

# A Gospel Presentation using the Hebrew Bible

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If you have friends, or meet people, who only rely on the Hebrew Bible for their doctrine, this is an outline of a gospel presentation you can use to show them the way to the Messiah. There are several methods used to present the gospel with the Hebrew Bible only and this is just one. One method uses Isaiah 53 with the question of, “to whom is this referring”. There are many verses here in some of the points and that is not intended for someone to use all of them. The best way would be to prepare your own presentation using the pieces from these verses with which you feel comfortable.

All the verses are from the NIV. If you are more comfortable with another Bible version please use it.

## 1. All have Sinned:

- a. Ecclesiastes 7:20;
  - i. <sup>20</sup> Indeed, there is no one on earth who is righteous, no one who does what is right and never sins.
- b. Proverbs 20:9;
  - i. <sup>9</sup> Who can say, “I have kept my heart pure; I am clean and without sin”?
- c. 1 Kings 8:46;
  - i. <sup>46</sup> “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to their enemies, who take them captive to their own lands, far away or near;
- d. 2 Chronicles 6:36; (Same as 1 Kings)
  - i. <sup>36</sup> “When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to the enemy, who takes them captive to a land far away or near;
- e. Job 14:4;
  - i. <sup>4</sup> Who can bring what is pure from the impure? No one!

## 2. Sin separates you from God:

- a. Isaiah 59: 1&2;
  - i. <sup>1</sup> Surely the arm of the LORD is not too short to save, nor his ear too dull to hear.  
<sup>2</sup> But your iniquities have separated you from your God;  
your sins have hidden his face from you, so that he will not hear.

### 3. Sinners are lost to hell:

- a. Psalm 9:17; 37:38; 73: 17-20;
  - i. <sup>17</sup>The wicked go down to the realm of the dead,  
all the nations that forget God.
- b. Psalm 37:38;
  - i. <sup>38</sup>But all sinners will be destroyed;  
there will be no future for the wicked.
- c. Psalm 73:17-20;
  - i. <sup>17</sup>till I entered the sanctuary of God;  
then I understood their final destiny.
  - ii. <sup>18</sup>Surely you place them on slippery ground;  
you cast them down to ruin.  
<sup>19</sup>How suddenly are they destroyed,  
completely swept away by terrors!  
<sup>20</sup>They are like a dream when one awakes;  
when you arise, Lord,  
you will despise them as fantasies.
- d. Daniel 12:1,2;
  - i. <sup>1</sup>“At that time Michael, the great prince who protects your people, will arise. There will be a time of distress such as has not happened from the beginning of nations until then. But at that time your people—everyone whose name is found written in the book—will be delivered. <sup>2</sup>Multitudes who sleep in the dust of the earth will awake: some to everlasting life, others to shame and everlasting contempt.
- e. Proverbs 14:12;
  - i. <sup>12</sup>There is a way that appears to be right,  
but in the end it leads to death.
- f. Isaiah 66:24;
  - i. <sup>24</sup>“And they will go out and look on the dead bodies of those who rebelled against me; the worms that eat them will not die, the fire that burns them will not be quenched, and they will be loathsome to all mankind.”

### 4. God loves you:

- a. Jeremiah 31:3;
  - i. <sup>3</sup>The LORD appeared to us in the past, saying:
  - ii. “I have loved you with an everlasting love;  
I have drawn you with unfailing kindness.

### 5. We can't save ourselves or earn salvation:

- a. Isaiah 64:6;
  - i. <sup>6</sup>All of us have become like one who is unclean,  
and all our righteous acts are like filthy rags;

we all shrivel up like a leaf,  
and like the wind our sins sweep us away.

b. Ezekiel 33: 12&13

- i. <sup>12</sup>“Therefore, son of man, say to your people, ‘If someone who is righteous disobeys, that person’s former righteousness will count for nothing. And if someone who is wicked repents, that person’s former wickedness will not bring condemnation. The righteous person who sins will not be allowed to live even though they were formerly righteous.’ <sup>13</sup> If I tell a righteous person that they will surely live, but then they trust in their righteousness and do evil, none of the righteous things that person has done will be remembered; they will die for the evil they have done.

6. **God has provided a way of salvation:** (This is a very long set of passages. The verses from Leviticus show that God has always had a plan for salvation of His people and that the shedding of blood was required for the forgiveness of sin. The verses from Isaiah raise the question of is this the description of the Messiah? Isaiah 53 describes a very different Messiah than was being looked for by Israel. If so, can we see Him in history? Isaiah 12 shows that God Himself became the Messiah and by the shedding of His blood made a way for us to no longer be enemies of God)

a. Leviticus 16 &17:11;

- i. <sup>16:1</sup> The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD. <sup>2</sup> The LORD said to Moses: “Tell your brother Aaron that he is not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die. For I will appear in the cloud over the atonement cover.
- ii. <sup>3</sup>“This is how Aaron is to enter the Most Holy Place: He must first bring a young bull for a sin offering and a ram for a burnt offering. <sup>4</sup> He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on. <sup>5</sup> From the Israelite community he is to take two male goats for a sin offering and a ram for a burnt offering.
- iii. <sup>6</sup>“Aaron is to offer the bull for his own sin offering to make atonement for himself and his household. <sup>7</sup> Then he is to take the two goats and present them before the LORD at the entrance to the tent of meeting. <sup>8</sup> He is to cast lots for the two goats—one lot for the LORD and the other for the scapegoat. <sup>9</sup> Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering. <sup>10</sup> But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the wilderness as a scapegoat.
- iv. <sup>11</sup>“Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own

sin offering.<sup>12</sup> He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain.<sup>13</sup> He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the tablets of the covenant law, so that he will not die.<sup>14</sup> He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

v. <sup>15</sup> "He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it.<sup>16</sup> In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the tent of meeting, which is among them in the midst of their uncleanness.<sup>17</sup> No one is to be in the tent of meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

vi. <sup>18</sup> "Then he shall come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.<sup>19</sup> He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

vii. <sup>20</sup> "When Aaron has finished making atonement for the Most Holy Place, the tent of meeting and the altar, he shall bring forward the live goat.<sup>21</sup> He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites—all their sins—and put them on the goat's head. He shall send the goat away into the wilderness in the care of someone appointed for the task.<sup>22</sup> The goat will carry on itself all their sins to a remote place; and the man shall release it in the wilderness.

viii. <sup>23</sup> "Then Aaron is to go into the tent of meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there.<sup>24</sup> He shall bathe himself with water in the sanctuary area and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people.<sup>25</sup> He shall also burn the fat of the sin offering on the altar.

ix. <sup>26</sup> "The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp.<sup>27</sup> The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and intestines are to be burned up.<sup>28</sup> The man

who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

- x. <sup>29</sup> “This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work—whether native-born or a foreigner residing among you— <sup>30</sup> because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins. <sup>31</sup> It is a day of sabbath rest, and you must deny yourselves; it is a lasting ordinance. <sup>32</sup> The priest who is anointed and ordained to succeed his father as high priest is to make atonement. He is to put on the sacred linen garments <sup>33</sup> and make atonement for the Most Holy Place, for the tent of meeting and the altar, and for the priests and all the members of the community.
  - xi. <sup>34</sup> “This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites.”
  - xii. And it was done, as the LORD commanded Moses.
  - xiii. <sup>17:11</sup> For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one’s life.
- b. Isaiah 53;
- i. <sup>53:1</sup> Who has believed our message  
and to whom has the arm of the LORD been revealed?  
<sup>2</sup> He grew up before him like a tender shoot,  
and like a root out of dry ground.  
He had no beauty or majesty to attract us to him,  
nothing in his appearance that we should desire him.  
<sup>3</sup> He was despised and rejected by mankind,  
a man of suffering, and familiar with pain.  
Like one from whom people hide their faces  
he was despised, and we held him in low esteem.
  - ii. <sup>4</sup> Surely he took up our pain  
and bore our suffering,  
yet we considered him punished by God,  
stricken by him, and afflicted.  
<sup>5</sup> But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was on him,  
and by his wounds we are healed.  
<sup>6</sup> We all, like sheep, have gone astray,  
each of us has turned to our own way;  
and the LORD has laid on him  
the iniquity of us all.
  - iii. <sup>7</sup> He was oppressed and afflicted,  
yet he did not open his mouth;

he was led like a lamb to the slaughter,  
and as a sheep before its shearers is silent,  
so he did not open his mouth.

<sup>8</sup> By oppression and judgment he was taken away.  
Yet who of his generation protested?

For he was cut off from the land of the living;  
for the transgression of my people he was punished. <sup>[b]</sup>

<sup>9</sup> He was assigned a grave with the wicked,  
and with the rich in his death,  
though he had done no violence,  
nor was any deceit in his mouth.

iv. <sup>10</sup> Yet it was the LORD's will to crush him and cause him to suffer,  
and though the LORD makes his life an offering for sin,  
he will see his offspring and prolong his days,  
and the will of the LORD will prosper in his hand.

<sup>11</sup> After he has suffered,  
he will see the light of life and be satisfied;  
by his knowledge my righteous servant will justify many,  
and he will bear their iniquities.

<sup>12</sup> Therefore I will give him a portion among the great,  
and he will divide the spoils with the strong,  
because he poured out his life unto death,  
and was numbered with the transgressors.  
For he bore the sin of many,  
and made intercession for the transgressors.

c. Isaiah 12:1, 2

i. <sup>12:1</sup> In that day you will say:

ii. "I will praise you, LORD.

Although you were angry with me,  
your anger has turned away  
and you have comforted me.

<sup>2</sup> Surely God is my salvation;  
I will trust and not be afraid.

The LORD, the LORD himself, is my strength and my defense;  
he has become my salvation."

7. **A New Covenant:** (God promised another covenant in the Hebrew Bible that would be different than the one under which they were living)

a. Jeremiah 31:30-34;

i. <sup>30</sup> Instead, everyone will die for their own sin; whoever eats sour grapes—  
their own teeth will be set on edge.

ii. <sup>31</sup> "The days are coming," declares the LORD,  
"when I will make a new covenant  
with the people of Israel

and with the people of Judah.  
<sup>32</sup> It will not be like the covenant  
 I made with their ancestors  
 when I took them by the hand  
 to lead them out of Egypt,  
 because they broke my covenant,  
 though I was a husband to them,”  
 declares the LORD.  
<sup>33</sup> “This is the covenant I will make with the people of Israel  
 after that time,” declares the LORD.  
 “I will put my law in their minds  
 and write it on their hearts.  
 I will be their God,  
 and they will be my people.  
<sup>34</sup> No longer will they teach their neighbor,  
 or say to one another, ‘Know the LORD,’  
 because they will all know me,  
 from the least of them to the greatest,”  
 declares the LORD.  
 “For I will forgive their wickedness  
 and will remember their sins no more.”

8. **There is still Unity in the Trinity:** (Usually questions come about how is this possible that Jesus is the Messiah and He is also God. In the Hebrew mind that violates a principle found in Deuteronomy where it affirms that “God is one”. This passage is called the Shema. In Hebrew this word means “Listen”. This is true that God is one, but God presents Himself in several ways to us, and these ways are clear even in the Hebrew Bible. In Genesis 1:2 the passage says that “the Spirit of God...” Here God has presented two aspects of Himself. In the Genesis 1:26 passage, the Hebrew word used for God is Elohim. In all the Semitic languages nouns have three cases. Singular, dual (two of a thing), and more than two. Elohim is in the case of “more than two”. In the Isaiah passage it assures Israel that God is calling them to redemption through the Messiah. )
- a. Deuteronomy 6:4
    - i. <sup>4</sup> Hear, O Israel: The LORD our God, the LORD is one.
  - b. Genesis 1:2
    - i. <sup>2</sup> Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters
  - c. Genesis 1:26;
    - i. <sup>26</sup> Then God said, “Let us make mankind in our image, in our likeness, so that they may rule over the fish in the sea and the birds in the sky, over

the livestock and all the wild animals, and over all the creatures that move along the ground.”

d. Isaiah 48:12-16;

i. <sup>12</sup>“Listen to me, Jacob,

Israel, whom I have called:

I am he;

I am the first and I am the last.

<sup>13</sup>My own hand laid the foundations of the earth,

and my right hand spread out the heavens;

when I summon them,

they all stand up together.

ii. <sup>14</sup>“Come together, all of you, and listen:

Which of the idols has foretold these things?

The LORD’s chosen ally

will carry out his purpose against Babylon;

his arm will be against the Babylonians.<sup>[a]</sup>

<sup>15</sup>I, even I, have spoken;

yes, I have called him.

I will bring him,

and he will succeed in his mission.

iii. <sup>16</sup>“Come near me and listen to this:

iv. “From the first announcement I have not spoken in secret;  
at the time it happens, I am there.”

v. And now the Sovereign LORD has sent me,  
endowed with his Spirit.

9. **How to recognize the Messiah:** (Given that all this is true, how can we see the Messiah in the prophecy in the Hebrew Bible that identifies Jesus as the one? The Hebrew Bible text is paired here with the New Testament text to demonstrate that these events in prophecy occurred and point to Jesus as the Messiah.)

a. Micah 5:2; (He would be born in Bethlehem. More than that, He would be born in the Bethlehem called Ephrathah. There were and still are today two Bethlehems in Israel. The prophet Micah correctly identified the right one.)

i. <sup>2</sup>“But you, Bethlehem Ephrathah,  
though you are small among the clans of Judah,  
out of you will come for me  
one who will be ruler over Israel,  
whose origins are from of old,  
from ancient times.”

b. Luke 4:4-6; (From the story of the birth of Jesus)

i. <sup>4</sup>So Joseph also went up from the town of Nazareth in Galilee to Judea,  
to Bethlehem the town of David, because he belonged to the house and  
line of David. <sup>5</sup>He went there to register with Mary, who was pledged to  
be married to him and was expecting a child. <sup>6</sup>While they were there, the

time came for the baby to be born,<sup>7</sup> and she gave birth to her firstborn, a son. She wrapped him in cloths and placed him in a manger, because there was no guest room available for them.

- c. Isaiah 7:14; (He would be born of a virgin. Immanuel means God with us.)
  - i. <sup>14</sup> Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.
- d. Luke 1:26-37 (Mary was a virgin when she conceived Jesus)
  - i. <sup>26</sup> In the sixth month of Elizabeth's pregnancy, God sent the angel Gabriel to Nazareth, a town in Galilee, <sup>27</sup> to a virgin pledged to be married to a man named Joseph, a descendant of David. The virgin's name was Mary. <sup>28</sup> The angel went to her and said, "Greetings, you who are highly favored! The Lord is with you."
  - ii. <sup>29</sup> Mary was greatly troubled at his words and wondered what kind of greeting this might be. <sup>30</sup> But the angel said to her, "Do not be afraid, Mary; you have found favor with God. <sup>31</sup> You will conceive and give birth to a son, and you are to call him Jesus. <sup>32</sup> He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, <sup>33</sup> and he will reign over Jacob's descendants forever; his kingdom will never end."
  - iii. <sup>34</sup> "How will this be," Mary asked the angel, "since I am a virgin?"
  - iv. <sup>35</sup> The angel answered, "The Holy Spirit will come on you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. <sup>36</sup> Even Elizabeth your relative is going to have a child in her old age, and she who was said to be unable to conceive is in her sixth month. <sup>37</sup> For no word from God will ever fail."
- e. Isaiah 53; (He would suffer and die for the sins of all His people. Refer back to Isaiah 53 earlier in this document)
- f. Matthew 27: 27-31; (It occurred as the prophecy said)
  - i. <sup>27</sup> Then the governor's soldiers took Jesus into the Praetorium and gathered the whole company of soldiers around him. <sup>28</sup> They stripped him and put a scarlet robe on him, <sup>29</sup> and then twisted together a crown of thorns and set it on his head. They put a staff in his right hand. Then they knelt in front of him and mocked him. "Hail, king of the Jews!" they said. <sup>30</sup> They spit on him, and took the staff and struck him on the head again and again. <sup>31</sup> After they had mocked him, they took off the robe and put his own clothes on him. Then they led him away to crucify him.

- g. Psalm 22; (He would die by crucifixion on a cross. Specifically in verse 16 it says his hands and feet would be pierced)
  - i. <sup>16</sup> Dogs surround me,  
a pack of villains encircles me;  
they pierce my hands and my feet.  
<sup>17</sup> All my bones are on display;  
people stare and gloat over me.  
<sup>18</sup> They divide my clothes among them  
and cast lots for my garment.
- h. John 20:16-24
  - i. <sup>16</sup> Finally Pilate handed him over to them to be crucified.
  - ii. So the soldiers took charge of Jesus. <sup>17</sup> Carrying his own cross, he went out to the place of the Skull (which in Aramaic is called Golgotha).  
<sup>18</sup> There they crucified him, and with him two others—one on each side and Jesus in the middle.
  - iii. <sup>19</sup> Pilate had a notice prepared and fastened to the cross. It read: JESUS OF NAZARETH, THE KING OF THE JEWS. <sup>20</sup> Many of the Jews read this sign, for the place where Jesus was crucified was near the city, and the sign was written in Aramaic, Latin and Greek. <sup>21</sup> The chief priests of the Jews protested to Pilate, “Do not write ‘The King of the Jews,’ but that this man claimed to be king of the Jews.”
  - iv. <sup>22</sup> Pilate answered, “What I have written, I have written.”
  - v. <sup>23</sup> When the soldiers crucified Jesus, they took his clothes, dividing them into four shares, one for each of them, with the undergarment remaining. This garment was seamless, woven in one piece from top to bottom.
  - vi. <sup>24</sup> “Let’s not tear it,” they said to one another. “Let’s decide by lot who will get it.”
  - vii. This happened that the scripture might be fulfilled that said,
  - viii. “They divided my clothes among them  
and cast lots for my garment.”
  - ix. So this is what the soldiers did.
- i. Luke 24:36-43
  - i. <sup>36</sup> While they were still talking about this, Jesus himself stood among them and said to them, “Peace be with you.”
  - ii. <sup>37</sup> They were startled and frightened, thinking they saw a ghost. <sup>38</sup> He said to them, “Why are you troubled, and why do doubts rise in your minds?  
<sup>39</sup> Look at my hands and my feet. It is I myself! Touch me and see; a ghost does not have flesh and bones, as you see I have.”
  - iii. <sup>40</sup> When he had said this, he showed them his hands and feet. <sup>41</sup> And while they still did not believe it because of joy and amazement, he asked

them, “Do you have anything here to eat?”<sup>42</sup> They gave him a piece of broiled fish,<sup>43</sup> and he took it and ate it in their presence.

- j. Psalm 16:10 (He would rise from the dead)
  - i. <sup>10</sup>because you will not abandon me to the realm of the dead, nor will you let your faithful one see decay.
- k. John 20:1-18
  - i. Early on the first day of the week, while it was still dark, Mary Magdalene went to the tomb and saw that the stone had been removed from the entrance.<sup>2</sup> So she came running to Simon Peter and the other disciple, the one Jesus loved, and said, “They have taken the Lord out of the tomb, and we don’t know where they have put him!”
  - ii. <sup>3</sup> So Peter and the other disciple started for the tomb. <sup>4</sup> Both were running, but the other disciple outran Peter and reached the tomb first. <sup>5</sup> He bent over and looked in at the strips of linen lying there but did not go in. <sup>6</sup> Then Simon Peter came along behind him and went straight into the tomb. He saw the strips of linen lying there, <sup>7</sup> as well as the cloth that had been wrapped around Jesus’ head. The cloth was still lying in its place, separate from the linen. <sup>8</sup> Finally the other disciple, who had reached the tomb first, also went inside. He saw and believed. <sup>9</sup> (They still did not understand from Scripture that Jesus had to rise from the dead.) <sup>10</sup> Then the disciples went back to where they were staying.
  - iii. <sup>11</sup> Now Mary stood outside the tomb crying. As she wept, she bent over to look into the tomb <sup>12</sup> and saw two angels in white, seated where Jesus’ body had been, one at the head and the other at the foot.
  - iv. <sup>13</sup> They asked her, “Woman, why are you crying?”
  - v. “They have taken my Lord away,” she said, “and I don’t know where they have put him.” <sup>14</sup> At this, she turned around and saw Jesus standing there, but she did not realize that it was Jesus.
  - vi. <sup>15</sup> He asked her, “Woman, why are you crying? Who is it you are looking for?”
  - vii. Thinking he was the gardener, she said, “Sir, if you have carried him away, tell me where you have put him, and I will get him.”
  - viii. <sup>16</sup> Jesus said to her, “Mary.”
  - ix. She turned toward him and cried out in Aramaic, “Rabboni!” (which means “Teacher”).
  - x. <sup>17</sup> Jesus said, “Do not hold on to me, for I have not yet ascended to the Father. Go instead to my brothers and tell them, ‘I am ascending to my Father and your Father, to my God and your God.’”
  - xi. <sup>18</sup> Mary Magdalene went to the disciples with the news: “I have seen the Lord!” And she told them that he had said these things to her.

- I. Psalm 110 (He would ascend to Heaven)
- i. <sup>1</sup>The LORD says to my lord:<sup>[a]</sup>
  - ii. “Sit at my right hand  
until I make your enemies  
a footstool for your feet.”
  - iii. <sup>2</sup>The LORD will extend your mighty scepter from Zion, saying,  
“Rule in the midst of your enemies!”  
<sup>3</sup>Your troops will be willing  
on your day of battle.  
Arrayed in holy splendor,  
your young men will come to you  
like dew from the morning’s womb.
  - iv. <sup>4</sup>The LORD has sworn  
and will not change his mind:  
“You are a priest forever,  
in the order of Melchizedek.”
  - v. <sup>5</sup>The Lord is at your right hand;  
he will crush kings on the day of his wrath.  
<sup>6</sup>He will judge the nations, heaping up the dead  
and crushing the rulers of the whole earth.  
<sup>7</sup>He will drink from a brook along the way,  
and so he will lift his head high.
  - vi. Acts 1:1-11
    1. <sup>6</sup>Then they gathered around him and asked him, “Lord, are you at this time going to restore the kingdom to Israel?”
    2. <sup>7</sup>He said to them: “It is not for you to know the times or dates the Father has set by his own authority. <sup>8</sup>But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”
    3. <sup>9</sup>After he said this, he was taken up before their very eyes, and a cloud hid him from their sight.
    4. <sup>10</sup>They were looking intently up into the sky as he was going, when suddenly two men dressed in white stood beside them.  
<sup>11</sup>“Men of Galilee,” they said, “why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven.”

- m. Daniel 9:24-26 (The Messiah will come and die before the destruction of the second temple)
- i. <sup>24</sup> “Seventy ‘sevens’ are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place.
  - ii. <sup>25</sup> “Know and understand this: From the time the word goes out to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven ‘sevens,’ and sixty-two ‘sevens.’ It will be rebuilt with streets and a trench, but in times of trouble. <sup>26</sup> After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.
- n. Destroyed in 70 A.D
- i. By the summer of 68 A.D., Jews were nearing defeat by the Roman legions and in 69 A.D., Vespasian was made emperor of Rome and gave his son Titus the honor of delivering the final death blows to the rebellious Jews and their capital city.
  - ii. In *The Wars of the Jews*, Book 6, Josephus notes that, on the eighth day of the of the Roman month Lous (Jewish month Ab), the ramps were finished and Titus ordered the battering-rams brought up and made ready for an assault on the Temple. With the battering-rams in place the Roman siege of Jerusalem, which began at Passover that year, would come to an end.
  - iii. As soon as the walls were breached on the 9th of Ab in 70 A.D., a Roman military force of about 30,000 troops under the command of Titus marched into Jerusalem and began a systematic slaughter of the Jews and the destruction of the Temple and Jerusalem—exactly as Jesus foretold 40 years earlier.
  - iv. The Romans brutally slaughtered an estimated 600,000 people in Jerusalem including many of the Passover visitors who had been trapped there for the 143 days during the Roman siege. Many of the people who were not killed by Roman soldiers were shipped off to the gladiatorial games, Roman mines, and otherwise exiled from Judea and scattered throughout the Roman empire and other nations. By the year 73 A.D., all traces of a self-ruling Jewish nation had completely disappeared.
  - v. Josephus records that the Romans put the city and the Temple to the torch and that these fires were still burning a month later on the eighth day of the Roman month Gorpieus (Jewish month Elul).
  - vi. The magnificent Temple that Herod had built was completely destroyed as the fires raged inside and out. These fires were so hot that the gold fittings, and the gold gilding inside and on it's outside walls melted and

ran into the cracks between and in the stones. During the pillaging of the Temple these stones were broken up to get at the gold. Therefore, fulfilling Jesus' prophecy that no stone would be left on another—the destruction was total, just as Jesus foretold.

This is a lot of material to cover with anyone at one time. I suggest you think about using an opening like, “Would you like to know why I believe the Hebrew Bible is accurate and why I believe it leads me to identify Jesus as the Messiah?”

Be certain you do not argue with anyone about this matter. The change in a person who relies on the Hebrew Bible will come from the working of the Holy Spirit, not your presentation.