

Volume 2 Endnotes

Chapter 16

¹ 28% of the Hebrew Bible consists of the books of Isaiah, Jeremiah, and Ezekiel plus Daniel and the 12 minor prophets. There are also numerous other predictive prophecies throughout the remainder of the Hebrew Bible starting in Genesis chapter 3 where God made a prediction to Eve.

² Dan. 2:27-31 (27-30).

³ Dan. 2:46-48.

⁴ Isa. 41:23-24.

⁵ Isa. 46:9b-10.

⁶ Deut. 18:15-22.

⁷ Isa. 36:2; Hal Lindsey, The Late Great Planet Earth (New York, NY: Bantam Books, Inc., 1981) 13-14.

⁸ Isa. 36:11 - 37:2.

⁹ Isa. 37:6-7.

¹⁰ Isa. 37:33-35.

¹¹ Isa. 37:36.

¹² Isa. 37:37-38.

¹³ Actually, the 6 Day War does bear a resemblance to the victory over the Assyrians.

¹⁴ Gleason L. Archer, Jr. 336.

¹⁵ Isa. 44:28 - 45:7.

¹⁶ Gleason L. Archer p. 339.

¹⁷ 2 Chron. 34:14-21.

¹⁸ Charles F. Pfeiffer, The Dead Sea Scrolls and the Bible (Grand Rapids, Michigan: Baker Book House, 1969) 13.

¹⁹ The Israel Museum, Jerusalem, "The dead Sea Scrolls\Explore the Dead Sea Scrolls-Online\Explore the Isaiah Scroll," n.d., <http://dss.collections.imj.org.il/isaiah> (accessed April 30, 2022).

²⁰ Isa. 44:26b - 45:6.

²¹ Dan. 8:23-25.

²² 1 Kin. 19:1-5.

²³ Jer. 36:3.

²⁴ Jer. 36:20-26.

²⁵ 1 Kin. 19:6-8.

²⁶ Ex. 34:1.

²⁷ Jer. 36:27-32.

²⁸ Isa. 22:1-4; Jer. 20:14-18; Arthur Blech, The Causes of Anti-Semitism, A Critique of the Bible, rev. ed., (Amherst, NY, Prometheus Books, 2006), 279.

²⁹ Dan. 8:27.

³⁰ Dan. 10:5-12.

³¹ 1 Tim. 2:4.

³² John F. Walvoord, The Millennial Kingdom (Grand Rapids, Michigan: Zondervan Publishing House, 1959) 59.

³³ Ibid., pp. 65-66.

³⁴ Ibid., pp. 59-66.

³⁵ For example, in Daniel 8:21, after writing a prophecy featuring an aggressive shaggy goat, Daniel tells us that the goat represents a future Greek Empire that would supplant the Persian Empire.

³⁶ Gen. 12:1-3; 15:1-21; John F. Walvoord, The Millennial Kingdom 147-148.

³⁷ Lk. 4:16-21.

³⁸ Isa. 61:2b-3.

³⁹ Dan. 2:35, 44.

⁴⁰ Dan. 12:13.

⁴¹ Dan. 11:35, 40; 12:4, 9.

⁴² Mt. 24:1 - 25:46; Mk. 13:1-37; Lk. 21:5-36.

⁴³ Dan. 12:1.

⁴⁴ Mt. 24:20-21.

Chapter 17

⁴⁵ Gen. 12:2-3.

⁴⁶ Gen. 25:21.

⁴⁷ Gen. 49:8-10.

⁴⁸ Walvoord and Zuck, eds., The Bible Knowledge Commentary, Old Testament Edition 98.

⁴⁹ 2 Sam. 7:8-16.

⁵⁰ Jer. 23:5-6.

⁵¹ Eiten Bar 101.

⁵² Isa. 9:6-7 (5-6).

⁵³ Isa. 36:22 - 37:20.

⁵⁴ Isa. 38 and 39.

⁵⁵ Isa. 11:1-5.

⁵⁶ Jer. 36:3.

⁵⁷ Jer. 36:4.

⁵⁸ Jer. 36:22-23.

⁵⁹ Jer. 36:27-31.

⁶⁰ Lk. 3:31.

⁶¹ Mt. 1:6-16.

⁶² Mt. 1:16.

⁶³ 2 Sam 7:13b.

⁶⁴ Ps. 89:34-36 (35-37).

⁶⁵ Lk. 1:26-38.

⁶⁶ Lk. 1:5-25.

⁶⁷ Mt. 12:38.

⁶⁸ Mt. 12:39-40.

⁶⁹ Jn. 19:34.

⁷⁰ Acts 1:3.

⁷¹ Actually, Joseph also knew of Jesus miraculous conception as an angel appeared to him in a dream to reassure him in Mt. 1:18-25.

⁷² e.g. C. Donald Cole, Basic Christian Faith (Westchester, Il.: Crossway books, 1985) chapters 18, 20, and 22; Jerry Bridges and Bob Bevington, The Bookends of the Christian Life (Wheaton Il.: Crossway Books, 2009) ch. 1; A. W. Tozer, The Attributes of God (Camp Hill, Pa: Christian Publications, 1997) ch. 4; L. S. Chafer, revised by John F. Walvoord, Major Bible Themes (Grand Rapids: Zondervan Publishing House, 1974) chapters 8, 9, and 28; et.al.

Chapter 18

⁷³ 1 Sam. 13:14; 16:7.

⁷⁴ Isa. 42:1-4.

⁷⁵ Lk. 8:40-48.

⁷⁶ Mk.1:40-45; 7:31-37.

⁷⁷ John F. Walvoord and Roy B. Zuck, eds., The Bible Knowledge Commentary, New Testament Edition (Wheaton Il.: Victor Books, 1983) 227.

⁷⁸ Mk. 1:40-42.

⁷⁹ Lk. 8:49-56.

⁸⁰ Isa. 53:1-4.

⁸¹ Jn. 19:30.

⁸² Jn. 6:15.

⁸³ Isa. 35:4-6.

⁸⁴ Mt. 14:1-12.

⁸⁵ Mt. 11:2-6.

⁸⁶ Jn. 2:13-16.

⁸⁷ Isa. 40:10-11.

⁸⁸ Lk. 19:1-10.

⁸⁹ Jn. 3:1-9.

⁹⁰ Jn. 7:50; 19:39.

⁹¹ Esther 1:4.

⁹² Esther 1:11.

⁹³ Esther 1:12.

⁹⁴ Esther 1:19-21.

⁹⁵ It should be noted that the kings of Israel and Judah were not much better than the Gentile kings. Certainly, there were some notable exceptions, but for the most part, the Jewish kings were petty and ungodly. For example, see Jer. 22:13-19 for an overview of the conduct of King Jehoiakim of Judah.

⁹⁶ Mt. 26:67.

⁹⁷ Lk. 23:34.

⁹⁸ Lk. 23:35.

⁹⁹ Zech. 9:9-10.

¹⁰⁰ Mt. 21:1-11.

Chapter 19

¹⁰¹ Hal Lindsey, The Promise (New York, NY: Bantam Books, July 1984) 136.

- ¹⁰² Merrill C. Tenney, Gen. Ed., Pictorial Encyclopedia of the Bible, Volume 1 (Grand Rapids: Zondervan, 1975, 1976) 1038, 1040-1041.
- ¹⁰³ Pictorial Encyclopedia of the Bible, Volume 1 1038.
- ¹⁰⁴ New Bible Dictionary, Second Edition 253.
- ¹⁰⁵ New Bible Dictionary, Second Edition 254.
- ¹⁰⁶ Pictorial Encyclopedia of the Bible, Volume 1 1041.
- ¹⁰⁷ Frank E. Gaebelin, Gen. Ed., The Expositor's Bible Commentary, Volume 9 (Grand Rapids: Zondervan Publishing House, 1981) 184; and Pictorial Encyclopedia of the Bible, Volume 1 1041.
- ¹⁰⁸ C. K. Barrett, The Gospel According to St. John, Second Edition (Philadelphia: The Westminster Press, 1978) 555.
- ¹⁰⁹ Pictorial Encyclopedia of the Bible, Volume 1 1041; and Lindsey, The Promise 137.
- ¹¹⁰ Cicero, speech, "Pro Rabirio Perduellionis Reo," chapter 5, section 16, Henry E. Dosker, International Standard Bible Encyclopedia, ed. James Orr, Cross, 2022, <https://www.internationalstandardbible.com/C/cross.html> (accessed May 4, 2022).
- ¹¹¹ Ps. 22:15 (16).
- ¹¹² 1 Kings 1:1-4.
- ¹¹³ Jn. 19:1-10, 16-18, 23-24, 28-35, 38-42.
- ¹¹⁴ Mt. 27:32.
- ¹¹⁵ Mk. 15:25-37.
- ¹¹⁶ Leon Morris, "The Gospel According to John", Revised, The New International Commentary on the New Testament, Gen. Ed. Gordon D. Fee (Grand Rapids: William B. Eerdmans Publishing Company, 1995) 723-724; Lindsey, The Promise 137.
- ¹¹⁷ The Pentateuch was translated into Greek in Alexandria, Egypt around 250 BCE. The rest of the books of the Hebrew Bible were translated into Greek to complete the Septuagint around 200 BCE; albeit, the historical information about their translation is scant. The earliest versions of the Septuagint that are available today date from the second century CE. (R. Laird Harris, Inspiration and Canonicity of the Bible, (Grand Rapids: Zondervan, June 1, 1971) 68, 99-100, 145, 186.)
- ¹¹⁸ Of course, the original autographs of the Hebrew Bible were written in antiquity. The earliest versions of the Masoretic Text that are available today date from the tenth century CE. (R. Laird Harris 96.)
- ¹¹⁹ Mt. 26:57-68.
- ¹²⁰ Mt. 27:39-46.
- ¹²¹ Walvoord and Zuck, eds., The Bible Knowledge Commentary, New Testament Edition 340.
- ¹²² Ex. 12:46.
- ¹²³ Ps.22:1 (2); Mt. 27:46.
- ¹²⁴ Jn. 19:30.
- ¹²⁵ Ps. 22:31b.
- ¹²⁶ Ps. 22:23 (24), 27-28 (28-29).
- ¹²⁷ Ps. 22:26 (27), 29 (30).
- ¹²⁸ Ps. 22:30-31 (31).
- ¹²⁹ Eitan Bar 24.
- ¹³⁰ Lk. 15:11-32; 18:10-14.
- ¹³¹ e.g. Jn. 8:31-59.

¹³² Zech. 12:9-10; 13:1.

Chapter 20

¹³³ e.g. Isa. 44:28; 45:1.

¹³⁴ Isa. 1:1-9.

¹³⁵ Isa. 2:8.

¹³⁶ Isa. 1:10-15.

¹³⁷ Isa. 29:13-15; 66:18.

¹³⁸ Isa. 1:16b-17.

¹³⁹ Ex. 19, 24, and 34; Deut. 27 ff.

¹⁴⁰ Isa. 6:1-5.

¹⁴¹ Isa. 1:15.

¹⁴² Gen. 4:10.

¹⁴³ Isa. 6:6-7.

¹⁴⁴ Isa. 36:11-18.

¹⁴⁵ Isa. 37:1-7.

¹⁴⁶ Isa. 37:8-20.

¹⁴⁷ Isa. 37:35-37.

¹⁴⁸ Isa. 37:38.

¹⁴⁹ Isa. 7:8; 8:1-8.

¹⁵⁰ 2 Kings 18:1-6.

¹⁵¹ 2 Kings 16:1-4.

¹⁵² Isa. 41:21-24; 44:6-20; 45:20 - 46:7; 48:1-8.

¹⁵³ Isa. 39:1-7.

¹⁵⁴ Isa. 34:5-10.

¹⁵⁵ Isa. 35.

¹⁵⁶ Isa. 11:11-13; 43:1-7.

¹⁵⁷ Isa. 11:11-12.

¹⁵⁸ e.g. Isa. 59:1-8.

¹⁵⁹ Isa. 50:5-6.

¹⁶⁰ Isa. 30:1-3.

¹⁶¹ Isa. 53:9.

¹⁶² Isa. 53:4-8.

¹⁶³ e.g. Mk. 10:32-34, 45.

¹⁶⁴ Lk. 22:37.

¹⁶⁵ Mt. 26:57 - 27:60; Jn. 19:1-42.

¹⁶⁶ Mt. 26:55-68; 27:20; Lk. 24:20; Jn. 20:19-20.

¹⁶⁷ Isa. 55:8-9; c.f. 1 Cor. 1:18-25.

¹⁶⁸ Ps. 103:8-12.

¹⁶⁹ Isa. 52:15.

¹⁷⁰ Isa. 49:6.

¹⁷¹ Isa. 33:17-24; Jer. 31:31-34.

¹⁷² Isa. 54:11.

¹⁷³ Isa. 54:7-8; c.f. Isa. 51:17-22.

¹⁷⁴ Isa. 55:1-3.

- ¹⁷⁵ Isa. 66:2; Ps. 103:11.
¹⁷⁶ Isa. 55:7.
¹⁷⁷ Dan. 9:6.
¹⁷⁸ Ps. 51:1-7 (3-9).
¹⁷⁹ Isa. 26:21.
¹⁸⁰ Ps. 51:11 (13).

Chapter 21

- ¹⁸¹ Gen. 15:13, 16.
¹⁸² He lived both in the closing days of the Kingdom of Judah and in the beginning days of the exile period.
¹⁸³ Jer. 7:30-31; c.f. Jer. 32:30-35.
¹⁸⁴ Jer. 6:13-16.
¹⁸⁵ Jer. 5:23a.
¹⁸⁶ Jer. 9:2b-3 (1b-2).
¹⁸⁷ Jer. 20:1-2.
¹⁸⁸ Jer. 36:20-23; The king was King Jehoiakim.
¹⁸⁹ Jer. 38:6.
¹⁹⁰ Jer. 44:15-17.
¹⁹¹ Jer. 13:23.
¹⁹² Jer. 17:9.
¹⁹³ Jer. 25:11-12; 29:10.
¹⁹⁴ Jer. 23:11, 14, 16-22.
¹⁹⁵ Jer. 23:20.
¹⁹⁶ Great Yiddish Writers of the Twentieth Century, Translated by Joseph Leftwich, Written by Hillel Zeitlin, p. 64.
¹⁹⁷ Jer. 29:11-14.

Chapter 22

- ¹⁹⁸ Dan. 1:4-6.
¹⁹⁹ Dan. 1:8-13; 6:1 (2)-28 (29).
²⁰⁰ Dan. 9:1-19.
²⁰¹ There are two graphic examples of arrogant kings recorded in the book of Daniel. The first one is the case of King Nebuchadnezzar erecting a 90-foot-high gold image in his own honor in chapter 3. The other example takes place in chapter 5 where King Belshazzar throws a party just hours before his city would be invaded. At the party, he ordered that the gold and silver vessels that were seized from the Jewish Temple be brought out for the partygoers to use to toast their pagan deities.
²⁰² Robert Payne, Ancient Rome (New York, NY: ibooks, 2007)124.
²⁰³ Similarly, a great number of Jews were subject to being fed to wild beasts as well as being made to fight each other to the death for the sake of putting on a series of shows in multiple cities in Judea and Syria. The Jews subject to this gruesome fate were actually the survivors of the 70 CE siege who were being led away to become slaves following the

defeat of Jerusalem. Josephus records these events in Wars 7.2.1 (23-24); 7.3.1 (37-40); and 7.5.1 (96).

²⁰⁴ Jer. 25:11-12; 29:10.

²⁰⁵ Dan. 9:8-11.

²⁰⁶ Dan. 9:20.

²⁰⁷ Dan. 9:18-19.

²⁰⁸ Dan. 9:24-27.

²⁰⁹ The context of Daniel chapter 9 encompasses sets of seven years based on 2 Chron. 36:20-21 and Jeremiah 25:11-12 and 29:10 in which the farmland of Israel had missed 70 Sabbath rest years. This means that for 490 years prior to the Babylonian exile, the Jews had not honored the Sabbath year law and given the land its rest. Thus, the context of Daniel 9 features sets of 7 years.

²¹⁰ 2 Chron. 36:22-23.

²¹¹ Neh. 2:8.

²¹² Neh. 2:1, 8.

²¹³ In Genesis 7:11 and 8:4, a five-month period is delineated, and in Gen. 7:24 and 8:3, it is declared to be 150 days long; Josh McDowell, Evidence that Demands a Verdict, Revised Edition, (San Bernardino: HERE'S LIFE PUBLISHERS, INC., 1972, 1979) 172.

²¹⁴ Dan. 9:23.

²¹⁵ Dan. 9:19.

²¹⁶ F. F. Bruce, Israel and the Nations (Grand Rapids: William B. Eerdmans Publishing Company, 1969, 1985) 145.

²¹⁷ Walvoord and Zuck, eds., The Bible Knowledge Commentary, Old Testament 1370.

²¹⁸ Dan. 8:14.

²¹⁹ Dan. 2:33.

²²⁰ Dan. 2:34.

²²¹ Dennis McCallum, Bible, teaching, "Nebuchadnezzar's Dream (Dan. 2:1-47)," 7/9/2017, <https://teachings.dwellcc.org/teaching/1037> (accessed May 5, 2022).

²²² Jn. 1:11-12.

²²³ Dan. 11:31.

²²⁴ Rashi's interpretation of this prophecy is that the 490 years begins in 587/586 BCE with the destruction of Jerusalem and the Temple by the Babylonians and ends in 70 CE with the destruction of same by the Romans. Further, his interpretation is that there would be two Messiahs, and that in 70 CE, they wound up being King Agrippa and the High Priest. (The Books of Daniel, Ezra, Nehemiah, translation and commentary by Rabbi A. J. Rosenberg (Brooklyn: The Judaica Press, 1991, 2000) 86-90.) Rashi's basis for making this dual designation is because the literal translation of the word Messiah is the anointed one; and Agrippa and the High Priest were both in office at the time of the 70 CE Roman conquest. But Daniel does not predict that two Messiahs would be killed. As well, Agrippa was a friend to Rome who died 20 to 30 years after 70 CE. In addition, Agrippa was a typical self-serving king, and in no way can he be attributed with advancing or fulfilling any of the 6 godly outcomes given in verse 24. Nor does Rashi make the case that the High Priest contributed to any of these goals. Furthermore, three and a half years prior to the final defeat of Jerusalem in 70 CE, no abomination took place that in any way resembled the blasphemous acts committed by Antiochus Epiphanies IV. Also, Rashi does not explain how he winds up with the 490th year

terminating in 70 CE, some 655 to 656 years after 587/586 BCE. In short, Rashi finds a way to bypass Jesus, but he does not do it through interpreting Daniel in a literal sense. In chapter 9, Daniel interprets Jeremiah's prophecy of a 70-year Babylonian exile literally; and then he delivers a prophecy that contains a specific number of years. Perhaps G-d is trying to tell us to interpret Daniel's prophecy the same way Daniel interpreted Jeremiah's prophecy, literally.

Chapter 23

- 225 Ex. 1:22.
- 226 Jer. 30:4-7.
- 227 Isa. 24:19-21.
- 228 Mt. 24:21-22.
- 229 Ezek. 39:1-8.
- 230 Ezek. 38:1-16.
- 231 Zech. 12:2-3.
- 232 Nah. 2:10 (11) - 3:7.
- 233 Nah. 3:10.
- 234 Isa. 2:4.
- 235 Josephus, Antiquities 18.3.1 (55).
- 236 Gen. 15:13, 16.
- 237 Gen. 12:3b.
- 238 Acts 1:7-8.
- 239 2 Pet. 3:3-4, 8-9.

Chapter 24

- 240 Zech. 1:16-17.
- 241 Zech. 11:10.
- 242 Paul, L. Redditt, Haggai, Zechariah, Malachi, The New Century Bible Commentary. Gen. Eds. Ronald E. Clements, and Matthew Black, (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1995) 125-126.
- 243 Zech. 10:9.
- 244 Zech. 11:9.
- 245 Zech. 11:12-13.
- 246 Mt. 26:14-16.
- 247 Mt. 27:3-10.
- 248 Zech. 14:12.
- 249 One of these ancient battles is mentioned in Zechariah 12:11 (which is the verse after the subject verse for this chapter). In that case, the godly king, King Josiah, was slain in the battle that took place at the village of Hadadrimmon (which is located in this plain.)
- 250 Rev. 16:13-16.
- 251 Josephus, Wars 7.8.5 (315-319).
- 252 *Ibid.*, sections 7.8.6 (320) - 7.9.2 (406). That night, the Jewish families chose to commit mass-suicide rather than suffer rape and deaths that would be more violent in the

morning. In all, there were 960 men, women, and children who gave up their lives that night. Two women and five children hid and survived.

²⁵³ Zech. 12:4; 14:13.

²⁵⁴ Zech. 12:8.

²⁵⁵ Zech. 14:3-5.

²⁵⁶ Zech. 12:10.

²⁵⁷ Zech. 3:8; 6:12-13.

²⁵⁸ Zech. 14:9.

²⁵⁹ Jn. 20:25-29; it should be noted that this story is where we get the expression “a doubting Thomas,” which is still in use today.

²⁶⁰ Mt. 14:22-33.

²⁶¹ Zech. 7:11-12.

²⁶² Zech. 13:1.

Chapter 25

²⁶³ Isa. 24:17-20; Jer. 30:4-11; Dan. 12:1; c.f. Mt. 24.

²⁶⁴ Isa. 15-16; 34.

²⁶⁵ Ps. 2; c.f. Rev. 19:11 ff.

²⁶⁶ Isa. 54.

²⁶⁷ Isa. 35; 49:6; 52:15; Dan. 9:24; c.f. Rev. 21:3.

²⁶⁸ Zech. 9:9.

²⁶⁹ Zech. 14:3-5.

²⁷⁰ Zech. 14:9.

²⁷¹ Mt. 24.

²⁷² Isa. 1:4-7.

²⁷³ Mt. 27:11-26; Jn. 19:4-16; and 1 Pet. 2:23-24.

²⁷⁴ Isa. 53:9.

²⁷⁵ Isa. 53:8-12.

²⁷⁶ Dan. 7-8.

²⁷⁷ Ps. 22:1 (2)-5 (6).

²⁷⁸ Dan. 9:24.

²⁷⁹ There is also prophecy in the Christian New Testament about the second coming of the Messiah, including Mt. 24, Rev. 19, et.al.

²⁸⁰ Zech. 12:2-4.

²⁸¹ Isa. 37:36.

²⁸² Isa. 12:1-3; 61:2b-3.

²⁸³ Zech. 14:3-5.

²⁸⁴ Isa. 9:6 (5)-7a (6a).

²⁸⁵ R. Laird Harris et.al. eds., Theological Wordbook of the Old Testament, Volume 1, (Chicago: Moody Press, 1980) 288.

²⁸⁶ Isa. 42:1-4; Mt. 8:1-3.

²⁸⁷ Mt. 8:20.

²⁸⁸ Mt. 27:1-10.

²⁸⁹ Mt. 26:59-68; 27:11-14; Jn. 19:8-16.

²⁹⁰ Mt. 27:27-31; Jn. 19:1-16.

291 Mt. 27:39-44; Lk. 23:35.
292 Lk. 7:36-50.
293 Jn. 3:16-17; Rev. 3:20.
294 e.g. Jn. 8:53-59.
295 e.g. Mt. 16:21.
296 Mt. 26:38-39.
297 Jn. 14:6; 1 Pet. 2:24; 3:18.
298 Mt. 20:28.
299 1 Sam. 17:1-21.
300 Rev. 8:10.
301 Rev. 1:11.
302 Rev. 11:1-3; 12:1-17; et.al.
303 Rev. 13.
304 Rev. 13:4.
305 Rev. 19:11-16.
306 2 Thes. 2:3-4.
307 2 Tim. 3:1-5.
308 Rev. 14:17-20; 16:12-16.
309 Jer. 31:31-33.
310 Rev. 21:1-6.
311 Rev. 22:12-21; c.f. Isa. 55; Jn. 4:1-42; Rev. 7:9-17.
312 Mt. 28:18-20.; 1 Pet. 2:21-25; 3:18; 1 Jn. 2:2.
313 Mt. 6:19-34; Heb. 11:1-16.
314 Rev. 20:15; 21:8.
315 Rabbi Singer 1:91-129.
316 Deut. 6:4.
317 Gen. 1:26-27.
318 Gen. 2:24.
319 Jer. 30:24.
320 Mt. 11:1-5.