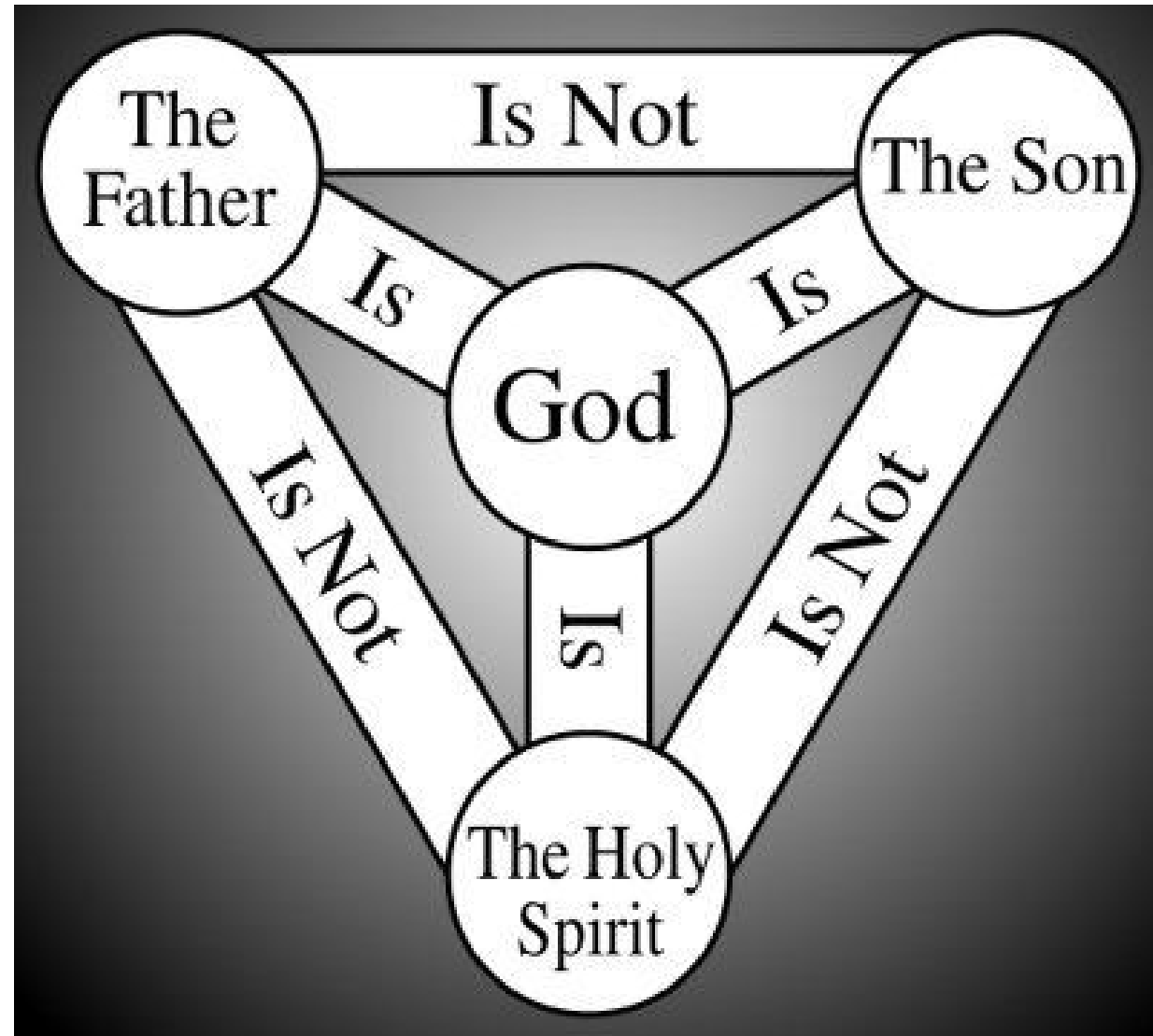


In eternity past God the Father, God the Son, and God the Holy Spirit devised a plan of salvation for lost mankind. Their **determinate counsel** decided how and in which way to reveal the Gospel of Grace to a lost and dying world. (Acts 2:23, KJV)

Acts 2:23 (KJV)

²³ Him, being delivered by the **determinate counsel** and **foreknowledge of God**, ye have taken, and by wicked hands have crucified and slain:



Acts 2:23 Young's Literal Translation (YLT)

²³ this one, **by the determinate counsel and foreknowledge of God**, being given out, having taken by lawless hands, having crucified -- ye did slay;

Acts 2:23 Revised Standard Version (RSV)

²³ this Jesus, delivered up **according to the definite plan and foreknowledge of God**, you crucified and killed by the hands of lawless men.

Acts 2:23 Wuest New Testament

this One, having been delivered up by the counsel of God which [in the council held by the Trinity] had decided upon His destiny, even by the **foreordination of God which is that act fixing His destiny**, by wicked hands you crucified and killed, whom God raised up,

Wuest, K. S. (1961). [*The New Testament: an expanded translation*](#) (Ac 2:22–24). Grand Rapids, MI: Eerdmans.

While devising the plan of salvation a Trinitarian discussion like the one written below might have taken place:

Father: Fallen man is going to have an enumerable number of needs.

Son: Yes, but what will be man's greatest need?

Holy Spirit: We all know what man will need most of all.

Son: Yes, of course, we all know what man will most need, but what he will most need is an invisible miracle.

Holy Spirit: This could be problematic. If we do for man what man most desperately needs, and it is an invisible act, then how will he know what we have done for Him?

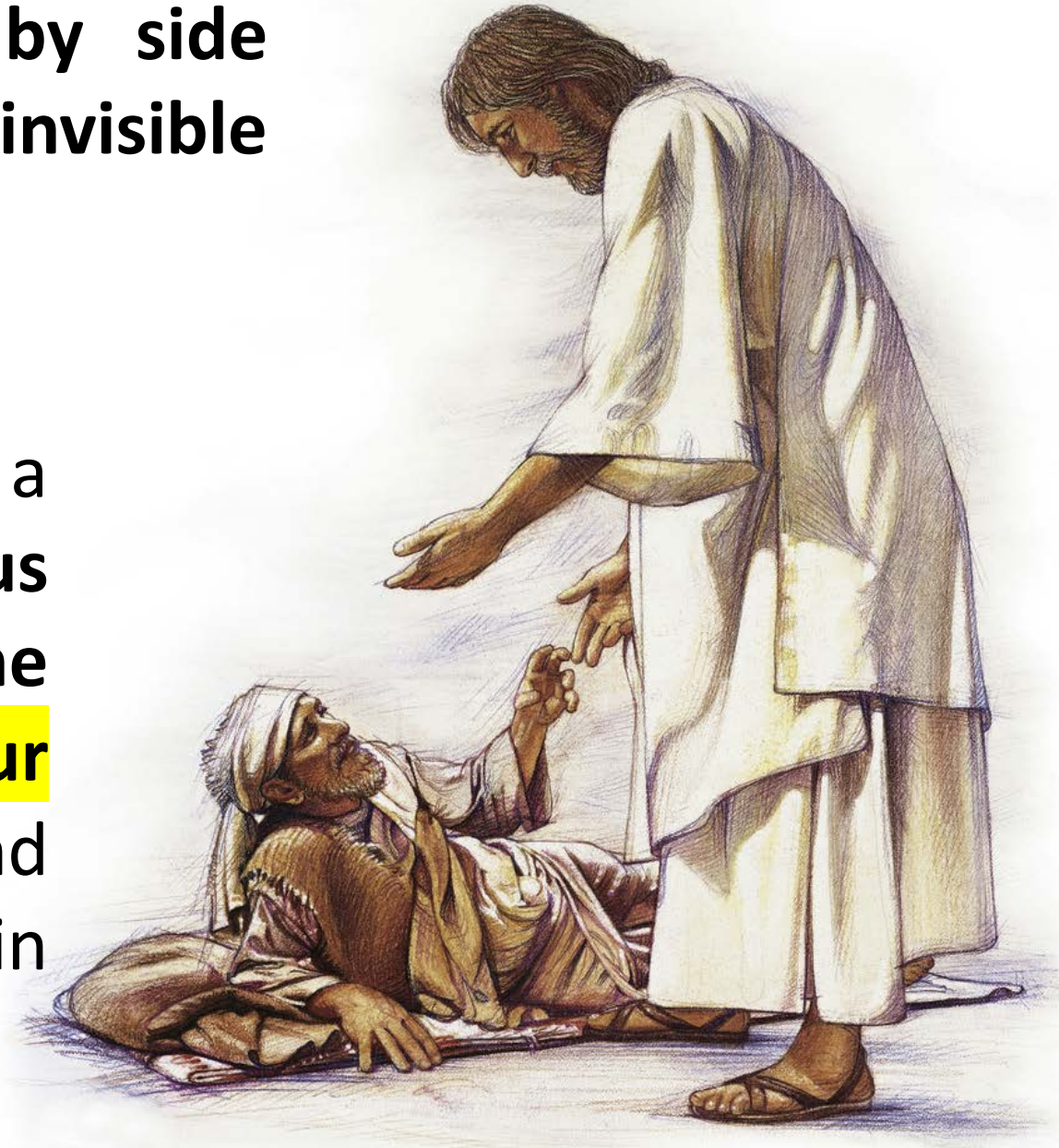
Father: Let's do two miracles at the same time. The one will be an utterly impossible visible miracle while the other will be an utterly impossible invisible miracle.

Holy Spirit: Brilliant idea. I'm glad we all thought of it. This will put man on notice that if we can do one utterly impossible visible miracle, then we can also do an utterly impossible invisible miracle.

Read the scriptures below and take note that Messiah Jesus performs two side by side miracles. The first miracle is totally invisible and the second is abundantly visible:

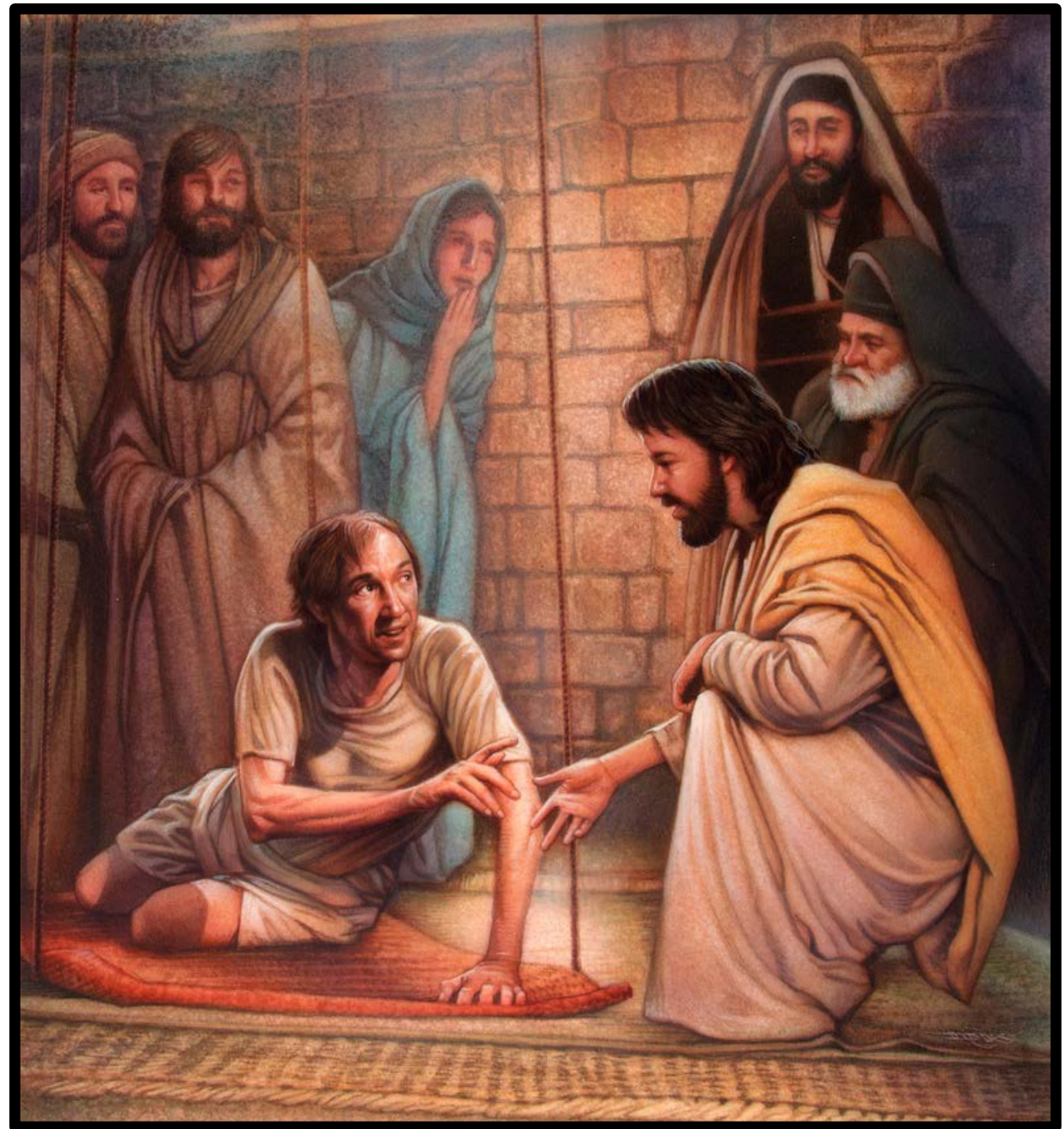
Matthew 9:2-3 (NKJV)

² Then behold, they brought to Him a paralytic lying on a bed. When Jesus saw their faith, He said to the paralytic, “Son, be of good cheer; your sins are forgiven you.” [sent away] ³ And at once some of the scribes said within themselves, “This Man blasphemes!”



Matthew 9:4-7 (NKJV)

⁴ But Jesus, knowing their thoughts, said, “Why do you think evil in your hearts? ⁵ **For which is easier, to say, ‘Your sins are forgiven you,’ or to say, ‘Arise and walk’?** ⁶ 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.” ⁷ And he arose and departed to his house.



To prove that He could forgive sin (which is a miracle that you cannot visibly perceive), Jesus performed at the same time a miracle that you could see, the physical healing of a paralyzed man. Messiah Jesus was demonstrating the fact that if He can do one impossible miracle then He can do another one too.

The expression “to forgive sins” or to remit sins means to remove the sins from someone. Only God is said to be able to do this (Mark 2:10). To forgive sins is not to disregard them and do nothing about them, but to liberate a person from them, their guilt, and their power.

Zodhiates, S. (2000). The Complete Word Study Dictionary: New Testament (electronic ed.). Chattanooga, TN: AMG Publishers.

863.ἀφίημι aphīēmi, af-ee'-ay-mee; from 575 and ἵημι hiemi (to send; an intens. form of εἶμι ěimi, to go); **to send forth**, in various applications (as follow):—cry, forgive, forsake, lay aside, leave, let (alone, be, go, have), omit, put (send) away, remit, suffer, yield up.

Strong, J. (2009). A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible (Vol. 1, p. 17). Bellingham, WA: Logos Bible Software.



THE TALMUDS OF THE JEWS

The early Talmuds of the Jews were written between A.D. 70 and A.D. 200 by Jewish scribes. Within the Talmuds is a famous quote about Jesus of Nazareth.

There are reliable statements to the effect that his name was Yeshua (Yeshu) of Nazareth, that he “practiced sorcery” (i.e. performed miracles, as was usual in those days) and beguiled and led Israel astray; that he mocked at the words of the wise; that he expounded scripture in the same manner as the Pharisees, that he had five disciples, that he said that he was not come to take aught away from the Law or to add to it; that he was hanged (crucified) as a false teacher and beguiler on the eve of the Passover which happened on a Sabbath, and that his disciples healed the sick in his name.

Joseph Klaussner, Jesus of Nazareth, p. 46. 1925, New York, NY: Macmillan Company

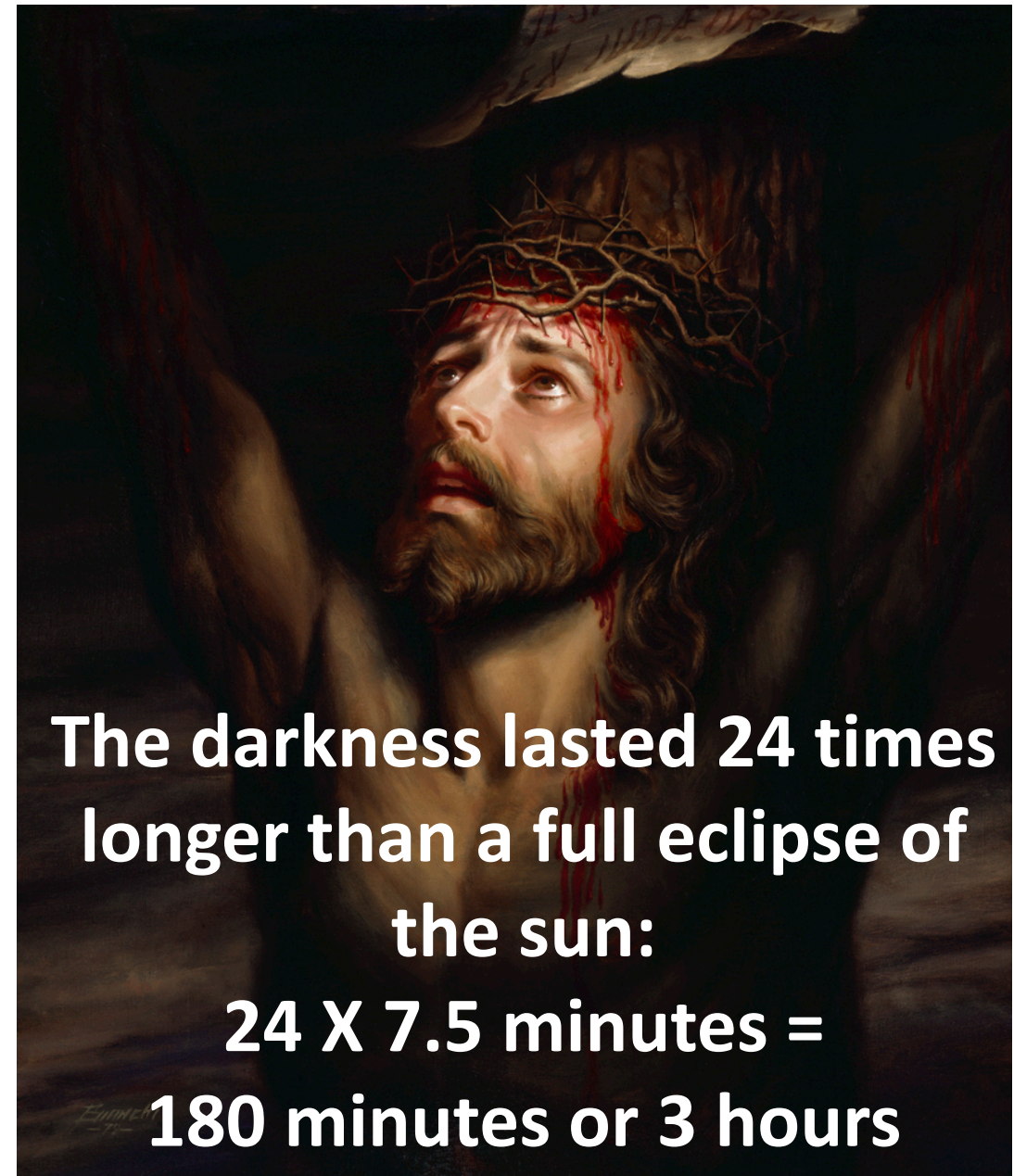
3 Visible Signs Verifying 1 Invisible Miracle

Now let's look at the visible signs (miracles) performed by God while Jesus was on the cross. Three astounding miracles were visible to multitudes on the face of the earth and these three visible miracles/signs bore witness to a 4th even more astounding invisible miracle.



45 Now from the sixth hour until the ninth hour there was darkness over all the land. 46 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?” 47 Some of those who stood there, when they heard that, said, “This Man is calling for “Elijah 48 Immediately one of them ran and took a sponge, filled it with sour wine and put it on a reed, and offered it to Him to drink. 49 The rest said, “Let Him alone; let us see if Elijah will come to save Him.”

Matthew 27:45-49(NKJV)



The darkness lasted 24 times longer than a full eclipse of the sun:

**24 X 7.5 minutes =
180 minutes or 3 hours**

What's going on here? First of all, an incredible visible miracle is on display for all-the-world to see. Jesus is nailed to a Roman cross at about the 3rd hour (9 AM) and then after three hours of crucifixion the sky goes completely dark from the 6th hour (12 noon) to the 9th hour (3 PM). Some have foolishly supposed that a timely eclipse of the sun caused the black out, but a solar eclipse can last for no longer than about seven minutes and thirty-one seconds. Secondly, it is impossible to have an eclipse when there is a full moon, which was always present at the time of the Jewish Passover on which Christ was crucified.

When the scriptures say *there was darkness over all the land* the Greek word translated “land” is γῆ gē or gēs and it can mean either a country, region, territory, or even the whole earth.

1093; . γῆ gē gen. gēs, fem. noun. Earth, land.

... (IV) Of a country, region, territory, as the land of Israel (Matt. 2:20, 21); Canaan (Acts 13:19); Egypt (Acts 7:11, 36, 40; 13:17); Judah (Matt. 2:6); Zebulon (Matt. 4:15); Gennesareth (Matt. 14:34; Mark 6:53). Of the country adjacent to any place or city (Matt. 9:26, 31).

This would indicate that the darkness that covered Jerusalem also covered either the region of the world round about Jerusalem, or the whole region of the world, or even the whole world.



Archaeologists have discovered a record written by **Dionysius, a Greek scientist living in Egypt. He reported seeing this very phenomenon in the Egyptian city of Heliopolis. Another Greek scientist named Niogenes, also living in Egypt, wrote: “A solar darkness of such like that either the deity Himself suffered at that moment or sympathized with one who did.”** Niogenes was a pagan, and yet he had some spiritual insight. He recognized from this darkness that “either the deity Himself suffered or sympathized with one who did.” Both statements turned out to be true. God the Son indeed suffered at that moment. God the Father and God the Holy Spirit sympathized with the One who did..

Why did God choose three hours of darkness to to cover much of the earth during the last three hours of Jesus' crucifixion?

Reason #1:

God's full measure of wrath toward our sins includes both death and hell, and hell is a place of absolute darkness. God the Father recreated on the cross all the horrors of hell for his Son to endure so that Jesus could experience the full measure of His Father's holy wrath. This hell on earth experience had to include utter darkness. Read the sobering and dreadful verses below about the eternal darkness, loneliness, and terrifying anguish and pain that defines Jesus' crucifixion and the eternal damnation of hell.

1 Samuel 2:9 (NKJV)

He will guard the feet of His saints, but the wicked shall be silent in darkness. “For by strength no man shall prevail.

2 Peter 2:17 (NKJV)

These are wells without water, clouds carried by a tempest, for whom is reserved the blackness of darkness forever.

2 Peter 2:4 (NKJV)

For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment;

Mark 9:43-44 (NKJV)

**43 If your hand causes you to sin, cut it off. It is better for you to enter into life maimed, rather than having two hands, to go to hell, into the fire that shall never be quenched—
44 where ‘Their worm does not die and the fire is not quenched.’**

Reason #2:

Jesus had to suffer in the daytime and the nighttime to fulfill the prophecies about His death. Psalm 22 is a detailed prophetic description of Jesus' crucifixion written by King David several hundreds of years before death by crucifixion had first been invented. Psalm 22 plainly speaks of Jesus suffering crucifixion and divine rejection both during the day and at night.

Psalm 22:1 My God, My God, why have You forsaken Me? Why are You so far from helping Me, And from the words of My groaning? 2 O My God, **I cry in the daytime, but You do not hear; And in the night season, and am not silent.** (NKJV)

This prophetic psalm written in the first person also says **They pierced My hands and My feet. (Psalm 22:16, NKJV) It is a detailed and precise description of our Lord's pain and anguish on His cross.**

Psalm 22:13-16 (NKJV)

13 They gape at Me with their mouths, Like a raging and roaring lion. 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. 15 **My strength is dried up like a potsherd, And My tongue clings to My jaws;** You have brought Me to the dust of death. 16 For dogs have surrounded Me; The congregation of the wicked has enclosed Me. **They pierced My hands and My feet;**

Jesus prophetically fulfilled both the day and nighttime suffering predicted in Psalm 22:2. He also fulfilled the miraculous noonday darkness promised in Amos 8:9.

Amos 8:9 (NKJV)

“And it shall come to pass in that day,” says the Lord God, “That I will make the sun go down at noon, and I will darken the earth in broad daylight;



Reason #3 for the three Hours of Darkness:

A monumentally important invisible miracle also took place during those three hours of total darkness. The past, present, and future sins of the whole world (every single human who has ever lived or will ever live) were transferred to Christ's physical body during those three hours of darkness;



...but no human could see our sins being sent away from us and being absorbed by Messiah Jesus physical body. The skeptic would say it cannot be done. How can sins be transferred from one human to another? It is preposterous! Impossible! It is a totally un-doable deed;

**...but completely turning the
sunlight off on the planet for
three hours and turning it
back on again a few
moments after Jesus' death
is just as completely
preposterous and utterly
impossible.**



If one of these seeming impossibilities actually happen-ed, then the other one happened too. The same God that turned off the sun's light for all to not see simultaneously sent your sins to the crucified body of Jesus.



The scriptures plainly declare that your sins were sent away from you (before you committed them in our time, space, matter universe) and were transferred to the dying body of Jesus while He hung on a Roman cross on the 14th of Nisan at 12 noon. This caused God the Father to remove his Holy presence from His own beloved son while he bore our sins.

Habakkuk 1:13(NKJV)

You are of purer eyes than to behold evil, and cannot look on wickedness.

2 Corinthians 5:21 (NKJV)

For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.

Those 3 hours of darkness helped eye-witnesses to realize that something miraculous yet invisible was happening. God was transferring our sins to the crucified body of Jesus.

Matthew 27:50-51 (NKJV)

⁵⁰ And Jesus cried out again with a loud voice, and yielded up His spirit.

⁵¹ Then, behold, **the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split,** ⁵² and the graves were opened; and many bodies of the saints who had fallen asleep were raised; ⁵³ and coming out of the graves after His resurrection, they went into the holy city and appeared to many.

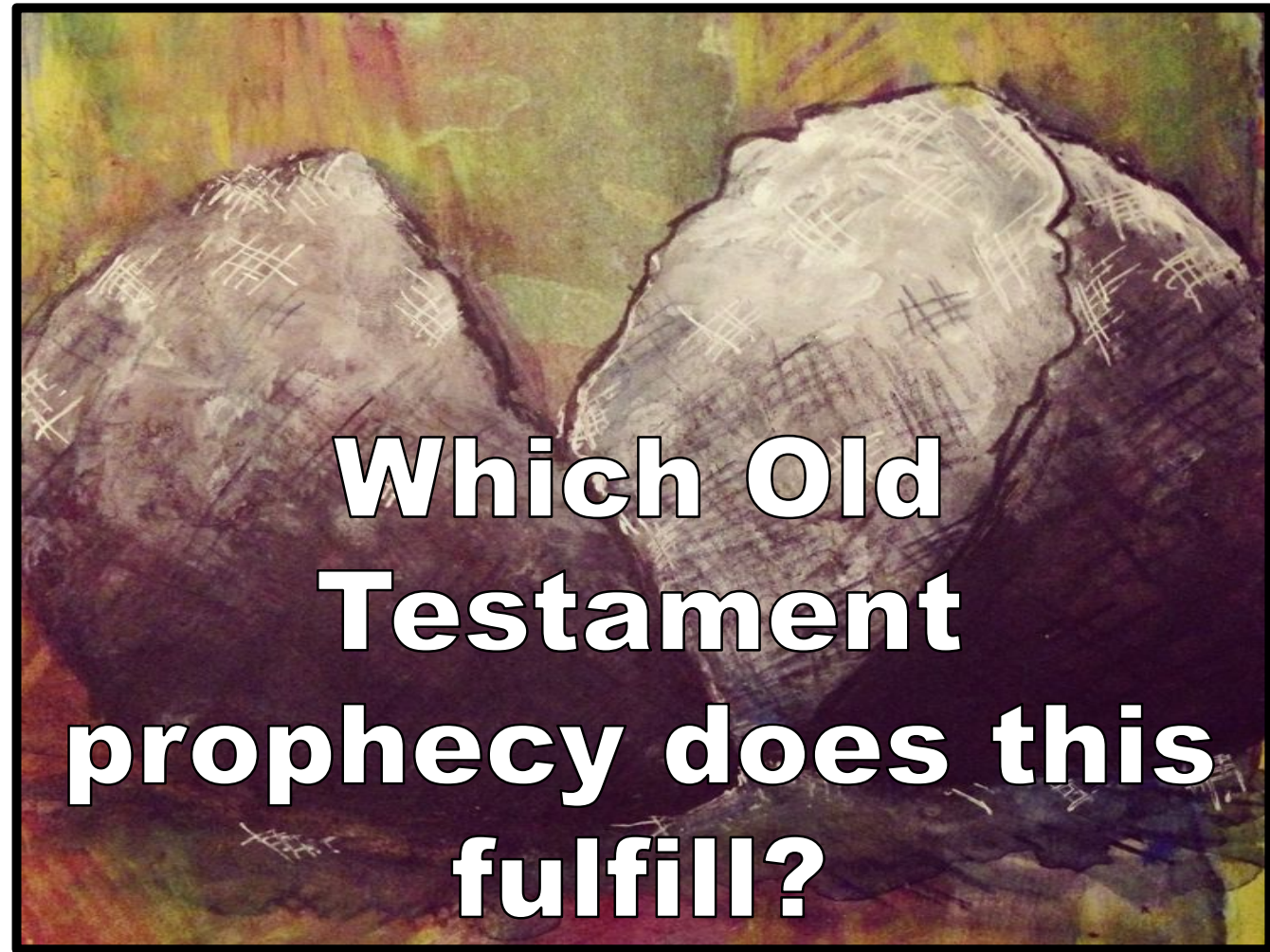


Mat. 27:50-53 4th & 5th Sign:

⁵⁰ Jesus cried again with a loud voice, and yielded up his spirit.

⁵¹ Behold, the veil of the temple was torn in two from the top to the bottom. The earth quaked and the rocks were split. ⁵² The tombs were opened, and many bodies of the saints who had fallen

asleep were raised; ⁵³ and coming out of the tombs after his resurrection, they entered into the holy city and appeared to many.
(World English Bible)



**Which Old
Testament
prophecy does this
fulfill?**

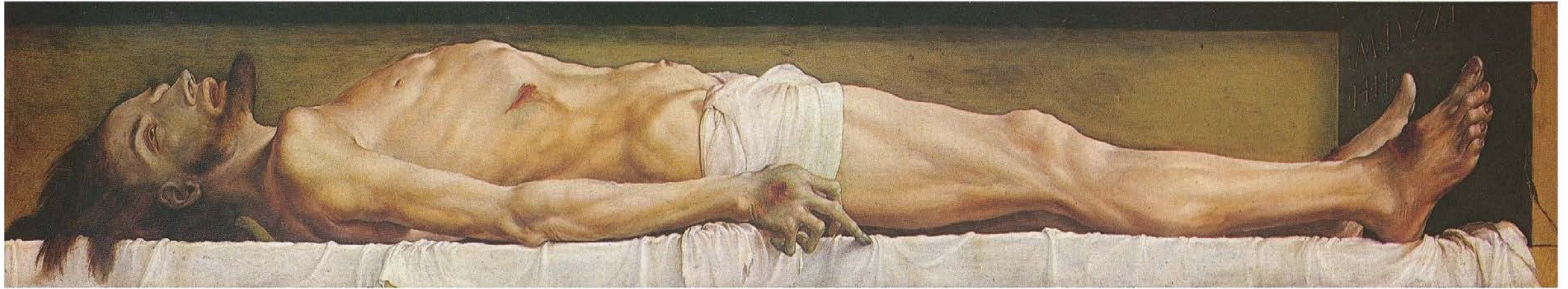


Isaiah,
the son of Amoz,
Chief of the
Messianic Prophets

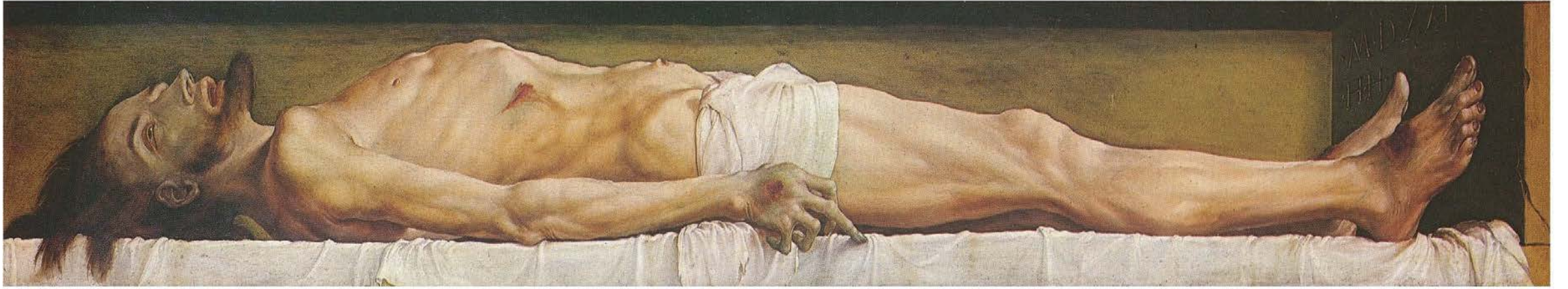
Isaiah 26:19 KJV

**¹⁹ Thy dead men shall live,
together with my dead body shall
they arise. Awake and sing, ye
that dwell in dust: for thy dew is
as the dew of herbs, and the earth
shall cast out the dead.**

Isaiah foresaw that Messiah would not remain in his grave. He would rise from the dead; so that like Him, all those who would come to believe in Him would also rise from the dead: (Eze. 37:1–14; Dan. 12:2)



Isaiah 26:19a Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust...



Isaiah 26:19a Young's literal Translation

**`Thy dead live -- My dead body they rise.
Awake and sing, ye dwellers in the dust...**

| | | | | | |
|-------|-----------------|------------------------|---------------|-----------------|-----------------------------|
| 26:19 | יְחִיּוּ | מֵתִיךָ | נִבְלָתִי | יִקְוּמוּן | תִּקְיִצּוּ |
| | ichiu | mthi·k | nblth·i | iqumu·n | eqitzu |
| | they-shall-live | ones-being-dead-of·you | carcass-of·me | they-shall-rise | ^c awake-you(p) ! |

| | | | | | | |
|----------------------------------------|----------------------|------|-------|---------------|--------|------------------|
| וְרִנְנוּ | שְׁכְנֵי | כִּי | עֹפֶר | טַל | אֹרֶת | טַלְךָ |
| u·rnnu | shkni | ophr | ki | tl | aurth | tl·k |
| and· ^m be-jubilant-you(p) ! | ones-tabernacling-of | soil | that | night-mist-of | lights | nightmist-of·you |

| | | | |
|----------|----------|-----------------------------------|-----|
| וְאֶרֶץ | רְפָאִים | תְּפִיל | ס : |
| u·artz | rphaim | thphil | : s |
| and·land | healers | she-is- ^c casting-down | |

https://www.scripture4all.org/OnlineInterlinear/Hebrew_Index.htm

They-shall-live ones-being-dead-of · you
carcass-of · me they-shall-rise awake-you (p)!
and · be-jubilant-you (p)! ones-tabernacling-of soil
that night-mist-of lights nightmidst-of · you and ·
land healers she-is-casting-down

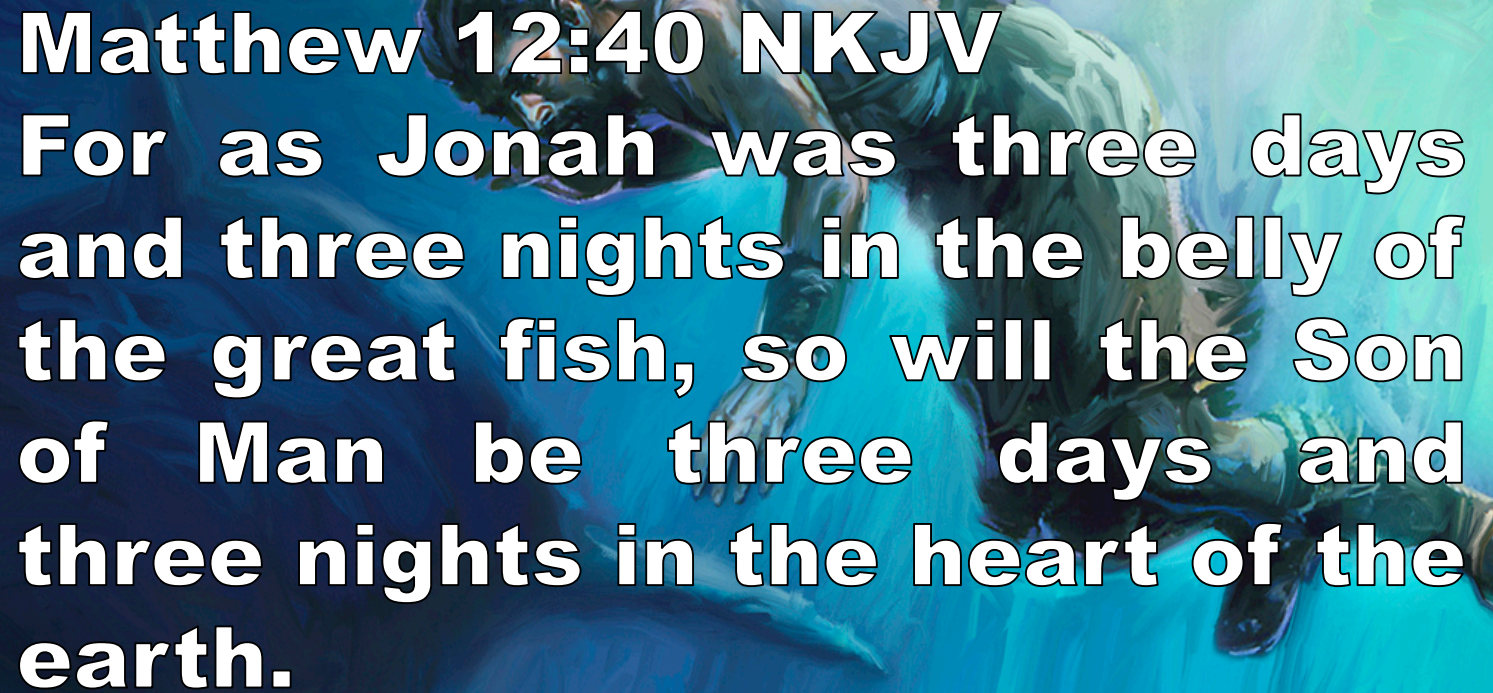
The WLC Hebrew English Interlinear Bible also makes it very clear that the *ones-being-dead-of·you* (those who had died believing in God) shall arise with *carcass-of·me* (God's carcass). Obviously, Jesus' sinless dead body lying in a tomb was the *carcass-of·me* [carcass of God] of Isa. 26:19a.

**They-shall-live ones-being-dead-of · you
carcass-of · me they-shall-rise awake-you (p)!
and · be-jubilant-you (p)! ones-tabernacled-of soil...**

Matthew 12:38-40

38 Then some of the scribes and Pharisees answered, saying, “Teacher, we want to see a sign from You.” 39 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.

Scribes & Pharisees Ask for a Sign

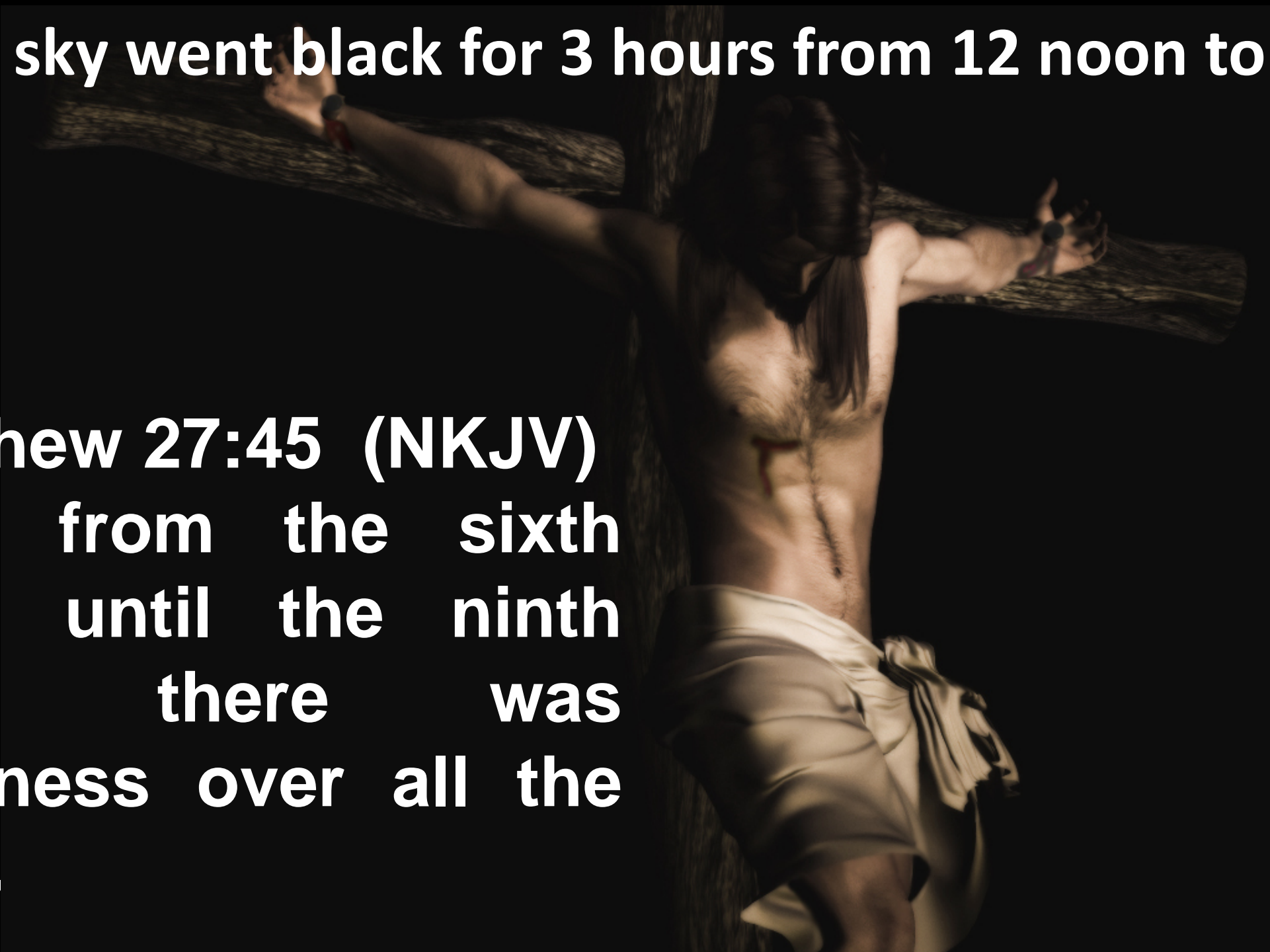


Matthew 12:40 NKJV
For as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.

1. The sky went black for 3 hours from 12 noon to 3 PM.

1

Matthew 27:45 (NKJV)
**Now from the sixth
hour until the ninth
hour there was
darkness over all the
land.**



2. The veil of the temple was torn from top to bottom:
*Then, behold, the veil of the temple was torn in two
from top to bottom...* Matthew 27:51 (NKJV)

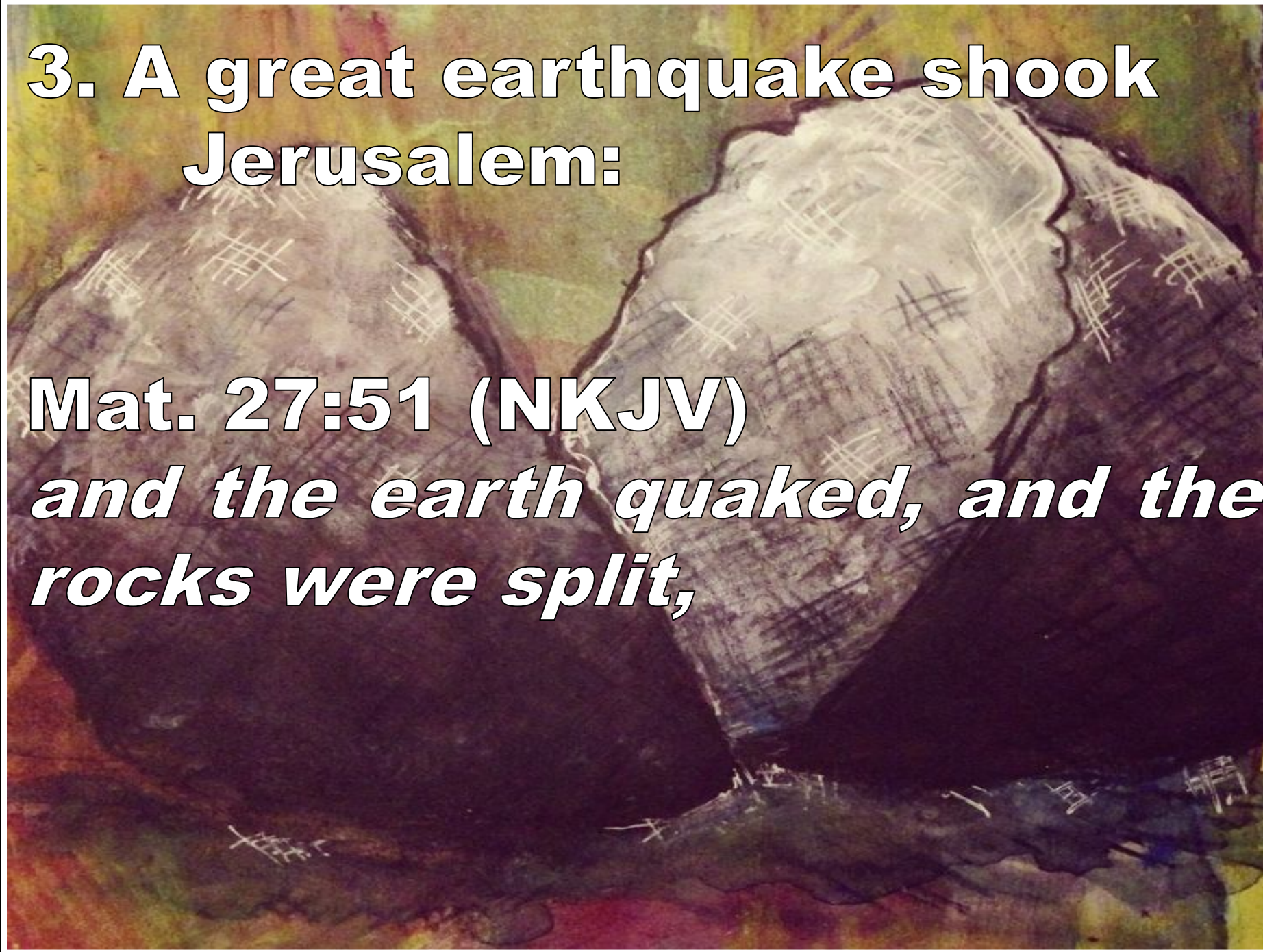


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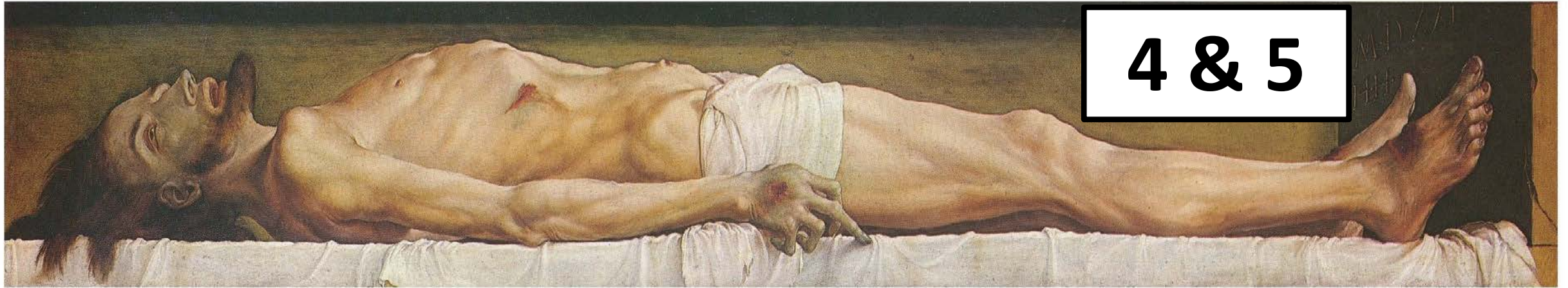
3. A great earthquake shook Jerusalem:

Mat. 27:51 (NKJV)

and the earth quaked, and the rocks were split,



On the 3rd day both Jesus' dead body and the dead bodies of godly saints of old were simultaneously resurrected in Jerusalem and they were seen by many.



Isaiah 26:19a Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust...

Acts 1:2b-3

...to the apostles whom
He had chosen, ³

**to whom He also
presented Himself alive
after His suffering by
many infallible proofs,**

being seen by them
during forty days and
speaking of the things
pertaining to the
kingdom of God.

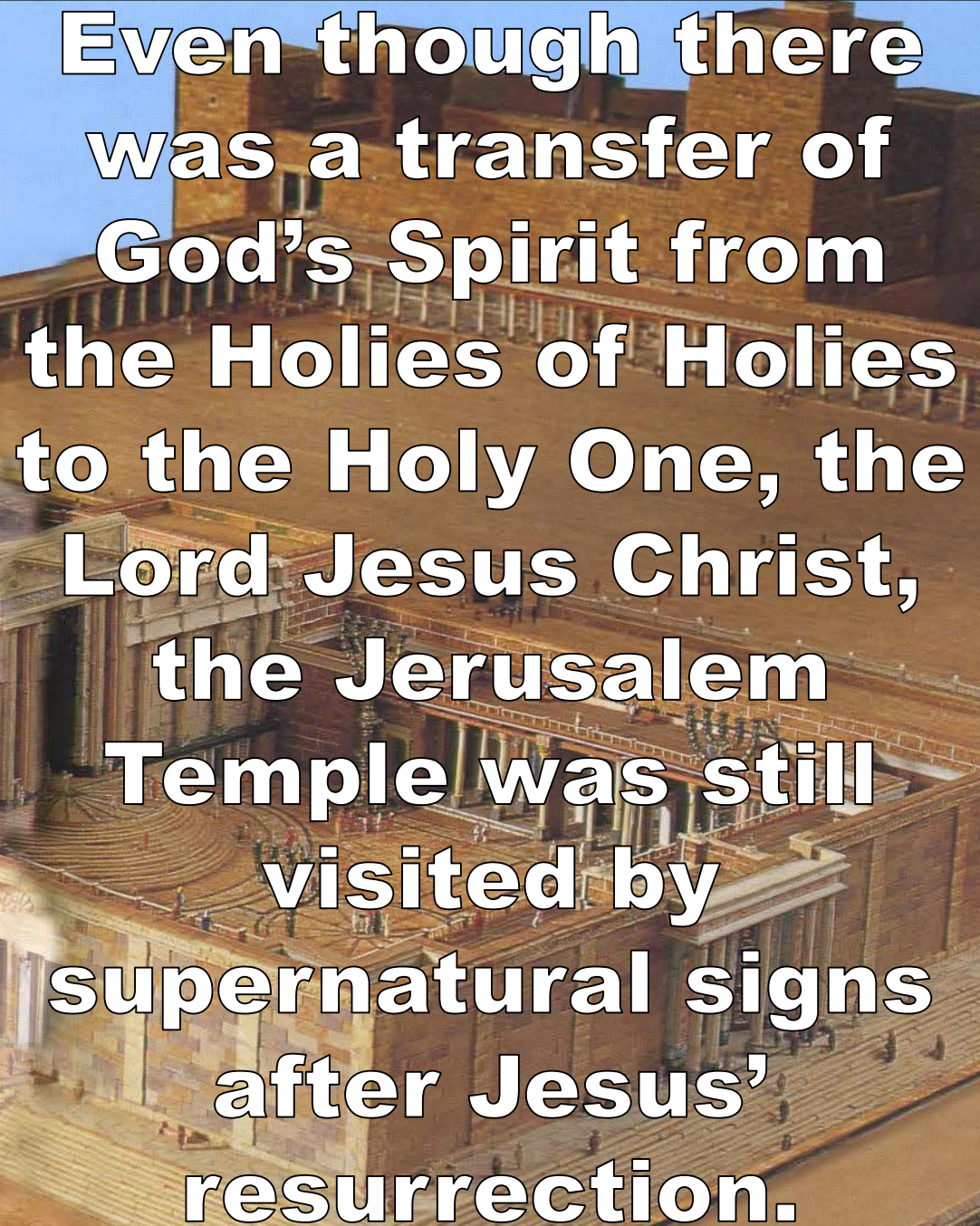


He is not here; for
He is risen, as He
said. Come, see
the place where
the Lord lay.

Matthew 28:6
NKJV



*You came from heaven
to earth
To show the way
From the earth to the
cross
My debt to pay
From the cross
to the grave
From the grave to the sky
Lord I lift Your name
on high*



Even though there
was a transfer of
God's Spirit from
the Holies of Holies
to the Holy One, the
Lord Jesus Christ,
the Jerusalem
Temple was still
visited by
supernatural signs
after Jesus'
resurrection.

Talmudic Evidence for the Messiah at 30 C.E.

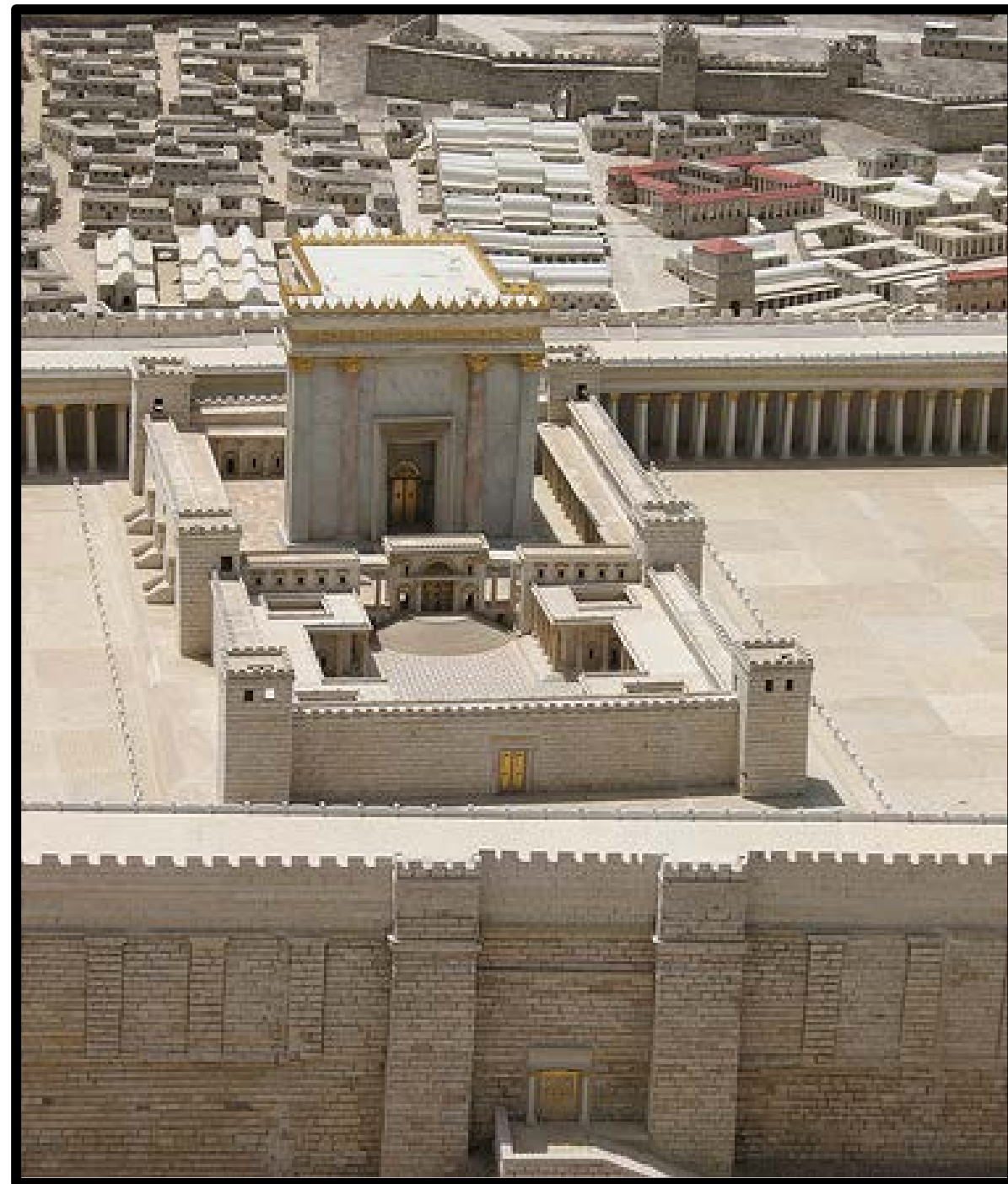
by N. Federoff & T. Peterson

In the centuries following the destruction of the Temple in Jerusalem (70 CE), the Jewish people began writing two versions of Jewish thought, religious history and commentary. One was written in Palestine and became known as the Jerusalem Talmud. [see special endnote at the end of this article concerning the Talmud] The other was written in Babylon and was known as the Babylonian Talmud.

<http://windowview.org/hmny/pgs/talmuds.30ce.html>



We read in the Jerusalem Talmud:
"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 CE]

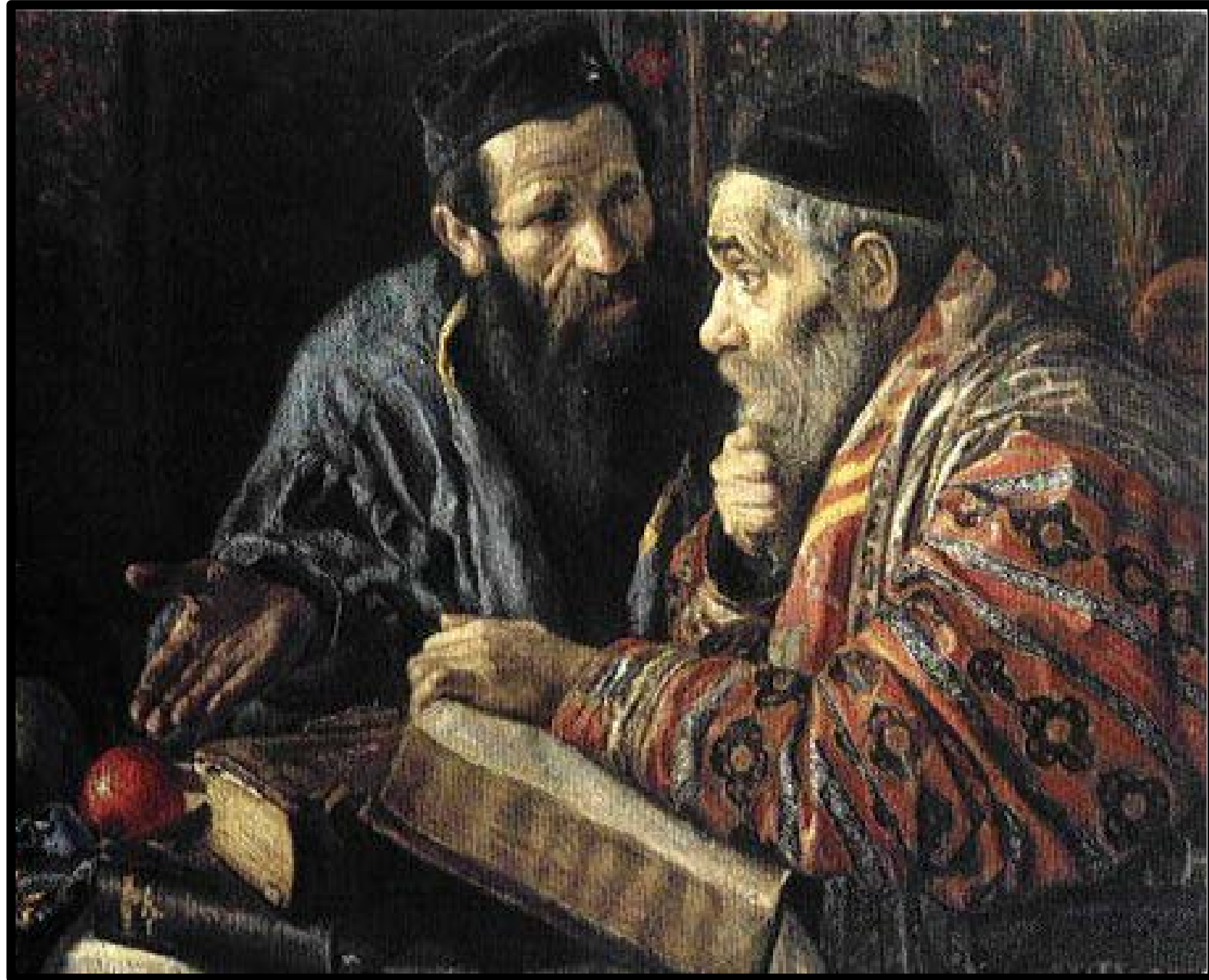


A similar passage in the Babylonian Talmud states:

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).



What are these passages talking about? **Since both Talmuds recount the same information, this indicates the knowledge of these events was accepted by the widespread Jewish community.**



1. The Miracle of the Temple Menorah

[The first miracle from these Talmudic passages which we will consider is] that the most important lamp of the seven candle-stick Menorah in the Temple went out, and would not shine. Every night for 40 years (over 12,500 nights in a row) the main lamp of the Temple lampstand (menorah) went out of its own accord — no matter what attempts and precautions the priests took to safeguard against this event!



Earnest Martin states:

"In fact, we are told in the Talmud that at dusk the lamps that were unlit in the daytime (the middle four lamps remained unlit, while the two eastern lamps normally stayed lit during the day) were to be re-lit from the flames of the western lamp (which was a lamp that was supposed to stay lit all the time — it was like the 'eternal' flame that we see today in some national monuments) . . . 'This 'western lamp' was to be kept lit at all times. For that reason, the priests kept extra reservoirs of olive oil and other implements in ready supply to make sure that the 'western lamp' (under all circumstances) would stay lit.



But what happened in the forty years from the very year Messiah said the physical Temple would be destroyed? Every night for forty years the western lamp went out, and this in spite of the priests each evening preparing in a special way the western lamp so that it would remain constantly burning all night!" (The Significance of the Year CE 30, Ernest Martin, Research Update, April 1994, p.4).



Yom Kippur – Day of Atonement

The Miracle of the Red Strip

2. The second miracle concerns the crimson strip or cloth tied to the Azazel goat.



2) The Miracle of the Red Strip (continued)

...A portion of this red cloth was also removed from the goat and tied to the Temple door. Each year the red cloth on the Temple door turned white as if to signify the atonement of another Yom Kippur was acceptable to the Lord. This annual event happened until 30 CE when the cloth then remained crimson each year to the time of the Temple's destruction. This undoubtedly caused much stir and consternation among the Jews. This traditional practice is linked to Israel confessing its sins and ceremonially placing this nation's sin upon the Azazel goat. The sin was then removed by this goat's death. Sin was represented by the red color of the cloth (the color of blood). But the cloth remained crimson — that is, Israel's sins were not being pardoned and "made white."



"Come, let us reason together, saith the LORD: though your sins be as scarlet [crimson], they shall be white as snow; though they be red like crimson, they shall be as [white] wool" (Isaiah 1:18).

The clear indication is that the whole community had lost the Lord's attention in relation to something that occurred in 30 CE. The yearly atonement achieved through the typical Yom Kippur observance was not being realized as expected. Atonement apparently was to be gained in some other way. Who or what would provide the atonement for another year?

Isaiah 1:18



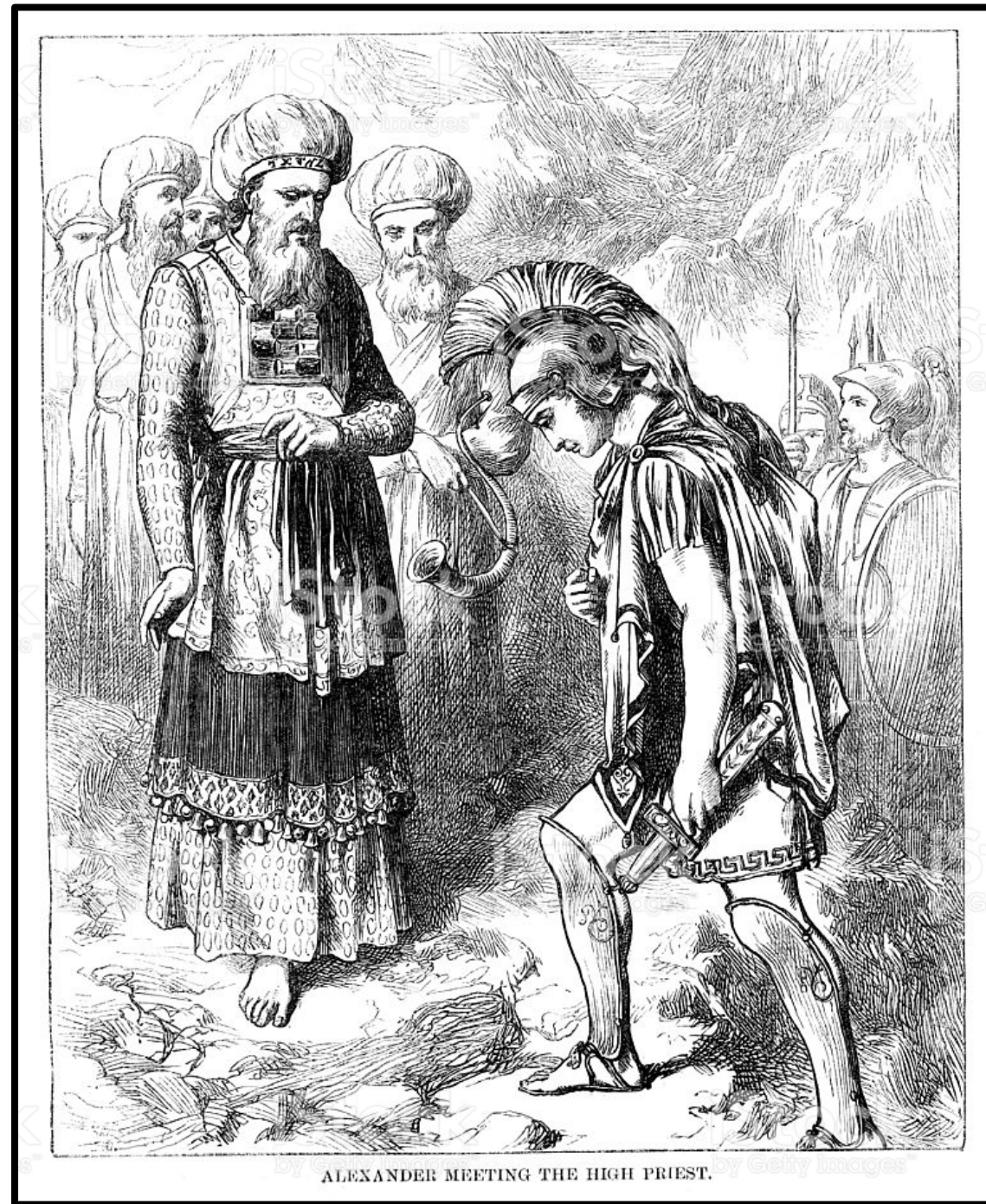
though your sins as scarlet, they shall be as white as snow...

Concerning the crimson strip—though not mentioned in the Scriptures and long before 30 C.E.—during the 40 years Simon the Righteous [Just] was High Priest, a crimson thread which was associated with his person always turned white when he entered the Temple's innermost Holy of Holies. The people noticed this. Also, they noted that "the lot of the LORD" (the white lot) came up for 40 straight years during Simon's priesthood. They noticed that the "lot" picked by the priests after Simon would sometimes be black, and sometimes white, and that the crimson thread



would sometimes turn white, and sometimes not. The Jews came to believe that if the crimson thread turned white, that God approved of the Day of Atonement rituals and that Israel could be assured that God forgave their sins. But after 30 CE, the crimson thread never turned white again for 40 years, till the destruction of the Temple and the cessation of all Temple rituals!

When Alexander the Great marched through Palestine in the year 333, Simeon the Just, ...dressed in his eight priestly robes went to Kefar Saba (Antipatris) to meet him (Yoma 69a), although Josephus (l.c. xi. 8, § 4) states that Alexander himself came to Jerusalem (but see Jew. Encyc. i. 341b, vii. 51b). The legend further declares that as soon as the Macedonian saw the high priest, he descended from his chariot and bowed respectfully before him.



When Alexander's courtiers criticized his act, he replied that it had been intentional, since he had had a vision in which he had seen the high priest, who had predicted his victory. Alexander demanded that a statue of himself be placed in the Temple; but the high priest explained to him that this was impossible, promising him instead that all the sons born of priests in that year should be named Alexander and that the Seleucidan era should be introduced

(Lev. R. xiii., end; Pesik. R., section "Parah"). This story appears to be identical with III Macc. ii., where Seleucus (Kasgalgas) is mentioned (Soṭah 33a; Yer. Soṭah ix. 3; Cant. R. 38c; Tosef., Soṭah, xiii



3) The Miracle of the "Lot"

The 3rd miracle we will consider concerns a random choosing of the "lot" which was cast on the Day of Atonement (Yom Kippur). The lot chosen determined which of two goats would be "for the Lord" and which goat would be the "Azazel" or "scapegoat." During the two hundred years before 30 CE, when the High Priest picked one of two stones, again this selection was governed by chance, and each year the priest would select a black stone as often as a white stone. But for forty years in a row, beginning in 30 CE, the High Priest always picked the black stone! The odds against this happening are astronomical (2 to the 40th power).

In other words, the chances of this occurring are
1 in approximately 1,099,511,627,776 —

or over one trillion to one! By comparison, your chances of winning your local state or municipal-run cash Lottery would be much more favorable!



The lot for Azazel, the black stone, contrary to all the laws of chance, came up 40 times in a row from 30 to 70 AD! This was considered a dire event and signified something had fundamentally changed in this Yom Kippur ritual.



4) The Miracle of the Temple Doors

The [final] miracle, which the Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord. This too occurred for forty years, beginning in 30 CE. The leading Jewish authority of that time, Yohanan ben Zakkai, declared that this was a sign of impending doom, that the Temple itself would be destroyed.

The Jerusalem Talmud states:

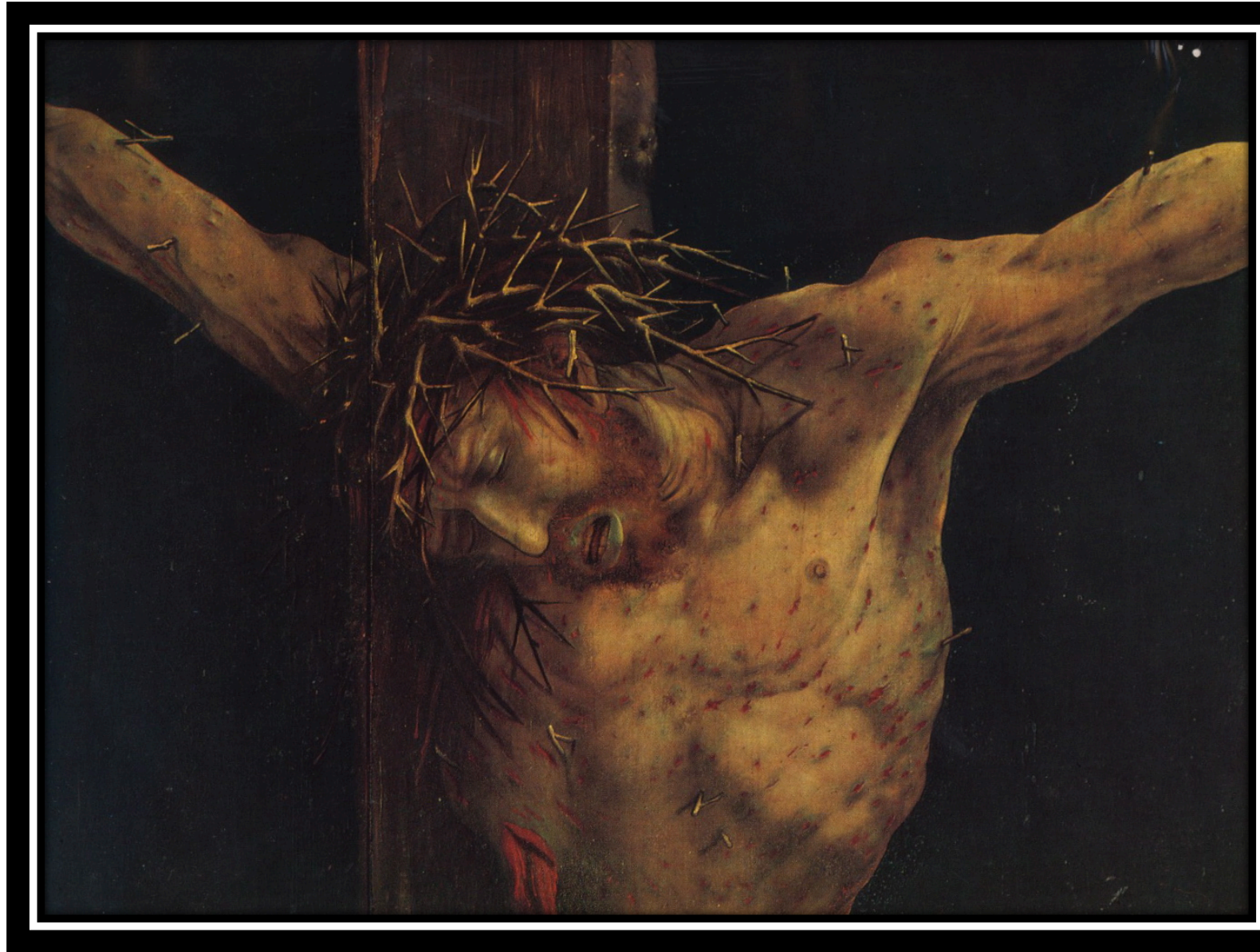
"Said Rabban Yohanan Ben Zakkai to the Temple,

'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' (Sota 6:3).



What did the Jewish nation do in 30 CE to merit such a change at Yom Kippur?

By some accounts, on April 5, 30 CE (i.e., on the 14th of Nisan, the day of the Passover sacrifice) the Messiah, Yeshua, was cut off from Israel, himself put to death as a sacrifice for sin.



To this event there is a transference of the atonement now no longer achieved through the two goats as offered at Yom Kippur. Like an innocent Passover lamb, the Messiah was put to death though no fault was found in Him! But unlike Temple sacrifices or the Yom Kippur events (as detailed above) where sin is only covered over for a time, the Messianic sacrifice comes with the promise of forgiveness of sin changed in 30 CE of sins through grace given by God to those who accept a personal relationship with Messiah. This is essentially a one time event for each person's lifetime and not a continual series of annual observances and animal sacrifices. The mechanism providing forgiveness to all who believe in Him.



After 30 CE, and the death of the Messiah, great trouble and awesome trials began to come upon the Jewish nation. Yeshua Himself foretold it. As He was led away to be crucified, Yeshua warned the women of Jerusalem: *But Jesus, turning to them, said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, wombs that never bore, and breasts which never nursed!' Then they will begin to say to the mountains, 'Fall on us!'" and to the hills, "Cover us!" "For if they do these things in the green wood, what will be done in the dry?"*



Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. ² 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.”

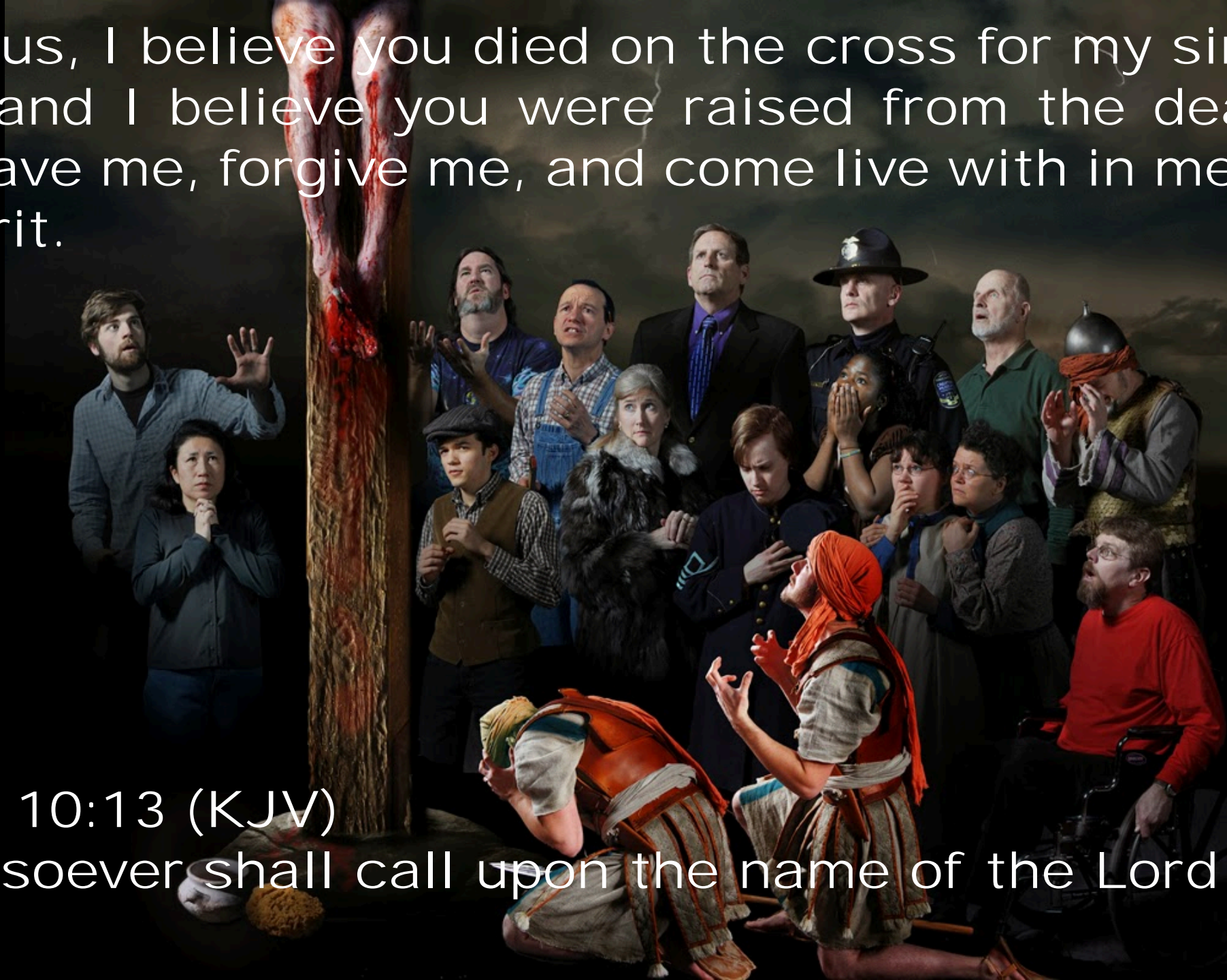
Matthew 24:1-2 (NKJV)



Lord Jesus, I believe you died on the cross for my sin and as my sin, and I believe you were raised from the dead. Lord Jesus, save me, forgive me, and come live with in me by your Holy Spirit.

Romans 10:13 (KJV)

For whosoever shall call upon the name of the Lord shall be saved.



Matthew 16 (NKJV)

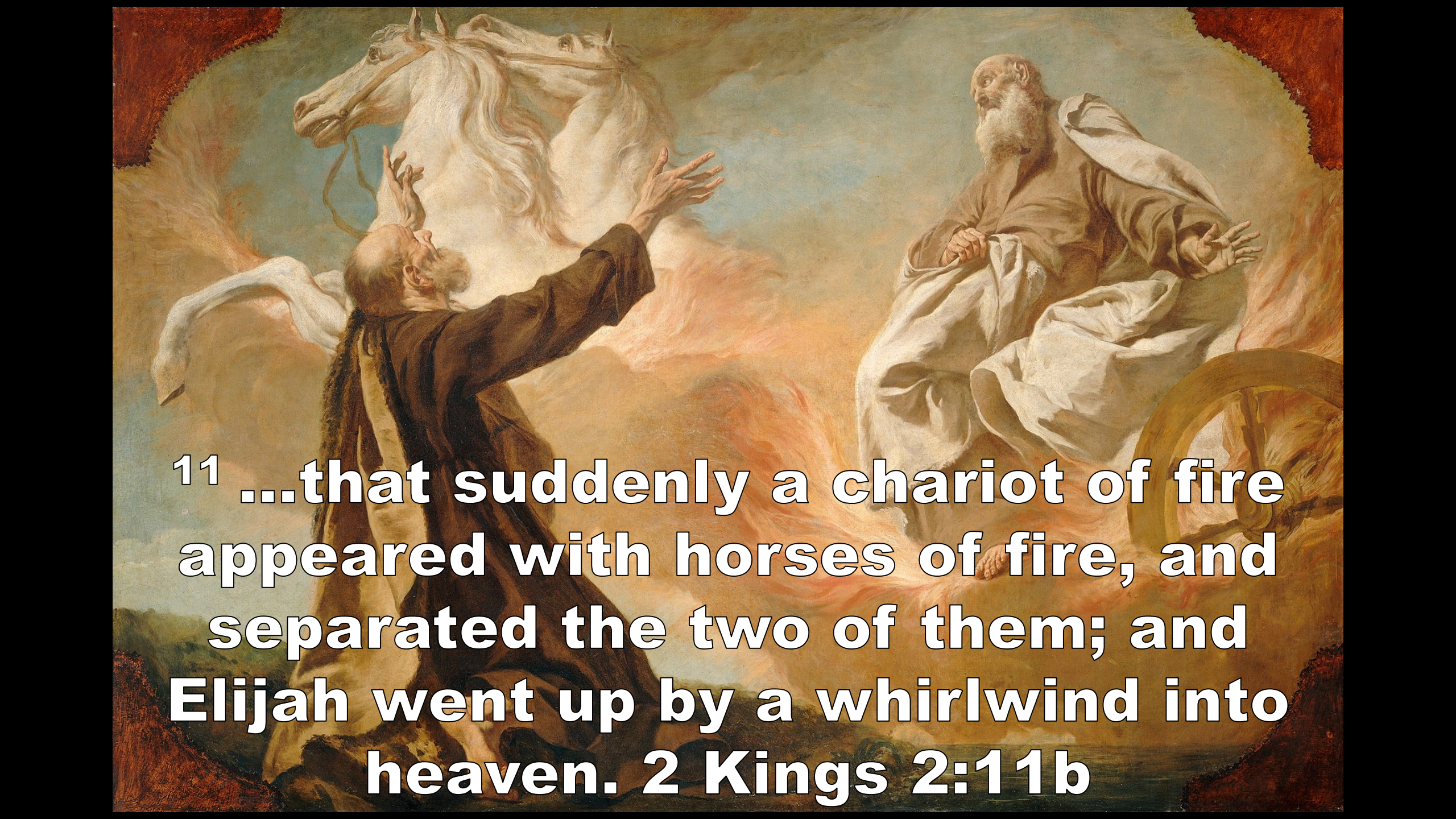
The Pharisees and Sadducees Seek a Sign

16 Then the Pharisees and Sadducees came, and testing Him asked that He would show them a sign from heaven. ² He answered and said to them, “When it is evening you say, ‘*It will be* fair weather, for the sky is red’; ³ and in the morning, ‘*It will be* foul weather today, for the sky is red and threatening.’ Hypocrites! You know how to discern the face of the sky, but you cannot *discern* the signs of the times. ⁴ A wicked and adulterous generation seeks after a sign, and **no sign shall be given to it except the sign of the prophet Jonah.**” And He left them and departed.

Matthew 16 (NKJV)

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¹¹ ...that suddenly a chariot of fire appeared with horses of fire, and separated the two of them; and Elijah went up by a whirlwind into heaven. 2 Kings 2:11b

Mark 8:11-12 (NKJV)

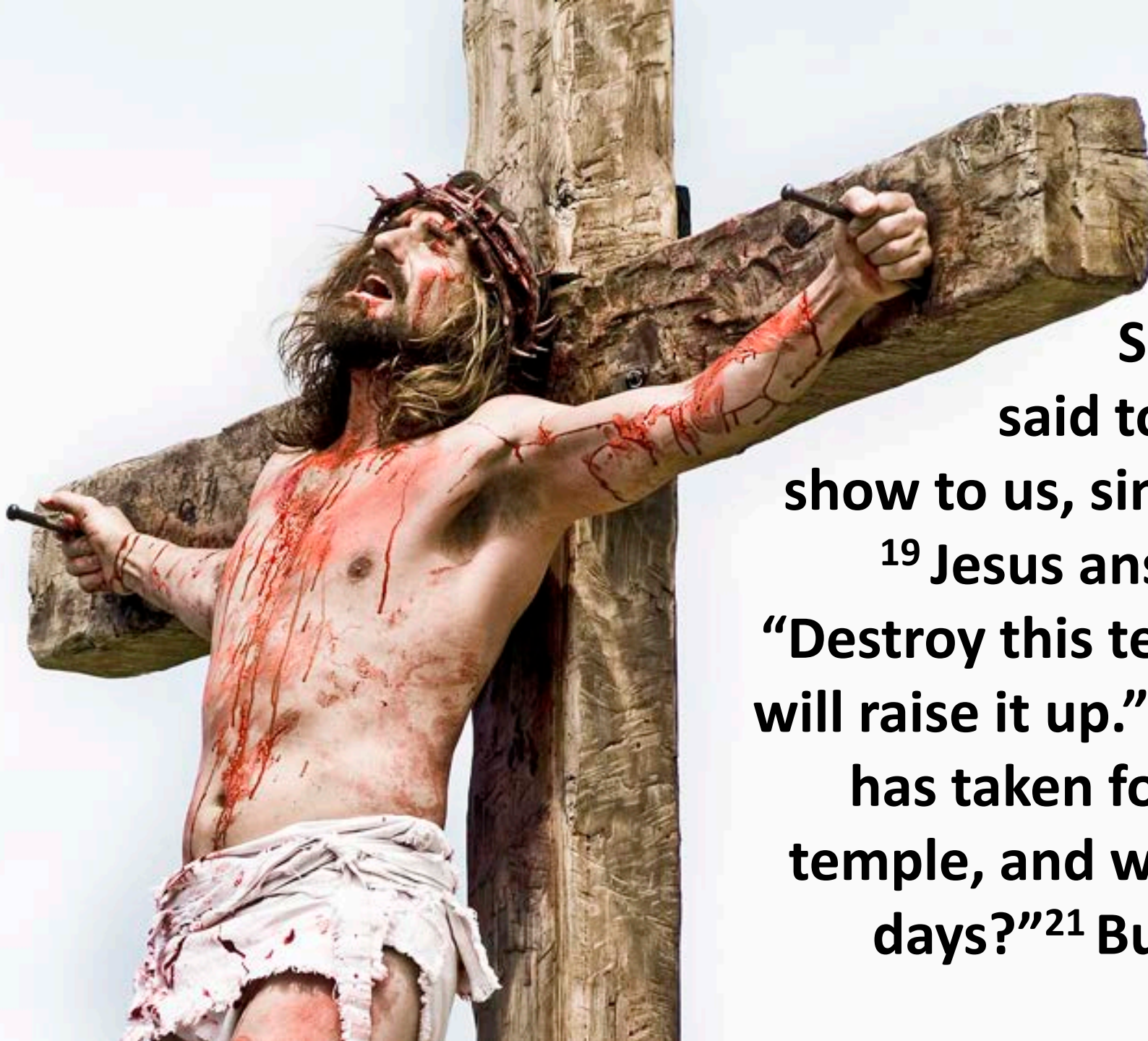
The Pharisees Seek a Sign

¹¹ Then the Pharisees came out and began to dispute with Him, **seeking from Him a sign from heaven**, testing Him. ¹² But He sighed deeply in His spirit, and said, “Why does this generation seek a sign? Assuredly, I say to you, no sign shall be given to this generation.”

Luke 11:16-17 (NKJV)

Others, testing Him, sought from Him a sign from heaven.

Luke 11:29 (NKJV) And while the crowds were thickly gathered together, He began to say, “This is an evil generation. It seeks a **sign**, and no **sign** will be given to it except the **sign** of Jonah the prophet.



John 2:18-20 (NKJV)

So the Jews answered and said to Him, “What sign do you show to us, since You do these things?”

¹⁹ Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.” ²⁰ Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?”²¹ But He was speaking of the temple of His body.

John 6:30-33 (NKJV)

³⁰ Therefore they said to Him, “**What sign will You perform then, that we may see it and believe You?** What work will You do? ³¹ Our fathers ate the manna in the desert; as it is written, ‘He gave them bread from heaven to eat.’ ” ³² Then Jesus said to them, “Most assuredly, I say to you, Moses did not give you the bread from heaven, but My Father gives you the true bread from heaven. ³³ **For the bread of God is He who comes down from heaven and gives life to the world.”**

John 7:31 (NKJV)

**And many of the people believed in Him, and said,
“When the Christ comes, will He do more signs than
these which this Man has done?”**

John 9:16 (NKJV)

**¹⁶ Therefore some of the Pharisees said, “This Man is
not from God, because He does not keep the Sabbath.”
Others said, “How can a man who is a sinner do such
signs?” And there was a division among them.**

John 11:47 (NKJV)

**Then the chief priests
and the Pharisees
gathered a council
and said, “What shall
we do? For this Man
works many signs.”**



John 12:37 (NKJV)

But although He had done so many signs before them, they did not believe in Him,



Phlegon, a Greek historian, wrote in around AD 137:

THE DARKNESS AT THE CRUCIFIXION: This phenomenon, evidently, was **visible in Rome, Athens, and other Mediterranean cities.** According to Tertullian, Apologeticus, xxi, 20, it was a “cosmic” or “world event.” **Phlegon, a Greek author from Caria writing a chronology soon after 137 A.D., reported that in the fourth year of the 202nd Olympiad (i.e., 33 A.D.) there was “the greatest eclipse of the sun,” and that “it became night in the sixth hour of the day [i.e., noon] so that stars even appeared in the heavens. There was a great earthquake in Bithynia, and many things were overturned in Nicaea.”**—Fragment from the 13th book of Phlegon, Olympiades he Chronika, ed. Otto Keller, Rerum Naturalium Scriptores Graeci Minores, I (Leipzig: Teubner, 1877), p. 101. Trans. Mine Maier, Paul L.. Pontius Pilate (p. 377). Kregel Publications. Kindle Edition.

Around AD 221 Africanus wrote in his 5 volume work History of the World:

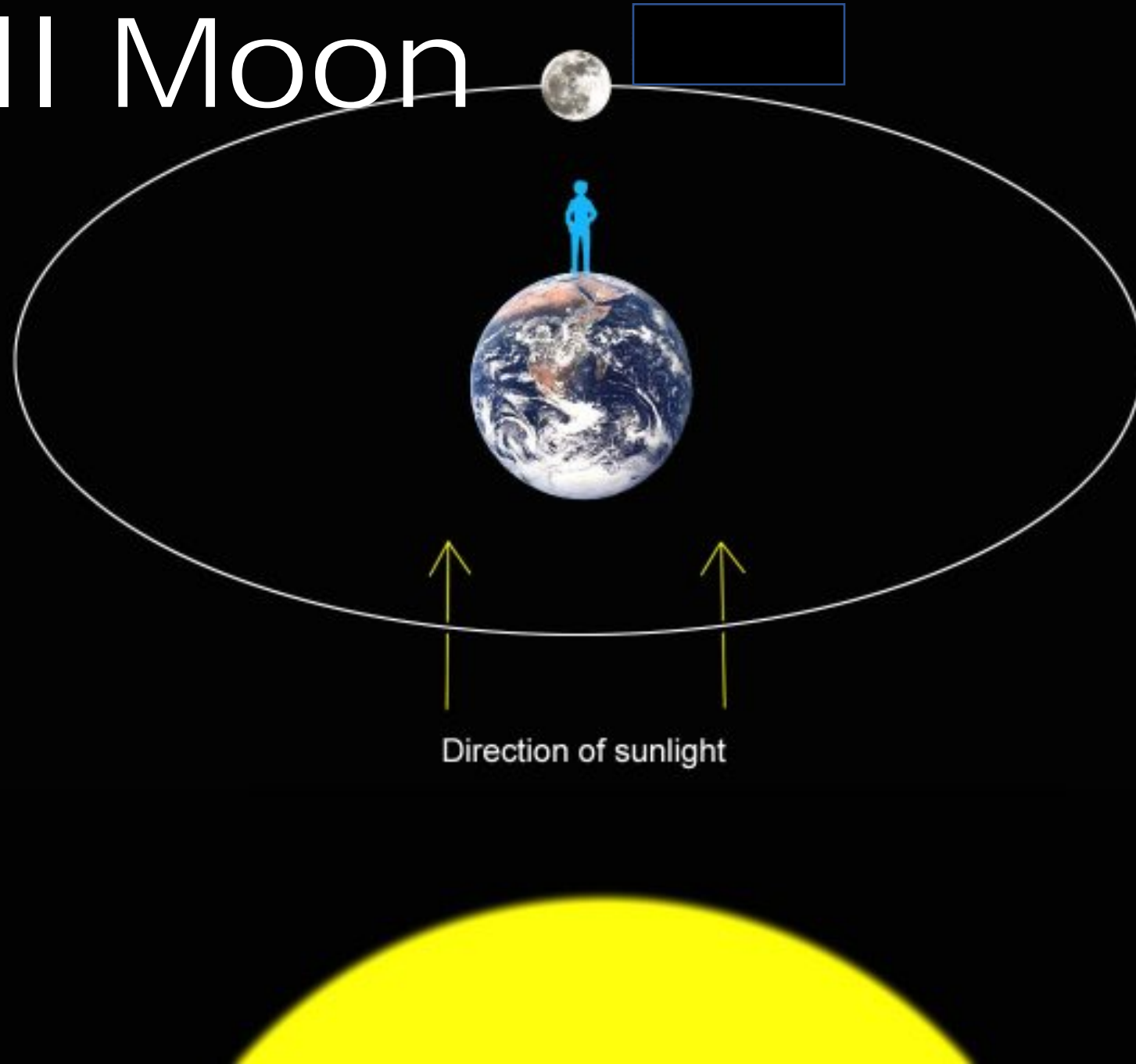
On the whole world there pressed a most fearful darkness; and the rocks were rent by an earthquake, and many places in Judea and other districts were thrown down. **This darkness Thallus, in the third book of his *History*, calls, as appears to me without reason, an eclipse of the sun.** For the Hebrews celebrate the passover on the 14th day according to the moon, and the passion of our Savior falls on the day before the passover; but 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?

Glenn Miller, "Extrabiblical Witnesses to Jesus before 200 AD," Christian-thinktank.com, 2 April 1996,

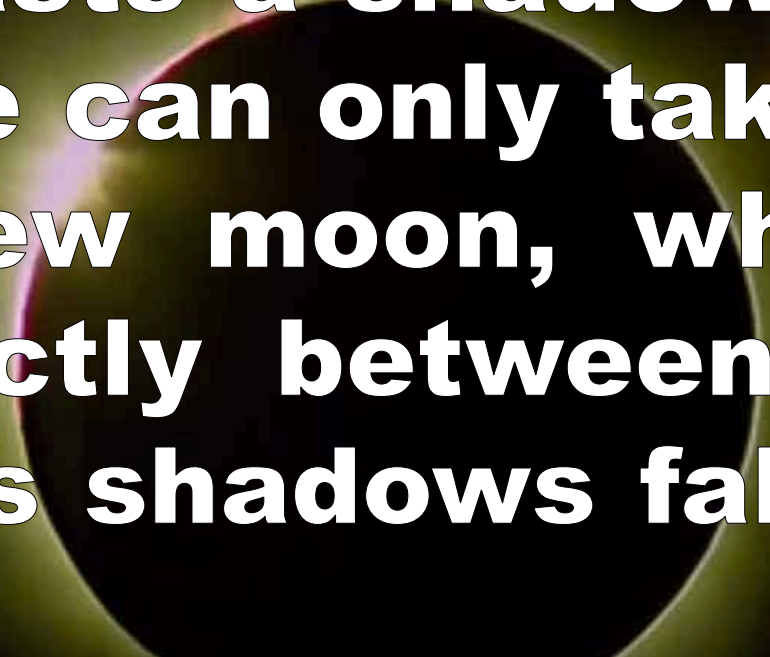
Web, 25 March 2021.

Archaeologists have discovered a record written by **Dionysius**, a **Greek scientist** living in **Egypt**. He reported seeing this very phenomenon in the Egyptian city of **Heliopolis**. Another Greek scientist named **Niogenes**, also living in **Egypt**, wrote: “A solar darkness of such like that either the deity Himself suffered at that moment or sympathized with one who did.” Niogenes was a pagan, and yet he had some spiritual insight. He recognized from this darkness that “either the deity Himself suffered or sympathized with one who did.” Both statements turned out to be true. God the Son indeed suffered at that moment. God the Father and God the Holy Spirit sympathized with the One who did..

Full Moon



A solar eclipse occurs when the moon gets between Earth and the sun, and the moon casts a shadow over Earth. A solar eclipse can only take place at the phase of new moon, when the moon passes directly between the sun and Earth and its shadows fall upon Earth's surface.



<http://www.space.com/15584-solar-eclipses.html>

During the brief period of totality, when the sun is completely covered, the beautiful corona — the tenuous outer atmosphere of the sun — is revealed. Totality may last as long as 7 minutes 31 seconds, though most total eclipses are usually much shorter.
<http://www.space.com/15584-solar-eclipses.html>



Reason #3:

A monumentally important invisible miracle also took place during those three hours of total darkness. The past, present, and future sins of the whole world (of every single human who has ever lived or will ever live) were transferred to Christ's physical body during those three hours of darkness; but no human could see our sins being sent away from us and being absorbed by Messiah Jesus' physical body.

Like the miracle of darkness, it was a miracle that you could not see.

The skeptic would say it cannot be done. How can sins be transferred from one human to another? It is preposterous! Impossible! It is a totally un-doable deed; but completely turning the sunlight off on the planet for three hours and turning it back on again a few moments after Jesus' death is just as completely preposterous and utterly impossible. If one of these seeming impossibilities actually happened, then the other one happened too. The same God that turned off the sun's light for all to not see simultaneously sent your sins to the crucified body of Jesus.

Isa. 26:19. Even though Israel's travail will not be efficacious, Isaiah was confident that her believing **dead will** be resurrected. This resurrection of Old Testament saints will occur at Christ's second coming (Dan. 12:2). When they **wake up** (i.e., when **their bodies** are resurrected) they will **shout for joy**. They will be refreshed in the way morning **dew** refreshes the grass (cf. Hosea 14:5), that is, they will experience God's blessings in the Millennium.

Martin, J. A. (1985). [Isaiah](#). In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, p. 1075). Victor Books.

Isa. 26:19

¹⁹ The dead shall rise, and they that are in the tombs shall be raised, and they that are in the earth shall rejoice: for the dew from thee is healing to them: but the land of the ungodly shall perish.

Brenton, L. C. L. (1870). [*The Septuagint Version of the Old Testament: English Translation*](#) (Is 26:18–19). Samuel Bagster and Sons.

<https://petergoeman.com/full-list-of-resurrections-in-the-bible/>

- Resurrection of the widow's son in Zarephath ([1 Kgs 17:17–22](#)) Old Test.
- Resurrection of the Shunammite's son ([2 Kgs 4:18–37](#)) Old Test.
- Resurrection of the man thrown into Elisha's grave ([2 Kgs 13:20](#)) Old Test.
- Resurrection of Jairus' daughter ([Mark 5:41](#)) Raised by Jesus
- Resurrection of the young man at Nain ([Luke 7:14](#)) Raised by Jesus
- Resurrection of Lazarus ([John 11:38–44](#)) Raised by Jesus
- Resurrection of unknown saints during the crucifixion ([Matt 27:52–53](#)) **Resurrection Sunday**
- Resurrection of Christ ([Matt 28:1-6](#)) **Resurrection Sunday**
- Resurrection of Tabitha/Dorcas ([Acts 9:36–42](#)) Book of Acts
- Resurrection of Eutychus ([Acts 20:7–12](#)) Book of Acts
- Resurrection of the Church (i.e., Rapture, [1 Thess 4:13-18](#); [1 Cor 15:23](#))
- Resurrection of the Two Witnesses ([Rev 11:7–11](#)) Final Tribulation
- Resurrection of OT Saints and Martyrs ([Revelation 20:4](#))
- Resurrection of the Wicked ([Revelation 20:5](#))

Given the helpful feedback I received on the list, I have also decided to include a list of “honorable mentions” which I personally don't think are resurrections but have been thought so by some.

- Jonah and the fish (Jonah 1–2) Old Test. Jonah's Rescue or Resurrection
- Paul in the city of Lystra ([Acts 14:19–20](#)) Book of Acts: Paul's Healing or Resurrection
- The beast/head of the beast ([Rev 13:3](#)) Final Tribulation

| | | | | | | | | | | | | |
|-------------------|-----------------|--------|----------|------|------------|----------|--------------------|-----------|------------------------|------------------------------------------------------------------------------------------------------------------|-------------------|----------|
| וְאָרֶץ | טֶלֶךְ | אוֹרֹת | טֹל | כִּי | עָפָר | שֹׁכְנֵי | וְרִנָּנוּ | הִקְיִצוּ | יִקוּמוּן | נִבְלָתִי | מֵתֶיךָ | יָחִיּוּ |
| וְ . אָרֶץ | טֹל . אֶתָּה | אוֹרָה | טֹל | כִּי | עָפָר | שֹׁכֵן | וְ . רֵנָּן | קִיץ | קוֹם | נִבְלָה . אֲנִי | מוֹת . אֶתָּה | חִיָּה |
| and · earth | dew · you | light | dew | for | dust | dwel | and · sing for joy | wake up | rise · [obj] | dead body · I | die · you | live |
| and · [the] earth | [is] dew · your | lights | a dew of | for | [the] dust | dwel | and · sing for joy | wake up | they shall rise +[obj] | dead body[s] · my dead (people) ¹ · your | (they) shall live | |
| C · NC-SA | NC-SC · RS2MS | NCFPA | NC-SC | C | NC-SA | VaR-MPC | C · VbM2MP | VcM2MP | Val3MP--n | NCFSC · RS1-S | VaR-MPC · RS2MS | Val3MP |
| | | | | | | | | | | <div> <div>רָפְאִים</div> <div>תִּפְּילָה:</div> <div>נִפְלָה</div> </div> | | |
| | | | | | | | | | | <div> <div>רָפְאִים</div> <div>drop/give birth to^{ab}</div> <div>she it will give birth to</div> </div> | | |
| | | | | | | | | | | <div> <div>NCMPA</div> <div>spirits of the dead</div> <div>[the] spirits of the dead</div> </div> | | |
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Isaiah 26:19 NKJV

¹⁹ Your dead shall live; *Together with* ^[a]my dead body they shall arise. Awake and sing, you who dwell in dust; For your dew *is like* the dew of herbs, And the earth shall cast out the dead.

Isaiah 26:19 ASV

¹⁹ Thy dead shall live; my dead bodies shall arise. Awake and sing, ye that dwell in the dust; for thy dew is *as* the dew of ^[a]herbs, and the earth shall cast forth ^[b]the dead.

Footnotes

1. [Isaiah 26:19](#) Or, *light*

2. [Isaiah 26:19](#) Or, *the shades*. Hebrew *Rephaim*.

