

MESSIANIC PROPHECIES  
Mid-Term

File #4 (BC)

Name \_\_\_\_\_

Corrector \_\_\_\_\_

Score \_\_\_\_\_

85 points possible

- 2 pts. 1. The Hebrew word Nebuah (prophecy) literally means:
- an oracle
  - to preach dynamically
  - to cause to bubble up
  - to speak beforehand
  - all of these
- 2 pts. 2. The Greek word Propheteia (prophecy) literally means:
- to proclaim
  - to speak beforehand
  - to preach the Gospel
  - to exhort, edify, or comfort
  - none of these
- 9 pts. 3. Name three of the four distinct purposes for Messianic prophecy given in class: (be brief)
- a) \_\_\_\_\_  
\_\_\_\_\_
- b) \_\_\_\_\_  
\_\_\_\_\_
- c) \_\_\_\_\_  
\_\_\_\_\_
- 4 pts. 4. Messianic prophecy is the \_\_\_\_\_ word which is prefiguring and pointing to the \_\_\_\_\_ word.
- 10 pts. 5. Match the following men with the way in which they were a type of Christ. Select best answer in each case, one type per man.
- |                  |  |
|------------------|--|
| 1. Adam _____    | a. prevailed with God                            |
| 2. Abel _____    | b. pleased God                                   |
| 3. Enoch _____   | c. brethren bowed down to him                    |
| 4. Noah _____    | d. name means "rest"                             |
| 5. Abraham _____ | e. born at God's appointed time by a miracle     |
| 6. Isaac _____   | f. High Priest                                   |
| 7. Jacob _____   | g. given dominion over all things                |
| 8. Joseph _____  | h. in him all families of the earth blessed      |
| 9. Moses _____   | i. died alone, apart from his people             |
| 10. Aaron _____  | j. keeper of sheep, offered acceptable sacrifice |
- 2 pts. 6. One reason why so many men in the Old Testament were types of Christ is:
- Though God doesn't predestine men's salvation, He did manipulate the wills of these men to a small degree, that He might show forth Christ's nature beforehand.
  - As these men yielded to God, they became more like the perfect man, Christ.
  - None of these.
  - Both of these.

(over)

- 12 pts. 7. Gen. 1:26, with its related verse in the New Testament:  
(check those that apply)
- refers only to God's initial creation.
  - is a prophecy.
  - shows that Christ would be involved in the new creation of man.
  - shows that all men are in the image and likeness of God.
  - reveals God's ultimate intention for man.
  - shows that man was to have dominion.
- 3 pts. 8. What does the term "seed of woman" imply about Christ's birth?  
\_\_\_\_\_
- 3 pts. 9. The "serpent's head" in Gen. 3:15 refers to: \_\_\_\_\_  
\_\_\_\_\_
- 3 pts. 10. Christ's heel being bruised refers to: \_\_\_\_\_  
\_\_\_\_\_
- 3 pts. 11. In I Tim. 2:13-15 Paul teaches that the woman not the man was deceived but she shall be saved in the childbearing. To what does the phrase the childbearing primarily refer? \_\_\_\_\_  
\_\_\_\_\_
- 20 pts. 12. Check those in the following list that are in the actual genealogy of Jesus Christ:
- |   |  |
|---|--|
| <input type="checkbox"/> 1. Joseph (son of Jacob) | <input type="checkbox"/> 11. David               |
| <input type="checkbox"/> 2. Adam                  | <input type="checkbox"/> 12. Jeconias            |
| <input type="checkbox"/> 3. Melchizedek           | <input type="checkbox"/> 13. Reuben              |
| <input type="checkbox"/> 4. Abraham               | <input type="checkbox"/> 14. Shem                |
| <input type="checkbox"/> 5. Esau                  | <input type="checkbox"/> 15. Moses               |
| <input type="checkbox"/> 6. Noah                  | <input type="checkbox"/> 16. Judah               |
| <input type="checkbox"/> 7. Jacob                 | <input type="checkbox"/> 17. Joshua (son of Nun) |
| <input type="checkbox"/> 8. Ephraim               | <input type="checkbox"/> 18. Jesse               |
| <input type="checkbox"/> 9. Seth                  | <input type="checkbox"/> 19. Levi                |
| <input type="checkbox"/> 10. Ishmael              | <input type="checkbox"/> 20. Eber                |
- 2 pts. 13. In Num. 24:17, Jesus is prophesied to be the \_\_\_\_\_ of Jacob.
- 2 pts. 14. The word "ensign" in Isa. 11:10, referring to Christ, means:  
a. a sign, indicator  
b. a standard, banner  
c. an example  
d. a branch, shoot  
e. a military officer
- 2 pts. 15. The phrase "if he commit iniquity" in II Sam. 7:12-16 shows that this part of the prophecy cannot apply to Christ. T or F
- 2 pts. 16. In Matthew, Christ's lineage is traced back to \_\_\_\_\_.
- 2 pts. 17. In Luke, Christ's lineage is traced back to \_\_\_\_\_.
- 2 pts. 18. Christ was not under the curse of Jeconias:  
a. through Joseph his legal father because of a Levirate marriage situation at time of Salathiel.  
b. because he was the real son of God, the blood of this father.  
c. because his actual human lineage through Mary did not include Jeconias.  
d. all of the above.  
e. none of the above.

MESSIANIC PROPHECIES  
Final Test

File #5 (BC)

Name \_\_\_\_\_

Corrector \_\_\_\_\_

Score (60 pts. possible) \_\_\_\_\_

- 4 pts. 1. Why did the Jews have no excuse when they accused Jesus of blaspheming because he claimed to be God though he was a man?  
\_\_\_\_\_  
\_\_\_\_\_
- 4 pts. 2. Name two specific ways (among those mentioned in class) in which Christ was a prophet like unto Moses.  
a) \_\_\_\_\_  
b) \_\_\_\_\_
- 3 pts. 3. What does the ladder in Jacob's vision signify, and who was its fulfillment? \_\_\_\_\_  
\_\_\_\_\_
- 3 pts. 4. To what Old Testament custom does Job refer in Job 9:33 when he cries for a daysman (mediator), to "lay his hand upon us both"?  
\_\_\_\_\_  
\_\_\_\_\_
- 7 pts. 5. Excluding prophet and mediator, name seven other offices, of those listed in class, that Christ was prophesied to occupy.  
1. \_\_\_\_\_ 5. \_\_\_\_\_  
2. \_\_\_\_\_ 6. \_\_\_\_\_  
3. \_\_\_\_\_ 7. \_\_\_\_\_  
4. \_\_\_\_\_
- 4 pts. 6. Name two ways in which God supernaturally verified Christ's sonship.  
a) \_\_\_\_\_  
b) \_\_\_\_\_
- 2 pts. 7. Christ was a son of God by virtue of a supernatural birth. In what sense does this apply to our sonship in Christ? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
- 2 pts. 8. The 70 weeks of Daniel are how many years? \_\_\_\_\_
- 2 pts. 9. How many years (in God's time reckoning) was it to be from the going forth of the commandment to build and restore Jerusalem until the Messiah? \_\_\_\_\_

(over)

- 2 pts. 10. To what event in the life of Christ does this prophecy most likely refer when it says "unto Messiah the Prince"?
- birth
  - death
  - baptism
  - second coming
  - conception
  - entry into Jerusalem
- 3 pts. 11. Why is there a gap in God's reckoning of time between Christ's being cut off in the midst of the week, and the completion of that week at the end of time? \_\_\_\_\_  
\_\_\_\_\_
- 2 pts. 12. Who fulfills the last  $3\frac{1}{2}$  years of the 70th week? \_\_\_\_\_
- 3 pts. 13. What mathematical formula gives the total probability  $P_n$  of  $n$  independent events  $P_1, P_2, P_3, \dots P_n$ ? \_\_\_\_\_  
\_\_\_\_\_
- 2 pts. 14. What is the probability that a coin, flipped 6 times in succession, will come up heads every time? \_\_\_\_\_
- 2 pts. 15. If one in every 2000 people is blind, one in every 5000 is deaf, and one in every 500 is crippled, what is the probability that a person would have all three conditions, assuming all three conditions are independent of each other? \_\_\_\_\_
- 2 pts. 16. If being blind increases a person's chances of being deaf, will the above answer be the same? \_\_\_\_\_
- 4 pts. 17. To what two things, one historical, and one prophetic, does Hosea 11:1 "I have called my son out of Egypt," refer?
- \_\_\_\_\_
  - \_\_\_\_\_
- 4 pts. 18. What two Scriptures in Genesis could be considered foundational Messianic prophecies for all the rest of the Old Testament? Give references (chapter and verse), and a short statement of what they say.
- \_\_\_\_\_
  - \_\_\_\_\_
- 1 pt. 19. According to Scripture, how many wise men came to worship Christ at His birth? \_\_\_\_\_
- 2 pts. 20. What Old Testament prophet tells us in what city Christ would be born? \_\_\_\_\_
- 2 pts. 21. In what Old Testament chapter do we see the most clear picture of the vicarious sufferings of Christ and find out that he has no outward beauty that we should desire Him? \_\_\_\_\_

## INTRODUCTION

From the earliest days of mankind, God has given hope of salvation through Jesus Christ. By exercising faith in God and obeying His Word, men were reckoned righteous before Christ's time, because God accepted their work of faith in His ransom: Christ, which was to fulfill their longing by ratifying their part of the covenant—although, of course, they did not know in what way their God would become their salvation.

We know that the prophets of the Old Testament had partial understanding of what God would someday do in Jesus Christ, from I Peter 1:10-12:

*"As to this salvation, the prophets who prophesied of the grace that would come to you made careful search and inquiry, seeking to know what person or time the Spirit of Christ within them was indicating as He predicted the sufferings of Christ and the glories to follow. It was revealed to them that they were not serving themselves but you in these things which now have been announced to you through those who preached the gospel to you by the Holy Spirit sent from heaven—things into which angels long to look."* (New American Standard Version)

The picture which these prophets were allowed to glimpse became clearer as more revelation unfolded, so that by the time of Isaiah (the earliest of the major prophets) the faithful of Judah had a concept of a future glorious king who would deliver them from their oppressors, who was also a suffering servant, who would Himself be oppressed. Perhaps only a few of them realized that these two pictures were of one and the same man.

Messianic prophecy has had an enigmatic quality about it which has remained in spite of our being able to look back on past history. For example, Hosea 11:1-5, a passage recounting the history of Israel from the Exodus to 721 B.C., includes the words: "*Out of Egypt I have called my Son.*" Yet according to Matthew 2:15, the first verse of Hosea 11:1-5, which speaks of God's "Son" (Israel)<sup>1</sup> coming out of Egypt, is predictive, and is fulfilled by Christ's departure from Egypt after the death of Herod. Without this specific New Testament reference, not one theologian in one hundred would try to suggest a Messianic element in Hosea 11:1.

This example, and others like it, teach us that Old Testament prophecy is not limited to one specific fulfillment. It is fulfilled whenever and wherever events take place which parallel in some way the conditions predicted. Hence, it is possible for Old Testament prophecy to have more than one fulfillment, more than one meaning, and more than one valid application.

In Isaiah chapter 8 we have an excellent example of the fluidity of Old Testament prophecy and New Testament interpretation of it. The fourteenth verse of this chapter says that Yahweh will become a stumbling stone to both the northern kingdom of Israel and the southern kingdom of Judah. (Isaiah prophesied this before the fall of the northern kingdom in 721 B.C.) Therefore, this prophecy would seemingly have to find its fulfillment while both kingdoms were still in existence. Yet we find in the New Testament that this fourteenth verse is predictive of Christ (who was Yahweh manifest in flesh) and was fulfilled during His ministry. It continues to be fulfilled every time a sinner rejects Him (cf. I Peter 2:8).

<sup>1</sup>The entire nation of Israel is sometimes described in the Old Testament in the singular. This kind of personification is common to Hebrew. (cf. Hosea 2:15; Ezekiel 16:3; Exodus 4:22; Jeremiah 31:9)

The answer to this seeming dilemma is that Isaiah 8:14 has more than one fulfillment. It was partially fulfilled in 721 B.C. to the Northern Kingdom when God brought the Assyrians against them to destroy and scatter them. And it was partly fulfilled in 586 B.C. to the Southern Kingdom when God brought the Chaldeans against Jerusalem to destroy its walls and its temple. It was fulfilled in Christ as He became a stumbling block to all who disbelieved. There was a further application in 70 A.D. when God brought the Romans against Jerusalem to destroy it once more. All of these instances are examples of God punishing Israel for their unbelief. In rejecting Christ, sinners are letting themselves in on the last and greatest fulfillment—the judgment day, when all will be rewarded according to their works. Isaiah 8:14, like so many Old Testament prophecies, has been in continuous fulfillment from the time it was uttered, and will continue to be fulfilled until the end of the world.

In the eighteenth verse of this same chapter, Isaiah the prophet states that he and his children are for signs and wonders in Israel. The context shows that God was using Isaiah's children as signs to show Israel what He was about to do with them (cf. verses three and four). Yet in Hebrews 2:13 we are shown that Isaiah 8:18 also speaks of Christ and God's spiritual children whom God would give Him to have charge over. The early Christians were certainly signs and wonders in Israel. We see, then, that there is often more than one application for Old Testament prophecy.

To be considered as predictive of New Testament events, Old Testament prophecy need not necessarily be interpreted in light of its context. In fact, if some of the above examples were interpreted in light of their contexts, and then applied as the New Testament applies them, they would never fit the New Testament application. Further examples can be found in: 1) Jeremiah 31:15 [cf. verses 1-14, 16-20; then cf. Matthew 2:16-18 (Jeremiah 31:15 originally referred to an allegorical Rachel weeping for the lost ten tribes, especially Ephraim, her descendant and head of the ten tribes.)] 2) Psalm 78:2 [cf. title, verses 1, 3, 4; (the first four verses are an introduction of the narrative of verses 5-72) then cf. Matthew 13:35] 3) Zechariah 11:12,13 [cf. verses 4-11,14 (Zechariah, in a vision, was following out God's instructions to teach Israel a lesson through dramatic portrayal) then cf. Matthew 27:3-10].

In our attempt to compile prophecies of Christ and events surrounding His life, we have followed what we believe to be the overriding principle of the New Testament regarding Messianic prophecy: If some portion of a passage can be applied in any way to Christ, that portion is to be considered Messianic, even though its Old Testament context might indicate another meaning.

We have been able to follow the above principle with confidence after seeing many New Testament applications of it, giving us a solid scriptural basis for what would otherwise appear to be exegetical folly. Upon careful examination of the entire Old Testament in search of Scriptures which predict and portray our Lord, we have found an abundance of living and active revelation, some of it thousands of years old, yet speaking to us today in a fresh and vibrant way.

## MATHEMATICAL PROBABILITY OF THE FULFILLMENT OF MESSIANIC PROPHECIES

**Introduction:**

Before we embark on our investigation of Messianic prophecy in terms of mathematical probability, it should be made clear that we are limited to a great extent by the essential nature of the Word of God. God's Word is a spiritual revelation, not a mathematical formula. As a result, it does not always lend itself to analysis in a purely logical, mathematical way. Although basic doctrines in Scripture can be proven in a logical manner through the principles of hermeneutics, the true understanding of these doctrines comes only as the Spirit of God makes the Word real in a person's heart. In addition, there are many things in Scripture that cannot be proven out logically, but are nonetheless true revelations from God.

In spite of these limitations, however, there are areas of Scriptural revelation that can be put to the test in terms of external, mathematical or scientific expression. One of these areas is mathematical probabilities of fulfillment of Scriptural prophecy. One major area of Scriptural prophecy is that which concerns the prediction of the coming Messiah, the Lord Jesus Christ. While many of these prophecies are of a spiritual nature, concerning His nature and ministry, and are difficult to relate to mathematical probability, other prophecies concern details of His birth, life, and death, the probabilities of which can easily, or at least conservatively, be estimated in terms of numbers. Before we look at some of these, we must first establish what is meant by probability, and what guidelines need to be observed in an investigation such as this.

**Definition and explanation of probability:**

Mathematical probability is defined as the number of desired events divided by the number of possible events. For example, if a coin has two sides, heads and tails, and we flip it, the probability that it will come up heads is given by the number of desired events which is one (heads), divided by the number of possible events which is two (heads or tails), hence the probability is one half. Similarly, a die with six sides, with numbers one through six on the six sides, has a one-sixth probability of coming up one on any given roll (provided the die is not loaded).

Let us now consider the more complicated case of the probability of several independent events taking place. Let us suppose we have two coins instead of one, and we want both of them to come up heads. Using our definition, we divide the number of desired events by the number of possible events. Let us label the two coins "A" and "B." "A" can come up either heads or tails, and so can "B." How many possible ways can they come up? Well, 1) "A" can be heads and "B" heads; 2) "A" can be heads and "B" tails; 3) "A" can be tails and "B" heads; 4) and "A" can be tails and "B" tails. This gives us four possible ways. Since there is only one way they can both come up heads, the probability of getting one pair of heads on any random throw is one fourth or twenty-five per cent.

If we consider the two events separately, that is, the probability that "A" will come up heads and the probability that "B" will come up heads, we have seen that this probability is one half for "A" and one half for "B." The probability for both "A" and "B" coming up heads is as we saw, one fourth, which is the product of the two individual probabilities (one half x one half = one fourth). The probability for two independent events is the probability of the first times the probability of the second.

Let us try to visualize this another way. Suppose that one in every ten men is bald. Suppose also that one in every one hundred men has one finger missing. The probability of being bald then is one tenth, and of having a finger missing is one one hundredth. What is the probability of a man being bald and having a finger missing? From our previous discussion, we would predict this probability to be the product of these two, that is one tenth x one one hundredth = one one thousandth. To check this result, consider a group of one thousand men at random. Since one in ten men is bald, let us separate out these thousand men into ten groups of one hundred men each, putting all of the bald men into one group, since one tenth of them, or one hundred men, will be bald. Now, looking at this group of one hundred bald men, only one of them will have a finger missing. Thus only one in our group of one thousand men is both bald and has one finger missing.

Mathematicians extend this principle to the consideration of the probability of many, say "n," different events occurring. If these events are independent (that is, the outcome of one event doesn't affect that of any of the others), the total probability of "n" independent events, "Pn", is given by the formula:

$$P_n = P_1 \times P_2 \times P_3 \times P_4 \times \dots \times P_n$$

(Where "P<sub>1</sub>" is the probability of the first event, and P<sub>n</sub> the probability of the "nth" event.)

The total probability of "n" Messianic prophecies that are independent of each other coming to pass is then the product of the individual prophecies.

#### Approach to assigning probabilities to Messianic prophecies:

The question we are trying to answer is this: Given the statements of prophecy concerning the Messiah found in the Old Testament, what is the mathematical probability that any one man, from the time the prophecies were written to the present, could fulfill all of these prophecies on the basis of chance alone? If this probability is so small as to render it an impossibility, then the fact that they were fulfilled in Christ implies that something supernatural is behind these prophecies and/or their fulfillment. Either God worked supernaturally in Christ to cause Him to fulfill these "guesses" made by the prophets, or the prophets wrote these things under the inspiration of God, or both.

For the purposes of this discussion, we will assume nothing about how the Old Testament prophecies got here, only that they are here, and were completed before Christ fulfilled them—a fact that is unquestionable in view of the fact that these prophecies were translated from Hebrew to Greek beginning in 285 B.C. in the Septuagint. Obviously one cannot translate something from Hebrew to Greek unless it is in existence.

We are not assuming the inspiration or accuracy of the Old Testament in this discussion (though both of these things are true). We are only assuming that the Old Testament prophecies existed.

Concerning the New Testament, we will assume the historical accuracy of the statements contained in the Gospels. Those who are skeptical will certainly deny this, but even so, when we finish the consideration of these prophecies, they will have to explain the marvelous unity and complicated interrelationships between the Old and New Testaments on the basis that mere men wrote these things to try to deceive the world. Not only that, but even secular historians such as Josephus, Tacitus, and Suetonius verify the existence of Christ and His crucifixion in Palestine. In addition, it is a strange but true fact that even the most ardent skeptics are often converted to Christ by hearing the preaching of the Word of God which they do not even believe in. Deep within the heart of every man there is a sneaking suspicion that these things are true after all. Skeptics who have enough honesty in their hearts to admit this may very well be convinced, as they see the mountains of evidence afforded by mathematical probability of fulfillment of prophecy. There are also many people who do not believe in the verbal inspiration of Scripture, the virgin birth, or the deity of Christ, who do believe in the historical existence of Christ and many of the nonsupernatural events in the New Testament. When they are confronted with the probabilities of even these nonsupernatural things being stated in the Old Testament and happening by chance, they will be forced to the conclusion that the supernatural is in fact a reality.

The common excuse that Christ knew of the prophecies and therefore tried to fulfill them does not work when applied to the actual situation. Christ was prophesied to be born in Bethlehem, to be rejected by His people, to be crucified, to have His garments parted among the executioners, to be pierced, to have no bones broken, to be born of the house of David, to be betrayed by a friend, to have false witnesses accuse Him, and to be sold for thirty pieces of silver. None of these things could be possibly controlled or purposely fulfilled by Christ. One cannot decide where to be born, and of what family to be born, and what those around him will do to him throughout life.

With these considerations in mind, let us proceed to the actual estimation of individual probabilities of independent events prophesied concerning Jesus Christ. In each case we will ask the question: One in how many men since the time of these prophecies has fulfilled the prophecy? Remember that we are considering independent events, and therefore we must evaluate each probability in terms of those that we have already considered. For example, the fact that a man is a prophet may increase the likelihood of his being a healer. If we have already included the probability of the Messiah being a prophet, we must consider the probability of His being a healer in terms of His also being a prophet. This will insure us that we are considering the events independently, and arriving at conservative probability estimates.

As many prophecies deal with supernatural things, or with things that relate to Christ's nature and ministry that are not easily evaluated in terms of probabilities, we will only consider those that can be dealt with in terms of probabilities. This will mean that our final answer will be semi-infinitely too small, because we have not considered many things that have very little chance of fulfillment. This does not mean that our method is invalid; it only means that it is actually a much more powerful argument than we can show with our limited knowledge.



## MESSIANIC PROPHECIES

File 2 (BC)  
Page 5

As we evaluate these probabilities, many of them will be estimates, involving subjective judgment. As a result, in all cases the estimates will be very conservative, making them smaller than we feel them to be, lest we be accused of "cheating" with the figures. A person who is skeptical of our figures may feel free to assign a figure of his own, but the total effect at the end will be insignificant.

### EVALUATION OF PROBABILITIES OF MESSIANIC PROPHECIES

(For these evaluations we will assume that the Messiah is of the tribe of Judah, and is male in gender.)

#### 1. Messiah to be born in Bethlehem. [Micah 5:2; Matthew 2:6]

-The Messiah was to be of Judah.

-There are two ways to figure this:

- (1) Know the average population of Judah and the average population of Bethlehem during this time (involves difficult research problems.)
- (2) Estimate the total number of cities in Judah at the time of Micah, and the probability will be one in this many of a man being born in Bethlehem. This will certainly be conservative, as the city of Bethlehem was smaller than average.

-From counting cities on a map, there are clearly at least fifty.

Estimated Probability: 1 in 50

#### 2. Messiah to be born of the house of David. [II Samuel 7:12,13; Matthew 1:1]

David was one of the 500,000 valiant men of Judah (II Samuel 24:9). Thus, there would be at least 500,000 houses, or conservatively, at least 200,000 houses from these men, since there were many other men in Judah who were not fighting. The probability that the Messiah would be of the house of David is therefore:

1 in 200,000

#### 3. He is to be a king. [Isaiah 9:7; John 1:49]

-Assuming he is of the house of David, how many men in all the house of David from David's time to the present have been kings?

-Using the formula  $S_n = 2 \frac{(c^n + 1) - 1}{(c - 1)}$  (see discussion on population at end of paper) with  $C=1.25$  (the average value of C for 2 people at time of Noah to present population of the earth), and 74 generations of 40 years each since David's time, we find the total number of people who have ever lived since the time of David who were of David's house is:

$$S_n = \frac{2(1.25075^n - 1)}{.250} = \frac{2 \times (1.855 \times 10^7)}{.250} = 14.84 \times 10^7 = 148,400,000$$

Dividing by two, we have the number of men in the house of David who have ever lived up to the present time:

=74.2 million

If each king reigned only five years, and the line has continued to the present (both of which are grossly conservative assumptions), there would have been about 600 kings since David's time on the throne.

Thus, only one of  $\frac{74.2 \text{ million}}{600} = 123,666$  could be kings.

We will cut this down to:

1 in 10,000

#### 4. Called out of Egypt. [Hosea 11:1; Matthew 2:15]

-How many Jews from Hosea's time on had been in Egypt and come back out?

Conservative estimate: 1 in 50

MESSIANIC PROPHECIES

5. Forerunner prepares his way. [Malachi 3:1; Matthew 3:1-3]  
–One in how many Jews have had a forerunner to prepare their way from the time of Malachi to the present?  
This is probably a unique instance in Christ, but a conservative estimate is given.  
Conservative estimate: **1 in 10,000**
6. Rejected by his people. [Psalm 118:22,23; Matthew 21:42]  
–One in how many men who had forerunners and were kings were rejected by their people?  
Conservative estimate: **1 in 10**
7. Betrayed by a friend. [Psalm 41:9; John 13:18]  
Conservative estimate: **1 in 10**
8. Sold for thirty pieces of silver. [Zechariah 11:12,13; Matthew 27:9,10]  
–One in how many Jews have been sold (betrayed) for the price of a slave?  
Conservative estimate: **1 in 100**
9. Ransom money cast to the potter in the house of the Lord. [Zechariah 11:13; Matthew 27:3-10]  
–Very unusual, unique situation.  
Conservative estimate: **1 in 10,000**
10. Reckoned with transgressors. [Isaiah 53:12; Luke 22:37]  
–How many Jews have been reckoned as transgressors?  
Estimate: **1 in 10**
11. False witnesses accuse him. [Psalm 27:12; Matthew 26:60,61]  
–One in how many Jews who have been betrayed have had false witnesses accuse them?  
Estimate: **1 in 5**
12. Silent before judgment, no defense. [Isaiah 53:7,8; Acts 8:32,33]  
–One in how many Jews, when betrayed and falsely accused, have been silent, making no defense?  
Conservative estimate: **1 in 100**
13. Hands and feet pierced. [Psalm 22:16; John 20:27]  
–One in how many Jews were crucified from David's time to the present?  
Note: (Probably no Jews were crucified after 300 A.D.)  
Conservative estimate: **1 in 1,000**
14. Gall and vinegar offered to him (assuming crucifixion). [Psalm 69:21; John 19:28, 29]  
–This was only practiced during Roman times of crucifixion, to ease the pain.  
–One in how many Jews who have been crucified have been given gall and vinegar?  
Conservative estimate: **1 in 2**
15. No bones broken (assuming crucifixion). [Psalm 34:20; John 19:36]  
–Bones were broken to hasten death for the Jews so bodies would not be on the cross overnight (Deut. 21:22,23).  
–Crucifixion usually lasted two or three days before victim died, so probability is very high that a Jew who was crucified would have his bones broken.  
Conservative estimate: **1 in 10**

MESSIANIC PROPHECIES

16. Pierced (assuming crucifixion). [Zechariah 12:10; John 19:37]

—This would be rare. Normal way to hasten death was to break legs or let wild animals at them.

Conservative estimate: **1 in 100**

17. Garments parted (assuming crucifixion). [Psalm 22:18; John 19:24]

—Executioners normally took possessions of criminal, so let us call this:

**1 in 1**

18. Sun darkened at noon when Christ was crucified. [Amos 8:9; Matthew 27:45]

—Let us assume this has happened during volcanoes with dust in the sky, and during eclipses, etc., about one hundred times since the time of Malachi. There have been 866,000 days since Malachi. This gives us a conservative probability of:

$$1 \text{ in } \frac{866,000}{100} = 8,660 \approx 8,000$$

**1 in 8,000**

19. Vicarious sacrifice for Israel's sins. [Isaiah 53:5,8,11,12; John 11:49-51]

—Jews abhorred human sacrifice.

—One in how many Jews who has been crucified has died vicariously to atone for another's sins?

—This is probably a unique situation, but let us conservatively estimate:

**1 in 1,000**

20. Had zeal for God's house. [Psalm 69:9; John 2:17]

—One in how many Jews were consumed with a zeal for God's house?

Conservative estimate: **1 in 100**

21. He is a priest. [Psalm 110:4; Hebrews 6:20]

—Since Jesus was to be of Judah, not Levi, and only Levites could be priests, the chances of Him fulfilling this are very slight indeed. A different priesthood would have to be instituted.

—One in how many men of Judah have been priests?

Conservative estimate: **1 in 10,000**

22. He is a prophet. [Deut. 18:15; John 6:14]

—One in how many Jews were prophets?

Conservative estimate: **1 in 1,000**

23. Healer, of blind and deaf. [Isaiah 35:5; Matt. 11:1-6]

—One in how many prophets had a healing ministry?

Conservative estimate: **1 in 10**

24. Was a shepherd to his people. [Isaiah 40:11; John 10:11]

—One in how many prophets or kings were shepherds to their people, leading them and taking care of them? (Most kings of Judah and Israel were wicked.)

Estimate: **1 in 3**

25. In him all nations of earth to be blessed. [Genesis 12:3; Galatians 3:16]

—How many Jews who have been prophets, priests, or kings have been a blessing in some way to the nations of the earth?

Conservative estimate: **1 in 100**

Using the formula for the probability of all twenty-five of these conditions being fulfilled in one man, we have:

$$\begin{aligned}
 P_{25} &= P_1 \times P_2 \times P_3 \times P_4 \dots P_{25} \\
 &= \frac{1}{50} \times \frac{1}{200,000} \times \frac{1}{10,000} \times \frac{1}{50} \times \frac{1}{10,000} \times \frac{1}{10} \times \frac{1}{10} \times \\
 &\frac{1}{100} \times \frac{1}{10,000} \times \frac{1}{10} \times \frac{1}{5} \times \frac{1}{100} \times \frac{1}{1,000} \times \frac{1}{2} \times \frac{1}{10} \times \frac{1}{100} \times \\
 &\frac{1}{1} \times \frac{1}{8,000} \times \frac{1}{1,000} \times \frac{1}{100} \times \frac{1}{10,000} \times \frac{1}{1,000} \times \frac{1}{10} \times \frac{1}{3} \times \\
 &\frac{1}{100} = 1 \text{ in } 1.2 \times 10^{54}
 \end{aligned}$$

Thus, the probability that any one male Jew could fulfill all twenty-five of these prophecies is 1 in  $1.2 \times 10^{54}$ . We now want to ask the question, what is the probability that these prophecies were ever fulfilled by chance? This can be answered by dividing the probability that any one Jewish man could fulfill them by the number of Jewish males that have lived from the time these prophecies were completed to the present. This number of people, calculated in the Appendix I from 457 B.C. to the present, is 105,000,000 males (maximum). Dividing this into our probability figure we have:

P= Probability that these 25 prophecies were fulfilled by chance.

$$\frac{1.2 \times 10^{54}}{1.05 \times 10^8} = 1.14 \times 10^{46} \approx 1 \times 10^{46}$$

Thus, the probability that these prophecies were fulfilled by chance is 1 in  $10^{46}$ ! The chance that there is no design or supernatural working in these prophecies and/or their fulfillments is 1 in  $10^{46}$ ! This means very little until we get an idea of how big this number is.

Let us take a mass of  $10^{46}$  marbles, each white in color and .75 inches ( $\frac{3}{4}$  inches) in diameter. Paint one of them black, stir it into the other marbles, and have a blindfolded man pick one at random. His chance of picking the right one is the same as the chance that these prophecies were fulfilled without any supernatural intervention. But how big will a mass of  $10^{46}$  marbles be?

The non-compressible volume (i.e. the volume of space in a mass that it will occupy) of each marble is  $(.75 \text{ inches})^3 = .422 \text{ inches}^3$ .  $1 \times 10^{46}$  of these will make a total volume of  $4.22 \times 10^{45} \text{ inches}^3 = 1.99 \times 10^{32} \text{ miles}^3$ . This would make a solid ball with a Radius "R" given by the equation:

$$\frac{4}{3} \pi R^3 = 1.99 \times 10^{32} \text{ miles}^3$$

Solving for "R", we have:

$$\begin{aligned}
 R^3 &= \frac{3 \times 1.99 \times 10^{32} \text{ miles}^3}{4 \pi} = .475 \times 10^{32} \text{ miles}^3 \\
 R &= \sqrt[3]{.475 \times 10^{32} \text{ miles}^3} = \sqrt[3]{47.5 \times 10^{30} \text{ miles}^3} = 3.62 \times 10^{10} \text{ miles}
 \end{aligned}$$

Thus, our mass of  $10^{46}$  marbles would make a large sphere, with a radius of 36 billion miles! This is about ten times the radius of the orbit of Pluto (3.6 billion miles) around the sun, and 387 times the radius of the earth's orbit around the sun. The chance that a blindfolded man can pick one marked marble out of this mass is that chance that these twenty-five prophecies could come to pass by chance.

Let us consider the figure derived in Appendix II for twenty-nine prophecies, including some that might be objected to by some. This number is too large to use marbles like we did before. Let us now use protons instead. A proton has a radius of about  $1.4 \times 10^{-13}$  cm. This is small indeed. A line one inch long would contain  $9.1 \times 10^{12}$  protons. Counting two hundred of these a minute, it would take 86600 years to count the protons in a one inch long line. It would take

## MESSIANIC PROPHECIES

File 2 (BC)  
Page 9

650 trillion years ( $6.5 \times 10^{14}$ ) to count the protons in one cubic inch of volume. We have a mass of  $10^{78}$  protons, and have marked one of them. How big is this mass? The non-compressible volume of one proton is  $(2.8 \times 10^{-13} \text{ cm.})^3 = 2.19 \times 10^{-38} \text{ cm.}^3$ .  $10^{78}$  of these will make a total volume of  $2.19 \times 10^{40} \text{ cm.}^3$ . This would make a sphere of radius "R" given by the equation:

$$\frac{4\pi}{3} R^3 = 2.19 \times 10^{40} \text{ cm.}^3$$
$$R^3 = \frac{3 \times 2.19 \times 10^{40} \text{ cm.}^3}{4\pi} = .523 \times 10^{40} \text{ cm.}^3 = 5.23 \times 10^{39} \text{ cm.}^3$$
$$R = \sqrt[3]{5.23 \times 10^{39} \text{ cm.}^3} = 1.74 \times 10^{13} \text{ cm.} = 1.74 \times 10^8 \text{ KM} = 1.08 \times 10^8 \text{ miles} =$$

108 million miles.

This means that we have a solid ball of protons, with a radius larger than the radius of the earth's orbit around the sun! A man's chance of picking one of these marked protons is the same as the chance that these twenty-nine prophecies were fulfilled by chance.

MESSIANIC PROPHECIES

APPENDIX II

In addition to those prophecies already considered, there are others of a more supernatural nature that were not included in the previous discussion for the sake of those who are skeptical of the supernatural. For those who can receive them, we now submit a few more:

1. Virgin birth [Isaiah 7:14; Matthew 1:21]

—A unique instance, so the probability is at most one in all the Jews who have lived since the time of the prophecies.

—This number, from Appendix I, is 105,000,000.

Thus, conservatively: 1 in 100,000,000

2. Sinless

—Unique.

—By same reasoning as above:

1 in 100,000,000

3. Sits at God's right hand

—Unique.

1 in 100,000,000

4. Not left in hell, resurrected

—Unique.

1 in 100,000,000

Total for these four: 1 in  $10^{32}$

Total for all twenty-nine prophecies, after dividing out the number of candidates: 1 in  $10^{78}$