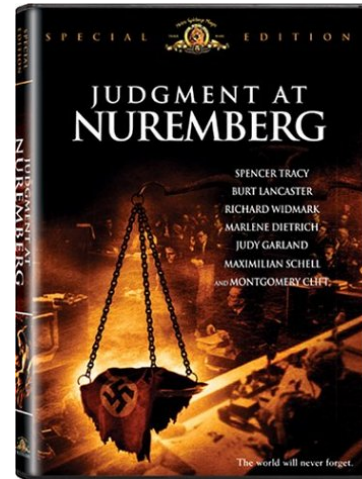


#2077 The Yom Kippur War and the Abomination of Desolation – The post-World War II U.S. waxing great toward the South and toward the East as a *second* Syria/Antiochus IV Epiphanes, part 336, Nuremberg Day of Judgment, (xxxix), Connecting the final judgment of Jesus Christ with (i) the final judgment of Yom Kippur, with (ii) the final judgment of the ten leading Nazis at Nuremberg on October 16, 1946, and with (iii) Matthew 27:25, “. . . his blood be on us, and on our children”

Review (from the previous two Unsealings): *The final judgments.* Therefore, (i) the event of Jesus Christ standing before the judgment seat of Pontius Pilate, the result of which would be the rendering of the final judgment that he was to be crucified, and (ii) Yom Kippur, the Day of Atonement, which was fulfilled by his crucifixion, and which is entirely attached to the theme of the final judgment as part of the Jewish High Holy Days, have the theme of the final judgment as a common denominator.

The hanging of ten Nazi leaders on Hoshana Rabbah, October 16, 1946, 11 days after Yom Kippur on October 5, 1946, represented the rendering of the final judgment on them for their judgment of the Jews in the Holocaust.



Matthew 27:19-26 (KJV) When he [Pilate] was set down ON THE JUDGMENT SEAT [the judge’s seat, probably a raised stone platform in the open court of the Praetorium (Pilate’s residence in Jerusalem) representing the place of final sentence], his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him.



Christ standing before
Pilate

[*John 19:13 (KJV) When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew Gabbatha. Gabbatha means “elevated place,” and was where the formal sentence of death by crucifixion was pronounced against Jesus.*]

20 But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

25 Then answered all the people, and said, **HIS BLOOD BE ON US, AND ON OUR CHILDREN.**

26 Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.



Key Understanding: “His blood be on us, and on our children” points to the Jewish Holocaust. It is now clear to see that the response of the Jews to Pontius Pilate in Matthew 27:25 of “his blood be on us, and on our children” is to be connected to:

- (i) the final judgment of *Jesus Christ* by Pontius Pilate, which points to
- (ii) the theme of final judgment associated with *Yom Kippur*, which in turn was historically and prophetically linked with
- (iii) the final judgment of the ten leading *Nazis at Nuremberg* on October 16, 1946.

Simply, “his blood be on us, and on our children” was demonstrably and substantially fulfilled through the Jewish Holocaust, for which the Nazis themselves were judged on October 16, 1946, for judging the Jews, whom the Lord was judging through the Nazis.



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