

Prophecies Confirming HaMashiach (The Messiah)

continued...

Calculating the number of fulfilled prophecies in Scripture (the Bible) is difficult for two (2) reasons. Here's what I mean:

1. Not all Prophecy is the same.

When most people think of Prophecy, they think of predictive Prophecy. That is, they think of Prophecy that foretells the future. The Prophecy predicts what will happen. Another kind of Prophecy is called forthtelling prophecy. Forthtelling Prophecy is when **אֲדֹנָי** (Yahuah) speaks a word concerning the present hour.

When we talk about the number of Prophecies fulfilled, we are interested in Predictive Prophecies, Prophecies that will be fulfilled in **אֲדֹנָי** (Yahuah)'s timing.

Yet predictive Prophecy is not always easy to identify. For instance, in **Psalms 22:1** David writes, "My Al (God), My Al (God), why have You forsaken me?" This doesn't initially sound like predictive Prophecy, but we see **וַיִּשָׁאֵל** (Yahusha) alluding to its fulfillment when He cried these same words from the Stake **Matthew 27:46**.

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Isaiah 55:11 My word that proceeds from My mouth will not return to Me empty, but it will accomplish what I please, and it will prosper where I send it.

2. Not all fulfillments are the same.

Some predictive Prophecies concerning **וַיִּשָׁאֵל** (Yahusha) can be easily understood. But many predictive Prophecies about events after **וַיִּשָׁאֵל** (Yahusha) are difficult to understand. So, scholars continue to debate whether these Prophecies were fulfilled in the events of the late first (1st) century, are progressively being fulfilled across history, or are yet to be fulfilled in a cataclysmic event immediately preceding the return of HaMashiach.

Regardless, we can say that a lot of Prophecies in Scripture (the Bible) have been fulfilled, with some of the clearest ones about the life and ministry of **וַיִּשָׁאֵל** (Yahusha). The number of fulfilled HaMashiach prophecies is over 300.

In addition to HaMashiach prophecies, the Tanakh (OT) continually prophesies about events that have happened: Yasharal (Israel)'s future into exile, nations that will be destroyed,

Yasharal (Israel)'s kingdom being restored, etc. These predictions further demonstrate that we can trust Scripture (the Bible) as truly inspired by אֱלֹהִים (Yahuah).

Scripture (The Bible) itself gives the purpose of Prophecy: "Remember the former things long past, for I am אֱלֹהִים (Yahuah) Alhym, and there is no other; I am אֱלֹהִים (Yahuah), and there is no one like Me, declaring the end from the beginning and from ancient times things which have not been done..." **Isaiah 46:9-10**

Did you know that OWHYAH (Yahusha) fulfilled Twenty-Seven (27) HaMashiach Prophecies in one (1) day? And these are some of the 300+ HaMashiach Prophecies that He has fulfilled through His birth, life, and resurrection.

Isaiah 53:1 Who has believed our report? And to whom has the arm of אֱלֹהִים (Yahuah) been revealed? ² 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. ³ 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. ⁴ Surely, He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, smitten by אֱלֹהִים (Yahuah), and afflicted. ⁵ But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our Shalum (Peace) was upon Him, And by His stripes, we are healed. ⁶ All we like sheep have gone astray; We have turned, every one, to his own way; And אֱלֹהִים (Yahuah) has laid on Him the iniquity of us all. ⁷ He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth. ⁸ He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people, He was stricken. ⁹ 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. ¹⁰ Yet it pleased אֱלֹהִים (Yahuah) 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 אֱלֹהִים (Yahuah) shall prosper in His hand. ¹¹ 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. ¹² 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.

HaMashiach in Psalm

Psalm 2, penned by King David about 1000 B.C.E., introduces HaMashiach in this way:

The kings of the earth rise up and the ruler's band together against אֱלֹהִים (Yahuah) and against his Mashiach, saying, ³ "Let us break their chains and throw off their shackles." ⁴ The One (1) enthroned in Shamym (Heavens) laughs; אֱלֹהִים (Yahuah) scoffs at them. ⁵ He rebukes them in his anger and terrifies them in his wrath, saying, ⁶ "I have installed my king on Zion, my Qadosh (Holy) mountain." ⁷ I will proclaim אֱלֹהִים (Yahuah)'s decree: He said to me, "You are my Son; today I have become your Father. ⁸ Ask me, and I will make the nations your inheritance, the ends of the earth your possession. ⁹ You will break them with a rod of iron; you will dash them to pieces like pottery." ¹⁰ Therefore, you kings, be wise; be warned,

you rulers of the earth. ¹¹ Serve יְהוָה (Yahuah) with fear and celebrate his rule with trembling. ¹² Kiss his Son, or he will be angry and your way will lead to your destruction, for his wrath can flare up in a moment. Baruk (Blessed) are all who take refuge in him. **Psalm 2: 4-12**

We see here that יְהוָה (Yahuah) calls HaMashich 'my Son'. יְהוָה (Yahuah) identifies His Mashiach as 'His Son'. This is therefore where the term 'Son of Alhym' originates and is thus another equivalent term for 'Mashiach'. Hebrews have historically been known to be waiting for their Mashiach (or Messiah). Why? Because the Tanakh prophesied that He would come.

Herod the Great and HaMashiach

Herod the Great was king of Judaea from 37 BCE to 4 BCE, appointed by the Roman Empire after its Senate equipped him with an army to fight off a Parthian invasion. Prior to the invasion he had been governor of Galilee since 47 BCE.

Below is the reaction of Herod the Great (4 BCE) when the Magi from the East came looking for HaMashiach, part of the Nativity story. Notice, 'the' precedes HaMashiach.

³ When King Herod heard of this, he became very agitated, and so did everyone else in Yarusalym (Jerusalem). ⁴ He called together all the head Cohanim (Priests) and Turah-teachers of the people and asked them, "Where will HaMashiach be born?" **Matthew 2:3-4**

The idea of 'HaMashiach' was accepted between Herod and his religious advisors, and is used here without referring specifically to יְהוֹשֻׁעַ (Yahusha). Why? Because Hebrews had been reading **Psalm 2** for hundreds of years before Herod the Great was born.

HaMashiach and Son of Alhym.

At his trial, יְהוֹשֻׁעַ (Yahusha) is brought before the High Priest who asks him:

The High Priest (Cohen Hagadol) said to him, "I put you under oath! By the living Alhym, tell us if you are HaMashiach, the Son of Alhym!" ⁶⁴ "You have said it yourself," יְהוֹשֻׁעַ (Yahusha) answered. "But I say to all of you, from now on you will see the Son of Man sitting at the right hand of Power and coming on the clouds of Shamym (Heavens)." **Matthew 26:63-64**

HaMashaich in Tanakh: Prophecy is like a Lock-n-Key system

The fact that the Tanakh (OT) explicitly predicts a coming Mashiach makes it stand unique across the vast sea of literature that has been produced through history. It is like a lock. Locks are designed in a certain shape so that only a specific 'key' that matches the lock can unlock it. In this way the Tanakh is a 'lock' with specifications that become more and more precise through the Prophetic passages, such as Abraham's sacrifice, Adam's beginning, and Moshah (Moses)' Pesach (Passover). This raises a Hebrew question: Is יְהוֹשֻׁעַ (Yahusha) the matching 'Key' that unlocks the Tanakh?

YashaYahu (Isaiah), YirmeYahu (Jeremiah), ZakarYahu (Zechariah), Danial (Daniel) etc. specified the details forming the 'Lock' for HaMashich. These specifications have implications for us living 2000+ years later.

The use of this title 'HaMashich' to signify a coming ruler, a 'Son of Alhym', **Psalm 2** opened the door for related themes that later books in the Tanakh developed. **Isaiah** (750 BCE) initiated this with the Branch of יְהוּאָה (Yahuah).

YashaYahu (Isaiah) and the Branch

YashaYahu (Isaiah) wrote in the First (1st) Temple Period during the Daudic (Davidic) Dynasty. In his day (ca 750 BCE) the dynasty and the kingdom were corrupt. YashaYahu (Isaiah) pleaded that the Kings return back to Alhym (God) with the practice and spirit of the Mosaic Law. But YashaYahu (Isaiah) knew that Yasharal (Israel) would not repent, and so he also Prophesied that she would be destroyed and the Royal Dynasty would end. **Isaiah 3** details this coming judgment. But then the book changes its tone and foresees:

In that day the Branch of יְהוּאָה (Yahuah) will be beautiful and glorious, and the fruit of the land will be the pride and glory of the survivors in Yasharal (Israel). **Isaiah 4:2**

He does not give much detail about this coming Branch, but a little further on, he explains what he foresaw with a specific metaphor, or image, of the royal dynasty – picturing it like a great tree. This tree had at its root Yesse, the father of King Daud (David). On Yesse the Dynasty was started with Daud (David), and from his successor, Solomon, the tree continued to grow and develop.

Daud (David)'s Royal Dynasty pictured as a Tree from Yesse (father of Daud)

First (1st) a Tree ... then a Stump ... then a Branch

YashaYahu (Isaiah) wrote that this 'tree' would soon be cut down, reducing it to a stump. Here is how he pictured this 'tree', which then he turned into the riddle of a stump and Branch:

"A shoot will come up from the stump of Yesse; from his roots a Branch will bear fruit. The Ruch (Spirit) of יְהוּאָה (Yahuah) will rest on him—the Ruch (Spirit) of Wisdom and Understanding, the Ruch (Spirit) of Counsel and of Power, the Ruch (Spirit) of Knowledge."
Isaiah 11:1-2

Daud (David)'s Dynasty pictured as a Stump of Yesse

The cutting down of this 'tree' happened about 150 years after YashaYahu (Isaiah), in 586 BCE, when the Babylonians conquered Yarusalym (Jerusalem) and dragged its people and king to Babylon. Yesse was the father of King Daud, and so was the root of Daud's Dynasty. The 'stump of Yesse' was therefore a metaphor to the coming shattering of Daud's dynasty.

The Branch: Coming from Daud (David) Possessing Wisdom

Pictured as a shoot from the dead stump of Yesse. But this Prophecy also looked further into the future than just the cutting down of the kings. YashaYahu (Isaiah) predicted that though the 'stump' would look dead (as stumps do), one day in the further future a shoot, known as the Branch, would emerge from that stump, just like shoots can sprout from tree stumps. This Branch is referred to as a 'him' so YashaYahu (Isaiah) is talking about a specific man, coming from the line of Daud after the Dynasty would be cut down. This man would have such qualities of Wisdom, Power, and Knowledge it would be as if the very Ruch (Spirit) of

Alhym would be resting on him. This was a prophecy of the coming of the Mashiach, using the theme of 'Branch'.

YirmeYahu (Jeremiah) and The Branch

YirmeYahu (Jeremiah) in Historical Timeline with other writers of Tanakh. Like a signpost laid down by YashaYahu (Isaiah) in history, it was only the first (1st) in a series of signposts that developed this theme of the coming 'Branch'. YirmeYahu (Jeremiah), living about 150 years after YashaYahu (Isaiah), when Daud's dynasty was being cut down before his very eyes wrote:

"The days are coming," says אַחֲזֵיאל (Yahuah) when I will raise a Righteous Branch for Daud. He will reign as king and succeed; he will do what is just and right in the land. In his days Yahudah will be saved, Yasharal (Israel) will live in safety, and the Name given to him will be אַחֲזֵיאל (Yahuah) Tzidkenu [אַחֲזֵיאל (Yahuah) our Righteousness] **Jeremiah23:5-6**

The Branch: אַחֲזֵיאל (Yahuah) our Righteousness

What will this Branch be called? He would be called אַחֲזֵיאל (Yahusha) who will also be 'our' Righteousness. As we saw with Abraham, the problem for humans is that we are 'Corrupt', and so we need 'Righteousness'. In naming the Branch אַחֲזֵיאל (Yahusha) our Righteousness, YirmeYahu (Jeremiah) hints that people in his future would get needed 'Righteousness' from אַחֲזֵיאל (Yahuah), through אַחֲזֵיאל (Yahusha). But how would this be done? ZakarYah (Zechariah) provides the answer as he develops this theme of the Coming Branch further, prophesying even the Name of HaMashiach.

We saw how YashaYahu (Isaiah) began the Prophetic theme of The Branch. From the fallen Dynasty of Daud, possessing Wisdom and Power was coming. YirmeYahu (Jeremiah) followed up by stating that this Branch would be known as אַחֲזֵיאל (Yahusha).

ZakarYah (Zechariah), The Branch

ZakarYah (Zechariah) returned after the Babylonian exile to rebuild the Temple. ZakarYah (Zechariah) lived 520 BC, just after the Hebrew people returned to Yarusalym (Jerusalem) from their first (1st) exile. At that time, they were rebuilding their destroyed temple. The High Priest then was a man named אַחֲזֵיאל (Yahusha/Joshua), and he was re-starting the work of the Priests. ZakarYah (Zechariah), the Prophet, was partnering with his colleague אַחֲזֵיאל (Yahusha/Joshua), the High Priest, (and Zerubbabel the political leader) in leading the Hebrew people. Here is what אַחֲזֵיאל (Yahuah) through ZakarYah (Zechariah) said about this אַחֲזֵיאל (Yahusha/Joshua):

"Listen O High Priest אַחֲזֵיאל (Yahusha/Joshua) and your associates seated before you, who are men symbolic of things to come: I am going to bring My Servant the Branch." ..., says אַחֲזֵיאל (Yahuah) Almighty, "and I will remove the Sin of this land in a single day".' **Zechariah 3:8-9**

The Branch! Stated by YashaYahu (Isaiah) 200 years beforehand, continued by YirmeYah (Jeremiah) 60 years earlier, ZakarYah (Zechariah) develops 'The Branch' further. The Branch is now also called 'My Servant' (the Servant of אַחֲזֵיאל (Yahuah)). In some way ZakarYah (Zechariah)'s colleague, the High Priest אַחֲזֵיאל (Yahusha/Joshua) in Yarusalym

(Jerusalem) at 520BCE, was symbolic of this coming Branch. But how? It says that in 'a single day' the sins will be removed by אֲחֵרָא (Yahuah). How would that happen?

The Branch: Uniting Priest & King

To understand we need to know that the roles of Priest and King were strictly separated in the First (1st) Temple Period. None of the Daudic Kings could be priests, and the priests could not be kings. The priest's role was to mediate between אֲחֵרָא (Yahuah) and man by offering animal sacrifices to אֲחֵרָא (Yahuah) for atonement of Sins, and the King's job was to rule with justice. Both were crucial; both were distinct. This separation of role was cemented in that priests could only be Levites descended from Aaron, while the kings were from Daud's line within the tribe of Yahudah (Judah). Yet ZakarYah (Zechariah) wrote that in the future:

'The word of אֲחֵרָא (Yahuah) came to me: "...Take the silver and gold and make a crown, and set it on the head of the high priest אֲחֵרָא (Yahusha/Joshua). Tell him this is what אֲחֵרָא (Yahuah) Almighty says, 'Here is the man whose Name is the Branch, and he will branch out from his place and build the temple of אֲחֵרָא (Yahuah)... and he will be clothed with majesty and will sit and rule on his throne. And he will be a Priest on his Throne. And there will be harmony between the two (2)'" **Zechariah 6:9-13**

Here, against all previous rules, the high priest אֲחֵרָא (Yahusha/Joshua) in 520 BCE was to put on the kingly crown symbolically as the Branch. (Remember that אֲחֵרָא (Yahusha/Joshua) was 'symbolic of things to come'). אֲחֵרָא (Yahusha/Joshua) the High Priest, in putting on the kingly crown, foresaw a future uniting of King and Priest into one person – a priest on the King's throne. Furthermore, ZakarYah (Zechariah) prophesied that 'אֲחֵרָא (Yahusha/Joshua)' was the Name of the Branch. What did that mean?

The Name אֲחֵרָא (Yahusha/Joshua)

To understand we need to review the history of the Tanakh's translation. The original Hebrew Tanakh was translated into Greek in 250 BCE by Hebrew rabbis and is today known as the Septuagint (LXX). Still widely used, we saw how 'HaMashiach' was first (1st) used in the Septuagint (LXX) and we now follow that same analysis through the Masoretic Hebrew and the Greek Septuagint for 'Joshua'

Hebrew & Greek roots of 'Joshua' comes from the Hebrew name אֲחֵרָא / אֲחֵרָא

You can see that Yahusha is an English transliteration of the original אֲחֵרָא written in Abry (Paleo) Hebrew name 'Yahusha' seen written here in Modern Hebrew אֲחֵרָא. Quadrant #1 shows the Hebrew 'Yahusha אֲחֵרָא (אֲחֵרָא)' as it was first (1st) written. It is mis transliterated to 'Joshua' in English. 'אֲחֵרָא (אֲחֵרָא) Yahusha in Ancient Abry (Paleo) Hebrew is the same as Joshua in English Bibles.

אֲחֵרָא אֲחֵרָא (Yahusha) = Joshua = (Branch) in Hebrew-English Interlinear Masoretic Text

Both אֲחֵרָא (Yahusha) of Nazareth, and אֲחֵרָא (Yahusha/Joshua) the High Priest of 520BCE had the same name, אֲחֵרָא / אֲחֵרָא in their native Hebrew.

Is **וְיָשׁוּעַ (Yahusha) of Nazareth the Branch?**

Is this a prediction, made in 520 BCE, that the Name of the coming Branch would be, in English terms, Yahusha', pointing directly to **וְיָשׁוּעַ (Yahusha) of Nazareth?**

וְיָשׁוּעַ (Yahusha) of Nazareth is well-known outside the gospels. The Hebrew Talmud, Josephus and all other historical writers wrote about **וְיָשׁוּעַ (Yahusha)**, both friendly and hostile, falsely referred to him as the Aramaic name **יֵשׁוּעַ (Yeshua)** or often as 'HaMashiach', so his Name was not invented in the Gospels. But ZakarYah (Zechariah) predicted this name 500 years before he lived.

וְיָשׁוּעַ (Yahusha) of Nazareth is 'from the stump of Yesse', since Yesse and Daud were his ancestors. **וְיָשׁוּעַ (Yahusha)** possessed Wisdom and Understanding to a degree that sets him apart from others. His shrewdness, poise and insight portrayed in the Brit HaDashah continues to impress both critics and followers. His power through miracles in the gospels is undeniable. One may choose not to believe them; but one cannot ignore them. **וְיָשׁוּעַ (Yahusha)** fits the quality of possessing exceptional Wisdom and Power that YashaYahu (Isaiah) predicted would one (1) day come from this Branch.

Now think of the life of **וְיָשׁוּעַ (Yahusha) of Nazareth** in the gospels. He claimed to be a King, The King of Kings in fact. But what he did while on earth was actually Priestly. The Priest's job was to offer acceptable sacrifices to **יְהוָה (Yahuah)** on behalf of the Hebrew people. The death of **וְיָשׁוּעַ (Yahusha)** in the Brit HaDasha was significant in that, it also, was an offering to **יְהוָה (Yahuah)**, on our behalf. The Sins of the land were thus literally removed 'in a single day' as ZakarYah (Zechariah) had predicted – the day **וְיָשׁוּעַ (Yahusha)** Died and Paid for all Sins. In his Death he fulfilled the requirements as Priest, even while he is mostly known as 'HaMashiach' or The King. Thus, as ZakarYah (Zechariah) Prophesied, he did bring the two (2) roles together.

Double Fulfillment of Prophecy

In double reference Prophecy, the first (1st) fulfillment is usually temporal, whereas, the ultimate fulfillment may be spiritual or eternal. In double reference Prophecy, part of the Prophetic message may be fulfilled close at hand, and that fulfillment in turn becomes another Prophecy. "Prophecy has no sooner become history, than history in turn becomes Prophecy." In double reference Prophecy, two (2) or more Prophecies may be grouped together in one (1) area of vision, although they are really at different distances in fulfillment.

Concerning the Babylonian Captivity, the event of the day of **יְהוָה (Yahuah)**, the return from Babylon, the world-wide dispersion of Yasharal (Israel), and their future regathering from all the corners of the earth.

I see that certain Prophecies contain a fulness of meaning which is not exhausted by the event to which they most obviously and literally refer. A Prophecy which had a partial fulfillment at a time not remote from its utterance, may find its chief fulfillment in the future.

Since the principles of **יְהוָה (Yahuah)**'s administration find ever recurring and enlarging illustration in history, Prophecies which have already had a partial fulfillment may have whole cycles of fulfillment yet before them. The same Prophecies frequently have a double meaning,

and refer to different events, the one (1) near, the other remote; the one (1) temporal, the other spiritual or perhaps eternal.

The prophets thus having several events in view, their expressions may be partly applicable to one (1) and partly to another, and it is not always easy to make the transitions. What has not been fulfilled in the first (1st), we must apply to the second (2nd); and what has already been fulfilled, may often be considered as typical of what remains to be accomplished and may assume anyone of several forms.

Future events placed side by side in the prophecy, may have great gaps between them in their fulfillment. In double reference prophecy, the first (1st) fulfillment of the Prophecy usually is found in a person or event close in time to the prophetic utterance.

In double reference Prophecy, the first (1st) fulfillment is usually only a partial fulfillment of the total Prophetic message. In double reference Prophecy, the ultimate fulfillment is usually found in the person of HaMashiach or the affairs of His kingdom.

Twenty-Seven (27) HaMashaich Prophecies Fulfilled in One (1) Day

1). The Betrayal of the HaMashiach by His own Friend

Psalms 41:9 Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me.

Mark 14:10 Then Yahudah (Judas) Iscariot, one of the twelve (12), went to the chief priests to betray Him to them. And having heard, they rejoiced and promised to give him money. And he was seeking how he might deliver Him up conveniently.

2). HaMashiach forsook by His Disciples

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

Mark 14:50 And immediately, while he was still speaking, Yahudah (Judas) came, one (1) of the twelve (12), and with him a crowd with swords and clubs, from the chief priests and the scribes and the elders. ⁴⁴ Now the betrayer had given them a sign, saying, "The one (1) I will kiss is the man. Seize him and lead him away under guard." ⁴⁵ And when he came, he went up to him at once and said, "Rabbi!" And he kissed him. ⁴⁶ And they laid hands on him and seized him. ⁴⁷ But one of those who stood by drew his sword and struck the servant of the high priest and cut off his ear. ⁴⁸ And אַחַד (Yahusha) said to them, "Have you come out as against a robber, with swords and clubs to capture me? ⁴⁹ Day after day I was with you in the temple teaching, and you did not seize me. But let the Scriptures be fulfilled." ⁵⁰ And they all left him and fled.

3). The Price Paid for the Betrayal

Zachariah 11:12 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 (30) pieces of silver.

Matthew 26:14-15 Then one of the twelve (12), called Yahudah (Judas) Iscariot, went unto the chief priests, and said, what will you give me, and I will deliver him? And they him thirty (30) pieces of silver.

4). How the Money of the betrayal would be used

Zachariah 11:13 And יָהוּאֵל (Yahuah) said to me, “Throw it to the potter”—that princely price they set on me. So, I took the thirty (30) pieces of silver and threw them into the house of יָהוּאֵל (Yahuah) for the potter.

Matthew 27:3-10 Then Yahudah (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, saying, “I have sinned by betraying innocent blood.” And they said, “What is that to us? You see to it!” Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.

But the chief priests took the thirty (30) silver pieces and said, “It is not lawful to put them into the treasury because they are the price of blood.” And they consulted together and bought with them the potter’s field, to bury strangers in. Therefore, that field has been called the Field of Blood to this day.

Then was fulfilled what was spoken by YirmeYahu (Jeremiah) the prophet, saying, “And they took the thirty (30) pieces of silver, the value of Him who was priced, whom they of the children of Yasharal (Israel) priced, and gave them for the potter’s field, as יָהוּאֵל (Yahuah) directed me.”

5). The Torture of HaMashiach

Isaiah 50:6 I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.

Matthew 27:26, 30 Then he released Barabbas to them; and when he had scourged OYִשָׁאֵל (Yahusha), he delivered Him to be crucified... Then they spat on Him, and took the reed and struck Him on the head.

6). Shame, Prosecution, and Dishonor

Psalms 69:19 You know my reproach, my shame, and my dishonor; My adversaries are all before You. You know my reproach, and my shame and my dishonor; my foes are all known to you. 20 Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. 21 They gave me poison for food, and for my thirst they gave me sour wine to drink.

Matthew 27:28 And they stripped Him and put a scarlet robe on Him.

Matthew 27:34 You know my reproach, and my shame and my dishonor; my foes are all known to you. 20 Reproaches have broken my heart, so that I am in despair. I looked for pity, but there was none, and for comforters, but I found none. 21 They gave me poison for food, and for my thirst they gave me sour wine to drink.

7). The Smitten Shepherd

Zachariah 13:7 “smite the shepherd, and will spread the sheep.”

Matthew 26:31 Then **וְיֵשׁוּעַ** (Yahusha) 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.’”

8). The Division of His Garments

Psalms 22:18 They divide My garments among them, and for My clothing they cast lots.

John 19:24 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.

9). HaMashiach Would Not Open His Mouth at His Trial

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

Matthew 27:13-14 Then Pilate said to Him, “Do You not hear how many things they testify against You?” But He answered him not one word so that the governor marveled greatly.

10). HaMashiach’s Crucifixion

Isaiah 53:5 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.’

1 Peter 2:24 He himself bore our sins in his body on the tree, that we might die to sin and live to Righteousness. By his wounds you have been healed.

Matthew 8:17 This was to fulfill what was spoken by the prophet YashaYahu (Isaiah): “He took our illnesses and bore our diseases.”

John 19:16 Then he delivered Him to them to be crucified. So, they took **וְיֵשׁוּעַ** (Yahusha) and led Him away.

11). HaMashiach’s thirsts

Psalms 69:3 I am weary with my crying; My throat is dry; My eyes fail while I wait for my Alhym.

John 19:28 After this, **וְיֵשׁוּעַ** (Yahusha), knowing that all things were now accomplished, that the Scripture might be fulfilled, said, “I thirst!”

12). The Bitter Drink

Psalms 69:21 They also gave me gall for my food, and for my thirst, they gave me vinegar to drink.

John 19:29 Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth.

13). People staring at a HaMashich on Stake

Psalms 22:17 I can count all My bones. They look and stare at Me.

Matthew 27:36 Sitting down, they kept watch over Him there.

14). HaMashiach's hands and feet pierced

Psalms 22:16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet;

Matthew 27:35 Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet: "They divided My garments among them, and for My clothing they cast lots."

15). He was Pierced

Zachariah 12:10 "And I will pour on the house of David and on the inhabitants of Yarusalym (Jerusalem) the Ruch (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.

Psalms 22:16 For dogs have surrounded Me; the congregation of the wicked has enclosed Me. They pierced My hands and My feet

Isaiah 53:5 But He was wounded (pierced) for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

16). Blood and Water

Psalms 22:14 I am poured out like water, and all My bones are out of joint; My heart is like wax; It has melted within Me.

John 19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

17). The Scorning and Hatred of the Crowd

Psalms 22:7-8 All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying, "He trusted in אֲיָאֵל (Yahuah), let Him rescue Him; Let Him deliver Him since He delights in Him!"

Matthew 27:41-43 Likewise the chief priests also, mocking with the scribes and elders, said, "He saved others; Himself He cannot save. If He is the King of Yasharal (Israel), let Him now come down from the stake, and we will believe Him. He trusted in Alhym; let Him deliver Him now if He will have Him; for He said, 'I am the Son of Alhym.'"

18). The Lamb of Alhym

Isaiah 53:7 He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, So He opened not His mouth.

John 1:29 The next day Yahukannon (John) saw **וְיָהוּשָׁעַ** (Yahusha) coming toward him, and said, “Behold! The Lamb of Alhym who takes away the Sin of the World!”

19). HaMashiach as the Intercessor of Sinners

Isaiah 53:12 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.

Luke 23:34 Then **וְיָהוּשָׁעַ** (Yahusha) said, “Father, forgive them, for they do not know what they do.” And they divided His garments and cast lots.

20). The Lonely Cry of HaMashiach and Intense Time of His Suffering

Psalms 22:1 My Al (God), My Al (God), why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning?

Matthew 27:46 And about the ninth hour **וְיָהוּשָׁעַ** (Yahusha) cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?”

21). The Disfigurement caused by the Brutality of the Soldiers

Isaiah 52:14 Just as many were appalled at Him—His appearance was disfigured beyond that of any man, and His form was marred beyond human likeness.

John 19:5 Then **וְיָהוּשָׁעַ** (Yahusha) came out, wearing the crown of thorns and the purple robe. And Pilate said to them, “Behold the Man!”

John 19:14 Now it was the Preparation Day of Pesach (Passover), and about the sixth (6th) hour. And he said to the Hebrews, “Behold your King!”

22). The Cry of Triumph and Victory of HaMashiach

Psalms 22:31 They will come and declare His Righteousness to a people who will be born, That He has done this.

John 19:30 So when **וְיָהוּשָׁעַ** (Yahusha) had received the sour wine, He said, “It is finished!” And bowing His head, He gave up His Ruch (Spirit).

23). The Pesach (Passover) Lamb without any broken bones

Exodus 12:46 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.

Psalms 22:17 I can count all My bones. They look and stare at Me.

John 19:33, 36 But when they came to **וְיֵשׁוּעַ** (Yahusha) and saw that He was already dead, they did not break His legs... For these things were done that the Scripture should be fulfilled, "Not one of His bones shall be broken."

24). HaMashiach Placed with the Transgressors like a Sinner, even though he was Sinless

Isaiah 53:9 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 53:12 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.

Matthew 27:57-60 When it was evening, there came a rich man from Arimathea named Yoseph, who himself was a disciple of **וְיֵשׁוּעַ** (Yahusha). 58 He went to Pilate to ask for the body of **וְיֵשׁוּעַ** (Yahusha), and Pilate ordered that it be given to him. 59 So Yoseph took the body, wrapped it in a clean linen cloth, 60 and placed it in his own new tomb that he had cut into the rock. Then he rolled a great stone across the entrance to the tomb and went away

25). HaMashiach would be cut off (killed) but not by his own fault

Daniel 9:26 "And after the sixty-two (62) weeks HaMashiach 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. The end of it shall be with a flood, and till the end of the war desolations are determined.

Isaiah 53:5-6 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. All we like sheep have gone astray; We have turned, every one, to his own way; And **יְהוָה** (Yahuah) has laid on Him the iniquity of us all.

John 11:49-52 And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." Now, this he did not say on his own authority; but being high priest that year he Prophesied that **וְיֵשׁוּעַ** (Yahusha) would die for the nation, and not for that nation only, but also that He would gather together in one the children of Alhym (God) who were scattered abroad.

26). The fight against HaSatan and the triumph of HaMashiach (The oldest Prophecy about HaMashiach in the Turah)

Genesis 3:15 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."

John 12:30-33 **וְיֵשׁוּעַ** (Yahusha) answered and said, "This voice did not come because of Me, but for your sake. Now is the judgment of this world; now the ruler of this world will be cast out. And I, if I am lifted up from the earth, will draw all peoples to Myself." This He said, signifying by what death He would die.

1 John 3:8 The one who practices Sin is of HaSatan (the Devil), because HaSatan (the Devil) has been sinning from the very start. This is why the Son of אֱלֹהִים (Yahuah) was revealed, to destroy the works of Ha Satan (the Devil).

27). HaMashiach would be Buried in a Tomb of a Rich Man

Isaiah 53:9 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.

Matthew 27:57-60 Now when evening had come, there came a rich man from Arimathea, named Yoseph, who himself had also become a disciple of אֱלֹהִים (Yahusha). This man went to Pilate and asked for the body of אֱלֹהִים (Yahusha). Then Pilate commanded the body to be given to him. When Yoseph had taken the body, he wrapped it in a clean linen cloth, 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.

John 20:30-31 These Scriptures Were Written That You May Believe That אֱלֹהִים (Yahusha) is HaMashich...“and truly אֱלֹהִים (Yahusha) did many other Signs in the presence of His Disciples, which are not written in this book; but these are written that you may believe that אֱלֹהִים (Yahusha) is HaMashiach, the Son of אֱלֹהִים (Yahuah), and that believing you may have Life in His Name.” **John 20:30-31**

1 John 2:22-24 Who is the liar but he who denies that אֱלֹהִים (Yahusha) is the HaMashiach? This is the Anti-Mashiach, he who denies the Father and the Son. ²³ No one who denies the Son has the Father. Whoever confesses the Son has the Father also. ²⁴ Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father.