

the Cross *in the Torah*

the Life and Suffering of *Jesus* in the 5 books of Moses

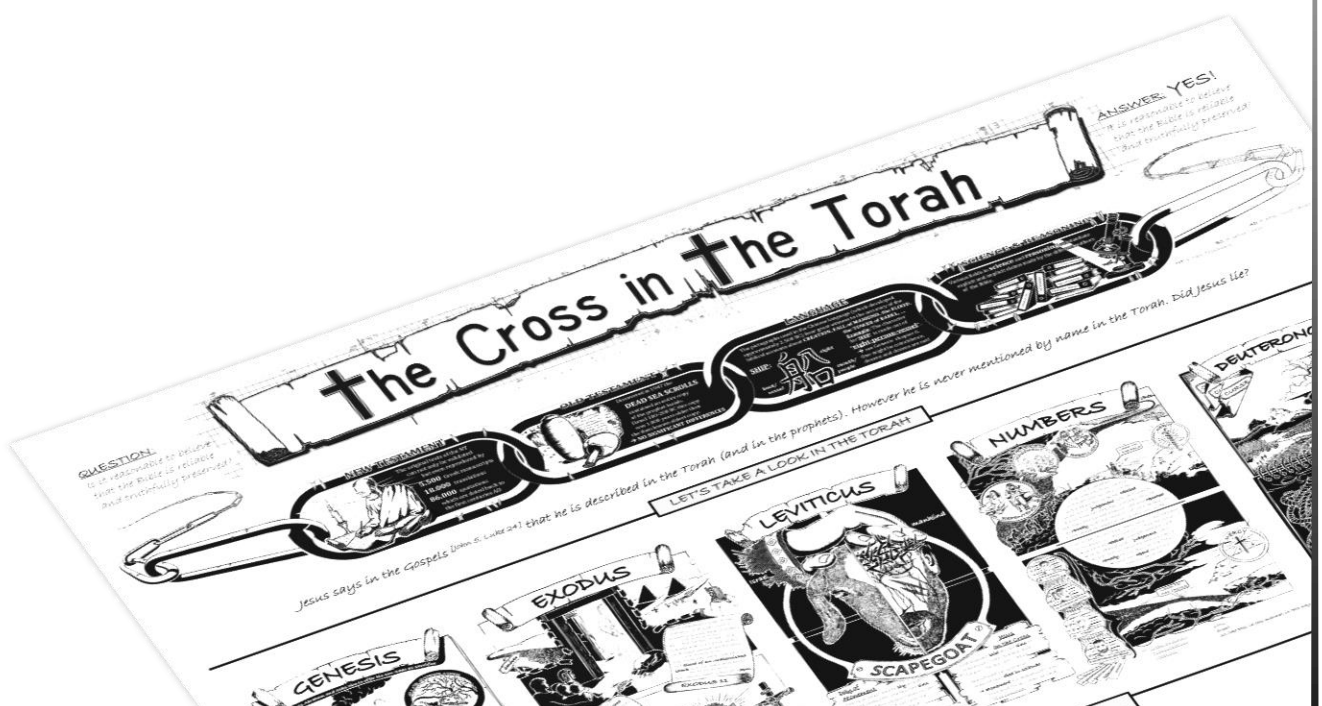


Table of Content

01. the Cross in the Torah - Introduction.....	3
02. the Cross in the Torah - Is the Bible reliable?	5
03. the Cross in the Torah - Genesis.....	6
03.1 tCitT - Summary of Genesis.....	7
03.2 tCitT - Storyline (Gen. 22).....	7
03.3 tCitT - Foreshadowing of the Cross (Gen. 22)	9
03.4 tCitT - the Shadow at one Glance (Gen. 22).....	10
04. the Cross in the Torah - Exodus.....	12
04.1 tCitT - Summary of Exodus.....	13
04.2 tCitT - Storyline (Exo. 11-14)	13
04.3 tCitT - Foreshadowing of the Cross (Exo. 11-14).....	14
04.4 tCitT - the Shadow at one Glance (Exo. 11-14)	15
05. the Cross in the Torah - Leviticus	16
05.1 tCitT - Summary of Leviticus	17
05.2 tCitT - Storyline (Lev. 16).....	17
05.3 tCitT - Foreshadowing of the Cross (Lev. 16)	18
05.4 tCitT - the Shadow at one Glance (Lev. 16).....	18
06. the Cross in the Torah - Numbers.....	20
06.1 tCitT - Summary of Numbers.....	21
06.2 tCitT - Storyline (Num. 21).....	21
06.3 tCitT - Foreshadowing of the Cross (Num. 21)	22
06.4 tCitT - the Shadow at one Glance (Num. 21).....	23
07. the Cross in the Torah - Deuteronomy.....	24
07.1 tCitT - Summary of Deuteronomy	25
07.2 tCitT - Storyline (Deut. 27)	25
07.3 tCitT - Foreshadowing of the Cross (Deut. 21 → 27).....	26
07.4 tCitT - the Shadow at one Glance (Deut. 21 → 27).....	27
08. the Cross in the Torah - Conclusions	28



Information

Throughout this booklet you will find blue & underlined passages pointing out *hyperlinks* to references and further resources in the internet. In case you obtain only a printed copy of this handout it is recommended to download the ebook in .pdf-format:
<https://www.bookofactscontinued.com/the-cross-in-the-torah-download/>

01. the Cross in the Torah - Introduction

A widespread contemporary belief is that all religions are fundamentally the same and only superficially different. The resulting cry for unity, for getting together and worshipping “*the same God in different ways*” is steadily increasing, and certainly there are arguments which can be put forward to support this worldview. However the arguments against it have to be addressed as well by those who value truth and consistency more than convenience and wishful thinking. Before moving on to the main theme of the project this introduction of ***the Cross in the Torah (tCitT)*** has the purpose of pointing out similarities and differences between three major world religions based on the *Torah* ^[1]. While the *Jews* call the *Torah* “*The Law*”, *Christians* also value the *Torah* as part of their *Old Testament*. For *Muslims* the *Torah* is important as well: In the *Quran* Muhammad repeatedly upheld the importance of the *Torah* as an inspired, preserved and authoritative revelation from God (e.g. [Surah 3:3-4](#); [5:42-68](#); [7:157](#); [10:94](#); [18:27](#)). A very practical dimension is added to this theoretical knowledge when we realize that *Muslims* even conduct religious celebrations based on stories in the *Torah*: [Eid al-Adha](#) for example, one of *Islam*’s holiest celebrations, is rooted in a story which *Jews* and *Christians* knew from [Genesis 22](#) hundreds of years before the *Quran* ([Surah 37](#)) was even written.

Given this similarity in the form of the *Torah*, the statement “*We are not praying to and we are not worshipping the same God!*” seems to be controversial at least. Going further: Given this similarity in the form of the *Torah*, the statement “*Those beliefs, especially Islam and Christianity, cannot possibly be true at the same time!*” sounds even wrong and in combination with an absolute truth claim rather arrogant. However a multitude of persuasive arguments supporting those bold statements can be put forward. This introduction of *tCitT* will only focus on two of the major ones:

❖ nature and character of God

The God of the *Bible* (YHWH) is described as one divine being with three distinct persons: Father, Son (*Jesus*), and Holy Spirit. The *Quran* on the other hand talks about God (*Allah*) with the explicit claim that he has no son (e.g. [Surah 17:111](#)). The Holy Spirit as a person is also not mentioned. Furthermore the God of the *Bible* and the God of the *Quran* are very different in their characteristic attributes.

❖ Jesus and the Cross

Central to the *Christian* faith is the divinity of *Jesus*, his death on the Cross and his resurrection from the dead. On the Cross *Jesus* was able to atone for our sins since he lived the perfect, sinless life we ought to have lived. By taking our sins upon himself voluntarily, imputing to us his righteousness, he opened up the way for a relationship with God again ([1. Corinthians 15:3-6](#)). This is an essential part of the faith which according to the *Bible* saves us from God's righteous judgement. *Jesus* also claimed that he is the only way to God, the Father (e.g. [John 14:6-7](#)). The *Quran*

^[1] *Torah*: Collection of five books ([Genesis](#), [Exodus](#), [Leviticus](#), [Numbers](#), [Deuteronomy](#)) written by the prophet *Moses*

on the other hand denies *Jesus*' divinity (e.g. [Surah 4:171](#)), and that he was killed by crucifixion ([Surah 4:155-158](#)). Therefore he did not rise from the dead either.

Those two differences which are not reconcilable ought to be strong enough to convince anyone on the search for truth that those two beliefs are incompatible; that they are not two sides of the same coin. Either *Islam* is true ... or *Christianity* is true ... or both *Islam* and *Christianity* are false ... but they cannot both be true!

01.1 the Cross in the Torah – What's the theme of the project?

When we look into the gospel ^[2] we see *Jesus* claiming multiple times that he is already mentioned in the *Torah*: Examples can be found in [John 5:37-40](#) and [Luke 24:25-27](#). However when we search for the name "*Jesus*" in the *Torah* we discover that it is not mentioned there. The question naturally arises: Did *Jesus* lie? The answer to this questions has huge implications: If *Jesus* did lie - even only in this one instance - then he would have broken God's law. He would be a liar, a sinner ([Exodus 20:16](#)). Therefore the foundation of the *Christian* faith, the gospel, would be undermined. It would be undermined since it is based on the principle of atonement, of somebody (*Jesus*) paying the price for somebody else's sins. In front of a holy and righteous judge - as the God of the *Bible* describes himself multiple times in his word - only a perfect sacrifice would atone for the sins of the world.

The claim of this project is that *Jesus* did not lie. *tCitT* will lead you through every book of the *Torah* pointing out examples where *Jesus*, the *Messiah*, is prophesied. Before doing so the "*shadow-principle*" based on [Colossians 2:16-17](#) has to be introduced and explained: Imagine a person with the intention of traveling to a foreign country for a certain period of time and a certain purpose. This person would probably have to apply for a visa, for a permit from that country to enter and stay. To obtain this visa the amount of information which needs to be provided varies depending on the country the person is applying to. However it is common to all applications that the questions do not stop with the name. Key information are usually required which make a person unmistakable and unique:

- | | |
|-----------------------------|----------------------------|
| ❖ date and place of birth | ❖ profession |
| ❖ name of mother and father | ❖ countries visited before |
| ❖ nationality and gender | ❖ criminal records, etc. |

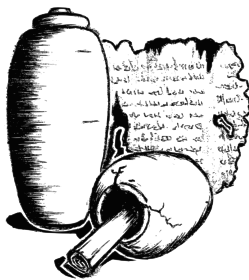
If this profiling is done to a certain degree the name almost becomes irrelevant: The person is described so well that he or she is unmistakable. The "*shadow-principal*" does exactly this: *Jesus* as person is only mentioned by name in the four gospels and in the book of *Acts*. On the other hand his *shadow* comprised out of many key details concerning his person, his nature, and his death on the Cross can already be seen in the prophets and in the *Torah*. It points towards him as the substance of that shadow, the person who would come much later (in the case of [Genesis 22](#) about 2,000 years later).

^[2] gospel: Four accounts written by [Matthew](#), [Mark](#), [Luke](#), and [John](#) describe the "*Good News*" about God reconciling humanity back to himself through *Jesus*' life, death, and resurrection

02. the Cross in the Torah - Is the Bible reliable?

Since this project is mainly geared towards *Muslims*, one common preconception which prevents many *Muslims* from looking deeper into subjects like *tCitT* has to be addressed: "Hasn't the Bible been corrupted?" In the limitations of this small booklet it is not possible to go into too much detail why this claim of the *Bible* being corrupted by intentional manipulation or by bad preservation/translation is not reasonable. Therefore the four categories addressed within the project *tCitT* are only touched upon briefly in this booklet: They are covered in more detail on the *website* ^[3] which accompanies this project.

The **New Testament** of the *Bible* is by far the best preserved and attested book from ancient times: All other books pale in comparison considering the *amount of manuscripts* available and the *time gap between the original writing and the first available copies*. Furthermore the multiple authors of the *New Testament* were writing at different times and in different locations: Still they managed to comprise a book with an astounding, supernatural unity.

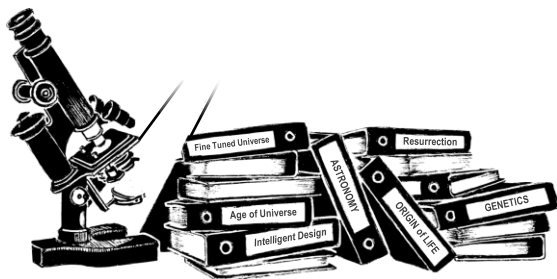


Textual variants within the manuscript tradition of the *Bible* have no bearing on the overall message of the scriptures. The discovery of the *Dead Sea Scrolls* in 1947 testified to that fact: An entire copy of the prophet *Isaiah* - a book in the **Old Testament** - provided insight into how many differences might have accumulated in the copying process of over 1,000 years. While grammar and spelling differences were discovered, the overall message of the book was not affected.

The category of **Language** deals with the *Chinese* language corroborating key details of *biblical* accounts which can be found in *Genesis 1-11*, God's history with mankind. Right at the beginning of the *Chinese* culture (approx. 2,500 BC) those *biblical* accounts of *Creation*, the *Fall of Mankind*, the *Flood*, and the *Tower of Babel* were so important to the *Chinese* people that they used them as a foundation to build their language upon.

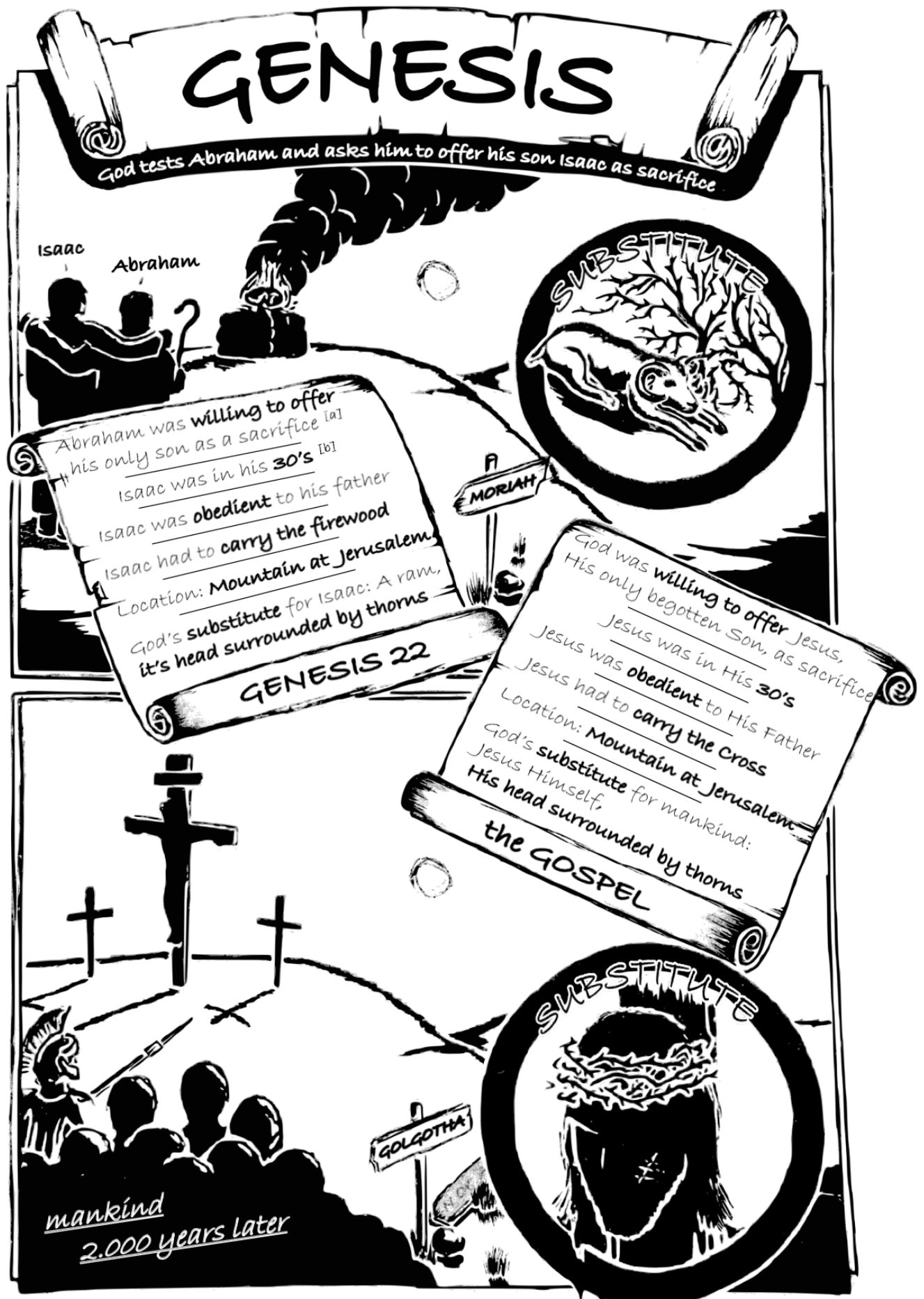


The last category touched upon in the context of the project *tCitT* focuses on the field of **Science and Reasoning**. Many explicit and implicit claims made through the multiple authors of the *Bible* are corroborated today by various fields of science. Furthermore the historical facts about the life of *Jesus Christ* as well as the rise of *Christianity* in the face of tremendous persecution are best explained by one reasonable conclusion: There must be more to that man, *Jesus from Nazareth*, than only legends and myths. He influenced world history to such an extent that he is worthy of more than a brief, superficial look.



^[3] the Cross in the Torah – Is the Bible reliable? [bookofactscontinued.com]





^[a] only son of Sarah and Abraham who would inherit Abraham's blessing

^[b] reasonable deduction from the context, today widely assumed

03.1 tCitT - Summary of Genesis

[Chapters 1-11](#) of *Genesis* (*Gen.*) tell God's history with mankind. They include

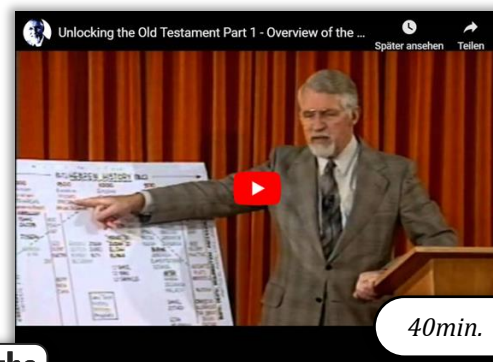
- ❖ **Creation** (how God created the Universe),
- ❖ the **Fall of Mankind** (how sin entered the world through disobedience of man),
- ❖ the **Flood** (how God made a fresh start with one righteous family),
- ❖ the **Tower of Babel** (how God dispersed humanity across the earth).

The rest of *Genesis* ([cha. 12-50](#)) focuses on one family, the family of *Abraham*. His son *Isaac* begot *Jacob*. *Jacob* was later renamed by God to *Israel*. His 12 sons and their offspring would eventually become the 12 tribes of the nation of *Israel*.

Genesis ends with God saving not only this family but also *Egypt* and the surrounding nations through *Joseph* (one of the 12 sons of *Israel*) who had been sold into slavery by his own brothers. What they had meant for evil God had turned for good. Eventually, the 12 tribes of *Israel* would migrate to *Egypt* and remain there for about four hundred years.



Summary by the Bible Project



Summary by David Pawson



03.2 tCitT - Storyline (*Gen. 22*)

In [Gen. 22](#) we read that God tested *Abraham's* faith and told him to go and offer his son *Isaac* as a sacrifice on a mountain which he would show him in the land of *Moriah*. A God who wants a man to kill his own son? A troubling thought for many people and taking this story out of its context really does trouble. Therefore let us take a look at the chapters leading up to [Gen. 22](#) in order to understand the background of this story. *Abraham* knew God and he knew him well:

- ❖ He trusted God to such an extent that he obeyed when God told him in old age to leave his home to go and live in a foreign land ([Gen. 12:1-5](#))
- ❖ He knew that God keeps his promises even though the circumstances might seem impossible: He begot his son *Isaac* with his wife *Sarah* at an age when childbearing had become impossible ([Gen. 17:15-17](#) / [21:1-7](#))
- ❖ He had witnessed God's power, goodness, and righteousness when God destroyed the cities of *Sodom* and *Gomorrah* for their wickedness ([Gen. 19:1-29](#))
- ❖ God even called *Abraham* his friend ([Isaiah 41:8](#))

It is in this context that we have to read and understand [Gen. 22](#): God had given *Abraham* a promise that *Isaac* would have many descendants, that even kings would come from his line ([Gen. 17:3-6](#)). It is impossible that these promises of God would come true with a dead *Isaac* who at this point in time did not have any offspring. *Abraham* knew that God was good and that he even had the power – if necessary - to resurrect *Isaac* from the dead. His confidence clearly manifests in [Gen. 22:5](#) when *Abraham* tells the servants - who had accompanied them on their three day journey - that they (*Abraham* and *Isaac*) would both return from the mountain. It also manifests in *Abraham*'s answer to *Isaac*'s question concerning what the sacrifice would be ([Gen. 22:8](#)): "*God himself will provide [...]*"

So *Abraham* and *Isaac* climbed the mountain that God had shown *Abraham*. *Isaac* had to carry the firewood on which he should be sacrificed ([Gen. 22:6](#)). It is important to understand why he had to carry the wood: He was young and strong, his father was old and the days of his strength had faded. No explicit age is given for *Isaac*. However the very next chapter ([Gen. 23:1](#)) mentions that *Sarah* died with 127 years of age. This gives us a clear indication that *Isaac* was not a small boy anymore when he was about to be sacrificed. He was not hopelessly delivered to his father's will: Today it is widely assumed (e.g. by *Jews*) that *Isaac* was in his 30's and capable of overruling his father's will by force.



Painting "*Abraham and Isaac*" ^[4]

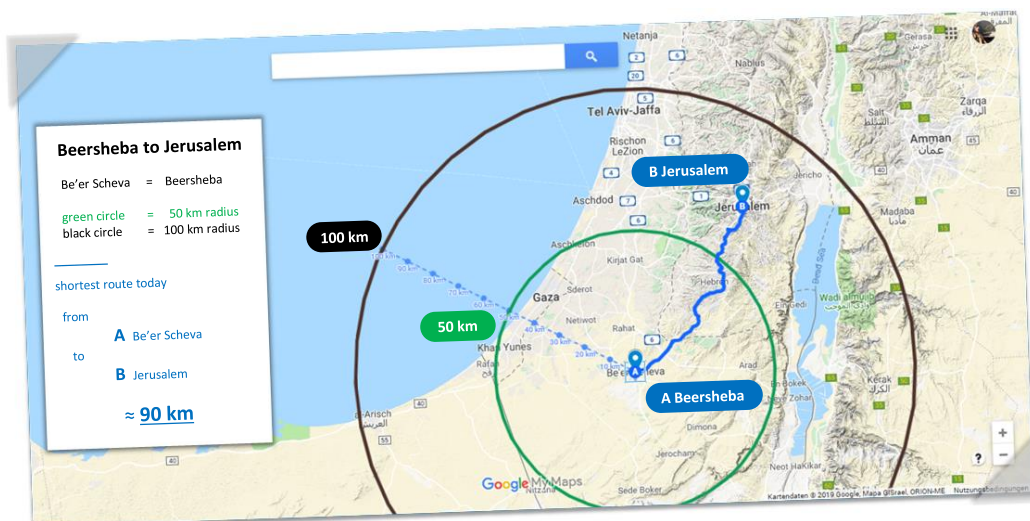
When the time came, when everything was prepared for the sacrifice except the sacrifice itself it became obvious to *Isaac* that he was meant to be the sacrifice. He submitted to the will of his father since he trusted him. At the very last moment when *Abraham* was about to kill his only son of his wife *Sarah*, God stepped in and told *Abraham* to look around: Nearby a ram had entangled itself with his head in the thorns of a thicket ([Gen. 22:13](#)). *Abraham* took that ram which God had provided as a substitute for his son *Isaac*, sacrificed it to God, and named the place "*Jehovah Jireh*" which means "*God will provide*".

^[4] https://www.assetsnffrgf-a.akamaihd.net/assets/m/2016122/univ/art/2016122_univ_lsr_xl.jpg

03.3 tCitT - Foreshadowing of the Cross (*Gen. 22*)

Already in the chapters leading up to [Gen. 22](#) we see *Isaac* being pointed out as a shadow of *the Messiah*: **The same way** as *Isaac's* conception was a miracle, *Jesus's* conception was a miracle as well. And **the same way** as *Abraham* received tremendous promises for his son *Isaac*, *Mary* received tremendous promises for her Son *Jesus* as well. Furthermore [John 3:16](#) says that God was willing to give his only begotten Son for the sins of the world so that everyone who believes in him (*Jesus*) would have eternal life. **The same way** *Abraham* was willing to sacrifice his only son with his wife *Sarah*. Additionally, *Luke* tells us in his account of the gospel ([Luke 3:23](#)) that *Jesus* began his ministry at 30 years of age. About three years later he finally faced the situation which he himself had prophesied about several times on his way to *Jerusalem*: He was about to be sacrificed by his own Father. [Matthew 26:39](#) tells us that this was not easy for him: In the garden of *Gethsemane* he pleaded with his Father that he might take “this cup” away from him. However, when God did not take this cup away from him he was obedient and submitted to the will of his Father. **The same way** *Isaac* obeyed and submitted to the will of his father when he was in his 30's. In the garden of *Gethsemane* *Jesus* was captured, put on trial, and sentenced to death by crucifixion despite him being found not guilty. After being whipped the *Roman* soldiers made him carry his own wooden Cross up to *Golgotha*, a mountain just outside the walls of *Jerusalem* ([John 19:16-18](#)). **The same way** *Isaac* had to carry the firewood on which he was supposed to be sacrificed up to a mountain in the land of *Moriah*.

The *Torah* gives us two indications where this mountain in the land of *Moriah* was located. In [Gen. 21:31-34](#) and [Gen. 22:19](#) we read that *Abraham* and his family lived in a city called *Beersheba*. From there he started his journey with *Isaac* and his servants. After three days they could see in the distance the mountain which God pointed out to *Abraham* as the mountain for the sacrifice ([Gen. 22:4](#)). When we measure distances around the city of *Beersheba*, we realize that a N-NE direction of their travel into mountainous area would have led them close to the city of *Jerusalem* given a reasonable traveling pace of 25-30km/day. The final indication revealing the place of the sacrifice: In [2. Chronicles 3:1](#) the *Bible* states that the mountain of *Moriah* was located right at the city of *Jerusalem*.



The same way as *Jesus* was about to be sacrificed on a mountain close to the city of *Jerusalem*, *Isaac* was about to be sacrificed on a mountain close to *Jerusalem*. However, God stepped in at the last moment and provided a substitute for *Isaac*: A ram with his head surrounded by thorns. This is interesting in the light of what we read in the gospel of [Matthew 27:27-31](#): Before *Jesus* had to carry his own Cross up to *Golgotha* the Roman soldiers mocked him. Since he claimed to be the king of the *Jews* they formed a crown of thorns and placed it on *Jesus*' head. His head was therefore also surrounded by thorns.

When we look at this issue of the substitute we learn a very important aspect about the *shadow principle*: While the principle gives us much information, sometimes even specific details about the coming *Messiah* from the *Old Testament*, the shadow is not yet fully developed. When *Jesus* came to earth as the *Son of God* he claimed in [Matthew 5:17](#) that he would "fulfill" the law and the prophets. He did this not just by living a sinless life according to the *Law* or by fulfilling direct prophecies about the *Messiah*: He also fulfilled the shadow of the *Messiah* in going one step further. For *Jesus* no substitute was provided since nobody was capable of taking his place as an atoning sacrifice for the sins of the world. Voluntarily he took the punishment that we deserved for our transgressions on himself ([1. John 2:2](#)) so that we could be free. Liberated. Redeemed.

03.4 tCitT - the Shadow at one Glance (*Gen. 22*)

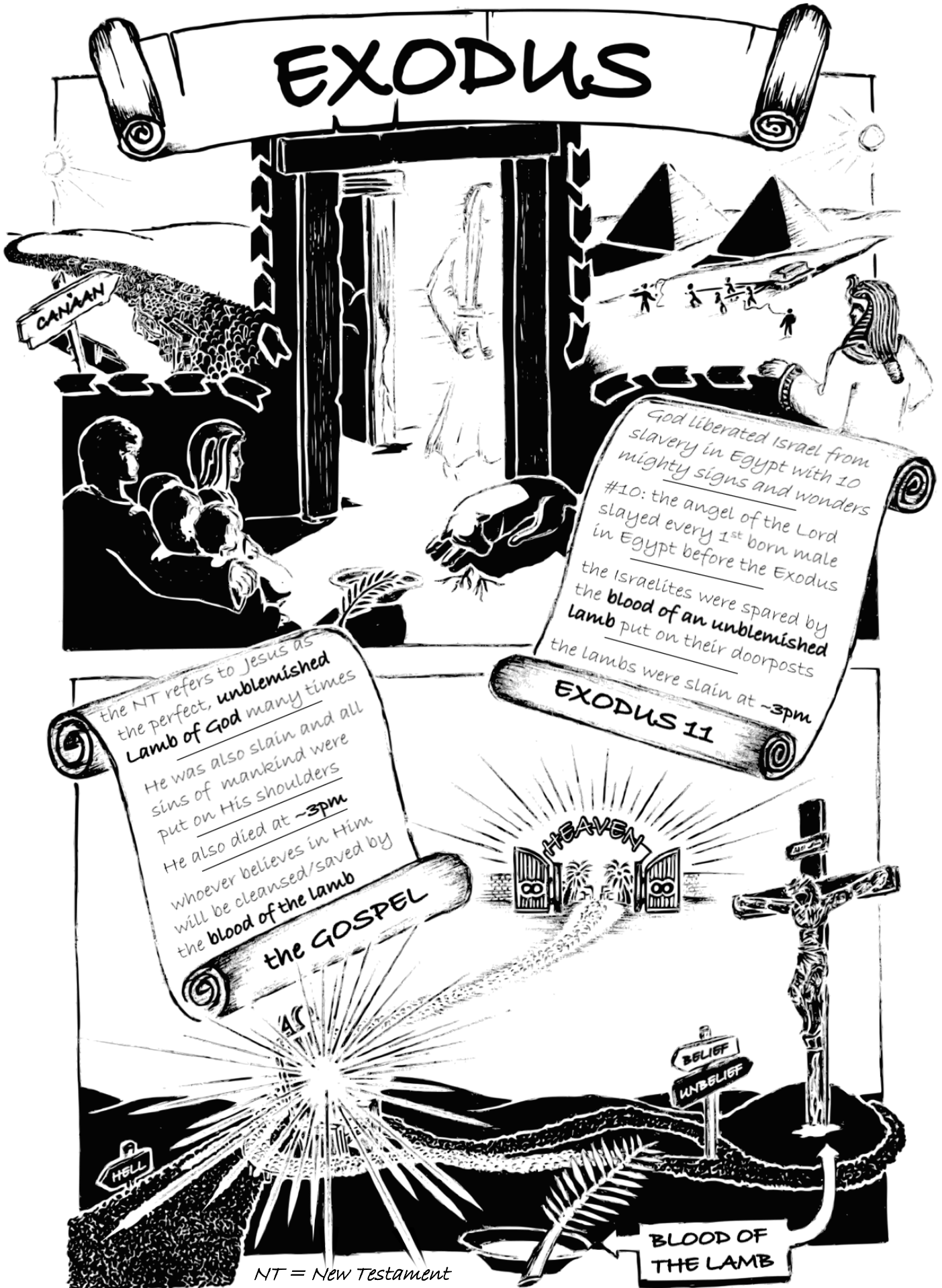
<u>Genesis 22</u>	<u>the Gospel</u>
❖ <i>Isaac's</i> conception was a miracle	❖ <i>Jesus' conception</i> was a miracle
❖ tremendous promises were given to <i>Abraham</i> for his son <i>Isaac</i>	❖ tremendous promises were given to <i>Mary</i> for her Son <i>Jesus</i>
❖ <i>Abraham</i> was willing to sacrifice <i>Isaac</i> , his only son ^[5]	❖ God was willing to sacrifice <i>Jesus</i> , his only begotten Son
❖ <i>Isaac</i> was in his 30's ^[6] and he was obedient to his father	❖ <i>Jesus</i> was in his 30's and he was obedient to his Father
❖ <i>Isaac</i> had to carry the wood on which he should die	❖ <i>Jesus</i> had to carry the wood on which he would die
❖ Location of the sacrifice : Mountain at the city of <i>Jerusalem</i>	❖ Location of the sacrifice : Mountain at the city of <i>Jerusalem</i>
❖ God's substitute for <i>Isaac</i> : A ram, its head surrounded by thorns	❖ God's substitute for mankind: <i>Jesus</i> , his head surrounded by thorns

^[5] only son of Sarah and Abraham who would inherit Abraham's blessing

^[6] reasonable deduction from the context, today widely assumed

- your notes -

EXODUS



04.1 tCitT - Summary of Exodus

Exodus (*Exo.*) continues where *Genesis* left off: The 12 tribes of *Israel* which had migrated to *Egypt* to escape a famine had now stayed for about four hundred years and multiplied greatly. The new *Pharaoh* in power who did not know about the good deeds of *Joseph* perceived the population increase of the *Israelites* as a threat. When measures to contain their growth rate (→ hard enforced labor) failed to yield the desired results he got drastic: By decree every new born male of the *Israelites* was supposed to be killed right after birth. God saw this wickedness and intervened: Through his servant *Moses* he liberated *Israel* out of slavery in *Egypt* with ten mighty signs and wonders.

After the *Exodus* (Greek for “exit”) out of *Egypt* the *Israelites* wandered to *Mount Sinai* where they met God and entered into a covenant with him. While *Moses* was up on the mountain to receive God’s commandments for the covenant they had just entered into, the *Israelites* sinned against God by making an idol, a *Golden Calf*. *Moses* interceded for them before God who considered wiping them out. Persuaded by *Moses* God held to the covenant which the *Israelites* had one-sidedly broken. Since God wanted to dwell right in the midst of his people, he told *Moses* to build the *tabernacle*, a tent of meeting between God and man. Once the construction was completed, God’s presence filled the *tabernacle*.



04.2 tCitT - Storyline (*Exo.* 11-14)

God summoned *Moses* to lead the *Israelites* out of slavery in *Egypt*. However the *Pharaoh* did not want to let go of the *Israelites* since they were engaged in slave labor. Even after nine devastating plagues which God laid upon *Egypt* the *Pharaoh* did not want to let them go. In [Exo. 11](#) God told *Moses* that one final plague was about to hit *Egypt*, plague number ten: God would send an angel through *Egypt* by night killing the first-born male of every household. Even the *Israelites* would not be spared unless they obeyed exactly what God instructed them to do: The people of *Israel* would be covered by the blood of spotless, unblemished lambs applied on the doorposts of their houses. The angel of the Lord would see the blood on the doorposts and *pass over* it sparing the life of the first-born male in that house. The *Israelites* should be ready to leave at a moment’s notice which would mark the beginning of their *Exodus* from slavery into the *Promised Land*. The annual celebration called *Passover* of the *Jewish* people is based on the events of that night.

And it came to pass what God had told *Moses*: The angel of the Lord went through the land of *Egypt* killing every first-born male in every house while the *Israelites* were spared by the blood of unblemished lambs. Finally the *Pharaoh* told the *Israelites* to go. However he changed his mind after a while and chased after them. At the *Red Sea* his chariots caught up with the people of *Israel*. While God parted the *Red Sea* and led his people safely through it to the other side, he drowned the *Egyptian* army which chased after them into the sea. The *Israelites* were finally free, liberated from slavery in *Egypt* once and for all.

04.3 tCitT - Foreshadowing of the Cross (*Exo. 11-14*)

The *New Testament (NT)* states that through one man (*Adam*) sin entered into the world and death by sin ([Romans 5:9-12](#)). Ever since all mankind has become enslaved to the law of sin and death ([Romans 6:16](#)). **The same way** as the *Israelites* were enslaved in *Egypt* thousands of years ago, we are enslaved by sin which leads to death today. Our rebellious human heart by its very nature is opposed to the nature of God which is goodness, holiness, and righteousness. The reason for that is the *free will* which God has given to us so that we would be capable of voluntarily engaging in a relationship with him.

In the process of liberation from slavery in *Egypt*, the *Israelites* were spared, passed over by the angel of the Lord through the blood of innocent, unblemished lambs which was applied on/which ran on a wooden frame. **The same way** we today are spared, passed over by the judgement of God through the blood of *Jesus*, the innocent and unblemished *Lamb of God* ([1. Peter 1:18-19](#)). His blood ran on a wooden frame as well: The Cross.

The *Bible* tells us in [Exo. 12:6](#) that the lambs which would provide the saving blood for the *Israelites* had to be slain "at twilight". A great strength of the *Bible* is that many details of *biblical* accounts are corroborated by so called "extra-biblical" sources. And on some occasions *extra-biblical* sources even add to a clearer picture for us to see:

"On the feast called Passover ... they [the Jews] sacrifice from the ninth ^[7] to the eleventh hour"

Josephus, *Jewish War* 6.423–428, in Josephus III, *The Jewish War*, Book IV–VII, Loeb Classical Library, Harvard University Press, Cambridge, 1979

Confirming this account of *Josephus* (a contemporary historian), *Philo* (a contemporary philosopher) stated that the victims were sacrificed "from noon till eventide" (*Special Laws* 2.148) and that the sacrifices began at the ninth hour (*Questions on Exodus* 1.11). Interestingly enough *Matthew* in [cha. 27:46-50](#) of his account of the gospel used the same terminology "the ninth hour" writing about the death of *Jesus*: **At the same time** when the first lambs were slaughtered during the *Passover* in *Egypt* to provide blood to spare the lives of the first-born males, *Jesus* died on the Cross as well. He shed his blood as a ransom, not only for one nation but for all mankind so that our lives could be spared as well.

^[7] „the ninth hour“ in ancient time referred to 3pm in the afternoon/evening

Furthermore God forbade the *Israelites* in [Exo. 12:43-46](#) to break the bones of the *Passover* lambs. **The same way** as no bones of the *Passover* lambs were broken, no bones of *Jesus* were broken ([John 19:32-37](#)). This detail is worth mentioning in the light of three facts:

1. Back in *Jesus'* days the breaking of the victim's legs was common practice in order to hasten their deaths. The two criminals crucified alongside with *Jesus* had their legs broken ([John 19:32-33](#)). However, when the soldiers found *Jesus* already dead after only six hours on the Cross (very unusual) they did not break his legs.
2. In *Numbers* *cha.* 9 the instructions for the *Passover* were repeated for the people of *Israel*. Again [verse 12](#) specifically forbids them to "*break any of its [lamb's] bones*".
3. *King David* wrote not only about history but also *Psalms*, some of them prophetic. In [Psalm 34:18-20](#) he wrote hundreds of years before *Jesus* walked the earth that the bones of "*the righteous person*" would not be broken.

Finally we read on in [Exo. 14](#) that the *Pharaoh* chased after the *Israelites* in order to get them back into slavery. But God stood with *Israel* and while he was guarding their back to the *Pharaoh* he opened up a path in front of them through the *Red Sea*. After the *Israelites* had safely passed through the sea, God gave way to the *Egyptians* so that they could chase after them. While the *Egyptian* chariots were making their way through the sea God stepped in and drowned the *Egyptian* army. Finally *Israel* was free, liberated from slavery to *Pharaoh* and *Egypt* once and for all. Not by their own strength but by God who made a way. **The same way** God liberated mankind from slavery to sin and death by resurrecting *Christ* from the dead three days after his blood was shed on the Cross. Again God was the one who made a way: He conquered the grave.

04.4 tCitT - the Shadow at one Glance (*Exo. 11-14*)

<u>Exodus 11-14</u>	<u>the Gospel</u>
❖ the <i>Israelites</i> were enslaved to the <i>Pharaoh</i> in <i>Egypt</i>	❖ humanity is enslaved to sin which leads to death
❖ the <i>Israelites</i> were passed over, saved by the blood of unblemished lambs	❖ followers of <i>Jesus</i> are saved by his blood, the unblemished Lamb of God
❖ the blood of the lambs ran on wooden frames (doorposts)	❖ the blood of the <i>Lamb of God, Jesus</i> , ran on a wooden frame (Cross)
❖ the first lambs were slain (died) at about 3pm in the afternoon	❖ <i>Jesus</i> died on the Cross at about 3pm in the afternoon
❖ no bones of the lambs were allowed to be broken (forbidden by God)	❖ no bones of <i>Jesus</i> , the <i>Lamb of God</i> , were broken (as prophesied)
❖ after the death of the lambs God drowned the chariots of <i>Egypt</i> in the <i>Red Sea</i> and liberated the <i>Israelites</i> from slavery	❖ 3 days after his death <i>Jesus</i> rose from the grave and liberated us from slavery to sin and death

LEVITICUS

Israel

mankind

SCAPEGOAT

Day of Atonement

the high priest had to **lay** hands on the scapegoat, confess the **sins** of Israel (thus laying them on the goat) and send it out into the wilderness where it would **die in solitude**

→ **atonement** for Israel's sins every year

Jesus on the Cross

God Himself **laid** all the **sins** of mankind - past, present and future - on His Son, Jesus

abandoned by God and man He also **died in solitude**

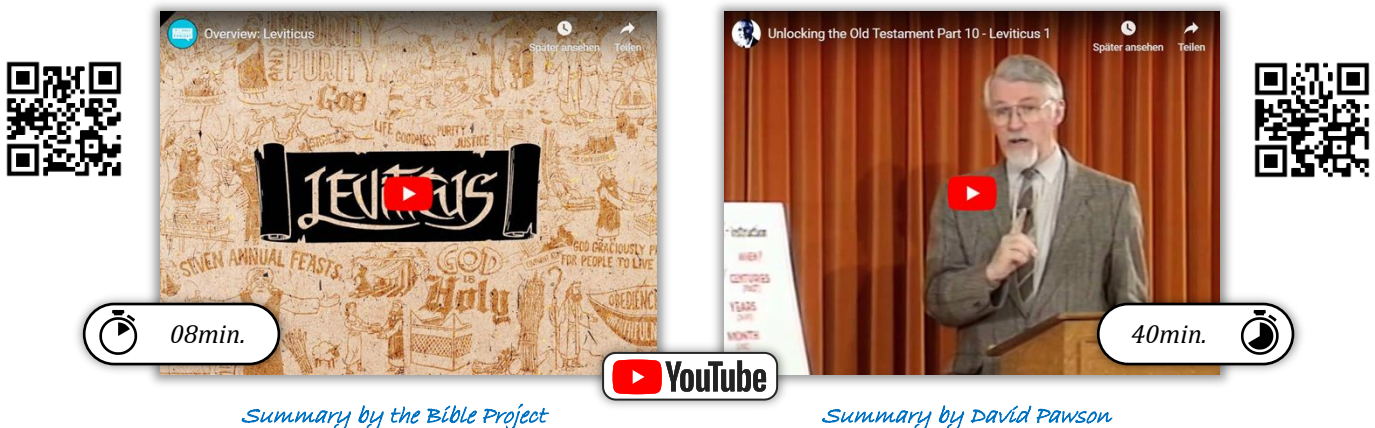
→ **atonement** for mankind's sins once and for all when He said: "it is finished!"

05.1 tCitT - Summary of Leviticus

Moving on from *Genesis* and *Exodus*, from stories which are exciting and thrilling to an extent that entire movies have been based upon them, *Leviticus* at first tastes like a piece of dry bread: Laws, rituals, religious ceremonies, requirements for the priesthood (from the tribe of *Levi*, hence *Leviticus*), and lots of things which seem so irrelevant for today. However this book is not supposed to bore anyone: It was written by *Moses* in order to make life between a holy God and unholy, unclean people possible. For their own safety God had to establish guidelines for the *Israelites*. It was literally a matter of life and death.

To summarize the main message of this book in just three easy to remember bullet points: *Leviticus* points out

- ❖ the **Holiness of God**
 - that God is "set apart", unique, perfect
- ❖ the **Sinfulness of man**
 - contrasting man against God
 - showing our need for cleansing before we can enter into God's presence
- ❖ the **Providence of God**
 - how God bridged the gap between himself and his people



05.2 tCitT - Storyline (Lev. 16)

In the middle of *Leviticus* (Lev.) we find the description of the *Day of Atonement* ([cha. 16](#)). God commanded that one bull and two goats had to be sacrificed in a ceremony on that day: One of the goats had to be sacrificed as a sin offering to God on the altar, the other one was the so called *scapegoat* ([verses 7-10](#)). *Aaron*, the high priest, had to lay his hands on the *scapegoat*, confess "all the wickedness and rebellion of the *Israelites*" over it, and send it into the wilderness where it would die in solitude. This way the *scapegoat* atoned for the sins of *Israel*. In other words: It paid with its life the price for the sins of the *Israelites* who otherwise would have had to pay that price for their sins themselves.

05.3 tCitT - Foreshadowing of the Cross (Lev. 16)

In [Lev. 16:20-22](#) the high priest placed all the "wickedness and rebellion of the Israelites" on the *scapegoat* which would pay the price for it with its death. **The same way** God placed all the wickedness and rebellion (sin) of mankind on *Jesus* on the Cross where he paid the price for it in our place. *Jesus* atoned for our sins.

This pattern of atonement is picked up by various authors all across the *Bible*: The prophet *Isaiah* for example lived about 700 BC (before *Christ*) and foretold the suffering of the *Messiah* in [cha. 53:4-7](#). The apostle *Peter* who witnessed the death and resurrection of *Jesus* reaffirmed this prophecy in [1. Peter 2:21-25](#). During his lifetime *Jesus* himself repeatedly predicted his atoning death as well as his resurrection: [Matthew 20:17-19](#) is the most specific of those predictions and includes his *flogging* and *crucifixion*. In addition to these passages, *Jesus* also explained to his disciples after his resurrection why he had to die ([Luke 24:46-47](#)): He had to die so that the message of "*repentance for the forgiveness of sins*" would "*be preached in his name to all nations.*" Forgiveness of sin became possible in his name since the sins of the world had been placed on his head and since he had paid the price for it. In [Mark 10:45](#) *Jesus* further states that he came to "*serve*" and "*give his life as a ransom for many*". Since the wages of sin is death - as we can read in [Romans 6:23](#) - he had to ransom our lives through his death. Finally *John*, the beloved disciple, mentioned the atoning death of *Jesus* in one of his epistles as well ([1. John 2:2](#); [1. John 4:10](#)).

Furthermore the instructions for the *Day of Atonement* regarding the *scapegoat* included that it had to die outside of the *Israelites'* camp: A man would have to lead it into the wilderness where it would die in solitude. **The same way** *Jesus* had to die "*outside the city gate*" of *Jerusalem* ([Hebrews 13:11-12](#)). Abandoned by God and man (his disciples had all left him out of fear) he died in solitude.

05.4 tCitT - the Shadow at one Glance (Lev. 16)

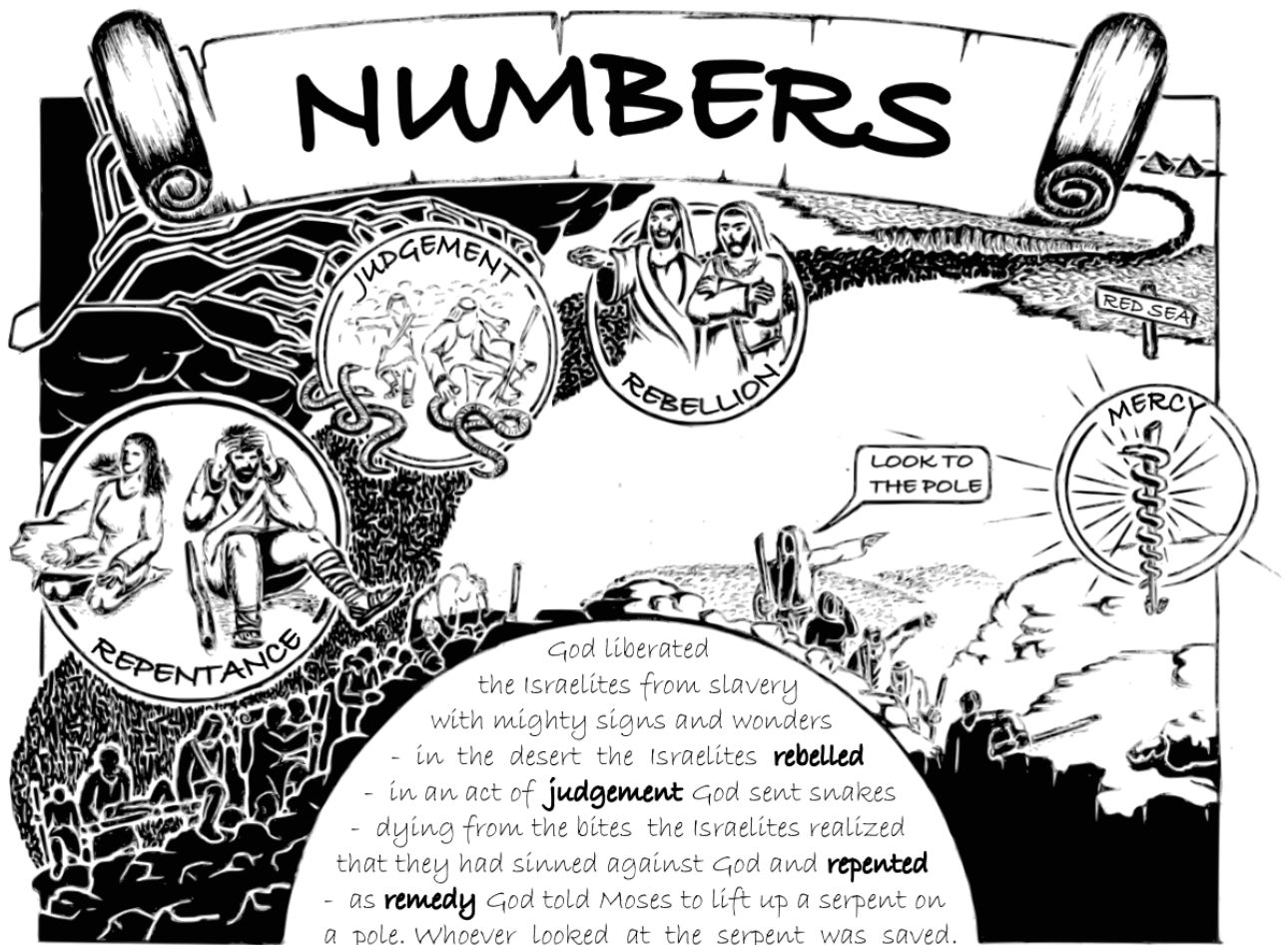
Leviticus 16

- ❖ the high priest had to **lay all the sins** of *Israel* on a goat, the so called ***scapegoat***
- ❖ after that **the scapegoat had to die outside** of the *Israelites'* camp **in solitude**

the Gospel

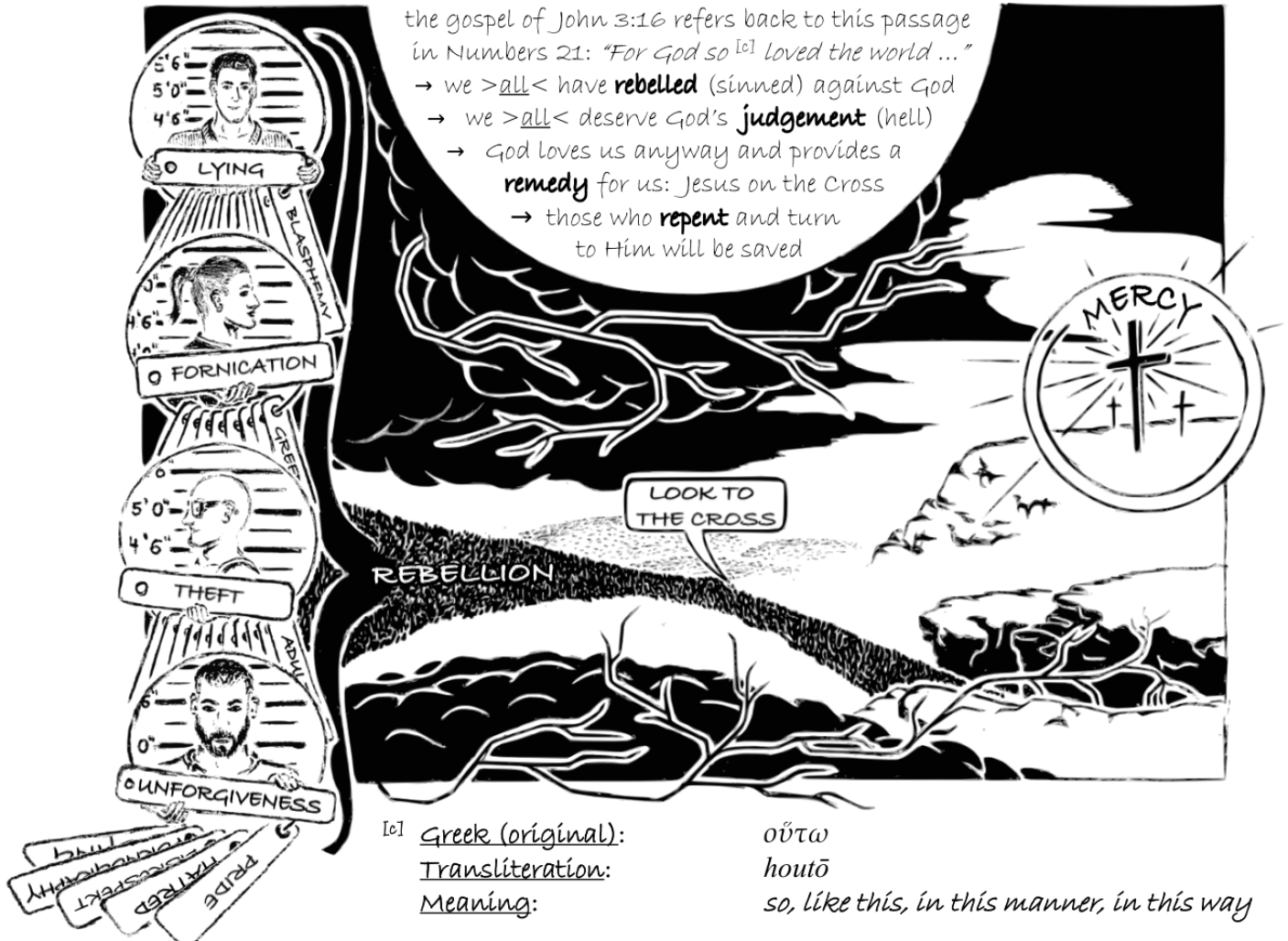
- ❖ on the Cross God **laid all the sins** of mankind on *Jesus*, the proverbial ***scapegoat***
- ❖ after that *Jesus*, **the scapegoat**, **died outside** the walls of *Jerusalem* **in solitude**

- your notes -



the gospel of John 3:16 refers back to this passage in Numbers 21: "For God so ^[1] loved the world ..."

- we >all< have **rebelled** (sinned) against God
- we >all< deserve God's **judgement** (hell)
- God loves us anyway and provides a **remedy** for us: Jesus on the Cross
- those who **repent** and turn to Him will be saved

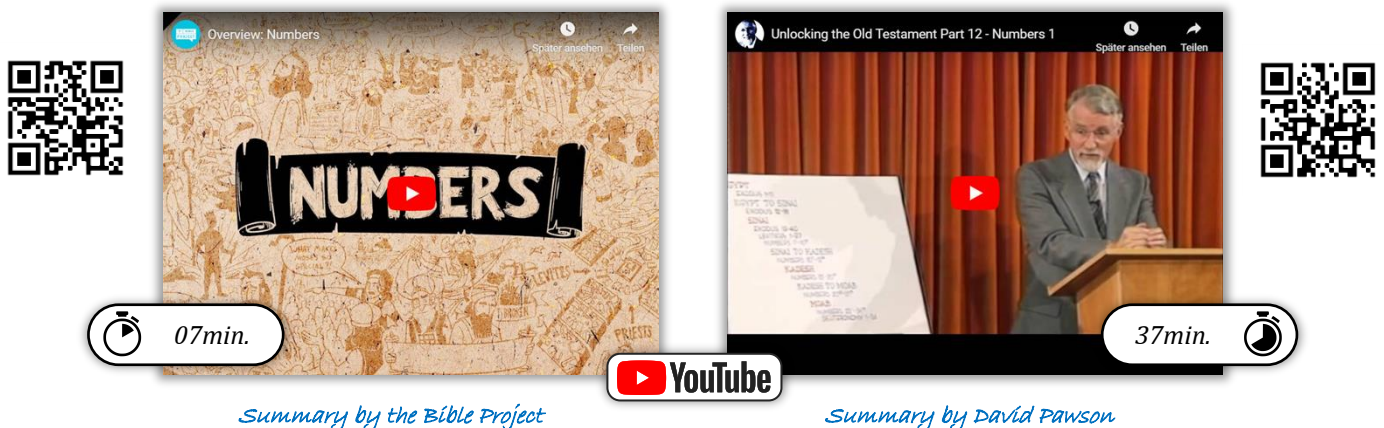


^[1] Greek (original):
Transliteration:
Meaning:

οὕτω
 houtō
 so, like this, in this manner, in this way

06.1 tCitT - Summary of Numbers

Following a census at *Mount Sinai* (numbering the men able to bear arms), *Israel* moved on to the *Promised Land*. After they had overcome some obstacles with God's help they finally arrived at its border and sent spies in to explore the land and the people living there. When only 2 out of the 12 spies had the confidence that God would enable them to conquer *Canaan*, the *Israelites* refused to enter. Prompted by this repeated sign of mistrust God made a drastic decision: Nobody except two people from the current generation would set foot into the *Promised Land*. Even *Moses* at some point along the journey forfeited his right to enter. Wandering in the wilderness for 40 years they would have to wait until a new generation would get a new chance to proof their trust in God.



06.2 tCitT - Storyline (Num. 21)

In *Numbers* (Num.) [cha. 21:4-9](#) we read that the *Israelites* at some point along the journey rebelled against God and *Moses*. Again. This is particularly remarkable in the light of what had happened so far in God's history with his chosen people. God had ...

- ❖ delivered the *Israelites* from slavery in *Egypt* with mighty signs and wonders ([Exo. 7-12](#)),
- ❖ parted the *Red Sea* for the *Israelites* to save them from *Pharaoh's* army ([Exo. 13-14](#)),
- ❖ miraculously provided the *Israelites* with food and water in the wilderness ([Exo. 16](#) / [Num. 20](#)),
- ❖ opened up the earth to swallow a group of people who had instigated a rebellion against *Moses* ([Num. 16](#)),
- ❖ helped the *Israelites* defeat their enemies along their way ([Num. 21](#)).

After all those signs of God's might and his faithfulness towards those who follow him they rebelled against him because they did not like the food he was providing. God is patient and slow to anger (e.g. [Exo. 34:6](#)) but there comes a time – as in this story - when his patience runs out: In a divine act of judgement God sent poisonous snakes among the *Israelites*. Dying from the snake bites the *Israelites* realized what they had done: They had rebelled, they had sinned against God. They repented from their sin and asked *Moses* to

pray for them to God so that he might take away the snakes. When *Moses* interceded on *Israel's* behalf God provided a remedy for those who had been bitten: *Moses* had to erect a pole with a bronze snake on it and everyone who looked at this serpent was cured.

06.3 tCitT - Foreshadowing of the Cross (*Num. 21*)

One of the best known and frequently quoted verses of the *Bible* is [John 3:16](#):

For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

John 3:16 [NIV]

This *Bible* verse is often interpreted - and partially even translated - in the way that God loved the world "*so much*". While God's love for his creation is certainly great, the straight forward meaning of [John 3:16](#) goes into a different direction: The *Greek* word which is translated "*so*" in the NIV is the word "*houtō*" ^[a] which means "*so, like this, in the manner*". By its very meaning it makes a comparison, and therefore [John 3:16](#) - as any other verse - has to be understood in the immediate context leading up to it:

"Just as Moses lifted up the snake in the wilderness, so ^[a] the Son of Man must be lifted up, that everyone who believes may have eternal life in him." For God so ^[a] loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

John 3:14-16 [NIV]

God did not love us "*so much*" in the sense that he could not help himself but save us: He chose to love us! He loves us "*so*", "*in the same way*" as depicted in [Num. 21](#) which is directly referred to in the context of [John 3:16](#): **In the same way** as the *Israelites* rebelled against God in the wilderness, we all have rebelled against God. Rebellion against God is sin: It does not matter how many sins a person has committed or how severe the effects of those sins have been on one's own life or on the lives of others. For God the violation of his standard for good and evil, right and wrong is plain and simple rebellion and therefore sin. In light of his standard we all "*fall short of the glory of God*" ([Romans 3:21-24](#)). Comparing ourselves to one another – which is a common practice today – will not help us in front of the holy, righteous God described in the *Bible*.

An important difference between the situation in [Num. 21](#) and the gospel has to be pointed out: The *Israelites* had entered into a unique covenant with God at *Mount Sinai*. Through this covenant God intended to show to the nations surrounding *Israel* what it means to be blessed by the one and only true God if they obeyed his commandments and what it means to be cursed by God if they did not. Therefore God's dealing with the sin of the *Israelites* was more direct and more visible than what we observe today, particularly in other nations. *Israel* was and is God's beacon to the world. Nevertheless, **in the same way** as God judged rebellion/sin in [Num. 21](#), he will also judge every human being on judgement day according to their sins committed in this life unless they repent.

God did not provide a solution for the forgiveness of *Israel's* rebellion/sin until they had acknowledged their sin and turned away from it. But once they had done so God provided a solution, a remedy for the *Israelites*: A serpent lifted up on a pole. Whoever looked at it, therefore believed in God's provision in it, was cured. **In the same way** God provided a remedy for us and our sins today 2,000 years ago: Whoever looks at *Jesus* lifted up on the Cross, whoever believes in his name, will be saved ([John 20:31](#)). As with the *Israelites* in [Num. 21](#) no works are required for our salvation ([Ephesians 2:8-9](#)): It "is by faith from first to last" as *Paul* writes in [Romans 1:17](#). By faith we can "approach God's throne of grace with confidence" and receive mercy "in our time of need" ([Hebrews 4:14-16](#)).

The continuous red line running through the *Old Testament* into the *New Testament* can be clearly seen here: The first two steps into the *Kingdom of God* have been – and always will be – *repentance* and *faith* ([Mark 1:15](#)). Those two steps are completed today with *baptism in water* and the *reception of the Holy Spirit*. Those two final steps were not only announced by *Jesus* himself in the already quoted [cha. 3](#) of *John's* gospel but have been echoed throughout the whole *New Testament* by several authors. As new born children ^[8] we can be adopted into God's family through *Jesus Christ* who is the eternal and personal word of God ([John 1:1-14](#)), the door ([John 10:9](#)), and the only way to the Father ([John 14:6](#)).

06.4 tCitT - the Shadow at one Glance (*Num. 21*)

<u>Numbers 21</u>	<u>the Gospel</u>
❖ the <i>Israelites</i> rebelled / sinned against God	❖ everybody has rebelled / sinned against God
❖ the wage of sin was death	❖ the wage of sin is death
❖ repentance of the <i>Israelites</i> from their sins prompted God to have mercy	❖ repentance of anybody from their sins today prompts God to have mercy
❖ God provided a remedy: a serpent on a pole	❖ God provided a remedy: <i>Jesus</i> on the Cross
❖ whoever looked at it would be saved	❖ whoever looks at him / believes in him will be saved



^[8] David Pawson, *the Normal Christian Birth* [\[YouTube\]](#)

DEUTERONOMY



chapter 21:

I...I cursed of God
is the one who has
been hanged on
a tree I...I



I...I Christ redeemed us from the curse of
the law by becoming a curse for us -
for it is written, "cursed is everyone
who is hanged on a tree" I...I

Galatians 3

07.1 tCitT - Summary of Deuteronomy

Finally the people of *Israel* were about to enter the *Promised Land*: They had wandered in the wilderness for 40 years and an entire generation had died according to God's decision to prohibit their entry into *Canaan* because of their mistrust towards him. This situation presented a challenge to *Moses* who knew that he would die soon: How could he raise up a young generation to trust in God without many of them having witnessed firsthand the majestic signs and wonders their parents had? This is probably the reason why *Moses* chose to repeat a major part of the content which had already been touched upon in *Exodus* and *Leviticus*: He gave them *the Law* a second time (→ *Deuteronomy* = second law). He wanted to encourage this young generation to trust God and to be faithful to their covenant with him. However he did not only encourage them: He also warned them about what would happen to them if they decided not to follow God.



07.2 tCitT - Storyline (Deut. 27)

God's commandments given in *Deuteronomy* (*Deut.*) and throughout the other books of the *Torah* can easily be summarized in one word: Respect! Respect for ...

- ❖ **God** no blasphemy, no idolatry
- ❖ **life** no murdering, no kidnapping, no suppression of the weak, poor, and foreigners
- ❖ **marriage** no fornication, no adultery, no rape, no incest
- ❖ **parents** no dishonoring, no violence against parents
- ❖ **property** no stealing
- ❖ **truth** no false witnessing
- ❖ the **Sabbath**.

Failing to comply with God's commandments to respect the things which are important to him would have serious consequences: In most cases death, capital punishment. In [Deut. 27:9-26](#) we read that the *Israelites* entering *Canaan* would have to proclaim blessings and curses over themselves depending on whether or not they would obey God's law: Six tribes were supposed to climb on top of *Mount Gerizim* to proclaim the blessings, the other six tribes should climb *Mount Ebal* to proclaim the curses. After every curse the *Israelites*

would have to accept the blessings and the curses with "Amen" which means "So be it". The curses proclaimed in [Deut. 27:9-26](#) can be equated with capital punishment. This means that a person put to death under the *Mosaic Law* was cursed by God for having disrespected his law.

"Cursed is anyone who does not uphold the words of this law by carrying them out." Then all the people shall say, "Amen!"

Deuteronomy 27:26 [NIV]

07.3 tCitT - Foreshadowing of the Cross (*Deut. 21 → 27*)

In order to emphasize to the people of *Israel* the serious consequences of transgressing God's law (which not only entailed the death penalty but also God's curse → [Deut. 27](#)) the executed offenders were sometimes publicly hung on a pole or a tree. In [Deut. 21](#) we read:

"If a man is guilty of a capital offense, is executed, and then is impaled [hanged] on a tree, his body must not remain overnight on the tree. You must bury him that same day, because cursed of God is the one who has been hanged on a tree. Don't defile your land that the Lord is about to give you as your inheritance."

Deuteronomy 21:22-23 [ISV]

It is interesting to notice that the *Torah* singles out this one particular form of execution/public display after execution as a specific sign for a person being "cursed of God". **The same way** *Jesus* was cursed by God when he hung on a tree, the wooden Cross. The apostle *Paul* picks up this parallel in his letter to the church in *Galatia*, [cha. 3:13](#):

The Messiah redeemed us from the curse of the Law by becoming a curse for us. For it is written, "A curse on everyone who is hung on a tree!"

Galatians 3:13 [ISV]

To grasp this aspect of the Cross let us take a look at the bottom part of the *Deuteronomy* drawing (p. 24): What might at first glance look like tornados connecting to *Jesus* on the Cross is not supposed to resemble tornados. Imagine a bathtub filled with still water. Once unplugged the water flowing towards the outlet will naturally form itself into the shape of a *vortex*. While a tornado sucks material upwards into the sky this kind of a *vortex* transports material downwards. This is what the drawing is supposed to communicate: On the Cross God "drained" all of his *wrath, condemnation, curse, judgement* on *Jesus* and laid all of mankind's *sins* on his shoulders. *Jesus* voluntarily drank this "cup" of God's wrath ([Psalm 75](#); [Jeremiah 25](#)) and atoned for our sins. We are the ones who caused him to hang there, yet – as the bottom part of the *Deut.* drawing also communicates – through *Jesus* becoming a curse for us we can stand in God's light, in his presence, and be reconciled to him by accepting the unearned gift he himself has extended to us in the person of *Jesus Christ*. Glory and honor to God who is not only holy, not only just and perfect, but who has also given to us an example for the highest form of mercy and love by giving himself totally and unreservedly. Wouldn't it be sad beyond expression to leave such a present motivated by perfect and selfless love unopened?

07.4 tCitT - the Shadow at one Glance *(Deut. 21 → 27)*

Deuteronomy 21 → 27

❖ **cursed of God** was the one **who was hung on a tree** as a capital punishment for their own sins

the Gospel

❖ **cursed of God** was *Jesus* **who was hung on a tree** as a capital punishment for the sins of the world

08. the Cross in the Torah - Conclusions

In the light of what has been presented in this project, *the Cross in the Torah*, let us draw some conclusions and contrast them to one specific claim made in the *Quran*.

08.1 tCitT - Foreshadowing of the Cross in the Torah

When *Jesus* claimed that the *Old Testament* was testifying about him he was not lying: The *Old Testament* is full of shadows pointing towards him hundreds and even thousands of years before he entered this world. In this project we only looked at a few examples:

1. Genesis

- ❖ *Jesus'* (the *Messiah's*) **conception** would be a **miracle**
- ❖ *Mary, Jesus' mother*, would be given **tremendous promises** for her Son
- ❖ God, the **Father**, would be **willing to sacrifice Jesus**, His only begotten Son
- ❖ *Jesus* would be a **man in his 30's** and he would be **obedient** to his Father
- ❖ *Jesus* would have to **carry the wood** (the *Cross*) on which he would die
- ❖ *Jesus* would be **sacrificed on a mountain close to the city of Jerusalem**
- ❖ God would provide a **substitute** for the sins of mankind:
Jesus, his **head surrounded by** a crown of **thorns**

2. Exodus

- ❖ since the sin of the first man (*Adam*) **humanity has been enslaved to the law of sin and death**
- ❖ followers of *Jesus* would be **saved**, passed over, **by the blood of this unblemished Lamb of God**
- ❖ *Jesus* would shed his **blood on a wooden frame**, the *Cross*
- ❖ *Jesus* would **die at about 3pm** in the afternoon
- ❖ **no bones** of *Jesus*, the *Lamb of God*, would be **broken**
- ❖ 3 days after his death *Jesus* would **liberate mankind once and for all from slavery to the law of sin and death** when he rose from the grave

3. Leviticus

- ❖ on the Cross **God would lay all the sins of mankind on Jesus**
- ❖ *Jesus*, the proverbial scapegoat, would have to **die outside** the walls of *Jerusalem in solitude*

4. Numbers

- ❖ **everyone has rebelled / sinned against God**
- ❖ the **wage of sin is death**
- ❖ **repentance** from sin **prompts God to have mercy**
- ❖ God in his **mercy** would provide a **remedy: Jesus on the Cross**
 - ❖ **whoever looks at Jesus / believes in Jesus will be saved**

5. Deuteronomy

- ❖ *Jesus* would be **cursed by God** in being publicly hung on a tree as a capital punishment **for the sins of mankind** ... so we could be redeemed

08.2 tCitT – Direct Prophecies about the Messiah in the Old Testament

Adding to the *shadow-principle*, the *Old Testament* includes numerous direct prophecies which again draw a precise picture of *Jesus* as the *Messiah* (*prophecy* → *fulfillment*):

- ❖ He would be **born of a virgin** ([Isaiah 7:14](#) → [Luke 1:26-38](#))
- ❖ He would be **born in Bethlehem** ([Micah 5:2](#) → [Matthew 2:1](#))
- ❖ He would **come before the destruction of the second temple** ^[9]
([Daniel 9:25-26](#) → [Luke 19:10](#) / [Mark 10:45](#))
- ❖ He would have to **flee to Egypt** ([Hosea 11:1](#) → [Matthew 2:13-14](#)) to **escape the massacre of the infants in Bethlehem** ([Jeremiah 31:15](#) → [Matthew 2:16](#))
- ❖ He would descend **from the tribe of Judah** ([Genesis 49:10](#)), more precise:
- ❖ He would descend **from the line of King David** ([Isaiah 9:6-7](#) → [Matthew 1:1-17](#))
- ❖ He would be **called Immanuel** ([Isaiah 7:14](#) → [Matthew 1:23](#))
- ❖ He would have a **ministry in Galilee** ([Isaiah 9:1-2](#) → [Matthew 4:12-16](#))
- ❖ He would have a **triumphal entry into Jerusalem on a donkey**
([Zechariah 9:9](#) → [Matthew 21:1-11](#))
- ❖ He would be **betrayed by a friend** ([Psalm 41:9](#) → [Matthew 26:20-25](#))
- ❖ He would be **betrayed for 30 pieces of silver**
([Zechariah 11:12](#) → [Matthew 26:14-15](#)) and the **money would be used to buy a potter's field** ([Zechariah 11:13](#) → [Matthew 27:5-7](#))
- ❖ He would be **rejected by the Jews** ([Isaiah 53:3](#) → [John 1:11](#))
- ❖ He would be **falsely accused** ([Psalm 35:11](#) → [Matthew 26:59-68](#)) yet he would be **silent before his accusers** ([Isaiah 53:7](#) → [Matthew 27:12-14](#))
- ❖ He would be **beaten and spat upon** ([Isaiah 50:6](#) → [Mark 14:65](#))
- ❖ He would **suffer in our place** ([Isaiah 53:4-5](#) → [Matthew 8:16-17](#))
- ❖ He would be **treated like a criminal** ([Isaiah 53:12](#) → [Matthew 27:38](#))
- ❖ His **hands and feet would be pierced** ([Isaiah 53:5](#) / [Psalm 22:16](#) → [John 20:25](#))
- ❖ **None of his bones would be broken** ([Psalm 34:19-20](#) → [John 19:33](#))
- ❖ **Lots would be cast for his clothes** ([Psalm 22:18](#) → [John 19:23-24](#))
- ❖ He would be **mocked at the Cross** ([Psalm 22:6-8](#) → [Matthew 27:39-43](#))
- ❖ He would **thirst on the Cross** ([Psalm 22:15](#) → [John 19:28](#)) and be **given vinegar to drink** ([Psalm 69:21](#) → [John 19:29](#))
- ❖ *Jesus* saying: "**My God, my God, why have you forsaken me?**"
([Psalm 22:1](#) → [Matthew 27:46](#))
- ❖ He would be **buried in a rich man's tomb** ([Isaiah 53:9](#) → [Matthew 27:57-61](#))
- ❖ His body would **not see decay (resurrection)** ([Psalm 16:9-11](#) → [Matthew 28:9](#))
- ❖ He would **ascend into heaven** ([Psalm 68:18](#) → [Luke 24:50-53](#))

^[9] destruction of the second temple: 70AD by the *Romans*

08.3 tCitT – Following the Evidence wherever it might lead

You have seen what has been written in the *Hebrew Bible* hundreds and even thousands of years before *Jesus* was born. What is the most reasonable explanation for all of this?

Jesus was

- ❖ **a Liar;**
that he held on to his lie of being the *Son of God* (even though this claim was the reason for him facing one of the most horrific deaths devised by man), and that he mislead his disciples (eyewitnesses) and - over the centuries – millions of believers to follow him into cruel and suffering deaths themselves.
- ❖ **a Lunatic;**
that *Jesus* went crazy after preaching a masterpieces like the *Sermon on the Mount* ([Matthew 5-7](#)) and held on to his claim of being the *Son of God* even though he was about to face one of the most horrific deaths devised by man.
- ❖ **Lord;**
that he was - and still is - who he claimed to be.

Make sure to realize: Those are the only three options! Is there any reason for you not to accept *Jesus* for who he really is? Not just a good man; not just a good teacher; not just a prophet ... but also *Lord* and *Savior*?

To our Muslim friends:

Your quest for truth can start today ... by reading. Be encouraged to read the *Bible*, the *Old* and the *New Testament* to see how many independent sources testified about *Jesus*. Read about the miraculous deeds he did which can only be explained by his divine nature. And read about his outstanding character: His goodness, his mercy, his righteousness. In contrast to that start to read the *Quran* for yourself, the *Hadith*, and learn firsthand about *Muhammad*, the prophet of *Islam*. With an open mind examine his deeds, his character, and also his claims. Claims like him being foretold in the *Torah* and the *Gospel* ([Surah 7:157](#)):

Those who follow the Messenger, the unlettered prophet ^[a], whom they find written [i.e., described] in what they have of the Torah and the Gospel, [...]
Surah 7:157 [Sahih International]

[a] "the unlettered prophet" is a reference to *Muhammad*, the prophet of *Islam*, who could neither read nor write

Compare the lives of *Jesus* and *Muhammad* and ask yourself the question whom you would rather entrust your soul with eternal salvation. And – most importantly – pray to the one and only true God of the universe to guide you into all truth. He will honor that prayer if you are open to go wherever the evidence might lead you.

God bless you!

08.4 tCitT – Recommended Sources

Following a list of recommended resources which will help you to get started:

Literature

- ❖ the *Bible* online
- ❖ the *Quran* online
- ❖ the *Hadith* online



[bibleserver.com]



[quran.com]



[sunnah.com]



1. [[YouTube](#)]

Videos

a) Testimonies (former Muslims ... and one Atheist)

1. *Nabeel Qureshi* (*Seeking Allah, Finding Jesus*)
2. *David Wood* (*Acts17Apologetics*)
3. *One for Israel Ministries*
4. *Al Fadi* (*CIRA International*)
5. *Abdu Murray*



2. [[YouTube](#)]



3. [[YouTube](#)]



4. [[YouTube](#)]



5. [[YouTube](#)]



6^I. [[YouTube](#)]



6^{II}. [[YouTube](#)]

b) Islam examined

6. *Pfander Films*
7. *Acts17Apologetics*
8. *Islam Critiqued*
9. *CIRA International*
10. *SOCO Films*



6^{III}. [[YouTube](#)]



7^I. [[YouTube](#)]



7^{II}. [[YouTube](#)]



7^{III}. [[YouTube](#)]



8^I. [[YouTube](#)]



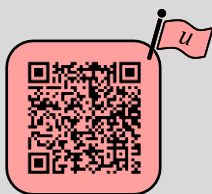
8^{II}. [[YouTube](#)]



8^{III}. [[YouTube](#)]



8^{IV}. [[YouTube](#)]



9^I. [[YouTube](#)]



9^{II}. [[YouTube](#)]



10^I. [[YouTube](#)]



10^{II}. [[YouTube](#)]



10^{III}. [[YouTube](#)]



11. [[YouTube](#)]

c) a Case for Christianity

11. *Lee Strobel, the Case for Christ* (movie, book)
12. *Mike Winger*
 - a. *Evidence for the Bible - Has God Spoken?*
 - b. *How to find Jesus in the Old Testament*
13. *Michael Brown, Finding Jesus in the Old Testament*
14. *Chuck Missler, Learn the Bible in 24 Hours*



12^a. [[YouTube](#)]



12^b. [[YouTube](#)]



13. [[YouTube](#)]



14. [[YouTube](#)]



Muslim proposals for Muhammad in "the Torah and the Gospel"

(u) [Deut. 18:18](#) (v) [Song of Solomon 5:16](#) (w) [Isaiah 42](#) (x) [John 14:16](#)

*" Greater Love has no-one than this:
to lay down one's life for one's friends. "*

[John 15:13](#) ^[NIV]



[[ebook](#)]

3rd edition, April 2022, English
no copyrights attached