> saying: “The scribes and the Pharisees sit in Moses’ seat. <sup>3</sup> Therefore whatever they tell you to observe, *that* observe and do, but do not do according to their works; for they say, and do not do. <sup>4</sup> For they bind heavy burdens, hard to bear, and lay *them* on men’s shoulders; but they *themselves* will not move them with one of their fingers. (Matthew 23:1-4)

Sadly, throughout history, there have been unfit and hypocritical religious leaders—and that is not limited to those with an Israelite background (cf. 2 Corinthians 11:13-15; Revelation 17).

While some authors have claimed that Jesus fulfilled around twice as many prophecies as are listed in this chapter, many of the prophecies they mention are prophecies that Jesus will fulfill in the future, so relatively few of those are in this book.

Although not all of the hundreds of verses in this chapter are equally persuasive proof of Jesus’ messiahship, in total, the quantity of fulfilled verses should be considered as proof.

Furthermore, here is a listing of certain key prophecies that Jesus fulfilled which should be proof even for someone who prefers to look at a summary list:

<b>Prophecy</b>	<b>Hebrew Scripture</b>	<b>New Testament Fulfillment</b>
Messiah was to be born in Bethlehem.	Micah 5:2	Matthew 2:1
Messiah was to start His ministry c. 27 A.D.	Daniel 9:24-25	cf. Matthew 2:1; Luke 3:23
Messiah was to perform miraculous wonders.	1 Chronicles 16:23-24; cf. Isaiah 35:5-6	Matthew 11:4-5; Acts 4:27-30
He would be a prophet.	Deuteronomy 18:18	e.g. Matthew 13:38-40
Rejected by His own people.	Isaiah 49:7, 53:3	John 1:11
Messiah was to be betrayed for 30 pieces of silver.	Zechariah 11:12	Matthew 26:14-15
Violently put to death.	Zechariah 12:10; Psalm 22:14; Isaiah 53:5	John 19:1-3,34
Messiah was to be cut off before Jerusalem and the temple were destroyed.	Daniel 9:26	cf. Matthew 27:26-26, 50-51
No bone was to be broken.	Psalm 34:20; cf. Exodus 12:46; Numbers 9:12	John 19:36
The betrayal silver would be used to buy a potter's field.	Zechariah 11:13	Matthew 27:3,6-8
Messiah would not stay dead (He would be resurrected).	Psalm 16:10, 118:17-18	Luke 24:5-7; Acts 2:24,31; 1 Corinthians 15:20

The plain truth is that Jesus fulfilled many Old Testament prophecies and will fulfill others not mentioned in this book in the future.

### 3. Why Don't All the Jews Believe?

Note: For this chapter, we are citing the *Jewish Publication Society Tanakh of 1917* and other Jewish translations for scriptures of the Hebrew scriptures--aka Old Testament--to demonstrate that the points being addressed here do not come from potentially anti-Jewish translators.

Jewish sources, including the Babylonian Talmud, are cited—not because they are always reliable, but because they can provide some historical (and current) Jewish perspectives on some of these matters.

For those unfamiliar with it, the *Talmud* has two components: the Mishnah and the Gemara. The Mishnah (Hebrew: משנה, c. 200 A.D., but it is believed to have started over a century prior) came first. The Mishnah is a written compendium of Rabbinic Judaism's Oral Torah. The Gemara (Hebrew: גמרא, c. 500) is mainly commentary related to the Mishnah. These are basically post-biblical traditions that the Jews seem to consider almost on the same par as the Bible itself.

With that and the previous chapter as background, you may be asking yourself, "If Jesus filled/fulfilled over 200 Hebrew scriptures, then why don't all the religious Jews believe?"

Basically, for a combination of reasons.

Here is a summary of six of the main arguments against Jesus' messiahship from some Jewish leaders:

1. They do not believe that all the prophecies Jesus fulfilled were messianic.
2. They do not believe that the Gospel accounts are accurate.
3. They believe that there were key messianic prophecies that Jesus did not fulfill.
4. They believe that Christians misunderstand timing and Daniel 9.
5. They rely on post-biblical traditions.
6. They see many errors in what is considered to be Christianity.

As far as that first item goes, the Jews (and others) need to consider that humans do not always understand how God works.

Consider the following about God to humankind, including the Jews:

<sup>8</sup> For My thoughts are not your thoughts, Neither are your ways My ways, saith the LORD. <sup>9</sup> For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts. (Isaiah 55:8-9, JPS of 1917)

Although many Jews (and others) do not believe that a lot of prophecies Jesus fulfilled were messianic, that does not mean that they were not. The fact that God's thoughts and ways are higher than ours hopefully will give all (Jews and non-Jews) reasons to consider that perhaps they should give further consideration to the prophecies they had not considered as messianic.

Jews do acknowledge that Jesus lived and was executed. *The Jewish Encyclopedia* states:

Founder of Christianity; born at Nazareth about 2 B.C. (according to Luke iii. 23); executed at Jerusalem 14th of Nisan, (Jacobs J, et al. Jesus of Nazareth. The Jewish Encyclopedia: A Descriptive Record of the History, Volume 7. 1906, p. 160)

And while 4 or 5 B.C. is probably the year of His birth, Jesus was executed on the 14<sup>th</sup> of Nisan as *The Jewish Encyclopedia* states—which is the date of the biblical Passover (Leviticus 23:5).

### Claims that Certain Prophecies Were Not Messianic

On the surface, various prophecies that New Testament writers pointed to that Jesus fulfilled do not clearly appear to be prophetic or messianic.

Although many of those do not bother the Jews, one of the biggest Jewish arguments against Jesus' messiahship is a view that the Messiah was not supposed to suffer and die. Yet, Christians (correctly) assert that those were truly messianic ones that Jesus fulfilled.

*The Jewish Encyclopedia* goes so far as to assert (**bolding mine**):

Yet it would almost appear that in one sense of the word Jesus regarded himself as fulfilling some of the prophecies which were taken among contemporary Jews as applying to the Messiah. It is doubtful whether it was later tradition or his own statements that identified him with the servant of Yhwh represented in Isa. liii.; but **there appears to be no evidence of any Jewish conception of a Messiah suffering through and for his people**, though there possibly was a conception of one suffering together with his people. (Jacobs, p. 163)

Notice that the Jewish position is not based on any scriptures that state the Messiah would not suffer and die, but essentially on what is claimed to be Jewish tradition. Jesus, Himself, warned against relying on Jewish tradition when it was in conflict with scripture (e.g. Matthew 15:3-9). Isaiah foretold:

<sup>14</sup> And He shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. (Isaiah 8:14, JPS)

The Apostle Paul wrote that the execution of Jesus was a stumbling block to the Jews (1 Corinthians 1:23), and it has been.

Now, the Jews are correct that the suffering idea was not a Jewish conception — but that is because it was conceived by GOD as the FIRST and INDISPENSABLE PART of the plan of salvation for humankind before the foundation of the world (cf. Revelation 13:8)! The idea of a suffering Messiah is clearly biblical as can be shown in the Hebrew scriptures.

As far as any Jewish traditions go, the assertion “**there appears to be no evidence of any Jewish conception of a Messiah suffering through and for his people**” is false.

Various Jewish scholars have concluded that there was a Messiah who would suffer and die and one who would reign.

Notice the following from the Hungarian-Jewish author Raphael Patai:

Messiah ben Joseph, also called Messiah ben Ephraim, referring to his ancestor Ephraim, the son of Joseph, is imagined as the first commander of the army of Israel in the Messianic wars. He will

achieve many signal victories, but his fate is to die at the hands of Armilus in a great battle in which Israel is defeated by Gog and Magog. His corpse is left unburied in the streets of Jerusalem for forty days, but neither beast nor bird of prey dares to touch it. Then, Messiah ben David comes, and his first act is to bring about the resurrection of his tragic forerunner.

Scholars have repeatedly speculated about the origin of the Messiah ben Joseph legend and the curious fact that the Messiah figure has thus been split in two. It would seem that in the early legend, the death of the Messiah was envisaged, perhaps as a development of the Suffering Servant motif. A prophecy of Daniel, ... is the earliest source speaking of the death of a Mashiah ("Anointed") sixty-two (prophetic) weeks after his coming and after the return and the rebuilding of Jerusalem (Dan. 9:24-26). While it appears that Daniel had a temporal ruler in mind, whom he calls Mashiah Nagid ("Anointed Prince"), ... later, the author of 4 Ezra unmistakably refers to the Messiah, belief in whom had developed in the meantime, when he puts words in the mouth of God to the effect that after four hundred years (counted from when?), MY son the Messiah shall die (4 Ezra 7:27-30).

When the death of the Messiah became an established tenet in Talmudic times, this was felt to be irreconcilable with the belief in the Messiah as the Redeemer who would usher in the blissful millennium of the Messianic age. The dilemma was solved by splitting the person of the Messiah in two: one of them, called Messiah ben Joseph, was to raise the armies of Israel against their enemies, and, after many victories and miracles, would fall victim to Gog and Magog. The other, Messiah ben David, will come after him (in some legends will bring him back to life, which psychologically hints at the identity of the two), and will lead Israel to the ultimate victory, the triumph, and the Messianic era of bliss.

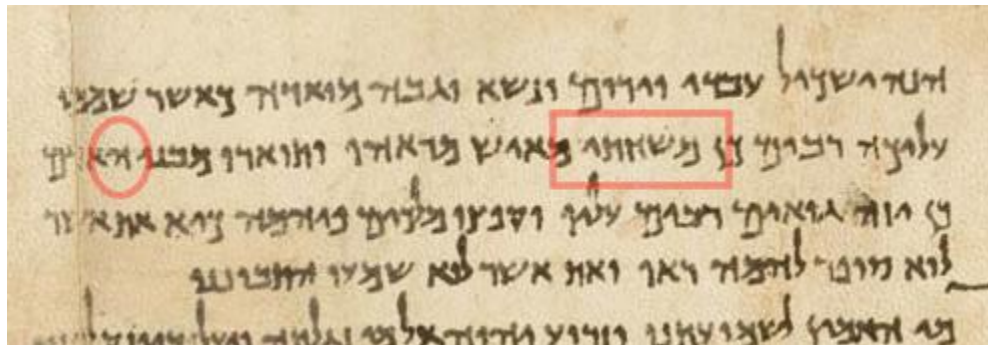
This splitting of the Messiah in two persons, which took place in the Talmudic period, achieved another purpose besides resolving the dilemma of the slain Messiah. According to an old tradition, the Messiah was perfectly prefigured in Moses. But Moses died before he could lead the Children of Israel into the Land of Promise. Consequently, for the parallel to be complete, the Messiah, too, had to die before accomplishing his great task of ultimate Redemption. Since however, the Messiah would not be the True Redeemer of God if he did not fulfill that ultimate task, the only solution was to let one Messiah, like Moses, die, and then assign the completion of the work of Redemption to a second Messiah. (Patai R. *The Messiah Texts: Jewish Legends of Three Thousand Years*. Wayne State University Press, 2015, pp. 165-166)

Thus, to suggest that no Jewish scholars felt the Messiah could suffer or die is false. Furthermore, though the above comes up with two Messiahs, the Bible shows that Jesus came once—and fulfilled over 200 prophecies—and that Jesus will come a second time to fulfill others.

Notice also, there is a hint, associated with the Dead Sea Scrolls, that God's Anointed was going to suffer related to Isaiah 52:14:

Isaiah ... 52:14 includes an obscure *hapax legomena* מְשַׁחֲתִי that appears in 1QIsa<sup>a</sup> as מְשַׁחֲתִי which pointed would be מְשַׁחֲתִי *məšāḥtî*, "I anointed". This, in conjunction with the added definite article on 'adam, results in a text which Hengel translates: "I have anointed his appearance beyond that of any (other) man, and his form beyond that of the sons of humanity

[the human]”. This has other textual overtones bringing the passage into an explicit connection with “anointing”.



Portion of Isaiah 52:14

(Source: Is there evidence that Isaiah 53 was viewed as a Messianic prophecy within Judaism, or is it an exclusively Christian interpretation? Christianity Stack Exchange. See also Janowski B, Stuhlmacher Wm. B. Eerdmans Publishing, 2004, pp. 103-104)

The Dead Sea Scrolls were from Jewish, not Christian, sources. Most of the Dead Sea Scrolls are believed to have been written before Jesus was born. The portion above comes from the “Great Isaiah Scroll”, 1QIsa<sup>a</sup>, believed to have been written over a century before Jesus’ birth.

Furthermore, consider something from the *Targum Jonathan*, in the portion known as the *Targum Isaiah*. (The targums were—mainly in Aramaic—spoken paraphrases, explanations and expansions of scripture that began to be developed by the Jews shortly before the time of Jesus. The targums probably received the bulk of their editing in written form during the second century and were considered to be completed by the fourth century.)

Notice how the *Targum Jonathan* renders Isaiah 52:13:

Behold my servant Messiah shall prosper, He shall be exalted and extolled, and He shall be very strong: (Uzziel JB. The Chaldee Paraphrase on the Prophet Isaiah. London Society’s House, 1871, p. 181)

While the *Targum Jonathan* has various issues, the above passage shows that at least one Jew thought Isaiah 52 had messianic implications. Consider that when you tie that in with the following verse:

<sup>14</sup> According as many were appalled at thee— So marred was his visage unlike that of a man, And his form unlike that of the sons of men— (Isaiah 52:14, JPS)

Clearly, some ancient Jewish writers did believe that the Messiah was prophesied to suffer.

And then there is this in the Talmud which cites Isaiah 53:4:

R. Giddal said in Rab’s name: The Jews are destined to eat [their fill] in the days of the Messiah. R. Joseph demurred: is this not obvious; who else then should eat — Hilek and Bilek? ... Rab said: The world was created only on David’s account. Samuel said: On Moses account; R. Johanan said: For the sake of the Messiah. What is his [the Messiah’s] name? — The School of R. Shila said: His name is Shiloh, for it is written, *until Shiloh come*. The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure for ever: e”er the sun was, his name is



Yinnon. The School of R. Haninah maintained: His name is Haninah, as it is written, Where I will not give you Haninah. Others say: His name is Menahem the son of Hezekiah, for it is written, Because Menahem [“the comforter”], that would relieve my soul, is far. The Rabbis said: His name is “the leper scholar,” as it is written, *Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted.* R. Nahman said: if he [the Messiah] is of those living [today], it might be one like myself, as it is written, And their nobles shall be of themselves, and their governors shall proceed from the midst of them. Rab said: if he is of the living, it would be our holy Master; (Sanhedrin 93b)

Rabbi Yehoshua said to Rabbi Eliezer: But isn't it already stated: “So says the Lord, Redeemer of Israel, his Holy One, to him who is despised of man, to him who is abhorred of the nation, to a servant of rulers: (Sanhedrin 97b, v. 17)

The Zohar tradition, which is one of the comparatively less censored Rabbinic sources, offers its own material on the Messianic interpretation of Isaiah 53. ... One of the Zohar's thoughts on Isaiah 53 speaks about the Messiah as follows:

“The departed souls will arrive and tell the Messiah (about their lives), and when they describe to him the sufferings which Israel is undergoing in her dispersion, that they are guilty because they do not wish to know their Lord, he will raise up his voice and weep on behalf of those who are guilty of this, as it is written: “He was pierced for our transgressions, he was crushed for our iniquities. “ And then those souls will rise and stand up in their posts. There is a castle in the Garden which is called the “house of the sick”. In that day the Messiah will enter into that castle and will shout, May all the sickness and pains of Israel come upon me!” and they will come. If he did not relieve Israel's pains and take them upon himself no-one would be able to suffer on behalf of Israel's oppression, of which it is written in the Torah: And it is written: “In truth he did bear our sicknesses”.”

As we can see, both the Zohar as well as the Talmud are depicting the Messiah as a pre-existent figure who shares and carries the sufferings and even the sins of Israel in her dispersion. Santala R. THE MIDRASH OF THE MESSIAH. 2002, pp. 108-109).

On the Great Day of Atonement the Jew feels that his sins must be forgiven before God. On that day even Isaiah 53 is sometimes mentioned. Although Isaiah 53 has been omitted from the annual reading of the prophets, so called haphtaroth, it appears in a remarkable prayer which is read in the Synagogue. The separate prayerbook for the feast days, the Mahzor Rabbah, contains a literary prayer by Rabbi Eleazar Qalir which may be from the ninth or even from the sixth century AD. ... The main body of the prayer reads as follows:

“Then, before the creation, he already set up the Temple and the Messiah (the Rabbis' interpretation) - the Messiah our Righteousness has turned away from us, we are shaken, and can find no-one who can justify us. The yoke of our sins and our transgressions is a burden to us; and he was wounded for our transgressions, he suffered on his shoulders our iniquities-, there is forgiveness for our sins. In his wounds we are healed; it is time to create for ever a new creation. Send him back from the circles, bring him back from Seir, so that we might hear him in Lebanon a second time

through Yinnon. He is our God, our Father, our King, he is our Saviour and he will liberate and redeem us for a second time and let us hear of his grace a second time in everyone's sight, as it is said: "I will save you at the end as at the beginning so that I will be your God." (Santala, pp. 111-112)

Thus, there are several reasons to conclude that some early Jews did believe that some of the passages of the servant in Isaiah 52/53 were messianic. Denying that in the 20<sup>th</sup> and 21<sup>st</sup> centuries does not change historical facts. The fact that the old Atonement prayer supports the idea of a second coming of a messiah from a Jewish perspective is also interesting.

Perhaps it should be pointed out that Risto Santala translated a portion of the Ruth Rabbah V,8,1 as follows:

the kingdom taken from him for a time ... he was restored to his kingdom (Santala, p. 126)

The above is consistent with a second coming of the messiah, like Christians teach.

Jews should also consider that scriptures, from Genesis 4:4 on, show that sacrifices were carried out. The powerful story of Abraham's sacrificing his son should have shown to all those who claim to be Abraham's descendants the fact that there must be a sacrifice for the sins of humankind. And that it is logical that God would consider sacrificing His own son.

The 22<sup>nd</sup> Psalm, as well as the 53<sup>rd</sup> chapter of Isaiah, shows the agonizing suffering the Messiah would go through.

Consider also that a man was prophesied to be killed for a guilt offering and suffer FOR the sins of others:

<sup>9</sup> He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive, <sup>10</sup> yet it pleased ADONAI to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand ADONAI's desire will be accomplished. <sup>11</sup> After this ordeal, he will see satisfaction. "By his knowing [pain and sacrifice], my righteous servant makes many righteous; it is for their sins that he suffers. (Isaiah 53:9-11, Complete Jewish Bible)

The idea of a human sacrifice for sins of others was not something that Christians made up—the Hebrew scriptures taught it and some Jewish scholars have long realize that.

Furthermore, in the Talmud it is actually claimed that the Messiah, son of Joseph, would be killed (**bolding** and scriptures in the source: sefaria.org):

It is stated: "**The land will eulogize, each family separately; the family of the house of David separately, and their women separately**, the family of the house of Nathan separately, and their women separately" (Zechariah 12:12). ...

Apropos the eulogy at the end of days, the Gemara asks: For **what is the nature of this eulogy?** The Gemara answers: **Rabbi Dosa and the Rabbis disagree concerning this matter. One said** that this eulogy is **for Messiah ben Yosef who was killed** in the war of Gog from the land of Magog prior to the ultimate redemption with the coming of Messiah ben David. **And one said** that this eulogy is **for the evil inclination that was killed**.

The Gemara asks: **Granted, according to the one who said** that the lament is for **Messiah ben Yosef who was killed, this** would be the meaning of that **which is written** in that context: **“And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son”** (Zechariah 12:10). (Sukkah 52a)

While the timing in the Gemara is not right, this IS PROOF that the claim that the death of the Messiah was something only Christians saw in the Old Testament is not true. By the way “ben Josef” means “son of Joseph”—which Jesus was considered to be (Luke 3:23; John 1:45).

So, in essence, Sukkah 52a is saying that the Messiah would be considered the son of Joseph and that He would be killed. That was the case with Jesus.

The fact that the Gemara ties Zechariah 12:10 in with the Messiah, should give Jews pause to consider that it is correct for Christians to also tie Zechariah 12:10 in with Jesus (which they do with John 19:34-37; Matthew 27:3).

In addition, because it is tied in with Zechariah, this view of the Messiah being considered as a son of Joseph may well have been the Jewish understanding BEFORE Jesus was born. Perhaps God revealed that to someone, similar to how God’s Spirit revealed to Simeon that he would not die until he saw the Christ (Luke 2:25-26).

Consider also the following from Jewish writer Israel Knohl:

According to the seventh-century apocalyptic text known as *Sefer Zerubabel*, the “Messiah son of Joseph” was killed by the wicked “Armilus” and was further resurrected by the Messiah son of David and the Prophet Elijah. ... Some evidence, however, indicates that the figure of “Messiah son of Joseph” is much older. In some texts from around the turn of the era, we encounter Joseph as a son of God who atones for the sins of others with his suffering. For example, in *Joseph and Aseneth*, written between 100 B.C.E. and 115 C.E. Joseph is described as “son of God” (6:3, 5, 13:13). Joseph is also called “God’s firstborn son” (18:11, 21:4, 23:10).

In another book from the Second Temple period, *The Testament of the Twelve Patriarchs*, the Testament of Benjamin connects Joseph and the figure of the Suffering Servant in Isaiah 52–53. In this testament, Jacob says to Joseph:

“ ‘In you will be fulfilled the heavenly prophecy, which says that the spotless one will be defiled by lawless men and *the sinless one will die for the sake of impious men*’ ”  
(emphasis supplied).

These citations suggest that the designation of the suffering Messiah as the “son of Joseph” goes back to sources from the Second Temple period. (Knohl I. The Messiah Son of Joseph “Gabriel’s Revelation” and the birth of a new messianic model. *Biblical Archaeology Review* 34:5, September/October 2008)

The “Second Temple period” ran from c. 530 BCE to 70 CE/A.D. Thus, the idea of a suffering messiah, as God’s son, is NOT simply a Christian invention.

Furthermore, there is a first century B.C. Jewish tablet called the *Jeselson Stone*, commonly referred to as *Gabriel's Revelation*, that has the following:

19. My holy thing for Israel. By three days you shall know, for thus said 20. the Lord of Hosts, the God of Israel, the evil has been broken 21. before righteousness. ...

79. from before of you the three si[g]ns three .. [ ] 80. In three days, live, I Gabriel com[mand] yo[u], 81. prince of the princes, the dung of the rocky crevices [ ]... ..[ ] 82. to the visions (?) ... their tongue (?) [ ] ... those who love me ... (Gabriel Revelation as translated Copyright 2008 by Israel Knohl).



*Gabriel's Revelation tablet*

Here is some of what the Jewish Talmud scholar Israel Knohl has written about that:

The first mention of the “slain Messiah” called Mashiah ben Yosef (Messiah Son of Joseph) is in the Talmud (Sukkah 52a). ...

I believe the sentence can be reconstructed as follows: “Leshloshet yamin hayeh, ani Gavriel, gozer alekha” (“In three days, live, I, Gabriel, command you”). The archangel is ordering someone to rise from the dead within three days. To whom is he speaking?

#### **Who is the “prince of princes”?**

The answer appears in the following line, Line 81: “Sar hasarin” (“Prince of Princes”). The sentence reads: “Leshloshet yamin khayeh, ani Gavriel, gozer alekha, sar hasarin” (In three days, I, Gabriel, command you, prince of princes.” Who is the “prince of princes”? The primary biblical source for the Gabriel Revelation is the narrative in the Book of Daniel (8:15-26), in which the Archangel Gabriel reveals himself to Daniel for the first time. ...

This is the leader who will be resurrected in three days.

Was the prince of princes a historical figure? I believe he was. (Knohl I. “In Three Days, You Shall Live.” Haaretz, April 19, 2007)

While Israel Knohl does not accept Jesus as Messiah, clearly he is supporting the view that before Jesus was killed, Jews did believe that the “Prince” would die and three days later be resurrected.

Jesus was the “historical figure” who was raised from the dead after three days and three nights.

Furthermore, it is interesting to note the Messiah is being tied in with the angel Gabriel. The New Testament clearly shows that Gabriel announced the coming of Messiah to Mary, and then she accepted God's will on this (Luke 1:26-38).

Now, I looked at the actual Hebrew on verse 80 and the actual Hebrew letters translated as "com" by Israel Knohl with letters he added to make it "command." The two letters appear to be כן. These can be translated into English as "don't" or "can't" or "no" (Reverso Context. ©2018 Reverso-Softissimo. <http://context.reverso.net/translation/hebrew-english/%D7%97%D7%90> accessed 08/03/18), hence Gabriel may be stating that he does not command the Messiah, the prince of princes. Thus, I do not conclude that Gabriel's Revelation shows that Gabriel commanded the resurrection.

Scripture shows that it was God the Father, not an archangel, that raised Jesus from the dead per Acts 13:30-34.

Another translator felt that line 80 only had enough certain letters to translate it as:

80. In three day ..., I, Gabri"el ... [?],

(Yardeni A. A New Dead Sea Scroll in Stone? Bible-like Prophecy Was Mounted in a Wall 2,000 Years Ago. *Biblical Archaeology Review* 34:1, January/February 2008)

Hence, Gabriel's Revelation does not need to be interpreted that Gabriel raised anyone up.

Yet it does show that there is Jewish archaeological evidence of a connection between Gabriel, the Messiah, and three days. Which is consistent with the New Testament.

### **Claims that the Gospel Accounts Were Not Accurate**

While Jewish scholars believe that certain aspects recorded in the Gospels are historically accurate, they also tend to discount the miracles in it. They also routinely believe that the Gospel writers essentially made up some statements (like many shown earlier in this book) to try to claim that Jesus fulfilled various Old Testament prophecies.

Here is a claim from *The Jewish Encyclopedia*:

Many incidents were actually invented (especially in Matthew) "in order that there might be fulfilled" in him prophecies relating to a Messiah of a character quite other than that of which Jesus either claimed or was represented by his disciples to be. (Jacobs, pp. 160-161)

This, for example, would be one reason why Jews would not accept that Jesus fulfilled as many Old Testament prophecies as He did, because they do not believe that the Gospel writers faithfully recorded what happened. Some Jews tend to inaccurately claim the Gospel writers just added things to make it appear that Jesus was fulfilling many prophecies.

Of course, that dismissal does not explain prophecies recorded in the Gospels that were later confirmed in history, or those prophecies that are in the process of being confirmed now.

The Gospel writers, themselves, tried to make it clear that they did not make anything up:

<sup>1</sup> Inasmuch as many have taken in hand to set in order a narrative of those things which have been fulfilled among us, <sup>2</sup> just as those who from the beginning were eyewitnesses and ministers of the word delivered them to us, <sup>3</sup> it seemed good to me also, having had perfect

understanding of all things from the very first, to write to you an orderly account, most excellent Theophilus, <sup>4</sup> that you may know the certainty of those things in which you were instructed. (Luke 1:1-4)

<sup>20</sup> And they went out and preached everywhere, the Lord working with them and confirming the word through the accompanying signs. Amen. (Mark 16:20)

<sup>24</sup> This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true. (John 21:24).

Since these writers lived the Christian faith until they died, it would be illogical for them to make parts up in writing—especially since they insisted they were recording the truth. The same can be said of Matthew, and while he makes no pointed claim about accuracy, the way he starts (Matthew 1:1) is consistent with the Greek rendering of Genesis 2:4—hence implying scriptural accuracy.

### Virgin Birth

Jews do not accept the virgin birth that the New Testament teaches in Matthew 1:18-25 and Luke 1:26-56. Instead, the Jews have some negative legends about Jesus' birth. *The Jewish Encyclopedia* states:

The earliest authenticated passage ascribing illegitimate birth to Jesus is that in Yeb. iv. 3. The mysterious phrase ("that man") cited in this passage as occurring in a family register which R. Simeon ben Azza is said to have found seems to indicate that it refers to Jesus (see Derenbourg in "R. E. J." i. 293), and here occur also the two expressions so often applied to Jesus in later literature—אִישׁ פְּלוֹנִי (= "that anonymous one," the name of Jesus being avoided) and כְּמוֹר (... for which in later times אִישׁ אֲחֵרִי was used). Such a family register may have been preserved at Jerusalem in the Judæo-Christian community. (Jacobs J, et al. Jesus of Nazareth)

Now, here is the Talmudic reference *The Jewish Encyclopedia* was referring to:

SAID R. SIMEON B. "AZZAI: I FOUND A ROLL OF GENEALOGICAL RECORDS IN JERUSALEM, AND THEREIN WAS WRITTEN, SO-AND-SO WHO WAS ILLEGITIMATELY BORN FROM [A FORBIDDEN UNION WITH] A MARRIED WOMAN", WHICH CONFIRMS THE VIEW OF R. JOSHUA. (Yebamoth 49a)

Although Jesus was not born in Jerusalem (Matthew 2:1) nor of an adulterous woman (Luke 1:34-35), it is possible His genealogical records somehow ended up in the capital city. Since the New Testament records that the Jews questioned the legitimacy of His birth (John 8:41), this Talmudic writing is consistent with that.

Some Jews have claimed that the different genealogies of Jesus in Matthew and Luke show that there was conflict between the gospel writers. But there is a logical reason for the partially different genealogies: Matthew provided a legal genealogy through Mary's husband Joseph, whereas Luke provided a physical genealogy through the family of Jesus' mother Mary. They are not in conflict.

Some Jews have claimed that the census described in Luke 2:1-5 did not happen. This author disagrees. For a more full discussion of that census, please see chapter 5.

### Miracles and the Name

Jewish scholars further tend to claim that Jewish writings showing miracles by Jesus were either changed by believers in Jesus, were written too late to be accurate, and/or were mainly simply written to reflect what Christians themselves claimed.

Irrespective of such claims, notice something else from the Talmud:

Yeshu ... practised sorcery ... (Sanhedrin 43a)

Yeshu is a reference to Yeshua, more commonly referred to in English as Jesus.

It may be of interest to note that the name Jesus actually had, Yahshua (Joshua in English) means “Yah is Salvation,” and Jesus came with a message of salvation.

The reason we do not commonly use that term for Jesus is because the New Testament was written in Greek with His name as Ἰησοῦ or Ἰησοῦς. Transliterated from the Greek, it would be something like leesoú or leesoús. But because of translations of that (and changes in pronunciation), His name commonly became Jesus in English.

Yahshua /Joshua does not transliterate into Greek exactly. There are letters in Hebrew that are simply not there in Greek. Hence, since the New Testament was written in Greek, it is obvious that God’s Spirit did not require a particular pronunciation of that word.

Since English-speaking people understand the term “Jesus,” but do not normally understand leesoú or leesoús (and they themselves are translated equivalents), this text normally uses the term Jesus.

And the term Christ?

It is a translation of the Hebrew term for Messiah:

<sup>41</sup> He first found his own brother Simon, and said to him, “We have found the Messiah” (which is translated, the Christ). (John 1:41)

The Greek word translated as Messiah is μεσσίας. That word transliterated into English would be “messian.” In the New Testament, which was written in Greek, the word χριστός (transliterated in English as “christos”) was used 572 times in the *Textus Receptus* and μεσσίας just twice. The term Christ is what is commonly used by English speakers.

Anyway, here is a Jewish Talmudic source that claims Jesus (called “ben Stada” below) learned magic spells in Egypt:

It was taught in a baraita that Rabbi Eliezer said to the Rabbis: Didn’t the infamous ben Stada take magic spells out of Egypt in a scratch on his flesh? They said to him: He was a fool, and you cannot cite proof from a fool. That is not the way that most people write. Incidentally, the Gemara asks: Why did they call him ben Stada, when he was the son of Pandeira? Rav Ḥisda said: His mother’s husband, who acted as his father, was named Stada, but the one who had relations with his mother and fathered him was named Pandeira. The Gemara asks: Wasn’t his mother’s husband Pappos ben Yehuda? Rather, his mother was named Stada and he was named ben Stada after her. The Gemara asks: But wasn’t his mother Miriam, who braided women’s hair? (Shabbot 104b, v. 5)

*Jewish scholars* have said this late reference is a referral to Jesus. Despite the false illegitimate birth/adultery part which is opposed to scripture, the Bible says Jesus spent time in Egypt (Matthew

2:13-21) and His mother's name was Mary/Miriam (Matthew 2:11). Hence, this is a Jewish acknowledgement that Jesus had some type of mystical power.

Here is more information on that from *The Jewish Encyclopedia*:

### **Jesus as Magician.**

According to Celsus (in Origen, "Contra Celsum," i. 28) and to the Talmud (Shab. 104b), Jesus learned magic in Egypt and performed his miracles by means of it; the latter work, in addition, states that he cut the magic formulas into his skin. It does not mention, however, the nature of his magic performances (Tosef., Shab. xi. 4; Yer. Shab. 13d); but as it states that the disciples of Jesus healed the sick "in the name of Jesus Pandera" (Yer. Shab. 14d; "Ab. Zarah 27b; Eccl. R. i. 8) **it may be assumed that its author held the miracles of Jesus also to have been miraculous cures.**

Different in nature is the witchcraft attributed to Jesus in the "Toledot." When Jesus was expelled from the circle of scholars, he is said to have returned secretly from Galilee to Jerusalem, where he inserted a parchment containing the "declared name of God" ("Shem ha-Meforash"), which was guarded in the Temple, into his skin, carried it away, and then, taking it out of his skin, he performed his miracles by its means. (Jacobs J, et al. Jesus of Nazareth)

The bottom line is that we have early Jewish sources agreeing that Jesus did miracles. Although the Jewish sources claim that such miracles were from other than God, that is consistent with what the New Testament reports the Jews said about Jesus' miracles (e.g. Matthew 9:34, 12:34). It should be pointed out that it makes no sense that Christians would have tampered with documents like the Talmud to cast such a negative light on Jesus' miracles.

Thus, there is acknowledgement of supernatural abilities of Jesus in literature by His Jewish opponents. That should get all to consider then that the idea of a miracle-performing Jesus was known from ancient times.

### **Unfulfilled Messianic Prophecies**

What are considered to be unfulfilled messianic prophecies are a major reason Jews give for not accepting Jesus.

Of course, it is because of biblical prophecies that Jews have long expected a Messiah. Notice the following from Judaism 101:

### **The Messianic Idea in Judaism**

Belief in the eventual coming of the mashiach is a basic and fundamental part of traditional Judaism. It is part of Rambam's 13 Principles of Faith, the minimum requirements of Jewish belief. In the Shemoneh Esrei prayer, recited three times daily, we pray for all of the elements of the coming of the mashiach: ingathering of the exiles; restoration of the religious courts of justice; an end of wickedness, sin and heresy; reward to the righteous; rebuilding of Jerusalem; restoration of the line of King David; and restoration of Temple service.



Modern scholars suggest that the messianic concept was introduced later in the history of Judaism, during the age of the prophets. They note that the messianic concept is not explicitly mentioned anywhere in the Torah (the first five books of the Bible).

However, traditional Judaism maintains that the messianic idea has always been a part of Judaism. The mashiach is not mentioned explicitly in the Torah, because the Torah was written in terms that all people could understand, and the abstract concept of a distant, spiritual, future reward was beyond the comprehension of some people. However, the Torah contains several references to “the End of Days” (acharit ha-yamim), which is the time of the mashiach; thus, the concept of mashiach was known in the most ancient times.

The term “mashiach” literally means “the anointed one,” and refers to the ancient practice of anointing kings with oil when they took the throne. The mashiach is the one who will be anointed as king in the End of Days. ...

### **The Mashiach**

The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as “mashiach ben David” (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). But above all, he will be a human being, not a god, demi-god or other supernatural being.

It has been said that in every generation, a person is born with the potential to be the mashiach. If the time is right for the messianic age within that person’s lifetime, then that person will be the mashiach. But if that person dies before he completes the mission of the mashiach, then that person is not the mashiach.

### **When Will the Mashiach Come?**

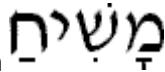
There are a wide variety of opinions on the subject of when the mashiach will come. Some of Judaism’s greatest minds have cursed those who try to predict the time of the mashiach’s coming, because errors in such predictions could cause people to lose faith in the messianic idea or in Judaism itself. ...

### **Biblical Passages Referring to the Mashiach**

The following passages in the Jewish scriptures are the ones that Jews consider to be messianic in nature or relating to the end of days. These are the ones that we rely upon in developing our messianic concept:

- Isaiah 2, 11, 42; 59:20
- Jeremiah 23, 30, 33; 48:47; 49:39
- Ezekiel 38:16
- Hosea 3:4-3:5

- Micah 4
- Zephaniah 3:9
- Zechariah 14:9
- Daniel 10:14



(Mashiach: The Messiah – Judaism 101. <http://www.jewfaq.org/mashiach.htm> accessed 08/21/16)

So, Jews have long believed that the Messiah would come, but because of claims of various ones being the Messiah, they have basically decided that they are not sure when the Messiah will come (though there are Jews who have pointed to a time in the 21<sup>st</sup> century—and Rabbi Chaim Kanievsky even claimed the Messiah was born on July 21, 2018).

Jesus, as the Jews believe the Messiah would, did keep God’s commandments (see John 15:10).

Unfulfilled messianic prophecies are one of the biggest reasons that those of the Jewish faith do not accept Jesus as Messiah.

Christians need to understand that the Jews are right when they insist that there are many messianic prophecies that Jesus did not fulfill. Certain prophecies point to a powerful King and Ruler.

However, the fact that some messianic prophecies were not fulfilled by Jesus about two thousand years ago does not prove that Jesus is not the Messiah.

As far as the list of scriptures listed above by Judaism 101, Jesus did fulfill prophecies in Isaiah 11 and Isaiah 42 as listed in a previous chapter of this book. He also fulfilled Isaiah 59:20, but a future fulfillment of that also remains. Now, the prophecies in Isaiah 2, Jeremiah 23, Hosea 3:4-5, and Zechariah 14:9 are millennial, so they were not to be fulfilled by Jesus’ first coming. Many of the prophecies in Micah 4 are also millennial, but Jesus’ first coming was consistent with Micah 4:8. Zephaniah 3:9 is either millennial or post-millennial and appears consistent with prophecies in Revelation 2:17 and 3:12. Jesus said God would intervene because of the coming tribulation (Matthew 24:21-22), and that would be related to the fulfillment of verses in Jeremiah 30. Furthermore, the gathering prophecies in Jeremiah 33, 48:47, and 49:39 do not happen until after Jesus returns (cf. Ephesians 1:10), so they are still for the future. The Gog prophecy in Ezekiel 38:16 appears to be post-millennial according to Revelation 20:8. The prophecy of Daniel 10:14 is not clearly messianic, so it is unclear why the Jewish source posted it.

None of the listed prophetic scriptures by Judaism 101 disprove Jesus’ messiahship.

Jews should realize that the prophesied King was to be humble and would even ride on a donkey:

<sup>9</sup> Rejoice with all your heart, daughter of Tziyon! Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble – he’s riding on a donkey, yes, on a lowly donkey’s colt. (Zechariah 9:9, Complete Jewish Bible-CJB)

Midrash Rabbah on Ecclesiastes tells how R. Berekhiah said in the name of R. Yitshak as follows:

“Just as there was a First Saviour so there will be a Last. Just as it is said of the First Saviour (Ex. 4:20) that “He took his wife and sons and put them on a donkey”, so it is

said of the Last Saviour that “He is lowly and riding on a donkey” (Zech. 9:9). (Santala, p. 125)

**Rav Yosef says: May the Master forgive Rabbi Hillel** for stating matters with no basis. With regard to **Hezekiah, when was** his reign? It was **during the First Temple** period. **Whereas Zechariah** ben Berechiah, the prophet, **prophesied during the Second Temple** period and said: **“Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem; behold, your king will come to you; he is just and victorious; lowly and riding upon a donkey and upon a colt, the foal of a donkey”** (Zechariah 9:9). In the generations after Hezekiah, there are prophecies about both redemption and the coming of the Messiah. (Sanhedrin 99a)

So, all the messianic prophecies were clearly not about someone who always looked powerful—and referred to one who would ride a donkey, like the New Testament shows (Matthew 21:7).

The Messiah was first to come as a “prince” (Daniel 9:25, JPS & CJB) who would be “cut off” (Daniel 9:26, JPS & CJB), not a conquering king. But later Jesus will return as King of Kings (Revelation 17:14).

Interestingly, the view Jesus would begin as a prince is at least indirectly confirmed in a Jewish prayer book referring to Isaiah 63:9:

The Jewish prayerbook, the *Sidûr ha-Shalem*, contains, in the New Year prayers in connection with the sounding of the *shofar* horn, a remarkable prayer which speaks of “Jesus, the Prince of the Countenance”. I know of two separate occasions where, concerning this prayer, some young men on asking who this Jesus actually is have been driven out of the Synagogue. The prayer reads:

“May it be Thy will that the blast from this horn should carry to the tabernacle of God by the instrumentality of our delegate Tartiel, whose name Elias -- may his memory be blessed -- has given to him, and through Jesus the Prince of the Countenance and the Prince Metatron, and may grace be our part. Be Thou blessed, Lord of grace.”

The name “Jesus” appears in this prayer in its proper Hebrew form *Jeshûa*, which means “saviour”. (Santala, p. 86)

The idea of the Saviour being a prince is consistent with certain Jewish understandings.

That being said, here are some messianic prophecies Jesus did not completely fulfill:

<sup>6</sup> ... dominion will rest on his shoulders, and he will be given the name Pele-Yo’etz El Gibbor Avi-  
”Ad Sar-Shalom, <sup>7</sup> in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of ADONAI-Tzva’ot will accomplish this. (Isaiah 9:6b-7, CJB)

Christians realize that parts of these prophecies are shown in the New Testament to be fulfilled after Jesus returns (Revelation 11:15; 20:4-6; 3:7). Bringing peace is a prophecy for “the end of days” (Isaiah 2:1-4, JPS) that many Jews have not fully understood.

According to various prophecies in the New Testament, Jesus still will fulfill various messianic prophecies that are in the Old Testament—as well as some in the New Testament.

Misunderstanding this is more than a spiritual or academic exercise.

As it turned out, when influential Jewish leaders misapplied messianic prophecies in the 2<sup>nd</sup> century, hundreds of thousands of Jews were killed (e.g. the Bar Kokba revolt).

Perhaps, before going further, that Jewish comment that the messiah “above all, he will be a human being, not a god, demi-god or other supernatural being” is not consistent with the scriptures. Since these are quoted elsewhere, they will not be fully quoted here, but scriptural citations related to messianic deity include Isaiah 7:14, Isaiah 9:6 (note: Jewish translators often do not translate the titles in this verse, but make it one excessively long name—but title translation makes more sense), and Psalm 2:7.

### **The Temple and Jerusalem Events in 30/31 A.D.**

Although timing is sometimes raised as an objection, and there is controversy on the year Jesus was executed, there is evidence in the Talmud that points to the year being 30 or 31 A.D.

If we look at the account in Matthew’s Gospel, we see some unusual events took place when Jesus died:

<sup>50</sup> And Jesus cried out again with a loud voice, and yielded up His spirit.

<sup>51</sup> Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split, <sup>52</sup> and the graves were opened; and many bodies of the saints who had fallen asleep were raised; <sup>53</sup> and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

<sup>54</sup> So when the centurion and those with him, who were guarding Jesus, saw the earthquake and the things that had happened, they feared greatly, saying, “Truly this was the Son of God!” (Matthew 27:50-54)

It appears that the quake caused the ripping or tearing of the great curtain at the Temple entrance (“the veil of the temple”) in two from top to bottom (Matthew 27:51; Mark 15:38; Luke 23:45).

Geological evidence points to some type of earthquake that occurred in 31 A.D. +/- 5 years in the region Jesus was executed (Williams JB, Schwab MJ, Brauer A. An early first-century earthquake in the Dead Sea, International Geology Review, 2011, DOI:10.1080).

The timing of the veil splitting in the Temple (Matthew 27:51; Luke 23:45) is also consistent with the fulfillment of Daniel 9. Christians believe that the torn veil represented the fact that we are now allowed direct contact with God the Father through prayer (Hebrews 10:19-22, John 16:23) as well as the elimination of the need for animal sacrifices now, since Jesus truly paid the penalty for our sins (Hebrews 10:1-14).

It has been reported, from a Christian source, that there was a sizeable stone lintel supporting the curtain which apparently tumbled to the floor below. The collapse of the lintel would have ripped the curtain in two and exposed the large doors sealing the Temple’s inner chamber. The episode resulted in the doors opening on their own accord, and likely exposing the Temple interior, the Holy of Holies chamber itself.

Moreover, it seems that the Chamber or Hall of the Hewn Stones (לשכת הגזית Lishkat ha-Gazit) built into the north wall of the Temple collapsed. The Sanhedrin met in this chamber when functioning as a court, but it suffered such structural damage then the Sanhedrin had to abandon it.

That Christian explanation is consistent with the following that is in the Talmud:

The Gemara continues its question: And it is taught in a baraita: Forty years before the destruction of the Second Temple, the Sanhedrin was exiled from the Chamber of Hewn Stone and sat in the store near the Temple Mount. (Tractate Sanhedrin 41a, v.25)

Forty years before the Temple was destroyed, the Sanhedrin was exiled from the Chamber of Hewn Stones and sat in the stores on the Temple Mount. (Shabbat 15a, v. 9)

The Jewish Temple in Jerusalem was burned on August 30, 70 A.D. Whether 40 years is precise or approximate is not absolutely specified in the Talmud—but if we work back from 70 A.D. that supports either a 30 or 31 A.D. impalement of Jesus (it points to 31 A.D. if an inclusive “beginning with” counting method was used).

Now notice another quote from the Talmud:

The Sages taught: During the tenure of Shimon HaTzaddik, the lot for God always arose in the High Priest’s right hand; after his death, it occurred only occasionally; but during the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest’s right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually.

And the doors of the Sanctuary opened by themselves as a sign that they would soon be opened by enemies, until Rabban Yoḥanan ben Zakkai scolded them. He said to the Sanctuary: Sanctuary, Sanctuary, why do you frighten yourself with these signs? I know about you that you will ultimately be destroyed, and Zechariah, son of Ido, has already prophesied concerning you: “Open your doors, O Lebanon, that the fire may devour your cedars” (Zechariah 11:1), Lebanon being an appellation for the Temple. (Yoma 39b, vs.5-6)

It would seem that this “change” should have served as a sign to the Jews that something was wrong with the Temple from the time Jesus was executed.

Jews reported that every year on Yom Kippur (the Day of Atonement) from the time of Shimon HaTzaddik (c. 300 B.C.) until 30/31 A.D., that the high priest would tie a crimson ribbon around the neck of the Azazel/scape goat, and it was believed to have miraculously turned white after the sacrifice of the goat whose lot was to die. Presuming Jesus was killed in 31 A.D., this still could be for 40 years as God could have given the Sadducees a warning months before they sufficiently agreed to get Jesus murdered. Realize, also, that the veil of the Temple was torn in half upon Jesus’ death (Matthew 27:51) and that must have been a disturbing occurrence to those at the Temple. So, with a 31 A.D. death, that would be a little over 39 years and 4 four months from then until the destruction of the Temple, which is forty-years inclusively counted.

Irrespective of possible ribbon color changes (such a ribbon is not mentioned in the Old Testament, though sins changing from scarlet to white is referred to in Isaiah 1:18, but this is not tied to a goat or

the Day of Atonement), the reality is that since Jesus was executed, there were problems with the Temple, and the Temple was destroyed.

Now in the Talmud (Shabbat 119b), rabbis gave reasons for the destruction of the Temple, such as Jewish disobedience related to the Sabbath, drinking parties, not properly teaching their children, lack of trustworthy Jews, and Jews disparaging Torah scholars—they did not tie it in with Daniel 9. They quoted scriptures including Jeremiah 5:1, 6:11,15, 17:27; Ezekiel 22:26; Isaiah 5:11-13; 1 Chronicles 16:22; and 2 Chronicles 36:16.

Let's look at part of the Talmud that discusses some of this:

Rabbi Yehuda said: Jerusalem was destroyed only because they disparaged the Torah scholars in it, as it is stated: "And they mocked the messengers of God and disdained His words and taunted His prophets, until the wrath of God arose against His people, until it could not be healed" (II Chronicles 36:16). What is the meaning of: Until it could not be healed? Rav Yehuda said that Rav said: It means that anyone who disparages Torah scholars cannot be healed from his wound.

Rav Yehuda said that Rav said: What is the meaning of that which is written: "Do not touch My anointed ones and do My prophets no harm" (I Chronicles 16:22)? "Do not touch My anointed ones," these are the schoolchildren, who are as precious and important as kings and priests (Maharsha); "and do not harm My prophets," these are Torah scholars. (Shabbat 119b, vs. 9-10)

Despite the rabbinical interpretation, the Old Testament did NOT say this destruction would come related to the rejection of Jewish "Torah scholars." The type of Torah scholars the Talmud referred to were not directly sent by God nor were they prophets. If those cited in the Talmud would have been more accepting of the literal meaning of the Hebrew scriptures, they easily could have seen this.

Understand that the New Testament does show that the Jews did taunt God's anointed prophets like John the Baptist, Jesus, Paul. Early Jewish writings show that they also taunted those the Jews called Minim (Minim were Jews that rejected aspects of Judaism, like accepting Jesus). Hence, Talmudic scholars should have had a clue that the Jewish rejection of Jesus and others was part of the reason for the destruction of the Temple (which also, after the sacrifice of Jesus, was essentially obsolete for the need of animal sacrifices during the church age).

Notice another Talmudic rabbinical view (with two translations) as to why the Temple was destroyed:

**why was the Second Temple destroyed?** It was destroyed **due to** the fact **that there was wanton hatred** during that period. (Yoma 9b)

But why was the second Sanctuary destroyed, seeing that in its time they were occupying themselves with Torah, [observance of] precepts, and the practice of charity? Because therein prevailed hatred without cause. (Yoma 9b)

The Temple destruction came after Jesus' execution. Let us review one reason why Jesus was delivered to be put to death:

<sup>24</sup> If I had not done among them the works which no one else did, they would have no sin; but now they have seen and also hated both Me and My Father. <sup>25</sup> But *this happened* that the word

might be fulfilled which is written in their law, "They hated Me without a cause." (John 15:24-25)

Consider that Christians say the Messiah came right on schedule in accordance with Daniel 9, and that the Temple destruction helps prove this. The Rabbinic view is that the Messiah did not come when expected, because of Jewish sins. Yet, should Jews not consider that the destruction of the Temple left them without a biblical national way of atonement and without a replacement for the Temple system? And while the Bible shows that animal sacrifices will be continued (cf. Daniel 9:27, 11:31), the fact that they have not happened as proscribed in the Hebrew scriptures should tell the Jews something important happened.

Consider, also, the following from the Talmud:

(Zechariah 9:9) Rabbi Alexandri explains: If the Jewish people merit redemption, the Messiah will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the Messiah will come lowly and riding upon a donkey. (Sanhedrin 98a)

Jesus came riding on a donkey (John 12:15).

Think about it.

Does it not make more sense that instead of thinking Jewish problems (according to Judaism) prevented the Messiah from coming, to believe that Jewish sins stopped most of them from recognizing the Messiah?

### **Herod, Timing, and the Temple**

As far as the Temple destruction and Jesus' timing goes, the Jews asked Jesus for a sign of His authority:

<sup>13</sup> Now the Passover of the Jews was at hand, and Jesus went up to Jerusalem. <sup>14</sup> And He found in the temple those who sold oxen and sheep and doves, and the money changers doing business. <sup>15</sup> When He had made a whip of cords, He drove them all out of the temple, with the sheep and the oxen, and poured out the changers' money and overturned the tables. <sup>16</sup> And He said to those who sold doves, "Take these things away! Do not make My Father's house a house of merchandise!" <sup>17</sup> Then His disciples remembered that it was written, "Zeal for Your house has eaten Me up."

<sup>18</sup> So the Jews answered and said to Him, "What sign do You show to us, since You do these things?"

<sup>19</sup> Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up."

<sup>20</sup> Then the Jews said, "It has taken forty-six years to build this temple, and will You raise it up in three days?"

<sup>21</sup> But He was speaking of the temple of His body. <sup>22</sup> Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said. (John 2:13-22)

The above gives us a few points that point to the timing of Jesus' ministry that we can connect with historical accounts outside the Bible.

The 1<sup>st</sup> century Jewish historian Josephus wrote:

AND now Herod, in the eighteenth year of his reign, and after the acts already mentioned, undertook a very great work, that is, to build of himself the temple of God, and make it larger in compass, and to raise it to a most magnificent altitude, as esteeming it to be the most glorious of all his actions, as it really was, to bring it to perfection; and that this would be sufficient for an everlasting memorial of him; (Josephus, Antiquities 15.11.1§ in Whiston W. The Life and Works of Josephus: Complete and Unabridged, 1987).

Here is some date information on Herod:

Herod, byname Herod the Great ... Roman-appointed king of Judaea (37 ... bce). (Perowne S. Herod King of Judaea. Encyclopedia Britannica. <https://www.britannica.com/biography/Herod-king-of-Judaea> accessed 06/08/18)

It was only in the spring of the year 37 that Herod, assisted by a large Roman force under the command of Caius Sosius, laid siege to Jerusalem. .. After a siege of several months Jerusalem fell (probably in July) into the hands of the Romans. (Jacobs J, Broyd  I. HEROD I. Jewish Encyclopedia of 1906)

The 18<sup>th</sup> year of Herod's reign would then be from about mid 20 to mid 19 B.C.

By adding 46 years the Jews mentioned in John 2:20 to 19 B.C., plus adding one year to correct for the skipped 0 year between BC and AD, one arrives at a date of 28 A.D. This would be the first Passover of Jesus' three and a half- year ministry which He began around age 30 (Luke 3:23). Three years later he would return to cleanse the Temple for the second time (Matthew 21:12-13; Mark 11:15-17; Luke 19:45-46), just prior to His death in 31 A.D. (or 30 A.D. if 20 B.C. should be used).

## **Hosea**

The prophet Hosea was inspired to write the following:

<sup>2</sup> After two days will He revive us, On the third day He will raise us up, that we may live in His presence. (Hosea 6:2, JPS)

While there have been comments on the above by Christians and others, for this chapter, let us notice a Jewish Talmudic interpretation (scriptures in {} added by me):

R. Kattina said: Six thousand years shall the world exist, and one [thousand, the seventh], it shall be desolate, as it is written, And the Lord alone shall be exalted in that day {Isaiah 2:11}.

Abaye said: it will be desolate two [thousand], as it is said, After two days will he revive us: in the third day, he will raise us up, and we shall live in his sight {Hosea 6:2}.

It has been taught in accordance with R. Kattina: Just as the seventh year is one year of release in seven, so is the world: one thousand years out of seven shall be fallow, as it is written, And the Lord alone shall be exalted in that day," and it is further said, A Psalm and song for the Sabbath day {Psalm 92:1}, meaning the day that is altogether Sabbath — and it is also said, For a thousand years in thy sight are but as yesterday when it is past {Psalm 90:4}.



The Tanna debe Eliyyahu {School of Elijah} teaches: The world is to exist six thousand years. In the first two thousand there was desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era, but through our many iniquities all these years have been lost. (Babylonian Talmud: Tractate Sanhedrin Folio 97a,b).

Essentially, this Jewish interpretation is that since God has a 6000/7000 year plan, the 3 days in Hosea somehow represented 2000 years each. Tradition teaches that Elijah the prophet spoke about this. The Talmudic comments support the view that the Messiah was to come four thousand years after Adam and Eve were created (or perhaps when they left the Garden of Eden, though the Bible does not state how long they were in that Garden). It is also supportive of the New Testament teaching about a millennial reign (Revelation 20:4-6) that comes after the 6,000 years.

Since the New Testament shows that Jesus was born during the reign of Herod (Matthew 2:1) and that He was “about thirty” years of age when His ministry started (Luke 3:23), His ministry basically completed about when the four thousand years ended—and His resurrection seems to have been towards the beginning of the fifth day. Jesus, therefore, fulfilled a Jewish view here of the timing of the arrival of the Messiah. The “Messianic era” would be something we in the *Continuing* Church of God would call the Messianic age (beginning c. 27 A.D.) or “church age” (it began c. 31-35 A.D.) and it has lasted almost two thousand years. Jesus arrived when the Messiah was prophesied to arrive.

As far as the first two thousand years, this seems to be a calculation/estimation from the time Adam & Eve were created until the birth of Abram, who became known as Abraham. The first five books of the Bible, often called the Torah, were not written until around 500 years later, so the birth of Abram (or something else related to him) seems to be the only event that may fit the start of Abaye’s and the School of Elijah’s second thousand years (if anything does).

A Jewish rabbinical source I later found, also tied the start of the second set of two thousand years in with Abraham (Frاند Y. Avraham Initiated The 2000 Years of Torah. Torah.org, November 11, 2005). Hence, not even all the Jews believe that the years were “lost” because of Jewish iniquities.

If the Great Flood was around *Anno Mundi* 1656 (this is calculated based on begettals in Genesis 5), which equates to 2325 BC --presuming no issues related to early begettals and solar year ages of early humans--then Abraham was born near 2008 *Anno Mundi*.

However, if there are solar date/begettals issues and/or the prophecy begins from the time that Adam and Eve left the Garden of Eden, it may be that Abraham, often called “the father of the faithful” was born closer to when the 2000 years ended, perhaps at the 2001 year point. 2001 AM would equate to what we would call 1974 BC or BCE.

The third 2000 year period would then have started about 27 A.D., which appears to be the year Jesus’ ministry had started. No one else in known history fits close to that timing who had messianic claims and fulfilled biblical prophecies.

However, we need to be careful simply adding up years in the Book of Genesis as well as applying such numbers.

What are the solar date/begettals issues?

While scriptures give us the age when fathers begat their sons (e.g. Genesis 5:3-29; 11:10-27), it is not reasonable to conclude that 19 sons were all born the same solar calendar date as their fathers. Another issue is that various of the ancients counted their first “birthday” with the first moon of Spring or the first moon near the Fall as opposed to using a strict solar calendar. If that was the method used in Genesis, this would be reasonably expected to result in an overcounting of years. Hence, adjusting the probable date of Abram’s birth would be consistent to something like 2001 AM, 1974 BCE.

The statement “On the third day He will raise us up, that we may live in His presence,” is consistent with the New Testament teaching about the first resurrection (Revelation 20:4-6), which involves true Christians. This resurrection is expected to come after the 6,000 years, and hence ties in with the rabbinical understanding that Hosea 6:2 is telling of three 2000 year periods which will add up to 6,000 years.

That being said, Jews may wish to consider that the arrival of Jesus is consistent with a partial Talmudic interpretation of Hosea 6:2.

### **During the Time of Rome?**

At least two Jewish sources teach that the Messiah was to come when Israel was ruled by Rome.

The first comes from the *Jerusalem Targum*:

Mosheh came forth from the midst of the desert; but the King Meshiha (comes) from the midst of Roma. (The Targums of Onkelos and Jonathan Ben Uzziel On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. First Published 1862)

The second is from the Talmud (**bolding** and scripture in source):

**Rav says: The son of David will not come until the evil Roman kingdom will disperse throughout Eretz Yisrael for nine months, as it is stated: “Therefore will He give them up, until the time when she who is in labor has given birth; then the remnant of his brethren shall return with the children of Israel” (Micah 5:2/3). Once a period equivalent to a term of pregnancy passes, the redemption will come. (Sanhedrin 98b)**

The New Testament (cf. John 11:48), as well as Jewish and other historical sources, clearly say that the time Jesus came was when Rome controlled Israel. This is also consistent with some Jewish writings about the timing of the Messiah.

### **Daniel 9**

The ninth chapter of the Book of Daniel has been used by various ones claiming Christianity as a type of numeric proof that Jesus was the Messiah.

Actually, it has often been pointed as strong proof of Jesus’ messiahship. Since Christians did not write the Book of Daniel, many believe that Jews (and others) should accept the messiahship of Jesus because of the timing associated with prophecies in Daniel 9.

Notice some of what Daniel was inspired to write:

<sup>24</sup> Seventy weeks are decreed upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy place. <sup>25</sup> Know therefore and discern, that from the going forth of the word to restore and to build Jerusalem unto one anointed, a prince, shall be seven weeks; and for threescore and two weeks, it shall be built again, with broad place and moat, but in troublous times. <sup>26</sup> And after the threescore and two weeks shall an anointed one be cut off, and be no more; and the people of a prince that shall come shall destroy the city and the sanctuary; but his end shall be with a flood; and unto the end of the war desolations are determined. (Daniel 9:24-26, JPS)

How is this proof of Jesus' messiahship?

Well, it shows that the Messiah was clearly to come before the Temple is destroyed.

<sup>26</sup> Then, after the sixty-two weeks, Mashiach will be cut off and have nothing. The people of a prince yet to come will destroy the city and the sanctuary, but his end will come with a flood, and desolations are decreed until the war is over. (Daniel 9:26, CJB)

The "anointed one" is the Messiah (rendered as the "Mashiach" in the *Complete Jewish Bible*).

So, the Messiah had to come before the Temple was destroyed. If not, the Bible is not true and Jews should consider the ramification of Daniel 9:26.

Furthermore, the prophecy in Daniel 9:24 ties the timing of the "anointed one/Mashiach" in verse 26, to a decree. This is the decree of Ezra 7:12-26. Daniel also mentions that Jerusalem will be rebuilt and that happened as we can see in the Book of Nehemiah.

Daniel 9:25 says that after the cutting off of the "anointed one" the city (Jerusalem) will be destroyed and the sanctuary (the Temple) will be destroyed as well. The sanctuary/temple was destroyed by General Titus in 70 A.D.

In the *Continuing* Church of God, we have taught that Jesus was resurrected in 31 A.D. or possibly 30 A.D. (this is also partially based upon the date on the Hebrew calendar Jesus took His last Passover, plus outside confirmation related to darkness that happened per Matthew 27:45, Mark 15:33, and Luke 23:45). Hence the Temple was destroyed after the Messiah came.

Now, let's look at an explanation from the old Radio Church of God about the Daniel 9 prophecy:

At the time of Jesus' life on this earth, Herod — the king in Judea — the wise men from the nations to the east, and many of the priests, scribes, and elders, as well as the common people, realized that the seventy weeks prophecy of Daniel 9 was nearing its completion. The Messiah, the Prince, was eagerly looked forward to, to free them from the yoke of Roman oppression. The Messiah was expected because of an understanding of this prophecy. But He was misunderstood when He appeared in the fulfillment of this prophecy, because they refused to recognize the first portion of the prophecy and hung their hope only on the last portion. ...

Here, very plainly, is listed the exact time at which the prophesied Messiah would appear to begin to do the work mentioned in verse 24. The command to restore and rebuild Jerusalem

was given by Artaxerxes in 457 B.C. Much of the book of Ezra and the entire book of Nehemiah cover this particular event. Seven weeks, and threescore and two weeks equal sixty-nine weeks. So the prophecies show that from the going forth of the command to rebuild Jerusalem in 457 B. C. it would be 483 years until the appearance of the prophesied Messiah to begin fulfilling the works of verse 24. (Hill DJ. HERE'S WHY Jews Reject Jesus and Christians Reject Christ! Plain Truth, April 1962)

Adding 483 to the year 457 B.C. brings the year 27 A.D. (there was no year "zero" between B.C. and A.D.). That brings us to the time that Jesus began His ministry (apparently in the Fall of the year). His ministry is believed to have lasted 3 ½ years, hence the veil would have been torn in the Spring of 31 A.D.

Thus, the ministry of Jesus, as well as the subsequent destruction of Jerusalem is consistent with that prophecy in Daniel 9.

Based on that timing, one would think that the Jews would accept Jesus, but that is generally not the case.

Let's look at a Jewish argument against Daniel 9:

Christians based their understand {sic} with a belief that the starting point of the prophecy begins in 444 BCE with the decree issued by King Artaxerxes (Ezra 7:11-16). Sixty-nine weeks (483 years) would bring you to 39 CE. This is 7 years off the commonly accepted date of 32 CE being the year Jesus was put to death. ...

This seven-year discrepancy is resolved by Christian theologians who redefined the definition of a "year." They claim that prophecies like Daniel's are to be understood in "Prophetic years" that have 360 days rather than 365 ¼ days. (Daniel 9 – A True Biblical Interpretation A brief explanation of Daniel Chapter 9. Jews for Judaism

<http://jewsforjudaism.org/knowledge/articles/daniel-9-a-true-biblical-interpretation/> accessed 04/24/18)

The two issues with the above are that while some Protestants may have used 444 B.C. as their starting point, the ascension year for King Artaxerxes began in 464 B.C.E., which placed his seventh year as 458-457. So, if you use 365¼ day years, you arrive at 26-27 A.D.

Let's look at what Ezra recorded (some verses not included for space):

7 And there went up some of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinim, unto Jerusalem, in the seventh year of Artaxerxes the king. 8 And he came to Jerusalem in the fifth month, which was in the seventh year of the king. (Ezra 7:7-8, JPS)

11 Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even the scribe of the words of the commandments of the LORD, and of His statutes to Israel:

12 “Artaxerxes, king of kings, unto Ezra the priest, the scribe of the Law of the God of heaven, and so forth. And now 13 I make a decree, that all they of the people of Israel, and their priests and the Levites, in my realm, that are minded of their own free will to go with thee to Jerusalem, go. (Ezra 7:11-13, JPS)

25 And thou, Ezra, after the wisdom of thy God that is in thy hand, appoint magistrates and judges, who may judge all the people that are beyond the River, all such as know the laws of thy God; and teach ye him that knoweth them not. 26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed upon him with all diligence, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.”

27 Blessed be the LORD, the God of our fathers, who hath put such a thing as this in the king’s heart, to beautify the house of the LORD which is in Jerusalem; (Ezra 7:25-27, JPS)

Now, the two main Jewish arguments against the timing seem to be 1) which decree, by whom, and when and 2) the anointed one does not have to be the Messiah (Jews for Judaism; other Jewish sources were also consulted to conclude this).

Yet, if one accepts the decree in Ezra 7 and that Daniel 9 was referring to the Messiah as the Anointed One (as the *Complete Jewish Bible* and other sources confirm), all should accept that Jesus fulfilled the timing of that.

According to Jewish writer, Abba Hillel Silver, many Jews did expect the Messiah during the first century:

The Book of Daniel, the one canonized apocalyptic tract out of many which were widely circulated and held in high regard by the people dwelt upon the mystery of the “end of days” ...

Prior to the first century, Messianic interest was not excessive ...

The first century ... witnessed a remarkable outburst of Messianic emotionalism. This is to be attributed ... to the prevalent belief induced *by the popular chronology of that day* (Silver AH. The History of Messianic Speculation in Israel. Written 1927. Kessinger Publishing paperback 2010, pp. 4,5)

So, there was a lot of Messianic expectation in the first century, based upon calculations from writings such as Daniel.

Shlomo Yitzchaki, also known as Rashi (**R**Abbi **S**Hlomo ben Isaac), of the 11<sup>th</sup> century, wrote about Daniel 9:24,26:

Seventy weeks [of years] have been decreed on Jerusalem from the day of the first destruction in the days of Zedekiah until it will be [destroyed] the second time. to terminate the transgression and to end sin so that Israel should receive their complete retribution in the exile of Titus and his subjugation, in order that their transgressions should terminate, their sins should end, and their iniquities should be expiated, in order to bring upon them eternal righteousness and to anoint upon them (sic) the Holy of Holies: the Ark, the altars, and the holy vessels, which they will bring to them through the king Messiah. The number of seven weeks is

four hundred and ninety years. The Babylonian exile was seventy [years] and the Second Temple stood four hundred and twenty [years]. ...

And after those weeks. the anointed one will be cut off. Agrippa, the king of Judea, who was ruling at the time of the destruction, will be slain and he will be no more Heb. וְאֵין לוֹ, and he will not have. The meaning is that he will not be the anointed one Heb. מָשִׁיחַ. This is purely an expression of a prince and a dignitary and the city and the Sanctuary lit. and the city and the Holy and the people of the coming monarch will destroy [The monarch who will come] upon them. That is Titus and his armies. (Rashi. Judaica Press Complete Tanach, Daniel - Chapter 9)

So, Rashi admitted Daniel 9 was a messianic prophecy that was fulfilled about the time of Jesus.

“Herod” Marcus Julius Agrippa was king of Judah from around A.D. 27—basically the same time Jesus started His ministry. So, if the timing of Agrippa is right like Rashi wrote, then obviously the timing of Jesus was in accordance with Daniel 9:24-26.

As far as Agrippa goes, the Jews revolted against him in 66. Later, he helped the Romans and their general Titus conquer Jerusalem. Agrippa was rewarded for his efforts in helping Rome and lived and reigned decades after the fall of Jerusalem. King Agrippa II was not the anointed “King Messiah.”

As far as Rashi goes, apparently the reason for the messiahship going to Agrippa was because of Israel’s sins. Rashi also declared:

After 2000 years of Torah it was God’s decree that the Messiah would come and the wicked generation would come to an end and the subjugation of Israel would be destroyed.

But Jesus did come at the right time and the Temple was afterwards destroyed as was prophesied in Daniel 9:24-26.

Consider further that Abraham ibn Ezra (1092-1167), who is considered one of the most distinguished Jewish biblical commentators in the Middle Ages, also taught “Daniel ... (chap. 9) leads up to Titus and the destruction” (Silver, pp. 212,213).

So, even Jewish authorities have agreed that Daniel 9 was pointing to the time of Jesus.

Yet, notice something related to some messianic teachings in the Talmud:

The Messiah will come not in accordance with the opinion of our Rabbis, (Sanhedrin 97b, v. 5)

Of course, the Messiah comes in accordance with scripture and God’s plan. Yet it may be that the above came out because Daniel 9 pointed to Jesus and as well as the disappointment associated trying to time Daniel 9 with Simon Bar Kokhba.

Jews should accept the “chronology” of Daniel 9 which clearly pointed to the time of Jesus and the subsequent Temple destruction.

There is no doubt the Temple was destroyed.

There should be no doubt that Jesus was the prophesied Messiah.

### **Anno Mundi and the Seder Olam**

Let it also be noted that the Jewish *Anno Mundi* year (which beginning in late 2018 is year 5779) is quite far off from the historical/biblical records. Various Jewish scholars have recognized this.

It has been speculated that certain leaders changed the Anno Mundi year back in the early second century A.D. to 1) discount arguments of Christians that Daniel 9:25 pointed to Jesus and 2) to make the Daniel 9:25 prophecy point more towards Simon Bar Kokhba.

The *Seder Olam Rabbah* is a 2nd-century AD/CE Hebrew language chronology attempting to detail the dates of biblical events from the Creation. Many Jewish scholars have acknowledged the errors in the *Seder Olam*, which is the source for the Jewish Anno Mundi (First M. Jewish History in Conflict. Jason Aronson, Inc. Jerusalem, 1997, pp. 44-80).

Numerous Jewish scholars have admitted that the errors seemed to be there to affect the interpretation of Daniel 9:24-26 (ibid).

According to Michael First (an Orthodox Jew), some of the modern Jewish scholars in that category appear to include Hayyim Shvilly (ibid, p. 70), Benny Isaacson (p. 71), Ben Zion Wacholder (pp. 73-74), Jay Braverman (p. 74), Joseph Tabori (pp. 76-77), and Henry Guggenheimer (p. 78). Berel Wein is said to have admitted that “the Jewish way of counting is off 166 years” (p. 78), whereas Samuel Hakohen admitted that Jewish sages provided an incorrect chronology “to accurately predict the time of the coming of the Messiah” (pp.78-79).

Here is something from Jewish scientist Saul Kullook:

“According to *Seder Olam Rabbah* and our current Hebrew calendar, the destruction of the First Temple took place in 442 BCE. This means that *Seder Olam Raba* and our current Hebrew calendar are out of synch with modern historical records concerning the destruction of the Temple. It introduces a difference of 164 years in relation to the scholarly counting for past historical events.” (Berkowitz AE. Scientist Claims Redemption May Be Much Closer Than You Thought. Breaking Israel News, June 28, 2018)

Rabbi Simon Schwab also admitted that the Anno Mundi year is off by over a century (Breuer M, Breuer J. Jubilee Volume Presented in Honor of the Eightieth Birthday of Rabbi Dr. Joseph Breuer. P. Feldheim, 1962, pp. 182-183; First M. Jewish History in Conflict: A Study of the Major Discrepancy between Rabbinic and Conventional Chronology. Jason Aronson, Inc., Jerusalem, 1997, pp. 44-80).

“Samuel Kedar ... writes that the Sages purposely stated an incorrect chronology in order to prevent people from using their chronology to accurately predict the timing of the coming of the Messiah” (First, p. 67).

Michael First also listed Jewish scholars in the 8<sup>th</sup> through 15<sup>th</sup> centuries (such as Pirkei De-Rabbi Eliezer, Josippon, Moses ben Samuel ka-Kohen Gikatilla, Rashi, Zerachiah ben Isaac ha-Levi Gerondi, Abraham ben David ha-Levi Ibn David, David Kimhi, Samuel ben Nissim Masnut, Isaac ben Joseph Israeli, Isaac

Abravanel) who had problems and/or wrote about contradictions related to one or more parts of the Jewish chronology of the *Seder Olam* (pp. 183-198).

Why does this seem to have happened?

Well, in the case of the 2<sup>nd</sup> century Rabbi Akiva, he apparently believed so much in Bar as messiah that he felt he had to make a change in chronology that many Jews now follow.

Notice something else related to him from the Talmud where he tried to tie Bar Kokhba to a passage in Numbers 24:17:

Rabbi Shimon ben Yohai taught: Rabbi Akiva would expound, A star has risen from Jacob - "Kozba [Bar Kokhba] has risen from Jacob." When Rabbi Akiva would see bar Kozba, he would say: "This is the anointed King - the Messiah." Rabbi Yohanan ben Tortah said to him: "Akiva, grass will sprout from your cheeks and still the Messiah will not arrive." (Yerushalmi, Taanit 4:5)

Of course, Bar Kokhba was not the Messiah, but believing that he was (and that Jesus was not) seems to have influenced the Jewish "dating of the world." Akiva actually changed Bar Kosiba's name (which suggested he was a disreputable son) to Bar Kokhba, which for a time, seemed to prolong the myth he was messianic.

Notice also:

The Sages called him not Bar Kochba (the son of a star) but Bar Koziba (the son of a lie). His real name was neither; it was Bar Kosiba. (Hammer H. One triumph and two tragedies. The Jerusalem Post, November 29, 2012)

Yet, in the early second century, Simon Bar Kokhba was endorsed:

Rabbi Akiva, the greatest sage of the generation, reacted enthusiastically to BarKochba's heroism: Rabbi Shimon bar Yohai taught: "Akiva my master expounded as follows: "A star [kochav] will go forth from Jacob" (Numbers 24:17) – "Kosiba [Bar-Kochba's name: Shimon ben Kosiba] has come forth from Jacob." When Rabbi Akiva would see Bar Kosiba he would say, "This is the King Messiah!" (Lau B. Judaism: A movement of rebellion throughout history. Jerusalem Post, March 28, 2013)

Bar Kokhba had been declared the long-awaited Messiah by the foremost Jewish scholar of that day, the highly venerated Rabbi Akiva (Akiba) ben Joseph. ... Among the many accolades heaped upon Akiva, that which elevated him as a pre-eminent authority, was the acknowledging of him as "the father of the Mishnah." Such prominence gave great weight to the messianic expectancy Akiva placed upon Bar Kokhba.

Akiva's students became some of the most prominent sages of the following generation. Among these was Yose (Josi) ben Halafta. ... By removing the 164 (or 165) years from the duration of the Persian Empire, Rabbi Halafta was able to make the 483 year Da 9:24-27 prophecy fall reasonably close to the years prior to the 132 AD revolt during which Bar Kokhba rose to prominence as Israel's military and economic leader. Then with Akiva proclaiming, "This is the



King Messiah” followed by “all the contemporary sages regarding him as the King Messiah,” the Jewish populace united around this false hope. (Jones F. Appendix G: The Seder Olam Rabbah -- Why Jewish Dating is Different. In: Pierce L, Pierce M, editors. The Annals of the World. Master Books. Copyright 2003. ISBN: 089051-360-0, pp. 932-933)

So, about a century after rejecting Jesus, Jews accepted Simon Bar Kokhba as their messiah, partially based on an erroneous pronouncement and miscalculation from a rabbi.

Unlike Jesus, Simon was militaristic. Cassius Dio claimed that 580,000 Jews were slaughtered and more died from the resulting plagues and famines related to the Bar Kokhba revolt (Mor M. The Second Jewish Revolt: The Bar Kokhba War, 132-136 CE, Brill, 2016, p. 328).

Unlike with Jesus, Jews were massively slaughtered when they relied on their traditions about the Messiah.

Their highly respected rabbis were wrong.

Those who reject Jesus as the prophesied Messiah are still wrong today.

Yet because one of their “greatest sages,” Akiva, tried to make others believe Bar Kosiba was really the Messiah, many Jews seemed to accept/make calculation changes to the age of the world.

Now, is there any ancient Jewish indication that helps prove that the Jews changed their calculations?

Yes, as back in the first century A.D., Josephus wrote the following:

6. When therefore the generals of Antiochus’s armies had been beaten so often, Judas assembled the people together, and told them, that after these many victories which God had given them, they ought to go up to Jerusalem, and purify the temple, and offer the appointed sacrifices. But as soon as he, with the whole multitude, was come to Jerusalem, and found the temple deserted, and its gates burnt down, and plants growing in the temple of their own accord, on account of its desertion, he and those that were with him began to lament, and were quite confounded at the sight of the temple; so he chose out some of his soldiers, and gave them order to fight against those guards that were in the citadel, until he should have purified the temple. When therefore he had carefully purged it, and had brought in new vessels, the candlestick, the table [of shew-bread], and the altar [of incense], which were made of gold, he hung up the veils at the gates, and added doors to them. He also took down the altar [of burnt-offering], and built a new one of stones that he gathered together, and not of such as were hewn with iron tools. So on the five and twentieth day of the month Casleu, which the Macedonians call Apeliens, they lighted the lamps that were on the candlestick, and offered incense upon the altar [of incense], and laid the loaves upon the table [of shew-bread], and offered burnt-offerings upon the new altar [of burnt-offering]. Now it so fell out, that these things were done on the very same day on which their Divine worship had fallen off, and was reduced to a profane and common use, after three years’ time; for so it was, that the temple was made desolate by Antiochus, and so continued for three years. This desolation happened to the temple in the hundred forty and fifth year, on the twenty-fifth day of the month Apeliens, and on the hundred fifty and third olympiad: but it was dedicated anew, on the same day, the twenty-fifth of the month Apeliens, on the hundred and forty-eighth year, and on the hundred and fifty-fourth olympiad. And this **desolation came to pass according to the prophecy of Daniel, which was given four hundred and eight years before**; for he declared that the

Macedonians would dissolve that worship [for some time]. (Josephus. Antiquities of the Jews. Book XII, Chapter 7, Verse 6).

Thus, in the first century, at least one Jewish scholar said part of Daniel 9:26 was fulfilled in the 1<sup>st</sup> century and a period of time of 408 years elapsed from a prophecy of Daniel (probably Daniel 9:1-2) from the time that Antiochus desecrated the Temple.

Yet, Jews reject that the Messiah came then (and the Messiah was to come BEFORE the temple was destroyed according to the sequence of Daniel 9:25-26). Furthermore, the LATER *Seder Olam* uses a much shorter amount of years for the span of history than was correct.

Even Jewish scholars recognize this time issue. Notice:

In Summary, Josephus ... is working from a different chronology then *Seder Olam*. (Shulman M. Daniel 9 – Its Chronology and Meaning. © Moshe Shulman 2010, p. 22)

According to the date assigned to the reign of Darius the Mede as beginning 374 B.C. (per the interpretation of Pierce L, Pierce M, editors. The Annals of the World. Master Books. Copyright 2003, p. 932), and since Antiochus is well known to have made that destruction in 167 B.C., there is over a 200 year difference here. And although Josephus may himself have too much time (that is hard to determine as the first year of the reign of Darius the Mede is debated, though more often presumed to be in the 6th century B.C. instead of the 4th century B.C. as the *Seder Olam* seems to point to), this reduction of time seems intentional in the *Seder Olam*. It likely is related to the rise of Christianity as the *Seder Olam* did not come out until a generation after Josephus.

Speaking of Josephus, it has been speculated that one of his writings (Contra Apion, I, 8) supports the view that the Jews tried to minimize the importance of the Book of Daniel because it pointed to Jesus as the Messiah (Derstine T. Anti-Messianic Basis of Jewish Chronology. Are We Living in the Year 5770? Persian Chronology in the *Seder Olam*. 2009).

There seems to have been deliberate deceit among certain Jewish scholars to prevent Jews from seeing that Jesus' timing matched precisely (or at least sufficiently close) to the prophecies in Daniel 9. This misinformation led Jews to think they had a chronological reason to reject Jesus.

That, in sense, sadly seems to have been prophesied:

<sup>4</sup> ... And their lies have caused them to err, After which their fathers did walk. (Amos 2:4, JPS)

<sup>4</sup> ... their lies caused them to fall into error and live the way their ancestors did. (Amos 2:4, CJB)

False traditions have negatively affected the Jews (as well as many who claim Christianity).

Yet, irrespective of why this may have happened, the fact is that the Jewish year is off by over 200 years compared to historical records and the biblical account.

If more knew the truth, they may take another look at Jesus.

No other Jewish figure during Jesus' time could have been the Messiah (though a few false "messiahs" did rise up—the Jews correctly consider all them false).

The correct account of the years, as well as the prophecy in Daniel 9, clearly points to someone being Messiah when Jesus walked the earth.

Jesus was the prophesied Messiah.

### **Reliance on Post-Biblical Traditions**

A big problem for modern Jews is the heavy reliance on post-biblical traditions like the Babylonian *Talmud* and the *Seder Olam*. These are basically post-biblical traditions that some Jews seem to consider almost on the same par as the Bible itself.

Those traditional sources have been referred to a lot in this chapter. And while sometimes they are correct (like when they agree with scripture), often they are not.

Yet, Jews often act otherwise.

Accepting tradition over the word of God was prophesied against the Jews:

<sup>13</sup> And the Lord said: Forasmuch as this people draw near, And with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote; <sup>14</sup> Therefore, behold, I will again do a marvellous work among this people, Even a marvellous work and a wonder; And the wisdom of their wise men shall perish, And the prudence of their prudent men shall be hid.

<sup>15</sup> Woe unto them that seek deep to hide their counsel from the LORD, And their works are in the dark, And they say: "Who seeth us? and who knoweth us?" (Isaiah 29:13-15, JPS)

While Isaiah 29:13-14 prophesied a wrong reliance on tradition (called *commandment of men learned by rote*), verse 15 reminds me of what happened in the *Seder Olam*. Those who rely on Jewish tradition over the Bible, sadly, will not accept Jesus as Messiah.

Jesus even brought up the Jewish reliance on tradition over scripture as a problem in His day (Matthew 15:7-9).

Now, those Jews looking for their hoped for militaristic messiah tend to rely heavily on Talmudic and other traditions.

Notice one such reliance from 2018:

Messiah-mania has reached a fever pitch in Israel ...

Perhaps the most surprising development is a statement by a well-respected Israeli rabbi, Chaim Kanievsky, a leading authority in Haredi Jewish society, stating unequivocally that the messiah was born July 21 {2018}. ...

A Hebrew-language religious news site explained the rabbi based his statement on the Jerusalem Talmud (Tractate Brachot) and Midrash Rabbah, a collection of homiletic teachings

believed to have been compiled in the fifth century in Tiberias, which states that the Messiah will be born on Tisha B'Av, which is observed as a fast day mourning the destruction of the Jewish Temples. This year, Tisha B'Av fell on Saturday, July 21. (Messiah-mania hits fever pitch in Israel. WND, July 29, 2018)

The belief that the Messiah was born on July 21, 2018 will lead people to not accept Jesus as Messiah, plus make certain Jews believe that there are probably three or more decades before the Messiah would start his work. But again, that is based on a read of post-biblical Jewish traditions.

Here is another from 2018:

Several esoteric sources connect rain with the Messiah, leading one prominent Kabbalist (mystic) in Israel to state that the recent downpours are a sure sign that the Messiah's coming is imminent. ...

Rabbi Dov Kook, a prominent Kabbalist (mystic) living in Tiberias who is a descendant of Israel's first chief Rabbi, Rabbi Avraham Yitzhak HaCohen Kook, made a startling announcement at a recent gathering of his followers. Rabbi Kook announced that he had a vision of Rabbi Shimon Bar Yochai, a Jewish sage from the second century known by the acronym Rashbi and who, according to tradition, wrote the Zohar, the basis of Kabbala. In the vision, the Rashbi told Rabbi Kook that the current unseasonable rains are a sure sign that the Messiah's arrival is imminent. ...

To further illustrate the connection between rain and the Messiah, Rabbi Fish cited an enigmatic section of the Talmud (Tractate Chulin 63a) which describes an undefined bird, alternatively identified as a sea crow or vulture named a Shrakrak (whistler). The Talmud states that when the Shrakrak sits on something and cries out its eponymous call, mercy comes to the world in the form of rain. But should this bird sit upon the ground and make its call, then the Messiah is about to come.

"There are many ways to understand this section of the Talmud, literally and figuratively" Rabbi Fish said. "But what is clear is that rain is an aspect of God's mercy and as such, necessarily precedes the Moshiach (Messiah)." (Berkowitz AE. Major Kabbalist Says Unusual Rains Sign Messiah is Imminent. Breaking Israel News, May 7, 2018)

The Bible does not teach what the kabbalist rabbi claims—but again, he is relying on traditions, which include believing that a vision of Rabbi Shimon Bar Yochai should be accepted. It should not be.

Here is something from 2016:

The drying up of the Kinneret has clear Messianic implications. The Talmud (Sanhedrin 97a) discusses the signs that will appear just prior to the coming of "the Son of David" (the Messiah from the House of King David).

Rabbi Yehuda, a Talmudic sage, states that one of the signs presaging the Messiah will be that the Sea of Galilee and Gablan, the upper Jordan River in the Golan, will become desolate and destroyed ("khorban" in Hebrew). ...

Rabbi Yosef Berger, the rabbi of David's Tomb in Jerusalem, explained that we should understand the destruction of the Galilee as the drought that is occurring right now.

"That section of the Talmud is full of signs that indicate the coming of the Messiah, and every single one of them is undeniably coming true," Rabbi Berger explained.

"The simple reading of the prophecy in the Talmud is that the cities in the Galilee will be destroyed, but in trying to understand this particular sign pertaining to the Galilee, it is important to note what the Zohar says about learning such things." (Berkowitz AE. Island Reappearing in Rapidly Depleting Sea of Galilee Could Signal Beginning of Messianic Prophecy. Breaking Israel News, September 7, 2016)

The Bible does not state that the Sea of Galilee will dry up as a sign of the Messiah. This is another post-biblical Jewish tradition and interpretation.

And then there are others, like rabbis associated with *The Temple Institute* and/or reconstituted Sanhedrin, that claim that getting a pure "red heifer" is the sign of the coming of the Messiah. But, that too, is based upon non-biblical traditions.

Now, some will, correctly, claim that none of these rabbis speak for all Jews.

But currently, unless one accepts the reconstituted Sanhedrin (which only a minority of Jews accept as legitimate) there is not one authoritative Jewish source—other than the general reliance on non-biblical traditions such as are in the Talmud.

Jews that can accept scripture over all traditions in conflict with scripture, can and should accept Jesus.

Should not that be all Jews, as well as all who profess Christianity?

### **Jesus Was Not Anti-Jewish**

Because of how many practice what most call "Christianity," one might conclude that Jesus and real Christianity are anti-Jewish.

That is not the case. Although people like Roman Emperor Constantine (Eusebius. Life of Constantine, Book III chapter 18), Orthodox Bishop John Chrysostom (John Chrysostom. Eight Homilies Against the Jews, Fall of 387 AD. Medieval Sourcebook, Fordham University), and the Protestant Reformer Martin Luther (Luther M. On the Jews and Their Lies, 1543) were quite anti-Jewish, Jesus was not.

But since many that claimed Him have been, this has understandably impacted how Jews perceive Christianity.

In the 17<sup>th</sup> century, a Jew named Orobio de Castro concluded that as far as he could see the Christian Messiah had not changed people to the point they loved their neighbor any better than they could previously and they were full of pride. He also wrote:

The Christians must appear more redeemed if I am to believe in their redemption. In place of redemption we see war, superstition, idolatry, and sectarianism ruling the earth more than ever

before ... No Christian lives by the Sermon on the Mount. (Shoeps HJ. *The Jewish-Christian Argument*. Faber and Faber, 1963, pp. 85-86).

Sadly, it looks like Orobio de Castro did not know real Christians. And basically, his arguments have been raised by other voices in Judaism throughout history. Many Jews see Christianity as a form of paganism (e.g. Shoeps, p. 110-120).

Informed scholars realize that early Christians DID NOT participate in warfare, have the superstitions of the Middle Ages, have idols or icons, nor did they endorse paganism. Furthermore, they were not intent on ruling the world in this age. To this day, biblical Christians who adhere to the original faith (Jude 3), do not persecute, and do not consider those who killed the Jews to be actual Christians—murderous persecutors do not meet the biblical definition for being Christians (cf. Romans 8:9). Plus, true Christians are looking, not for domination in this age, but for the Kingdom of God (see also our free online booklet: *The Gospel of the Kingdom of God*).

Real Christianity transforms lives. And while no Christian is perfect by *Sermon on the Mount* standards, the changes in behavior should, and do, distinguish real Christians from others (more information on real Christianity can be found in the free online book: *Christians: Ambassadors for the Kingdom of God, Biblical instructions on living as a Christian*).

By and large, the Jews cannot accept the practices and teachings of modern-day “Christianity” because those practicing it do not agree with many important teachings of the Old Testament.

*The Jewish Encyclopedia* has this comment about Jesus’ teachings about the spirit of the law:

Nothing in all this insistence upon the spirit of the Law rather than upon the halakic development of it was necessarily or essentially anti-Jewish, (Jacobs, p. 163)

To a scribe asking him (in the spirit of Hillel) to what single commandment the whole Law could be reduced, he quoted the doctrine of the Didache, which gives the two chief commandments as the Shema” (Deut. vi. 4) and “Thou shalt love thy neighbor as thyself” (Lev. xviii. 19), thus declaring the essential solidarity of his own views with those of the Old Testament and of current Judaism. (Ibid, p. 165)

Early Christians kept the law of the Ten Commandments, including the Sabbath (see also our free online booklet *The Ten Commandments: The Decalogue, Christianity, and the Beast*).

Early Christians were NOT anti-Jewish and they had practices more common with the Jews (Gibbon E. *Decline and Fall of the Roman Empire*, Volume I, Chapter XV, Section I. ca. 1776-1788) than with the majority that claim Christianity today.

The Apostle Peter warned that there would be leaders who falsely claim Christianity that would cause “the way of truth” to be blasphemed (2 Peter 2:2).

This has happened, and sadly most Jews have only an understanding of religions that falsely claim biblical Christianity as opposed to knowledge of the true and faithful Christian church.

Early Christians kept the Holy Days listed in Leviticus 23 as do practicing Jews and those in the CCOG today (for some details, see also our free online booklet: *Should You Keep God’s Holy Days or Demonic Holidays?*).

Furthermore, since most of what is considered as mainstream Christianity misunderstands the various aspects of prophecy, Jews consider those as other reasons not to accept Jesus.

Yet, notice the following Jewish views related to prophecy:

In the verse in which Joel has God say: “I will gather all the nations, and bring them down to the valley of Jehoshaphat, and I will enter into judgment with them there, on account of My people and My heritage Israel...” (3:2), ... at the resurrection of the dead for general judgment on the Last Day. (Eschatology. Jewish Virtual Library. © 1998 - 2018 American-Israeli Cooperative Enterprise)

The year 70 constitutes a caesura in a sense that after that, apocalyptic restoration is awaited concretely. “Henceforth we are compelled no longer to hope for individual reconciliation for individual apostasy, but only the great reconciliation of the Last Day.” (Schoeps HJ. Translated by David Green. *The Jewish-Christian Argument*. Holt, Rinehart, and Winston, 1963, p. 132)

While we in the *Continuing Church of God* believe that there were prophets and prophecies after 70 A.D. (e.g. the Book of Revelation came after that), we agree that there will be the judgment and what could be called “the great reconciliation of the Last Day.”

The Jewish sage Maimonides wrote to his pupil Hasdai ha-Levi:

In regard to your question concerning the (Gentile) nations, you should know that God demands the heart, that matters are to be judged according to the intent of the heart. There is, therefore, no doubt that everyone (from among the Gentiles) who brings his soul to perfection through virtues and wisdom in the knowledge of God has a share in eternal blessedness. (As quoted in Schoeps, p. 15)

While we in CCOG believe one must accept Jesus for salvation (cf. Acts 4:10-12), we believe that those whose minds have been blinded in this age—both Jews and Gentiles—will have an opportunity (for scriptural details, check out the free online books: *Is God Calling You?* and *Universal Offer of Salvation*).

In case of any conflict, believe the Bible over tradition, whether you are a Jew or Gentile.

## 4. Historical Evidence

Is there any historical evidence about Jesus which supports the view He was the Messiah?

Yes.

One interesting piece of evidence is that there are significantly more ancient New Testament documents that mention Him than any other figure in ancient history. At least 5800 Greek documents contain at least part of the New Testament (Holden JM, Geisler N. *The Popular Handbook of Archaeology and the Bible*. 2013, p. 105). This is a massive amount by historical standards.

While some will discount this fact as irrelevant and not evidence, consider that books/manuscripts were very expensive to produce back then and there would not be so many if many writers/copyists/leaders/readers did not believe that Jesus was the Messiah.

There is also something called the James ossuary. This is a 1<sup>st</sup> century bone box with the inscription, translated into English as “Jacob/James, son of Joseph, brother of Jesus.” This is archeological evidence, not that Jesus was the Messiah, but that the accounts of Him in the Bible having a brother named James (Galatians 1:19) and being considered the son of Joseph (Luke 3:23) are consistent with that time. Although some disputed the legitimacy of this inscription, the “patina” (the film caused by oxidation, etc. over time) is consistent with this being real and from the first century (cf. Holden, pp. 310-317).

Similarly, there is something known as the Pilate stone. It is a damaged block (82 cm x 65 cm) of carved limestone with a partially intact inscription (in Latin) attributed to, and mentioning, Pontius Pilate, who was a prefect of the Roman province of Judaea from AD 26–36. It was discovered at the archaeological site of Caesarea Maritima in 1961. The artifact is particularly significant because it is an archaeological find of an authentic 1st-century Roman inscription mentioning the name “Pontius Pilatus.” It backs up New Testament claims that Pilate was there when it says so (McDowell, pp. 90,170; Holden, p. 347).

What about other evidence?

Early non-Christian sources, such as Flavius Josephus, the Babylonian Talmud, Pliny the Younger, Tacitus, Mara Bar-Serapion, Suetonius, Thallus, Lucian, Phlegon, and Celsus (via Origen), reported features of Jesus and/or Christianity including the following:

1. Jesus lived during the reign of Tiberius Caesar (12\*-37 A.D.) (Luke 3:1).
2. He lived a virtuous life (e.g. Hebrews 4:15).
3. He was some type of wonder-worker (Acts 2:22).
4. He had a brother named James (Galatians 1:19).
5. Followers said He was the Messiah (John 1:41; Matthew 16:16).
6. John the Baptist was executed by Herod (Mark 6:18-28).
7. Jesus was executed under Pontius Pilate (Matthew 27:24-58).
8. Jesus was executed on Passover (cf. Luke 22:15, 23:44-46).
9. Darkness happened the day Jesus died (Luke 23:44).
10. An earthquake happened the day Jesus died (Matthew 27:51-54).
11. His disciples believed He rose from the dead (Acts 10:40-42).
12. His disciples were willing to die for their beliefs (Acts 7:59-60,12:2).
13. Christianity had spread to Rome (Romans 1:7).
14. Christians denied the Roman gods (Acts 19:26).



15. Christians worshiped Jesus as God (John 20:28).  
(Holden, pp. 295-296)

(\* According to Suetonius, Tiberius began a co-reign in 12 A.D. and a single reign in 14 A.D.)

In more modern times, archaeologists have uncovered pretty much every major city/town mentioned in the Book of Acts (McDowell, p. 170; see also McRay J. ARCHAEOLOGY AND THE BOOK OF ACTS. Criswell Theological Review 5.1 (1990) 69-82).

There is non-biblical support of the New Testament for those willing to accept it.

### **Darkness?**

Now the gospels record the following:

<sup>45</sup> Now from the sixth hour until the ninth hour there was darkness over all the land. (Matthew 27:45)

<sup>33</sup> Now when the sixth hour had come, there was darkness over the whole land until the ninth hour. (Mark 15:33)

<sup>44</sup> Now it was about the sixth hour, and there was darkness over all the earth until the ninth hour. <sup>45</sup> Then the sun was darkened, and the veil of the temple was torn in two. <sup>46</sup> And when Jesus had cried out with a loud voice, He said, "Father, "into Your hands I commit My spirit." Having said this, He breathed His last. (Luke 23:44-46)

Is there any evidence outside the Bible for this darkness?

Yes.

Notice the following from Julius Africanus where he cites a work, no longer extant, written c. 52 A.D. by a Samaritan named Thallus:

On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun. For the Hebrews celebrate the passover on the 14th day according to the moon, and ... an eclipse of the sun takes place only when the moon comes under the sun. And it cannot happen at any other time but in the interval between the first day of the new moon and the last of the old, that is, at their junction: how then should an eclipse be supposed to happen when the moon is almost diametrically opposite the sun? Let that opinion pass however; let it carry the majority with it; and let this portent of the world be deemed an eclipse of the sun, like others a portent only to the eye. (Fragment 18:1 of Julius Africanus. From Ante-Nicene Fathers, Vol. 6. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. Christian Literature Publishing Co., 1886)

I agree that this darkness was not a normal eclipse and that the darkness did take place.

There are also many other historical accounts related to the darkness outside the New Testament (see Alfieri A. The Darkness at the Crucifixion, Volume I. Ngenium LLC, New Jersey, 2005).

### **Jewish Sources**

Flavius Josephus was a famous Jewish historian of the first century. He was born around 37 A.D.

Here are translations of passages attributed to him:

Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross {stauros}, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day. (Josephus. Antiquities of the Jews, Book XVIII, Chapter 3, section 3)

Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly, as a punishment of what he did against John, that was called the Baptist: for Herod slew him, who was a good man (Josephus. Antiquities of the Jews, Book XVIII, Chapter 5, section 2).

Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; (Josephus. Antiquities of the Jews, Book XX, Chapter 9, section 1)

Note: While many scholars believe that the first citation was changed by Catholic supporters after Josephus' death, there is evidence that many parts of that were in Josephus' original writing (Holden, pp. 296-297).

Now, also related to that first Josephus citation, there was an Arabic version in the 10<sup>th</sup> century in Orthodox Bishop Agapius' *Book of the Title*, that has been translated into English by the 20<sup>th</sup> century Israeli scholar Schlomo Pines as follows:

At this time there was a wise man who was called Jesus. His conduct was good, and (he) was known to be virtuous. And many people from the Jews and other nations became his disciples. Pilate condemned him to be crucified and die. But those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after the crucifixion, and that he was alive; accordingly he was perhaps the Messiah, concerning whom the prophets have recounted wonders. (Kirby P. Josephus and Jesus: The Testimonium Flavianum Question. EarlyChristianWritings.com accessed 07/06/18).

Notice the following comment:

Some scholars, notably Charlesworth, have been quick to receive this passage as being an important textual witness, as much or even more so than the earlier Greek quoted by Eusebius. Charlesworth declares: "What is immediately obvious -- when one compares the Arabic and the Greek recensions -- is that the blatantly Christian phrases are *conspicuously absent* in the Arabic version." (p. 95). Of course, it must be acknowledged by everyone there is some redaction in the Arabic recension: "The possibility that anyone, including Jesus, was the Messiah, was not a proposition that could be taken lightly by any Jew, especially one with the experiences and credentials of Josephus. But it is even more apparent that no Christian could have originated such words as "he was perhaps the Messiah..." It is best to assume that what Josephus wrote is

not accurately preserved in any extant recension (Greek, Slavic, or Arabic); it has been at least slightly altered by Christian scribes.” (p. 95) (Ibid).

While one or more of the Greco-Romans may have altered some of what Josephus wrote, the historical evidence shows that he did write about Jesus and John the Baptist in the first century. As far as John the Baptist goes, there are references to him in Matthew, Mark, Luke, and the Book of Acts in the New Testament.

Consider also that the Talmud teaches:

it was taught: On the eve of the Passover Yeshu was hanged. ... a herald went forth and cried, “He is going forth to be stoned because he has practised sorcery and enticed Israel to apostasy. Any one who can say anything in his favour, let him come forward and plead on his behalf.” (Sanhedrin 43a)

Yeshu is a reference to the one commonly called Jesus. The above shows that some type of supernatural power was attributed to Him by a Jewish source. Some have distanced themselves from this Talmudic reference because of the hanged part and other reasons, but Jesus was, according to the Apostle Peter, “murdered by hanging on a tree” (Acts 5:30).

### **Non-Jewish Sources**

There are non-Jewish historical sources that also mention Jesus and/or Christianity.

There was a rumor that Emperor Nero caused a fire in Rome to clear an area for his future building development. Related to this, the Roman historian Tacitus mentioned Christianity:

To suppress this rumor, Nero fabricated scapegoats - and punished with every refinement the notoriously depraved Christians (as they were popularly called). Their originator, Christ, had been executed in Tiberius’ reign by the governor of Judea, Pontius Pilatus. But in spite of this temporary setback the deadly superstition had broken out afresh, not only in Judea (where the mischief had started) but even in Rome. All degraded and shameful practices collect and flourish in the capital. First Nero had self-acknowledged Christians arrested. Then ... large numbers were condemned. ... Their deaths were made farcical. (Tacitus, *Annals of Imperial Rome*, xv.44)

Tacitus obviously was against Christianity as no believer would have written against Christians the way he did. Now, Tiberius was emperor from 14-37 A.D., which is consistent with the timing of Jesus’ execution. Jesus prophesied that His followers would be subject to persecution (John 15:20), and this one from Nero is one example.

The Roman historian Suetonius in *The Deified Claudius* wrote:

Since the Jews constantly made disturbances at the instigation of Chrestus, he {Emperor Claudius} expelled them from Rome. (as cited in McDowell, p. 147)

Claudius was emperor from 41 -54 A.D. Some believe that this *Chrestus* is a misspelled reference to Christians, as Christians were considered to be a Jewish cult at that time.

Whether it was or not, Suetonius’ writing confirms something that Luke recorded:

<sup>1</sup> After these things Paul departed from Athens and went to Corinth. <sup>2</sup> And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them. (Acts 18:1-2)

It is clear that both Suetonius and Luke recorded that Claudius expelled Jews (which would have included Jewish Christians) from Rome.

Clearly referring to Christians, here is something that Suetonius wrote related to Nero's fire of 64 A.D.:

Punishment was inflicted on the Christians, a class of men given to a new and mischievous superstition. (McDowell, 147)

The historian known as Julius Africanus, referred to a first/second century historian called Phlegon of Tralles reporting an earthquake:

Phlegon records that, in the time of Tiberius Caesar, at full moon, there was a full eclipse of the sun from the sixth hour to the ninth--manifestly that one of which we speak. But what has an eclipse in common with an earthquake, the rending rocks, and the resurrection of the dead, and so great a perturbation throughout the universe? Surely no such event as this is recorded for a long period. (Africanus, Chronography, 18:1)

This appears to confirm the account of an earthquake surrounding Jesus' death (there is a full moon at Passover).

Consider also, that Origen of Alexandria mentioned the writings of the secular Greek historian Phlegon, an earthquake, and the darkness:

Now Phlegon, in the thirteenth or fourteenth book, I think, of his Chronicles, not only ascribed to Jesus a knowledge of future events (although falling into confusion about some things which refer to Peter, as if they referred to Jesus), but also testified that the result corresponded to His predictions. So that he also, by these very admissions regarding foreknowledge, as if against his will, expressed his opinion that the doctrines taught by the fathers of our system were not devoid of divine power. ...

And with regard to the eclipse in the time of Tiberius Cæsar, in whose reign Jesus appears to have been crucified, and the great earthquakes which then took place, Phlegon too, I think, has written in the thirteenth or fourteenth book of his Chronicles. ...

Celsus ... imagines also that both the earthquake and the darkness were an invention; but regarding these, we have in the preceding pages, made our defense, according to our ability, adducing the testimony of Phlegon, who relates that these events took place at the time when our Saviour suffered. And he goes on to say, that "Jesus, while alive, was of no assistance to himself, but that he arose after death, and exhibited the marks of his punishment, and showed how his hands had been pierced by nails." (Origen. Contra Celsum, Book II, Chapters 14, 33, 57, 59)

Sometime after 70 A.D., a Syrian named Mara bar Serapion wrote a letter where he compares Jesus to Greek philosophers:

What good did it do the Athenians to kill Socrates, for which deed they were punished with famine and pestilence? What did it avail the Samians to burn Pythagoras, since their country was entirely buried under sand. Or what did it avail the Jews to kill their wise king, since their kingdom was taken away from them from that time on. ... Socrates is not dead thanks to Plato; nor Pythagoras because of Hera's statue. Nor is the wise king, because of the new law which he was given. (McDowell, pp. 149-150)

So, we have a non-Christian source saying that Jesus was wise and introduced teachings that remained.

Pliny the Younger wrote Emperor Trajan:

It is my rule, Sire, to refer to you in matters where I am uncertain. For who can better direct my hesitation or instruct my ignorance? I was never present at any trial of Christians; therefore I do not know what are the customary penalties or investigations, and what limits are observed. I have hesitated a great deal on the question whether there should be any distinction of ages; whether the weak should have the same treatment as the most robust; whether those who recant should be pardoned, or whether a man who has ever been a Christian should gain nothing by ceasing to be such; whether the name itself, even if innocent of crime, should be punished, or only the crimes attaching to that name.

Meanwhile, this is the course that I have adopted in the case of those brought before me as Christians. I ask them if they are Christians. If they admit it I repeat the question a second and a third time, threatening capital punishment; if they persist I sentence them to death ...

All who denied that they were or had been Christians I considered should be discharged, because they called upon the gods at my dictation and did reverence, with incense and wine, to your image which I ordered to be brought for this purpose with the statues of the deities; and especially because they cursed Christ, a thing which, it is said, genuine Christians cannot be induced to do. Others named by the informer first said they were Christians and then denied it, declaring that they had been but were no longer, some having recanted three years or more before and one or two as long ago as twenty years. They all worshipped your image and the statues of the gods and cursed Christ. But they declared that the sum of their guilt or error had amounted only to this, that on an appointed day they had been accustomed to meet before daybreak, and to recite a hymn antiphonally to Christ, as to a god, and to bind themselves by an oath, not for the commission of any crime but to abstain from theft, robbery, adultery and breach of faith and not to deny a deposit when it was claimed. After the conclusion of this ceremony it was their custom to depart and meet again to take food: but it was ordinary and harmless food, and they had ceased this practice after my edict in which, in accordance with your orders, I had forbidden secret societies. I thought it more necessary, therefore, to find out what truth there was in this by applying torture to two maidservants, who were called deaconesses. But I found nothing but a depraved and extravagant superstition, and I therefore postponed my examination and had recourse to you for consultation. (Bettenson H, Maunder C. Documents of the Christian Church. OUP Oxford, 2011, pp. 3-4)

Emperor Trajan reigned from 98-117 A.D. and responded to Pliny with the following:

You have taken the right line, my dear Pliny, in examining the cases of those denounced to you as Christians, is extremely proper, for no hard and fast rule can be laid down, of universal application. They are not to be sought out; if they are informed against, and the charge is proved, they are to be punished, with this reservation—that is if any one denies he is a Christian, and actually proves it, that is by worshipping our gods, he shall be pardoned as a result of his recantation, however suspect he may have been in the past. (Ibid, p. 5)

In the second half of the second century, a Greek satirist and anti-Christian named Lucian wrote in his *The Death of Peregrinus* about Christians:

that one whom they still worship who was impaled because he brought this new form of initiation into the world.

Lucian used the Greek word *anaskolopizien*, which means to impale (McDowell J, McDowell S. Evidence that Demands a Verdict. Thomas Nelson, 2017, p. 148). Impalement had been understood by many as the cause of Jesus' death over a century after it occurred.

Jesus did exist and there is evidence of some of what happened in the New Testament in historical records.

## 5. Was There a Census?

Some have questioned if there was an actual census as described in Luke 2:1-5, with the apparent intent to disprove that Jesus was the Messiah.

Let's begin by seeing what Luke's Gospel states:

<sup>1</sup> And it came to pass in those days that a decree went out from Caesar Augustus that all the world should be registered. <sup>2</sup> This census first took place while Quirinius was governing Syria. <sup>3</sup> So all went to be registered, everyone to his own city.

<sup>4</sup> Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, <sup>5</sup> to be registered with Mary, his betrothed wife, who was with child. (Luke 2:1-5)

Notice that specific details are listed above. It perhaps should be pointed out that if these details were in factual error that people around the time this was written would have objected. And historians have not found contemporaneous reports of people disputing details of Luke's account.

However, the primary modern objections to Luke's account by critics seem to be 1) there was no record of an empire-wide census during the time of Augustus, 2) Quirinus was not governor of Syria at the time (c. 4 B.C.), and 3) that people would not be required to relocate for a census.

### Multiple Censuses During the Time of Augustus

Regarding the first common objection to Luke 2, it should be pointed out that Augustus, himself, stated there were various censuses during his reign. He specifically mentioned three for taxation (with one c. 8 B.C.), but also alludes to one for registration (Davis W. Readings in Ancient History: Rome and the West. Minerva Group, 2004, pp. 168-169), that some have considered an oath-type census. These would have been carried out at different times in different regions of the empire.

In ancient times, a census sometimes took years to perform (Holden, p. 153).

Related to the census in Luke, consider also two reports from the historian and lawyer Tertullian (late second/early third century):

For to none of men was the universal aggregation of spiritual credentials appropriate, except to Christ; paralleled as He is to a "flower" by reason of glory, by reason of grace; but accounted "of the root of Jesse," whence His origin is to be deduced,— to wit, through Mary. For He was from the native soil of Bethlehem, and from the house of David; as, among the Romans, Mary is described in the census, of whom is born Christ. (Tertullian. An Answer to the Jews, Chapter 9. Translated by S. Thelwall. From Ante-Nicene Fathers, Vol. 3. Edited by Alexander Roberts, James Donaldson, and A. Cleveland Coxe. (Buffalo, NY: Christian Literature Publishing Co., 1885.)

For to whom else could He better have imparted it, than to such as were strangers to the Creator, if He especially belonged not to the Creator? And yet how could He have been admitted into the synagogue— one so abruptly appearing, so unknown; one, of whom no one had as yet been apprised of His tribe, His nation, His family, and lastly, His enrolment in the census of Augustus— that most faithful witness of the Lord's nativity, kept in the archives of Rome? (Tertullian. Against Marcion, Book IV, Chapter 7. From Ante-Nicene Fathers, Vol. 3.)

Tertullian was indicating familiarity with this particular census, associates it with Augustus, and even reported where the records were stored.

If there was no census, Tertullian would not have included that in his address to the Jews as they would have been able to easily dispute this if the census had not happened.

Now consider that Augustus received the title, the *Pater Patriae*, on February 5, 2 B.C. (which was the Day of Concord on the Roman religious calendar). In the *Res Gestae Divi Augusti VI.35*, composed by Augustus himself, he wrote:

while I was administering my thirteenth consulship the senate and the equestrian order and the entire Roman people gave me the title Father of my Country. (as cited in Argubright J. Bible Believer's Archaeology - Volume 1. 2013, p. 140)

But in what way did Augustus obtain this title?

For the claim to be legally accurate that the entire Roman people gave the title *Pater Patriae*, this would seem to have involved some type of an Empire-wide accounting. Since Augustus was awarded this in early 2 B.C., collecting supporting data for this must have begun in prior years.

Notice also the following about an empirewide oath/registration/census:

In 6/5 B.C. the people in the town of Conobaria in Baetica, Spain took an oath for the safety of Augustus, as recorded in this somewhat fragmentary inscription, the first such oath found in the western part of the empire. It would appear that at this time an empirewide demonstration (even including Judea, where sacrifices were made to Jehovah for the safety of Augustus) of allegiance to Augustus and his designated heirs was orchestrated. (Lewis N, Reinhold M. Roman Civilization: Selected Readings, Volume 2. Columbia University Press, Originally 1955. 1990, p. 589)

The Armenian historian Moses of Khorene said that the native sources he had available showed that in the second year of Abgar, king of Armenia in 3 B.C.E., the census mentioned by Luke brought Roman agents "to Armenia, bringing the image of Augustus Caesar, which they set up in every temple." It is implied that people had to go to the temples to register for the census. This information is very similar to that engraved on the Paphlagonian inscription (also referring to 3 B.C.), that recorded the "oath" given to Augustus. The same oath was sworn by all the people in the land at the altars of Augustus in the temples of Augustus in the various districts. (Martin E. The Star of Bethlehem. Academy for Scriptural; 2 edition, 1991, Chapter 12)

Presuming a start of an oath registration/census no later than 5 or 6 B.C., this is consistent with Jesus being born in 4 or 5 B.C. (Armenia, being a bit more remote from Rome, would reasonably have likely started later than in Judea). And as far as the Paphlagonian inscription goes, it says the oath was "completed" (Cumont F. "Inscription grecque de Vézir-Keupru dans l'ancienne Paphlagonie (Asie Mineure)," *Comptes-rendus des séances de l'Académie des Inscriptions et Belles-Lettres* 44, 1900) in the third year from 6/5 B.C., hence was finished in 4/3 B.C. (it does not state which year the oath was first urged).

Notice also:



Luke actually states that the “census” was an enrollment or a registration of some kind. ... We have no early historical information other than Luke and Tertullian that a census of the Roman world took place in 3/2 B.C.E., Augustus, with his own hand, composed an account of major events in his life. He wrote of the official censuses in 28 B.C.E., 8 B.C.E., and C.E. 14 ...

Josephus referred to the second (and the ordinary) census conducted by Quirinius in C.E. 6, but what about the first one which Tertullian said took place in the time of Saturninus who was governor of Syria ... B.C.E.? Lardner, as early as the 18th century, was convinced that Josephus mentioned this earlier one as well. The oath referred to in Josephus and the registration of Luke may be one and the same. The best thing to do is to quote the remarks of Josephus about the oath in their entirety.

“There was moreover a certain sect of Jews who valued themselves highly for their exact knowledge of the law; and talking much of their contact with God, were greatly in favor with the women of Herod’s court. They are called Pharisees. They are men who had it in their power to control kings; extremely subtle, and ready to attempt any thing against those whom they did not like. When therefore the whole Jewish nation took an OATH to be faithful to Caesar, and [to] the interests of the king, these men, to the number of above six thousand, refused to swear. The king having laid a fine upon them, Pheroras’ wife [Herod’s sister-in-law] paid the money for them. They, in requital for her kindness (for they were supposed, by their great intimacy with God, to have attained to the gift of prophecy), prophesied that God having decreed to put an end to the government of Herod and his race, the kingdom would be transferred to her and Pheroras and their children. Salome [Herod’s sister], who was aware of all that was being said, came and told the king of them. She also told him that many of the court [of Herod] were corrupted by them. Then the king put to death the most guilty of the Pharisees, and Bagoas the eunuch, and one Carus, the most beautiful young man about the court, and the great instrument in the king’s unlawful pleasures. He [Herod] likewise slew every one in his own family, who adhered to those things which were said by the Pharisee. But Bagoas had been elevated by them and was told that he should some day be called father and benefactor of the [new] king, who was to be appointed according to their prediction, for this king would have all things in his power, and that he [the king] would give him [Bagoas] the capacity of marriage, and of having children of his own.” (Josephus, *Antiquities* XVII.41–45)

More than 6000 Pharisees refused to take the oath of allegiance to Augustus and Herod. (Martin E. The Star of Bethlehem. Academy for Scriptural; 2 edition, 1991, Chapter 12)

The idea that Luke could have been referring to some type of oath census is not new. Notice confirmation in the 5<sup>th</sup> century from Paulus Orosius related to Augustus Caesar:

Caesar ... ordered a census to be taken of each and every province and that all men should be enrolled. ... This is that earliest and most famous acknowledgment which designated Caesar first of all men and the Romans lords of the world; for in the census list all men were entered individually ... The first and greatest census was then made. The great nations of the whole world took an oath in the one name of Caesar and were joined into one fellowship through their

participation in the census. (Orosius P. The seven books of history against the pagans. Columbia University Press, 1936, pp. 317, 322)

Well, this could have been the decree referred to by Luke c. 4 B.C.

While some believe that there was a separate registrative census (separate from the taxing censuses), some others believe that the census Luke recorded was actually the one first started by Augustus c. 8 B.C. (McDowell, p. 86). More records may come out to make this definitive.

Yet, despite naysayers, there is evidence outside of Luke's Gospel that there was at least a registrative census at the time of Jesus' birth that came from one or more decrees from Augustus.

### Quirinius

Some scholars claim that Josephus indicated that the census Luke referred to instead began 7-10 years after Jesus was born was called the Census of Quirinius (sometimes spelled in English as Cyrenius).

Here is what Josephus wrote related to it:

17:5 So Archelaus's country was laid to the province of Syria; and Cyrenius, one that had been consul, was sent by Caesar to take account of people's effects in Syria, and to sell the house of Archelaus.

18:1 NOW Cyrenius, a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Caesar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews. Moreover, Cyrenius came himself into Judea, which was now added to the province of Syria, to take an account of their substance, and to dispose of Archelaus's money; but the Jews, although at the beginning they took the report of a taxation heinously, yet did they leave off any further opposition to it, by the persuasion of Joazar, who was the son of Beethus, and high priest; so they, being over-persuaded by Joazar's words, gave an account of their estates, without any dispute about it. Yet was there one Judas, a Gaulonite, (1) of a city whose name was Gamala, who, taking with him Sadduc, (2) a Pharisee, became zealous to draw them to a revolt, who both said that this taxation was no better than an introduction to slavery, and exhorted the nation to assert their liberty; as if they could procure them happiness and security for what they possessed, and an assured enjoyment of a still greater good, which was that of the honor and glory they would thereby acquire for magnanimity. They also said that God would not otherwise be assisting to them, than upon their joining with one another in such councils as might be successful, and for their own advantage; and this especially, if they would set about great exploits, and not grow weary in executing the same; so men received what they said with pleasure, and this bold attempt proceeded to a great height. All sorts of misfortunes also sprang from these men, and the nation was infected with this doctrine to an incredible degree; one violent war came upon us after another, and we lost our friends which used to alleviate our pains; there were also very great robberies and murder of our principal men. (Josephus, *Antiquities of the Jews* 17.5,18.1)

Quirinius in Greek is Κυρήνιος, sometimes transliterated Cyrenius, as in the above account.

So, in Josephus' account, there was an account of a time of taxation and one Jewish leader rebelled. Whether this is the same or related to Gamaliel's account in Acts 5:36 is not absolutely clear from this-- but there are some common parts.

It has also been suggested that perhaps Josephus was actually referring to one named P. Quintilius Varus, who was legate in Syria from around 6-4 B.C. (Novak RM. Christianity and the Roman Empire: Background Texts. Bloomsbury Publishing USA, 2001, p. 298) instead of Quirinius.

Some believe that there was an error in Josephus' account or its interpretation and that this particular census was held earlier.

While it is widely accepted that Quirinius had a census around 6/7 A.D., there is some possible evidence to suggest that Quirinius called for an earlier census.

First, from a biblical perspective, recall that Luke used the term "first" related to the census in Luke 2:2, likely fully knowing that there was a second census later.

Secondly, notice the following:

The *Lapis Venetus* (CIL III 6687) describes a census ordered by Quirinius of the Syrian city of Apamea. Some evidence suggests a date of 10-6 B.C. for this inscription ... (Quirinius. International Standard Bible Encyclopedia: Q-Z. Bromily GW, editor. Wm. B. Eerdmans Publishing, reprint, 1995, p. 12)

Furthermore, the *Latin Tibirinus* tells of someone getting authority again in that region, and it may be a reference to Quirinius becoming governor twice (Ibid, p. 12). While some dispute this, others believe that, at least to a practical degree, Quirinius held the governing authority twice and ordered the census that Luke 2:2 referred to (Holden, p. 154) and the census Josephus mentioned (which seems to have been later).

An additional reason to accept that is that, in the second century, Justin Martyr wrote to the Roman Emperor that Quirinius was a "procurator," not the governor of the area of Judea:

Now there is a village in the land of the Jews, thirty-five stadia from Jerusalem, in which Jesus Christ was born, as you can ascertain also from the registers of the taxing made under Cyrenius, your first procurator in Judaea. (Justin. First Apology, Chapter XXXIV)

A procurator governs, but is not necessarily the governor. Hence, Quirinius' role and timing is not inconsistent with Luke's account.

There is another account of interest to mention related to Quirinius:

Jerry Vardaman has discovered the name of Quirinius on a coin in micrographic letters, placing him as proconsul of Syria and Cilicia from 11 B.C. until after the death of Herod. The evidence contributed by Vardaman supports the view that there were two Quiriniuses. (McRay J. Archaeology and the New Testament. Baker Academic, 2008, p. 154)

If this inscription date is accurate, then perhaps Luke was referring to an earlier Quirinius or that Quirinius held some type of governing position there twice.

Some critics have claimed it was not feasible that Quirinius could have been governor twice or could have been when Quintilius Varus was governor. Well, there were problems with Quintilius Varus that may have led Quirinius to “govern” while Quintilius held the post (Holden, p. 154), and that may be why Quirinius was officially given the governorship later.

Furthermore, it should be noted that Josephus reported about TWO governors/presidents of Syria at the same time in the first century named Saturninus and Volumnius (*Antiquities of the Jews*, Book 16, Chapter 9). Thus, it is logical to conclude there could have been two governors or an official governor and other governing official in Syria a few decades earlier.

While some have said that arguments involving Quirinius supporting Luke’s account are simply conjecture, those who claim Quirinius disproves Luke are themselves improperly conjecturing. From what is known, there are several ways that Quirinius could have been involved as Luke wrote.

The reference to Quirinius in Luke’s account does not disprove what Luke wrote.

### **Traveling for a Census?**

As mentioned earlier, some have said that citizens normally did not travel in Roman censuses. While that may be, Luke was reporting about the counting of a conquered people. It is reasonable to conclude that the relevant Roman authorities must have decided to move the Jews once to do such a census.

The late Dr. Ernest Martin wrote the following:

If the oath of loyalty mentioned by Josephus is what brought Joseph and Mary to Bethlehem ... then it makes sense why Mary had to accompany Joseph. In a regular census Mary would not have needed to go with Joseph, nor would Joseph have needed to travel so far. Some have suspected that both Joseph and Mary were descendants of David, and were legitimate claimants to the throne of Israel (had such a throne existed). It could easily be seen why Mary, as well as Joseph, was expected to sign the oath of loyalty to Augustus. All “royal claimants” would have especially been singled out to give the oath of allegiance. This would even have involved Mary. It was possible in Jewish circles for female descendants of David to have the rights of primogeniture and kingship for their offspring (cf. *Antiquities*, XVIII. 124 and also Acts 16:1–3 where the principle of legal maternal descent is shown).

Luke tells us that the reason why both Joseph and Mary went to Bethlehem was because he was reckoned as belonging to the house of David. While everyone else went “into his own city” (Luke 2:3) no doubt in their own local neighborhoods, those of royal Judaic lineage because of political implications had to register in Bethlehem. This requirement would allow Herod to know who all claimants were in Judaea to the royal throne of David. He was anxious to know who all these people were (in order to keep them subjected to thorough non-political functions) so that his own dynasty would survive. This was especially important at this time in history because there was then a great deal of messianic expectation among the Jews.

Registering David's descendants in Bethlehem, the city of David, would have been a ploy not only to get all the people to attend for prestige purposes but for Herod to find out who they were. (Martin E. The Star of Bethlehem. Academy for Scriptural; 2 edition, 1991, Chapter 12)

Anciently, travel requirements were not restricted to Judea. The requirement to travel to their ancestral lands was also part of Caius Vibius Maximus's decrees when he announced a census in 104 A.D.:

Gaius Vibius Maximus, Prefect of Egypt. Since the time is come for the house to house enrolment, it is necessary for all absentees on any ground whatever from their own districts to return to their own hearths that they may carry out ... the regular order of the enrolment (Nicoll WR, ed. The Expositor, Volume V, seventh series. Hodder and Stoughton, 1908, p. 218)

Furthermore, notice the following from 48 A.D.:

I Thermoutharion along with Apollonius, my guardian, pledge an oath to Tiberius Claudius Caesar that the preceding document gives an accurate account of those returning, who live in my household, and that there is no one else living with me, neither a foreigner, nor an Alexandrian, nor a freedman, nor a Roman citizen, nor an Egyptian. If I am telling the truth, may it be well with me, but if falsely, the reverse. In the ninth year of the reign of Tiberius Claudius Augustus Germanicus Emperor. Oxyrhynchus papyrus 255 (Roth AG. Signs of the Cross: the Search for the Historical Jesus: From a Jewish Perspective. Xlibris Corporation, 2001, p. 54)

So, reports from two Roman leaders show people were required to relocate for a census.

This is outside evidence of the reasonableness of Luke's account.

## **Luke 2**

Perhaps it should be added that although the Church of Rome believes that the census in Luke 2 took place, *The Catholic Encyclopedia* correctly declares that the "census would have been impossible in winter" (Christmas, 1908). Another reason to eliminate the winter was because shepherds in that part of the world did not spend their nights outside with the sheep at that time of the year.

So, while there was a census and Jesus was born, that most likely would have been in the Fall.

That there were censuses around the time of Jesus was recorded by Luke, Tertullian, and Josephus. Censuses occurred during Augustus' reign.

Luke 2:1-5 is not evidence against Jesus being the Messiah.

## 6. Muslim Concerns

Do Muslims believe Jesus was the Messiah?

Yes, but not the same way Christians do.

They also believe in His virgin birth, but do not consider that He was the Son of God.

Consider:

The Quran refers to Jesus 35 times as “Isa ibn Maryam” (Jesus, son of Mary), a phrase occurring only once in the New Testament (Mark 6:3). The fact that he is *not* called the son of Joseph underscores Islamic agreement with Christians that Mary was a virgin when she conceived Jesus. (Morgan D. Essential Islam: A Comprehensive Guide to Belief and Practice. ABC-CLIO, 2010, p. 43)

Here is one example:

That is Jesus, son of Mary, in word of truth, concerning which they are doubting. It is not for God to take a son unto Him. Glory be to Him! (Sura 19:35, as shown in *The Koran Interpreted*: A Translation by A. J. Arberry. Touchstone, NY, 1955)

Related to the virgin birth, the following are also from *The Koran Interpreted* a translation by A. J. Arberry (Sura chapters are correct, but verses are estimates as they were not completely delineated in the text used):

And mention in the Book Mary when she withdrew from her people to an eastern place, and she took a veil apart from them; then We sent unto her Our Spirit that presented himself to her a man without fault. She said, “I take refuge in the All-merciful from thee!

If thou fearest God. . . He said, “I am but a messenger come from thy Lord, to give thee a boy most pure.

She said, “How shall I have a son whom no mortal has touched, neither have I been unchaste?” He said, “Even so thy Lord has said: “Easy is that for Me; and that We may appoint him a sign unto men and a mercy from Us; it is a thing decreed.”

So she conceived him, and withdrew with him to a distant place. And the birthpangs surprised her by the trunk of the palm-tree. (Sura 19:18-21)

And she who guarded her virginity, so We breathed into her of Our spirit and appointed her and her son to be a sign unto all beings. (Sura 21:91)

The context (which I have read) makes it clear that this was a reference to Mary and Jesus. Islam accepts the virgin birth as well as the fact that Jesus performed miracles.

Now, as it turns out, Muslims also do believe that Jesus was the Messiah, but they reject His divinity, execution, and resurrection.

When the angels said, “Mary, God gives thee good tidings of a Word from Him whose name is Messiah, Jesus, son of Mary; high honoured shall he be in this world and the next, near stationed to God. He shall speak to men in the cradle, and of age, and righteous he shall be.” (Sura 3:45)

“We slew the Messiah, Jesus son of Mary, the Messenger of God” -- yet they did not slay him, neither crucified him, only a likeness of that was shown to them. Those who are at variance concerning him surely are in doubt regarding him; they have no knowledge of him, except the following of surmise; and they slew him not of a certainty -- no indeed; God raised him up to Him; God is All-mighty, All-wise.

There is not one of the People of the Book but will assuredly believe in him before his death, and on the Resurrection Day he will be a witness against them. (Sura 4:157-159)

And We sent Noah, and Abraham, and We appointed the Prophecy and the Book to be among their seed; and some of them are guided, and many of them are ungodly.

Then We sent, following in their footsteps, Our Messengers; and We sent, following, Jesus son of Mary, and gave unto him the Gospel.

And We set in the hearts of those who followed him tenderness and mercy. (Sura 57:27-28)

So, Muslims tend to believe that Jesus will deny He was raised from the dead to be on the Earth. As originally written, the Koran itself uses the term al-Masih, the Arabic term for Messiah (Christ).

Similar to the Talmud to Judaism, but perhaps more authoritatively, Muslims have hadiths which are interpretative explanations of the Koran. Notice a couple of them:

“They will go to ‘Isa and say, ‘O ‘Isa! You are the Messenger of Allah and His Word which He cast to Maryam and a spirit from Him. You spoke to people while in the cradle. Intercede with your Lord on our behalf. Do you not see what we are suffering?’” (Bukhari, Book of Tafsir, 4435)

So, Muslim believe that Jesus was God’s messenger and His Word—that is consistent with what the New Testament teaches (John 1:1-2).

Getting back to the Koran, it teaches:

They are unbelievers who say, “God is the Messiah, Mary’s son.” For the Messiah said, “Children of Israel, serve God, my Lord and your Lord. Verily whoso associates with God anything, God shall prohibit him entrance to Paradise, and his refuge shall be the Fire; and wrongdoers shall have no helpers.”

They are unbelievers who say, “God is the Third of Three. No god is there but One God. If they refrain not from what they say, there shall afflict those of them that disbelieve a painful chastisement.

Will they not turn to God and pray His forgiveness? God is All-forgiving, All-compassionate.

The Messiah, son of Mary, was only a Messenger; Messengers before him passed away; his mother was a just woman; they both ate food. Behold, how We make clear the signs to them; then behold, how they perverted are! (Sura 5:76-79)

Muslims believe that Jesus was the “servant of God,” not the Son of God (Morgan, p. 46). Essentially, they believe (similar to secular skeptics) that parts of the New Testament were altered and hence reject parts related to Jesus’ divinity.

That being said, Sunni Muslims do believe that Jesus will return and usher in a glorious era:

The Sunni believe that after the al-Mahdi comes, Jesus will return to earth to fight the forces of evil led by al-Dajjal, the Great Charlatan or Antichrist. The forces of good will prevail, and Jesus will rule the world for an undisclosed period of time, after which he will die and be buried alongside Muhammad in Medina. (Morgan, p. 48)

The Bible tells of a leader from the predominantly Islamic lands, called the King of the South (Daniel 11:40) in North Africa and the Middle East rising up. After what looks to be the start (Daniel 11:39) of the “Great Tribulation” (Matthew 24:21), this King of the South will fight against the “King of the North” (Daniel 11:40-43) called the “Beast” in Revelation 13. The King of the North will win, but this Beast will be destroyed when Jesus returns (Revelation 19:16-20). Jesus will then establish the millennial kingdom and reign for 1000 years (Revelation 20:6).

Islam agrees with most of this (though the time period is not as defined), but believes that Islam will then reign supreme. Christians believe that Islam will essentially be gone by then.

Muslims believe that Jesus will return and kill the Antichrist which they call the *ad-dajjal*. But, they have differences. Notice the following:

Surely, Jesus the son of Mary will soon descend among you and will judge mankind justly; he will break the cross and kill the pigs and there will be no Jizya. (Sahih al-Bukhari 4.55.657)

The Jizya is a tax that non-Muslims can be forced to pay in Muslim territories. The above suggests that Jesus will kill all who will not be Muslim upon His return.

Why do Muslims generally NOT accept the deity of Jesus, etc.?

Muslims believe that Christians and Jews distorted the divine message given to Moses and Jesus and that today’s Hebrew scriptures and Christian Bible are flawed, unlike the Quran (Morgan, p. xvi)

However, hopefully those Muslims willing to look at the evidence will realize that the scriptures were not so corrupted (admittedly there were parts of two verses added to the New Testament, around 1000 A.D. that most scholars, and those in the *Continuing* Church of God, do not accept as genuine) that they cannot be relied on to accept Jesus’ divinity.

### **An Islamic Misunderstanding**

While the group that called itself the Islamic State does not represent most of Islam, notice something it had in a magazine article titled *Why We Hate You & Why We Fight You*:

We hate you, first and foremost, because you are disbelievers; you reject the oneness of Allah – whether you realize it or not – by making partners for Him in worship, you blaspheme against Him, claiming that He has a son, you fabricate lies against His prophets and messengers, and you indulge in all manner of devilish practices. (Dabiq, issue 15, Shawal 1437, 31 July 2016, p. 31)

Getting past the hate comments, the reality is that the prophets DID teach that God would have a son. Notice what the prophet Isaiah was inspired to write:

<sup>6</sup> For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. <sup>7</sup> Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice



From that time forward, even forever. The zeal of the Lord of hosts will perform this. (Isaiah 9:6-7)

Notice what the Psalmist prophesied:

<sup>6</sup> “Yet I have set My King On My holy hill of Zion.” <sup>7</sup> “I will declare the decree: The Lord has said to Me, “You are My Son, Today I have begotten You. (Psalm 2:6-7)

So, the Hebrew scriptures clearly prophesied that God would beget a Son.

Jesus was begotten to be the Christ:

<sup>10</sup> Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. <sup>11</sup> For there is born to you this day in the city of David a Savior, who is Christ the Lord. (Luke 2:10-11)

<sup>14</sup> And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. (John 1:14)

Muslims are supposed to believe the Old and New Testaments—though they claim that they were altered. Yet, there would be no reason that the Jews would have altered a prophecy in Isaiah to point to a Son being born who is called the “Mighty God” as that would support views of Christians. Nor would they have altered the Psalms for the same reason.

The Islamic State was wrong: it is NOT a lie to point to Jesus as the Son of God, and His arrival was prophesied.

### **Muslims are Not Familiar with Original Christianity**

The Apostle Jude told Christians “to contend earnestly for the faith which was once for all delivered to the saints” (Jude 3).

Muslims condemn people they consider Christians as idolaters:

Say: “People of the Book, do you blame us for any other cause than that we believe in God, and what has been sent down to us, and what was sent down before, and that most of you are ungodly?”

Say: “Shall I tell you of a recompense with God, worse than that? Whomsoever God has cursed, and with whom He is wroth, and made some of them apes and swine, and worshippers of idols — they are worse situated, and have gone further astray from the right way. (Sura 5:64-65)

Early Christians did NOT have idols or icons. Even the Church of Rome was opposed to them for quite some time. Actually, the Eastern Orthodox call their Seventh Ecumenical Council of 843 A.D, the “Triumph of Orthodoxy” (Ware T. The Orthodox Church. Penguin Books, London, 1997, pp. 31-33) because they got the Church of Rome to agree with them on idols and icons. But, this is something that Church of God Christians did not accept then, and the CCOG does not accept now.

What most people, including Muslims, have seen claiming to be Christianity is a far cry from original, biblical Christianity.

Because of the use of crosses and the Crusades, Muslims, even in the 21<sup>st</sup> century sometimes refer to Christians as crusaders.

Yet, original Christians did not use crosses.

Furthermore, original Christians were not militaristic and do not kill for the military. This is clearly documented in the first two centuries of the church era.

After the sun-god worshipping Emperor Constantine claimed to see an apparition with a cross as well as to have a dream, he ordered his soldiers to paint crosses on their shields for the Battle of Milvian Bridge in 312 A.D. After his side won, many who were militaristic claimed Christianity and many who claimed Christianity accepted militarization.

But that was NEVER PART OF THE ORIGINAL CHRISTIAN FAITH, nor was it endorsed by real Christians in the Church of God. To this day, the *Continuing* Church of God is not militaristic.

Also, what we tend to see today as Greco-Roman priests were also not part of the original faith. Even Roman Catholic sources admit that the garb, etc. their priests publicly wear did not come into “Catholic” use before the time of Constantine. Church of God leaders have never dressed like the Greco-Roman priests nor approved of their dress as Christian. Islam itself has condemnation for the greedy behavior of the Greco-Roman priests (Sura 9:32-34).

As far as the Greco-Roman trinity goes, it was formally accepted at the Council of Constantinople in 381 A.D. The Church of God was not part of that council nor did it endorse its conclusions, but instead held to the biblical position (Genesis 1:26; Ephesians 3:14-15; John 1:1,14).

According to *Liber Pontificalis*, it was a Bishop of Rome named Eleutherius that declared that his followers could eat biblically unclean meats c. 180 A.D. Those in the Church of God did not accept that declaration.

Also according to Roman Catholic sources, no Bishop of Rome took the title “Pontifex Maximus” until the latter part of the 4<sup>th</sup> century A.D (Pope. Catholic Encyclopedia, 1911). This had been a title for pagan emperors, hence it was not recognized as proper by the Church of God.

While the Bible does endorse the observance of various religious (cf. Leviticus 23) and secular holidays (John 10:22-23), early Christians did not observe days such as Valentines, Halloween, Christmas, and Easter Sunday. Those were added by Greco-Romans later and never endorsed by Church of God Christians.

In summary, Muslims who have been turned off by what is called Christianity, before completely discarding it, should consider that from the beginning that real Christians:

- Were not militaristic
- Did not have idols or icons
- Did not use crosses as a religious symbol or on military shields
- Held the biblical position on the Godhead
- Did not eat biblically-unclean meat
- Never have accepted that a Christian leader is a Pontifex Maximus
- Had not accepted holidays such as Valentines, Easter, or Christmas
- Never accepted improper additions to the Bible (like 1 John 5:7b-8a)
- Never truly had the type of priests that the Greco-Romans have

The *Continuing* Church of God still holds to those original beliefs (though we consider Jesus our High Priest, Hebrews 3:1, otherwise we do not have men dressed as “priests,” but we do have pastors and elders).

We also hold a few prophetic beliefs that are similar to those held by Islam.

Hopefully, those professing Islam will be more willing to look into real Christianity if they knew more about the history of the most faithful. They, and others, can also check out the free book, online at [www.ccog.org](http://www.ccog.org): *Continuing History of the Church of God*.

Plus, hopefully they will do that in light of all the evidence in this book, as well as what they can learn from the word of God.

## 7. Secularist Claims Against Jesus

Now, if you go to popular secularist websites like *Wikipedia*, you will not see its editors always supporting things about Jesus. *Wikipedia* tends to rely on secularists that do not truly believe the Bible to edit and approve what is on that site.

When you read statements such as “nearly all scholars agree” on *Wikipedia*, realize this is a reference to scholars who tend to be agnostic or atheistic. As a former editor at *Wikipedia* decades ago, I realize this is the case.

That being said, what are the main arguments against Jesus being the Messiah by secular and atheist writers?

Essentially, they refuse to accept that miracles can happen or that numerous prophecies can be fulfilled. They also tend to accuse the writers of the New Testament of bias and embellishments to make it appear that Jesus was the prophesied Messiah.

Some also point to atrocities committed by people and/or churches that claim to be Christian as proof that Jesus did not bring any message that has been particularly good for humankind.

This, for example, is basically what Richard Dawkins’ book, *The God Delusion*, basically says.

Dr. Dawkins’ book was not written like a defense for atheism as much as it seems to be opposed to religions that claim the Bible (including Islam). Non-believers seem to have gravitated towards many of his views for a further way to try to rationalize not accepting religion.

My own read of Dr. Dawkins’ book concluded that he had negative experiences with religious people throughout his life. In most of the book, he basically gives his opinions on various matters and provides opinions of others (it is NOT written as any type of documented proof of his beliefs—and it is NOT an intellectually-honest basis for discounting the true God of the Bible).

The real *God Delusion*, in my opinion, is that those who believe that book disproves the existence of God, are themselves being delusional (more specifics related to Dr. Dawkins’ book are in our free online--[www.ccog.org](http://www.ccog.org)--book: *Is God’s Existence Logical?*).

Since anti-Jesus writers do not believe the New Testament, they rarely understand that the true Christian Church of God would be a “little flock” (Luke 12:32), be the persecuted (John 15:20) and never the persecutor (Matthew 5:43-44), not be militaristic (John 18:36), be found by only a few, and that only a remnant would be offered salvation in this age (Romans 11:5), with others to have an opportunity in the age to come (Matthew 12:32). All of those were beliefs of the original church that Jesus founded.

For documented details, check out our free online books *Where is the True Christian Church Today?* and *Continuing History of the Church of God*. Sadly, most who have claimed Christianity have not held to the beliefs and practices of the original faithful Christians.

### **Dr. Lataster’s *There was no Jesus, There was no God***

One book, by Dr. Raphael Lataster, titled *There was no Jesus, There was no God*, brought up various personal beliefs and opinions of people he considered to be scholars against the idea that Jesus of Nazareth was the Son of God.

Here is a summary of 16 items proposed by Dr. Lataster for why he will not accept Jesus as Savior or Divine:

1. Pro-Jesus scholars are biased to keep their funding (pp. 9,36).
2. Sources that have miracles cannot be seriously considered (p. 31).
3. Gospel accounts are not eyewitnesses (p. 39).
4. Gospel accounts "cannot be taken seriously as primary source evidence" (p. 41).
5. Old Testament is a bad source for the Apostle Paul to use to point to Jesus (p. 46).
6. "Historians have no good reason to trust" Paul (p. 48).
7. "Gospels cannot be considered as primary sources ... the gospels being written forty or more years after the supposed death of Jesus, which could also eliminate the possibility of them being written by eyewitnesses, long after the fact (considering life expectancies in the first century)" (p. 48).
8. "With regards to the miraculous and supernatural claims found in the Gospels, such as the virgin birth, and Jesus walking on water; Biblical scholars of all types find them to be problematic" (p.50).
9. "Non-biblical references" are "generally" "unimportant" (p. 55).
10. Early non-biblical sources (Josephus, Tacitus) were likely tampered with (pp. 55-57, 61).
11. Roman documents of relevant time periods were destroyed to prevent embarrassment to the Roman Catholic Church (pp. 62-63).
12. Christianity is a syncretic blend of Judaism, Hellenism, Mithraism, and Egyptian elements (p. 114).
13. "It is up to the believer to prove that their god exists" (p. 143).
14. Christians use philosophical arguments to prove God exists, yet, "Why must it be the Judeo-Christian god?" (p. 151).
15. "We have no good evidence for the existence of any god worthy of that name, let alone a specific god, such as Yahweh, the commonly accepted god of Judeo-Christianity" (p. 171).
16. "Mathematics demonstrate the implausibility of Jesus & God" (p. 131).

Are any of the above claims proof that Jesus was not the Messiah?

No.

They are wrong and foolish (cf. Psalm 14:1).

Firstly, as it turns out, I am a pro-Jesus scholar who does not take a salary for my church-related work. Yet, even if I did take a salary, that would not prove my writings were distorted for fear of losing funding.

As far as other scholars go, funding overly affects some, whether they claim to believe in God or not. There is no real evidence that pro-Jesus scholars are more financially biased than other scholars. Anyway, this is not a proof against Jesus.

Dr. Lataster also quotes a lot of non-believing scholars, but their opinions have no bearing on whether or not Jesus was the Messiah. Dr. Lataster, also, admits that the existence of Jesus is possible (p. 82), but he is convinced there was no miracle working Son of God.

Secondly, if you are unwilling to consider documented evidence of the divine, then this shows a closed mind. Unwillingness to look at evidence does not disprove the existence of God or Jesus.

Thirdly, the gospel accounts involved eyewitnesses. Luke's gospel states that he received eyewitness testimony (Luke 1:1-2) and that what he recorded was a certainty (Luke 1:3-4). Matthew was a disciple of Jesus (Matthew 10:2-3). John wrote, "This is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true" (John 21:24).

Furthermore, Peter stated he was an eyewitness (2 Peter 1:16) and his epistles were not cited in Dr. Lataster's book as an eyewitness account. It is traditionally believed that Peter told Mark to write much of what he did in that gospel.

Fourthly, yes the Gospel accounts can be taken seriously. While people like Dr. Lataster do not, their view does not change the content nor the usefulness of those scriptures:

<sup>16</sup> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, <sup>17</sup> that the man of God may be complete, thoroughly equipped for every good work. (2 Timothy 3:16-17)

Additionally, there are at least ten predictions that Jesus made in the Gospels that have already come to pass as shown by historical confirmation outside the Bible (see chapter 8). Hence, this confirmation (which supports the view the predictions were supernatural) is another reason to accept the Gospel accounts.

Fifthly, the Old Testament is an excellent source to provide information about Jesus as the Apostle Paul and others have. Jesus fulfilled at least 200 prophecies in the Old Testament and will fulfill that many more.

Furthermore, notice something that the Apostle Peter wrote:

14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless; 15 and consider that the longsuffering of our Lord is salvation — as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked; 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. (2 Peter 3:14-18)

Christians are not to fall for arguments of people who twist and do not believe the scriptures.

Sixthly, early tradition says that Paul was martyred for his Christian beliefs. He was also stoned, beaten, whipped, and jailed, etc. for them (2 Corinthians 11:22-29). This shows dedication to the beliefs, especially since he did not preach and write because he wanted money (Acts 20:32-35). The fact that others accompanied him (e.g. Acts 12:25) shows that they thought he was credible. Facts about him were also confirmed in the Book of Acts—and also the cities mentioned in it have been located by historians—so, yes there are reasons to consider that Paul, who said he was taught by Jesus (e.g. Galatians 1:12), is a credible source. Claiming he was not does not disprove Jesus' Messiahship.

Seventhly, as addressed earlier, the Gospels are credible sources. But there are two other items to deal with here. One is that the Gospels were believed to have been written decades earlier than Dr. Lataster's source (like, Bart Ehrman) states. But the other is, that Dr. Lataster should know that it was reported that the Apostle John died sometime in the reign of Emperor Trajan (A.D. 98-117).

Furthermore, as far as life expectancy goes, those who lived into adulthood in the first century did live long. For example, Polycarp of Smyrna (a disciple of the Apostle John) lived to be 104 (Weidman FW. Polycarp and John: The Harris Fragments and Their Challenge to Literary Traditions. University of Notre

Dame Press, 1999, pp. 43,44). To try to claim that Jesus' disciples could not have been alive long enough to write the gospels is false.

Eighthly, Bible-believing scholars do believe in the virgin birth and Jesus walking on water. The reporting of those events does not disprove that Jesus existed.

Ninthly, while non-biblical sources are not scripture, they sometimes can assist our understanding on how some perceived Christianity. They do not disprove Jesus existed, but instead sometimes demonstrate that His existence was known in Jewish and Roman circles. Jesus is part of the records of history.

Tenthly, there is no proof that Josephus' or Tacitus' writings related to Christianity were altered to the point of worthlessness. Dr. Lataster essentially has claimed that they would have been cited in earlier literature if they were legitimate. That claim, however, is not proof. Others have found that Josephus' or Tacitus' writings were sufficiently reliable and additional confirmations have been found (e.g. McDowell J. McDowell S. *Evidence that Demands a Verdict*, 2017, pp. 150-158).

God warns about anyone who "loves and practices a lie" (Revelation 22:15). Those who refused to accept Jesus are clinging to a lie.

Eleventhly, it is true that the Church of Rome destroyed documents. But to claim that certain early missing Roman government documents were destroyed is not proven. Furthermore, if they were so destroyed, they may have been to prevent the Church of Rome embarrassment, but that does not mean that their content would have been an embarrassment to the *Continuing Church of God*—as their true content would not be.

Twelfthly, while it is true that the Greco-Roman churches have syncretic elements (and this was apparent to some of their supporters in the first several centuries from their formation), the original Christian faith was not syncretic (e.g. 2 Corinthians 6:14-18)' though it clearly had a lot in common with Judaism (cf. Acts 17:1-3; Romans 2:28-29; 1 Timothy 2:14). The *Continuing Church of God* strives to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3) and it did not adopt Egyptian elements, Greek philosophy, or Mithraism (details are in the free online book, *Continuing History of the Church of God*, available at [www.ccog.org](http://www.ccog.org)).

Thirteenthly, God challenges people to prove to themselves whether or not He exists (cf. Philippians 2:12). God does not require Christians prove to others that He does exist, though He does expect them to provide proper answers to questions (1 Peter 3:15-16).

Fourteenthly and fifteenthly, yes there are philosophical and other arguments that support the existence of the God of the Bible. Several of them are in our free online booklet, *Is God's Existence Logical?*

As far as the Yahweh Being goes, the fact of fulfilled prophecy provides evidence that the God of the Judeo-Christian Bible is the true and only one. Over two hundred prophecies related to Jesus are in this book. A few prophecies related to others are in our free online booklet, *Is God's Existence Logical?* Certainly, one would think that the Creator God would be able to do miracles, yet people like Dr. Lataster discount that as even being possible.

Hence, it is little wonder that he has rejected truth. But you do not have to be like him as you still can believe and act on the truth about Jesus.

Now Dr. Lataster attempted to go into the sixteenth point in some detail (pp. 131-142) to claim that “Mathematics demonstrate the implausibility of Jesus & God” (p. 131).

Yet, there were no numbers used, and even if he used them, those he selected would be expected to be based on his own biases.

Throughout history, Christians have had to deal with people falsely claiming that true knowledge/science (which Dr. Lataster is hinting about when he refers to mathematics) says something that it does not.

Notice what the Apostle Paul warned Timothy:

<sup>20</sup> O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: <sup>21</sup> Which some professing have erred concerning the faith. Grace be with thee. (1 Timothy 6:20-21, KJV)

Do not let supposedly educated people deceive you. Facts are one thing, but twisting them and providing false information is wrong, even if the person providing that is ‘educated.’

Furthermore, as far as mathematics go, let me state that mathematicians at Tufts University have concluded that the physical universe must have had a beginning. They have asserted that ideas that it did not have a beginning are mathematically flawed (KFC. Mathematics of Eternity Prove The Universe Must Have Had A Beginning. MIT, April 24, 2012). Since something does not come from nothing, mathematics is thus pointing us towards the view that a non-physical Being created the universe, not away from that.

Speaking of mathematics, perhaps it should be mentioned that the late Professor of Mathematics, Peter Stoner, calculated the possibility that someone could fulfill 8 of the messianic prophecies that Jesus did. The 8 were: Bethlehem birth (Micah 5:2) as 1 in  $10^5$ , announced by a forerunner messenger (Malachi 3:1) as 1 in  $10^3$ , enter Jerusalem on a donkey (Zechariah 9:9) as 1 in  $10^2$ , betrayed by a friend and getting wounded (Psalm 41:9, Isaiah 53:5) as 1 in  $10^3$ , betrayed for 30 pieces of silver (Zechariah 11:12) as 1 in  $10^3$ , silver used to buy potters’ field (Zechariah 11:13) as 1 in  $10^5$ , silent when afflicted (Isaiah 53:7) as 1 in  $10^3$ , and having hands and feet pierced (Psalm 22:16) as 1 in  $10^4$ . That total probability was calculated to be 1 in  $10^{28}$ . Some have said that if you divide that by an estimated claimed 88 billion people born from the time of the prophecies to modern times, then the odds become even more than 1 in  $10^{17}$  or 1 in 100,000,000,000,000,000 against any human fulfilling them. Yet Jesus did. And if you add the other prophecies that Jesus fulfilled, the number would be immensely beyond that. Mathematics actually points to Jesus.

Trying to claim legitimate mathematics is against the existence of God the Father or Jesus is simply not true.

Anyway, none of Dr. Lataster’s sixteen points disprove the existence of Jesus or His Father.

Yet, some wish to see his arguments, which are not evidence, as proof. Furthermore, it should be stated that **even Dr. Lataster admits that Jesus may have existed (p. 124), as even he realizes that he has absolutely NO PROOF that “there was no Jesus,” despite the title of his book!**

There actually is so much evidence for Jesus, one basically has to intentionally ignore facts to deny Him.

The New Testament itself teaches:

<sup>22</sup> Who is a liar but he who denies that Jesus is the Christ? (1 John 2:22)



Sadly, many are not really interested enough in the truth.

## 8. Prophecies Fulfilled Outside the New Testament

Various ones have discounted the Old Testament and/or claimed that the writers of the New Testament deliberately wrote items to make it look like Jesus fulfilled various prophecies, hence they claim that there was nothing supernatural about Jesus.

Those who think that are deceiving themselves as they are ignoring many proofs.

As it turns out, Jesus made many predictions that came to pass.

1. Consider the following:

<sup>6</sup> And when Jesus was in Bethany at the house of Simon the leper, <sup>7</sup> a woman came to Him having an alabaster flask of very costly fragrant oil, and she poured it on His head as He sat at the table. <sup>8</sup> But when His disciples saw it, they were indignant, saying, “Why this waste? <sup>9</sup> For this fragrant oil might have been sold for much and given to the poor.”

<sup>10</sup> But when Jesus was aware of it, He said to them, “Why do you trouble the woman? For she has done a good work for Me. <sup>11</sup> For you have the poor with you always, but Me you do not have always. <sup>12</sup> For in pouring this fragrant oil on My body, she did it for My burial. <sup>13</sup> Assuredly, I say to you, wherever this gospel is preached in the whole world, what this woman has done will also be told as a memorial to her.” (Matthew 26:6-13)

And that story has been told throughout history, and is being told also in this book.

2. Jesus, Himself, foretold that many false leaders would rise up and claim Him:

<sup>5</sup> For many will come in My name, saying, “I am the Christ,” and will deceive many. (Matthew 24:5)

That certainly has happened throughout history. There were early heretics and apostates, and this has continued throughout the entire church age (documented details are in the free online book, *Continuing History of the Church of God*, available at [www.ccog.org](http://www.ccog.org)).

3. Jesus warned about persecutions of His followers:

<sup>2</sup> They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service. (John 16:2)

That happened as we can see in the Book of Acts (Acts 7:59-60; Acts 8:1; 13:50). Plus, outside the Bible, the Jewish Talmud advocated putting Christians out (e.g. Berakhot 29a). Also, there are records of murderous persecutions throughout history, starting no later than the reign of the Roman Emperor Nero (e.g. Tacitus, *Annals of Imperial Rome*, xv.44).

4. Jesus warned about going before councils and being scourged:

<sup>17</sup> But beware of men, for they will deliver you up to councils and scourge you in their synagogues. (Matthew 10:17)

This happened to many, if not all, of the original apostles (Acts 5:29, 40-41) and the Apostle Paul (Acts 16:20-37). We have also seen this type of persecution throughout history (e.g. The Martyrdom of Polycarp). Plus, there was a major Jewish persecution of those who professed Christ in 524 AD (Dysch M. Historians back BBC over Jewish massacre claim. Jewish Chronicle, May 2009).

5. Notice also the following that Jesus declared:

<sup>18</sup> You will be brought before governors and kings for My sake, as a testimony to them and to the Gentiles. (Matthew 10:18)

This happened to the Apostle Paul in the 1<sup>st</sup> century (Acts 25:23-26:23) as well as the late Pastor-General of the old Worldwide Church of God, Herbert W. Armstrong, in the 20<sup>th</sup> century (though he was not forcefully brought to meet world leaders, he did meet with them and provide testimony to the Gentiles).

6. Jesus also said people would claim to prophesy and cast out demons in His name:

<sup>22</sup> Many will say to Me in that day, "Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?" <sup>23</sup> And then I will declare to them, "I never knew you; depart from Me, you who practice lawlessness!" (Matthew 7:22-23)

While the "in that day" is not yet here, throughout history various false ones have claimed to cast out demons in Jesus' name and to prophesying in His name, as well as to claim various wonders in His name.

7. Jesus predicted that the Christian church would exist and that death (called "Hades" below) would not eliminate it:

<sup>18</sup> ... I will build My church, and the gates of Hades shall not prevail against it. (Matthew 16:18)

Since the start of the New Testament church in Acts chapter 2 to present, the Christian church has existed and has not been eliminated (documented details are in the free online book, *Continuing History of the Church of God*, available at [www.ccog.org](http://www.ccog.org)).

8. Jesus also stated:

<sup>35</sup> Heaven and earth will pass away, but My words will by no means pass away. (Matthew 24:35)

There are over 5,800 ancient documents, composed of 2.6 million pages, which contain parts of the New Testament (McDowell J, p. 53) and many of those contain Jesus' words. Furthermore, His words have been translated into at least 1521 different languages (Latest Bible translation statistics. Wycliff Bible Translators. 08/15/18). Billions of copies of the New Testament have been produced in the past few centuries. Jesus' words most certainly did not pass away.

How many others in history have made such bold claims about themselves and had them repeatedly confirmed for centuries later?

9. Jesus predicted that the gospel would one day be preached to all the world before the end:

<sup>14</sup> And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come. (Matthew 24:14)

Substantial efforts to do this have happened over the centuries. Some have claimed the gospel preaching already has reached all the world. While at least a partial witness has been given to many nations around the world, this will be completely fulfilled (to God's satisfaction) within the next decade or so.

10. Jesus also made a prediction that was fulfilled just a few decades after He made it:

<sup>1</sup> Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. <sup>2</sup> And Jesus said to them, "Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down." (Matthew 24:1-2)

History records that the above was fulfilled by the Roman General Titus in 70 A.D. (e.g. Josephus. Wars of the Jews, Book VII, Chapter 1, verse 1).

While skeptics have tried to claim Matthew (or someone else) wrote this after the destruction of the temple to make it seem like Jesus predicted it, they have no proof of that.

Actually, internal statements in the Book of Matthew (like Matthew 5:23-24, 17:21-24, 23:16-22) likely would have been written differently if the temple had already been destroyed. Furthermore, in Matthew 21:13, Matthew uses the verb λέγει meaning "saying" (Green J. Interlinear Bible, 2<sup>nd</sup> edition. Hendrickson, 1986, p. 756) making the statement a historic present for the temple, as opposed to something that only existed in the past. Additionally, tradition, which admittedly is often unreliable, has Matthew martyred about a decade prior to the destruction of the temple (Blanchard A. Book of Martyrs. N. G. Ellis, 1844, p. 17).

Furthermore, anti-miracle scholars really have no legitimate argument against the nine other earlier listed predictions that Jesus made that have been coming to pass. There are too many to dismiss as simply "lucky guesses."

11. Consider also a conditional statement made by Jesus after His resurrection:

<sup>1</sup> "To the angel of the church of Ephesus write, ... <sup>5</sup> Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place — unless you repent. Revelation 2:1,5)

When Jesus said this, Ephesus was the most important city in Asia Minor, and it was a major coastal port. Centuries later, Ephesus lost its prominence and, ended up, via silting, to be about 6 miles (around 10 kilometers) away from the coast! My wife and I personally verified this when we visited Ephesus.

Jesus made predictions about the other 6 churches of Revelation 2 & 3 that have come to pass, that I have not listed. Many of them are in the free online book, *Continuing History of the Church of God* (available at [www.ccog.org](http://www.ccog.org)).

Jesus made other predictions that were listed in the Gospels and then listed as fulfilled in the Gospels as well (e.g. His betrayal, Peter denying Him, etc.). But I have not quoted those here as some may claim those did not count because the New Testament itself is the historical source of both the prophecy and the verification.

But the others shown here clearly have been fulfilled as can be proven from the records of history.

## 9. Jesus is the Messiah

The Bible teaches:

<sup>10</sup> ... Worship God! For the testimony of Jesus is the spirit of prophecy. (Revelation 19:10)

Jesus fulfilled many prophecies and made predictions that have already been fulfilled—more than 200 are cited in this book (including several, in my view, consistent with certain Jewish interpretative understandings of the messiah). The prophetic testimony of the Bible, including the Old Testament prophecies that Jesus fulfilled in the New Testament, is proof that Jesus was the promised Messiah.

Jesus arrived when the Messiah was supposed to arise and did many things that the Messiah was prophesied to do.

It is the Creator God that can make predictions and make them come to pass:

<sup>9</sup> Remember the former things of old,  
For I am God, and there is no other;  
I am God, and there is none like Me,  
<sup>10</sup> Declaring the end from the beginning,  
And from ancient times things that are not yet done,  
Saying, “My counsel shall stand,  
And I will do all My pleasure,”  
<sup>11</sup> Calling a bird of prey from the east,  
The man who executes My counsel, from a far country.  
Indeed I have spoken it;  
I will also bring it to pass.  
I have purposed it;  
I will also do it. (Isaiah 46:9-11)

Since only God can make such predictions and make them happen, multiple fulfilled prophecies are absolute proof that Jesus is the Messiah.

For those concerned about the future, Jesus made many more predictions that will shortly (within the next decade or so), and absolutely come to pass.

If you already believe, why is having such proof important?

Well, one of the reasons we of the *Continuing Church of God* are publishing them is to be consistent with the practices of the early Christians, as they clearly taught that Jesus fulfilled prophecies (e.g. Acts 2:14-16, 17:2-4, 18:24-28).

Furthermore, we have booklets available such as this one as well as *Is God’s Existence Logical?* and *Faith for Those God Has Called and Chosen* (all of our booklets are free online at [www.ccog.org](http://www.ccog.org)) so you can know the certainty of the truth (cf. Luke 1:4). This will help you, if you are truly a Christian, to better handle the persecutions to come (cf. Daniel 7:25, 11:28-36; Luke 21:12-15).

Another is the better you know that Jesus is the Messiah, the more steadfast you can be (cf. 1 Corinthians 15:58). Christians are NOT to be unstable or double-minded (James 1:6-8, 4:8), but know, and act upon, the truth (cf. John 8:32). End time Christians should support God's work as Philadelphian Christians (Revelation 3:7-13). At the time of the end, Jesus warned most Christians would not be "hot" in supporting the work, but instead be lukewarm—so much so that Jesus threatens to vomit them out of His mouth unless they repent (Revelation 3:14-19).

Truly believe. With certainty.

Additionally, as the Apostles Peter and Paul wrote:

<sup>15</sup> ... Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect, (1 Peter 3:15, NIV)

<sup>20</sup> Do not despise prophecies. <sup>21</sup> Test all things; hold fast what is good. (1 Thessalonians 5:20-21)

This book has given you information that will hopefully assist you in that.

Realize that Jesus will return:

<sup>36</sup> Watch therefore, and pray always that you may be counted worthy to escape all these things that will come to pass, and to stand before the Son of Man. (Luke 21:36)

Persecutions will hit before He returns (e.g. Daniel 7:25; Revelation 13:8). Be ready.

Jesus was, and is, the prophesied Messiah.

If you were unsure before, hopefully you will believe and respond now. You may also wish to read our free online booklet, *Is God Calling You?* (available at [www.ccog.org](http://www.ccog.org)). Do not think that there is no way you can be called because of your past.

The New Testament teaches:

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)

<sup>8</sup> But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith which we preach): <sup>9</sup> that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. <sup>10</sup> For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation. <sup>11</sup> For the Scripture says, "Whoever believes on Him will not be put to shame." <sup>12</sup> For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. <sup>13</sup> For "whoever calls on the name of the Lord shall be saved." (Romans 10:8-13)

Jesus was, and is, the prophesied Savior. Those whom God calls (John 6:44) are given the chance to repent and accept Jesus Christ's sacrifice.

Then those who properly obey (Acts 5:32), upon being baptized, are given God's Holy Spirit:

<sup>38</sup> Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit. <sup>39</sup> For the promise is to you and to your children, and to all who are afar off, as many as the Lord our God will call. (Acts 2:38-39)

<sup>8</sup> For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, <sup>9</sup> not of works, lest anyone should boast. <sup>10</sup> For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them. (Ephesians 2:8-10)

<sup>13</sup> Greater love has no one than this, than to lay down one's life for his friends. <sup>14</sup> You are My friends if you do whatever I command you. (John 15:13-14)

Obey God, repent, really accept Jesus as Lord of your life and Savior, be His friend, get properly baptized, and walk in the good works He would have you do. For more on living as a Christian, check out our free online booklet: *Christians: Ambassadors for the Kingdom of God, Biblical instructions on living as a Christian*.

Jesus came to make eternity better (cf. John 3:16-17; Hebrews 8:6).

Endure to the end and be saved (Matthew 10:22).

Believe the truth and properly act upon it.

Jesus is the Messiah and true Saviour (Acts 4:10-12).



# ***Continuing Church of God***

The USA office of the ***Continuing Church of God*** is located at: 1036 W. Grand Avenue, Grover Beach, California, 93433 USA. We have supporters all around the world, and in all inhabited continents (all continents, except Antarctica).

## ***Continuing Church of God Website Information***

**CCOG.ORG** The main website for the *Continuing Church of God*.

**CCOG.ASIA** Asian-focused website, with multiple Asian languages.

**CCOG.IN** India-focused website, with some Indian languages.

**CCOG.EU** European-focused website, with multiple European languages.

**CCOG.NZ** Website targeted towards New Zealand.

**CCOGAFRICA.ORG** Website targeted towards Africa.

**CCOGCANADA.CA** Website targeted towards Canada.

**CDLIDD.ES** This is a totally Spanish language website.

**PNIND.PH** Philippines-focused website, with some Tagalog.

## **Radio & YouTube Video Channels**

**BIBLENEWSPROPHECY.NET** Bible News Prophecy online radio.

**Bible News Prophecy** channel. YouTube sermonettes.

**CCOGAfrica** channel. YouTube video messages from Africa.

**CCOG Animations** Animated messages on YouTube.

**CDLIDDsermones** channel. YouTube messages in Spanish.

**ContinuingCOG** channel. YouTube video sermons.

## **News and History Websites**

**CHURCHHISTORYBOOK.COM** Church history website.

**COGWRITER.COM** News, history, and prophecy website