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Pseudo Prophecies in the New Testament

by Ken Koskinen

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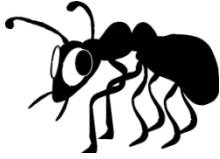


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About Ants Publications

Ants stands for (**A**)nswers (**N**)onsense (**T**)ruthfully and the "s" pluralize(**s**) and stands for repeatedly. Ken Koskinen is the founder of **Ants Publications** and this site is currently a vehicle to post his writings; but eventually others may also be able to contribute. Ken writes academic essays, books, poetry and some short comedy pieces. His writing is not well suited for certain individuals. He does **not** for example accept the teachings of **any** major world religion. There are many myths and teachings that are nonsense and he writes factual rebuttals. He exercises **the freedom of the press** but it isn't **his intention to offend others**. **Please do not read his material if you aren't open-minded.**

Ken primarily writes from a scientific mode of mind. This means his information processing leads with reason and observation but intuition and emotion assist. When he writes serious essays and books he uses the persona, "**Ken Koskinen**." When he writes poetry he's "**The Naked Psalmist**." When he writes comedy he takes on one of several personae such as "**Ken the Wildman**" or "**SureFoot Helms**."

People who want to discuss the issues and themes raised on this site are invited to log on to the **Ants FORUM**. It might take time to attract some traffic to the venue but "big things always grow from small beginnings." You can also post your opinions and/or questions in **Comments**.

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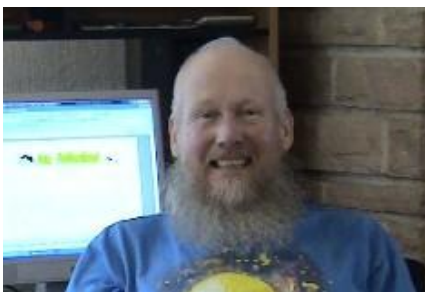


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About the Author

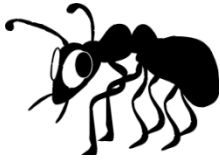
I was born in Helsinki, Finland but immigrated with my family to Toronto, Canada when I was about 2 -1/3 years old. My Finnish given name is "Jarmo Olavi Koskinen" but I use the English nickname "Ken" Koskinen. I'm a naturalized Canadian and have lived most of my life in Ontario, Canada. I studied at Centennial & Niagara Colleges in Ontario but earned my BSc. at Ambassador College in Pasadena, California. I majored in psychology but also studied history and biblical subjects.

I love to write. As a writer my goals are to **inform/educate**, **stimulate/challenge** and **inspire/entertain** readers. I write serious pieces as well as some comedy. Over the last several years I have taken a great interest in science with an emphasis on physics & cosmology. I am currently writing my first science book, **"The Big Vibe: Steps Towards a Theory of Everything."** In this work I hope to add to the quilt of theoretical science. I do not currently plan to make it available on this site since I hope to publish with a scientific book publisher. However you can learn more about current unsolved scientific mysteries by reading my posted essays.

I enjoy working out with the 1/2" thick steel cable skipping rope I invented, **"The Skip Walker/Jogger."** I use it to skip walk; that is, I skip rope while walking for several miles. You can view my video of me skip walking. I've also written the lyrics to a light country/rock song **"The Unemployment Line."** I'm neither a musician nor a good singer but you can view me singing the song, without accompaniment. I hope somebody with some real talent, like Billy Ray Cyrus, contacts me and puts music to it and turns it into the next big hit! I've also invented a very good carpet cleaning detergent and a skin cream that helps to clear up blemishes and outbreaks. It is also a good topical dressing on burns. Both of these products are in the research and development stage.

I also love nature, comedy, good food and beer. I love to learn and enjoy the mystical awareness and feeling of being alive while exploring & experiencing life within **"All That Is!"** It is the **"everything"** in which we have our being!





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Pseudo Prophecies in the New Testament

This is the first in a series of planned essays about biblical prophecy. It is about what I call “pseudo-prophecies.” New Testament (NT) writers cherry picked statements out of the Old Testament (OT) and used them as sources for their NT commentary. *The writers took these statements out of a larger context and tried to make them appear as if they were fulfilled prophecies.* Upon investigation these OT statements were not completely related to the supposed NT events and some were not even prophetic. I will also examine the related history that in many cases further proves why their claims for prophetic fulfillments are fallacious. It needs to be noted that NT writers often quoted OT sources but did not clearly claim NT prophetic fulfillment. In other words these kinds of references spoke to similarities for religious meaning purposes and not to specific event fulfillments. This study is not about those kinds of references even if a few are borderline cases. *All biblical quotes in the essay are from the New King James Version.*

Beware, I am sternly warning faith readers to not read any further. This essay is not about beliefs but rather is a rational analysis of selected OT texts misrepresented as fulfilled NT prophecies. There is a lot of other literature that is more suitable for you.

Introduction

The Gospel of Matthew appears as the first of four stories on the life of Jesus of Nazareth in our modern Bibles; however it most probably was not the first to have been written. That distinction, according to the majority opinion of NT scholars, goes to Mark. However Matthew was the writer who inserted the most OT allusions that were made to appear as fulfilled prophecies. This is the reason why I begin our study with his account.

However firstly I will make some comments about the authorship of the four gospels. We should realize the traditional names of the writers of the gospels are assumed even though historically cited. The Gospel of Matthew, for example, does not cite who wrote his account. It might *not* have been written by the “*Matthew the tax collector*” mentioned in the lists of the NT apostles (*Mt. 10:1-4; Lk. 6:12-16*). Matthew’s Gospel is thought to have been the most Jewish Christian account. Papias, who was the bishop of Hierapolis in Asia Minor in the second century A.D., suggests Matthew’s Gospel was written in Hebrew or perhaps Aramaic.¹ However we can tell from Matthew’s quotes he used the Greek translation of the Jewish Scriptures called the Septuagint as a source document. Still Mathew could have been bilingual and wrote his account in Hebrew with the Jewish Christian audience in mind. However we do not have the original or even a fragment written in Hebrew. The earliest manuscripts and fragments we have of any of the four gospels are written in Greek.

Perhaps Matthew was written by someone who is unknown and had the approval of James while he was the Jewish Christian leader in Jerusalem. Mark is the earliest gospel and is thought to have been written with the approval of the Apostle Peter. Luke may have been associated with Paul. The Gospel of John is in many ways an outsider’s account but its author is also not

¹ Papias of Hierapolis http://en.wikipedia.org/wiki/Papias_of_Hierapolis

specifically stated in the text. It is commonly assumed that John the disciple whom Jesus loved wrote it but there are many unanswered questions.

Luke's Gospel implies that many had in his day had also written histories of Jesus Christ. Luke, although he is not mentioned by name, claims he wrote his account to an unknown individual who is referred to as "most excellent Theophilus" (Lk. 1:1-4). He was probably someone of considerable stature and wealth who had converted to the new religion. Luke is also connected to the "The Acts of the Apostles" since the writer again refers to the same Theophilus. He also mentions the earlier account or gospel he had written about the life of Jesus (Acts 1:1). Theophilus was probably Luke's benefactor who had hired him to write the two histories. There may have been some other contributors to the Gospel of John. The second last verse in the book says "*this is the disciple who testifies of these things, and wrote these things; and we know that his testimony is true*" (Jn. 21:24). The *highlighted* phrase shows it is possible that several people, indicated by the plural pronoun "we," could have made contributions. One wonders how this unnamed group could have known of all of the details in the gospel. In other words how could they have followed John around during his life and later affirmed his account? Perhaps they were not eye witnesses but fellow believers but their statement certainly suggests the earlier.

The reason why I raised the authorship issue is to show all of the OT quotes were inserted by unknown authors. These writers made uncertain connections between some vague OT verses and some NT events; but who were they? One possibility is the writers used pseudonyms. The writers of antiquity would sometimes attribute their work as having been penned by a famous person. It increased the piece's chances to gain a wider readership and to be repeatedly copied and hence also expanded the lifespan of the work.

There were also some later versions of Jesus' life and the activities of the early apostles that did not make it into the NT canon. These are referred collectively as the apocrypha. However the decision as per which books are in or out of a group's respected collection differs. The Catholics still have several additional books in their OT compared to that used by most Protestants. The Mormons also accept the Book of Mormon and some other writings on par with the Bible. So it is clear that differing groups have come to their own decisions about which books are holy and which are not.

As it stands we only have manuscripts of each of the four gospels that date to the fourth century AD. One problem is we do *not* have the originals referred to as "autographs." We also know the scribes who copied manuscripts sometimes inserted additional words/lines, made alterations and/or deletions. Even though the gospels we read today were tampered with, we probably still have a fairly overall reliable transition of the original works. However, I will prove that pseudo prophecies are clearly in the NT. There are several quotes from the OT in the NT that I will not discuss since there isn't a claim for prophetic fulfillment and hence cannot be claimed to pseudo prophecies.

Pseudo Prophecies in the Gospel of Matthew

Matthew does not waste much time to cite an OT source. Joseph was contemplating putting Mary, who was betrothed to him, secretly away after he discovered she was pregnant. An angel appeared to him in a dream told him not to be afraid to marry her as it was of the Holy Spirit. She would have a son and he was to name him Jesus (Mt. 1:18-21). Matthew claims this was predicted by the prophet:

²³ *“Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,”* which is translated, “God with us” (Mt. 1:23; Is. 7:14).

This is a typical insertion of an OT text that is alleged to be a prophetic fulfillment. When you go to the source text which is Isaiah 7, one can clearly see *Matthew cherry picked a phrase out of a larger context*. Isaiah’s original prediction was given as a sign to King Ahaz and was to be fulfilled in his time. After the birth of the son it says that before the boy knows to refuse evil and choose good, the land Ahaz dreads will be forsaken by both her kings. It goes on to say the king of Assyria would invade and that would begin a time of great sorrow and trouble. It describes that specific troubled time using very graphic language (Is. 7:10-25). The main point is all of it only relates to the time of King Ahaz who ruled Judea around 735 – 715 BC.

There are also two terms in Matthew’s use of Isaiah 7:14 that need clarification. Firstly Jesus was not named “Immanuel” and this is what is literally claimed in Isaiah. Matthew added the meaning of the name, “*God with us,*” to force fit his usage of the verse by implying Jesus was god. This is to say if he did not add the translation it would not have made any sense but even so he stretched the case. Secondly, there has been some discussion about whether the term “virgin” means young lady or literally a virgin. The Hebrew Masoretic text uses a word that is translated as “young lady” while a much older Book of Isaiah found among the Dead Sea Scrolls supports the “virgin” translation. However Isaiah’s text does not say anything about divine conception and could simply imply a young lady or virgin would conceive during her first sexual encounter. In any case, the debate about the term is a distraction. As we have seen the larger and only context of this statement does not have anything to do with the birth of Jesus, hundreds of years later. Matthew’s next pseudo prophecy arises in the famed story of the wise men from the East visiting the infant Jesus. Sometimes it is said there were three of them but the number is not told. They did bring three different types of gifts for the baby they thought was to be king of Israel. When they came to Jerusalem they asked where the Christ child was to be born. King Herod gathered his chief priests and scribes and they replied, in Bethlehem of Judea, for thus it is written by the prophet:

⁶ *But you, Bethlehem, in the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel* (Mt. 2:6; Micah 5:2).

Although it is not cited, Micah 5 continues to say a remnant of His brethren shall return to the children of Israel. This ruler will feed his flock in the strength of the Lord and in the majesty of the name of the Lord His God. This ruler will be great to the ends of the earth and he will be our peace when the Assyrians invade our land (Mic. 5:3-5). It goes on to speak of victories against the Assyrians, a gathering of scattered Israelis from amongst many peoples and of their victories and their god’s correction of wayward peoples. (Mic. 5:6-17). Of course none of this relates to Jesus’ time frame. The Assyrians conquered the Northern Kingdom of Israel or Samaria around 720 BC.

So you can see how a few brief lines about a place of birth were cut out off of a larger storyline. *Jesus was not named in Micah’s prophecy and he was not a ruler of Israel and did not live during the time when the Assyrians invaded Israel in the 8th century BC. The only connection is Jesus was allegedly born in Bethlehem.*

Matthew does not give us a specific reason why Jesus was born in this Judaic town but claims it occurred during the reign of King Herod. However, he does not make any mention of Joseph and Mary traveling to Bethlehem while she was in her last period of pregnancy. Nor is there any

mention of a stable or barn where the young infant was born and found laying in a manger by visiting shepherds. These details only come from Luke's gospel but if one only reads Matthew one could easily assume/conclude Joseph and Mary were citizens of Bethlehem. Therefore it would make natural sense that their first child, a son was born in their own house in their hometown. This point is strengthened by the statement that the wise men actually found the family in a house (Mt. 2:9-11). The idea that they were originally citizens of Bethlehem is further bolstered by another detail that we will see shortly.

In any case some might mistakenly suggest that Jesus Christ will come back and eventually become the ruler depicted in Micah. Even if this is the case it would still be totally outside the context of Micah's prophecy. Secondly the second coming has been off track for nearly two thousand years.² Thirdly the prophetic details of the ruler in Micah 5 are limited compared to the greatness of the second coming prophecies where Jesus is depicted as one who conquers all nations shortly after his appearance as a supernatural being coming on clouds (Mt. 25:31-46). Micah does not make a single allusion to the supernatural in the sense of the second coming. These prophecies are not in the same league. We certainly do not have anything of a clear NT prophetic fulfillment in the two sentences Matthew inserted from Micah into his gospel. This kind of borrowing of a single theme and ignoring the context of the other texts is common in pseudo prophecies.

Matthew goes on to say that after the wise men left, Joseph was warned in a dream to take his family and flee to Egypt. Herod supposedly sent his soldiers on a killing rampage and they slaughtered every male infant/child aged two and under in Bethlehem and the surrounding districts. Matthew claimed Jeremiah the prophet's words were fulfilled:

*¹⁸ A voice was heard in Ramah,
Lamentation, weeping, and great mourning,
Rachel weeping for her children,
Refusing to be comforted,
Because they are no more (Mt. 2:18, Jer. 31:15).*

Ramah was an old town in the territory of the tribe of Benjamin during the period of the Judges. This is even before the time of Israel's first king, Saul. In any case it was not the Bethlehem of Jesus' birth. *The real funny thing is Jeremiah prophecy is about Israelis being taken away by their enemies and this is the reason for the mourning and tears.* The very next verse reads:

*¹⁶ Thus says the LORD:
Refrain your voice from weeping,
And your eyes from tears;
For your work shall be rewarded, says the LORD,
And they shall come back from the land of the enemy.
¹⁷ There is hope in your future, says the LORD,
That your children shall come back to their own border (Jer. 31:16-17).*

The god alluded to was about to turn their tears of sorrow into those of joy. The promise was the captives were going to come home. It has nothing to do with Herod's alleged killing of the babies in and around Bethlehem. Matthew had clearly inserted another pseudo prophecy. *The other problem is we do not have a single historical record about Herod's so-called "Massacre of the Innocents."* He was a much hated king who did many evil things to his people, including

² I will be elaborating on this theme in another planned essay on Biblical prophecy.

crucifying some. There are many surviving records that attest to his incredible cruelty but none speak to this tragedy. It is highly improbable that it happened.

Herod did not have Judaic blood as his father was Antipater the Idumaeon and his mother was Cypros a Nabatean. The earlier Jewish Hasmoneans had converted many of these nearby people to Judaism and Herod was a practicing Jew. He was backed by Rome but not by the populace. He probably resented this and committed many atrocities against the people including rabbis. Any writer, like Matthew, could have easily laid any additional action to the many recorded evil deeds of one of the most hated kings of Judea. This is what seems to have been the most probable case in Matthew's fictional account of Herod ordering the killing of innocent babies.

Matthew goes on to say that after Herod's death the family returned to Judea after Joseph had been instructed to do so by an angel in another dream. Matthew claims it fulfilled the prediction: *"Out of Egypt I called my Son"* (Mt. 2:15, Num. 24:8; Hos.11:1). The problem is Hosea is taken out of context. Matthew in effect cut out his statement from another larger theme. Hosea used the term "son" to refer to the nation of Israel and specifically to the past so-called exodus out of Egypt (download my essay *The Day the Sun & Moon Stood Still*). He went on to criticize their later apostasy in their worship of the pagan god Baal. All of this places this reference in a supposed much earlier historical context but is not in any way related to Jesus' time. It is clearly another case of Matthew *snipping words out of a larger context and falsely claiming the insertion is a prophetic fulfillment*.

Matthew alone claims that after the family arrived and dwelt in Nazareth it fulfilled another prophecy *"He shall be called a Nazarene"* (Mt. 2:23). The OT source usually cited in cross reference Bibles is from the Book of Judges and merely relates to the birth of Samson. It refers to him as being a Nazirite to God from the womb and until his death (Judg. 13:5-7). It mentions that a razor will not be used upon his head and this is in line with those who took the religious Nazirite Vow. The Nazirites were a special religious order. These men had to let their hair grow as a sign of their devotion and vow. The text continues to also predict that Samson would deliver Israel out of the hand of the Philistines. However this does not have anything to do with Jesus being a citizen of Nazareth nor does it relate to Matthew's claim of the fulfillment of anyone's prophecy.

The interesting thing is that this does not jive at all with Luke's account. In his story Joseph and Mary were already citizens of Nazareth. They undertook the journey to Bethlehem in Judea from Nazareth in Galilee to comply with the conditions of a Roman Empire wide census (Lk. 2:1-5). It is unlikely this kind of census occurred as the Romans normally only did empire wide registrations of their own citizens and certainly did not require non-Romans to travel to distant home towns. The differences in the two gospel birthday stories are telling. Matthew clearly says the holy family became residents of Nazareth after Herod died and they returned from the Egypt. Joseph only elected to go to Galilee, the northern Jewish province, because he did not trust Herod's son Archelaus and he was again warned in a dream (Mt. 2:19-23). On the other hand, Luke's account shows they were already citizens of Nazareth before their journey to Bethlehem. (Lk. 1:26, 2:1-7).

Luke does not mention a single word about Herod's hunt for the baby Jesus and the killing of area wide innocent male children. In fact they even presented the circumcised infant (done on the 8th day after birth) in Jerusalem but it was after the days of purification of new mothers according to the requirements of the Law of Moses (40 days after the birth of a male baby; it is 80 days for a female). After this they simply returned to Nazareth their home city (Lk. 2:21-24).

Luke's story does not contain anything about Joseph fleeing with his family to Egypt as this story is not depicted in Herod's time. Matthew has Jesus being born while Herod is still alive and he

died in 4 BC. Luke's plot was supposed to have occurred while Quirinius was governing Syria and this could have been as late as 12 AD. For a more detailed discussion of NT Jesus birthday story discrepancies and issues download my essay "*What Resurrection?*" <http://antspub.com> . The next OT quote relates to the story about John the Baptist who came preaching in the wilderness of Judea. Matthew says he is the one who was spoken of by the prophet Isaiah, "*The voice of one crying in the wilderness: 'Prepare the way of the Lord, Make His paths straight'*" (Mt. 3:3, Is. 40:3).

When we go to the OT source we see the comment was taken out of one of Isaiah's lengthy poetic prophecies and its major focus is on the city of Jerusalem and of course the people of Judah. Much of it speaks to the greatness of God (Is. 40). The prophecy focuses on a time when the people are pardoned for their sins and it is a preparation for a time when the Lord God directly leads the people (Is. 40: 10-11).

The first problem is the text in Isaiah literally says: "*Make straight in the desert A highway for our God*" (Is. 40:3). Matthew tweaked the line and rendered it: "*Prepare the way of the Lord, Make His paths straight*" (Mt. 3:3). Of course the two lines are similar but Isaiah goes on to use more imagery related to topographic features like valleys, mountains. Luke's usage of the same passage is lengthier holds closer to Isaiah's original imagery (Lk. 3:4-6).

The second problem is Isaiah's prophecy is not specific and does not include a time frame. The line Matthew cut out does not mention John the Baptist and of course he did not literally prepare a time when the Lord God would directly lead the people. In Matthew John is depicted as preparing the way for another who is mightier. He uses very graphic language. His predecessor was going to baptize people with the Holy Spirit and fire. He would gather His wheat into the barn and burn up the chaff with unquenchable fire (Mt. 3:11-12). This is usually accepted as an image of Jesus but it is hard to see how it fits. He started his ministry after John was imprisoned and preached the Kingdom of God was imminent (Mt. 4:12-17). He even predicted that he was coming back as the Son of Man with clouds before the people of his generation all died (Mt. 24:30-35). It simply did not happen but the failed second coming is a theme I will discuss at length in another essay on biblical prophecy.

After Jesus heard of John's imprisonment he moved to Capernaum which is by the Sea of Galilee in the old region of two old Israeli tribes, Zebulun and Naphtali. Matthew claimed this fulfilled another one Isaiah's prophecies. He wrote:

¹⁵ *The land of Zebulun and the land of Naphtali,
By the way of the sea, beyond the Jordan,
Galilee of the Gentiles:*

¹⁶ *The people who sat in darkness have seen a great light,
And upon those who sat in the region and shadow of death
Light has dawned* (Mt. 4:15-16; Is. 9:1-2).

The problem is there isn't even a prediction in these two vague lines. It reads like a past event. Matthew was probably trying to depict Jesus as the "great light" of his time. Matthew should have continued reading a few more lines down in his scroll of Isaiah or in what we today call the same chapter. He would have at least encountered a messianic prophecy. Isaiah 9: 6-7 speaks of a mysterious male child, born to be a leader who will sit on the throne of David and rule endlessly. This unknown ruler will be known by several great names and lofty titles including: Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. It is often said it will all apply to Jesus Christ at his second coming after he establishes his kingdom on earth. However as we saw earlier, he failed to arrive on schedule.

During his ministry Jesus casted out spirits from those demon-possessed and healed sick people. During one such incident, Mathew again cited Isaiah and claimed this fulfilled the following prophecy: *“He Himself took our infirmities And bore our sicknesses”* (Mt. 8:17; Is. 53:4). The entire section of text (Is. 52:13-15 & Is. 53) is about an unnamed humble servant of the Lord. It is written in poetic language and when Christians read it they usually think it refers to Jesus. Matthew took a line out of the text and applied it to him while he was casting out spirits and healing the sick. However there isn't a hint of him taking on the sicknesses of others during his healing ministry and that is what Matthew implied.

This theme was later fitted into the imagery when Jesus was on the cross. Christianity became typified as a onetime pays-for-it all sacrificial religion as it abolished the divine need for animal sacrifices (Hb. 10:11-18). Offerings were generally believed to symbolically take on the iniquities of sinners. In the new religion the belief became that the sacrifice of Jesus was vital for the emission of sins and for salvation. We see this concept emerging in John's later gospel as it is pre-figured in a speech given by Jesus while human. The general idea of what he said is that the Son of Man had to be lifted up like Moses had the serpent in the wilderness. *“That whoever believed in Him should not perish but have eternal life”* (Jh. 3:14-21). After Jesus' death, others like Peter and Paul emphasized the necessity of Jesus' resurrection (Acts 2:29-39; I Cor. 15) and the new model promising eternal life was complete.

However it all stems from the concept of sacrifice and again Jesus was not sacrificed; he was executed. He barely spoke a word to Pontius Pilate in his defense as is pictured in the Synoptic Gospels (Mt. 27:11-14). However in John's later and outsider's gospel Jesus is depicted as engaging Pilate in a longer conversation. Even here he said little in the way of a defense (Jn. 18:33-38; 19:10-11) and it points to him having been intent on letting the Romans kill him. The gospels support this making it look as if Jesus believed his destiny was to die by crucifixion; a then common form of execution. This was after all also his clearly predicted outcome (Mt. 26:1-5; Jh. 3:14-16).

After his death, Jesus was remade to look like he was god who had become flesh and died for the sins of humanity (Jh. 1:1,14; 3:13-16,36). The story had evolved. All there was to do, was to believe the gospel, repent be baptized and accept the blood of Jesus as atonement, and receive the Holy Spirit. The new convert/believer would be resurrected from the dead and meet Jesus in the air at his coming or if still alive would be transformed into a spirit being and join the gathering (I Cor. 15:50-58). These Christian spirit beings would become the rulers with Jesus Christ in the kingdom of god on earth. The belief is fine but the logic is again flawed. The kingdom of god did not arrive within the lifespan of Jesus' contemporaries (Mt. 24:30-35).

Matthew's next pseudo prophecy was again associated with Jesus' healing ministry. It says great multitudes or crowds followed him and he healed them all. And He warned them not to make Him known. Matthew inserts another of Isaiah's sayings about his unnamed servant of the Lord.

*¹⁸ Behold! My Servant whom I have chosen,
My Beloved in whom My soul is well pleased!
I will put My Spirit upon Him,
And He will declare justice to the Gentiles.*

*¹⁹ He will not quarrel nor cry out,
Nor will anyone hear His voice in the streets.*

*²⁰ A bruised reed He will not break,
And smoking flax He will not quench,
Till He sends forth justice to victory;*

²¹ And in His name Gentiles will trust” (Mt. 12:15-21, Is. 42:1-4; 49:3).

There are several problems with this insertion. The end verse read directly in Isaiah implies this servant will not be discouraged until he has established justice in the earth and the coastlands shall wait for His law (Is. 49:4). In other words he would conquer the world and Jesus did not do anything like that. Isaiah's passages on the unnamed servant could well be intended to inspire people to become like the servant and therefore does not only or specifically apply to one individual. Matthew still inserted the prophecy but the only parallel was that Jesus asked the crowds to remain silent about him. However that could not have happened. He was like a rock star in his time and the crowds grew based on his expanding reputation. News of him spread by word of mouth and this would have been especially so if people were being healed and witnessed miracles. Jesus became the most well known common man in the Jewish communities but he was not widely known or trusted by the Gentiles. The characterization of Isaiah's unnamed servant of the Lord, that no one would hear His voice in the streets, does not and cannot apply to Jesus during his ministry. Jesus was not the figure depicted in these verses.

Jesus' disciples asked him why he spoke to the people in parables. He answered because seeing they do not see, hearing they do not hear, nor do they understand. He said the prophecy of Isaiah is fulfilled:

*¹⁴ Hearing you will hear and shall not understand,
And seeing you will see and not perceive;
¹⁵ For the hearts of this people have grown dull.
Their ears are hard of hearing,
And their eyes they have closed,
Lest they should see with their eyes and hear with their ears,
Lest they should understand with their hearts and turn,
So that I should heal them (Mt. 13:10-17; Is. 6:9).*

When you read Isaiah's account you find Isaiah had a vision in the year that King Uzziah died, i.e. estimated as 740/739 BC. He saw the Lord sitting on a throne upon high and the train of his robe filled the temple. He saw seraphim above the throne and they uttered words of praise to the Lord. The posts of the door of the temple were shaken by the voice of the seraphim and the building was filled with smoke. Isaiah lamented about his sin of unclean lips and those of the people he dwelt with as he was overtaken by sight of the Lord. Seraphim flew by and touched his lips with a coal from the altar and it purged his sin. The Lord asked, "Whom shall I send?" The mission was to send a message to the people and Isaiah volunteered. At that, the Lord told him what to say and this is the piece that Matthew cut out of context and applied to Jesus (Is. 6:1-13).

The problem with Matthew's use of the text is, it was intended as a specific message for Isaiah to deliver to the people of his day. It had nothing to do with parables; rather it was a clear complaint about the hardness of people's hearts that prevented them from understanding and following the religion of their day. Isaiah even inquired of the Lord how long? The answer was until the cities were destroyed, the houses become empty and the land becomes utterly desolate. The men would be removed and taken far away but a tenth would eventually return as a remnant (Is. 6:11-13). None of this was applicable during Jesus' day.

On another occasion Matthew depicts Jesus speaking in parables to the crowds and cites the fulfillment of another and very different prophecy. He wrote: "*I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world*" (Mt. 13:34-35, Ps. 78:2). Presumably the first sentence was taken out of Psalms 78:2 and Jesus did teach parables but he is not the only one. The origin of the second sentence about the revealing of very old secrets is uncertain but the same theme is echoed in some of Paul's letters (Rm. 16:25-26; I Cor.

2:7; Eph. 3:9; Col. 1: 26). Notice this is another blurred reference devoid of specifics and its author is not even named. Jesus' disciples even asked him in private to explain some of his parables (Mt. 13:36-43) so it is difficult to see how his parabolic teachings revealed very much to the crowds. Since the meaning of many of his parables remained obscure to most people in his audiences it is difficult to see how Jesus fulfilled this unknown prophecy.

The next incident of a pseudo prophecy is tied to a story of the scribes and Pharisees who complained to Jesus that his disciples transgressed the tradition of the elders by not washing their hands before eating bread. Jesus retorted the elders allowed people to dishonor their parents by not giving what they should have to them, but instead gave it to the temple. He called them hypocrites and said Isaiah prophesied about them:

⁸ *These people draw near to Me with their mouth,
And honor Me with their lips,
But their heart is far from Me.
⁹ And in vain they worship Me,
Teaching as doctrines the commandments of men (Mt. 15:1-9).*

This statement or similar parts of it is found in Psalms, Isaiah & Ezekiel; but Isaiah is most complete (Ps. 78:36, Is. 29:13; Ezek. 33:31). The source statement in Isaiah reads as a contemporary criticism of people in Isaiah's time. Matthew lifted it out of its historical setting and displays Jesus as claiming its fulfillment goes to the temple elders of his day. It is easy to see this vague statement has large legs when taken out of its time frame. It could have been applied to many other people over the ages since Isaiah's usage.

Matthew inserts his next pseudo prophecy in the account of Jesus' ride on a donkey's colt into Jerusalem under great fan fare. He claimed this fulfilled the prophecy:

⁵ *Tell the daughter of Zion,
Behold, your King is coming to you,
Lowly, and sitting on a donkey,
A colt, the foal of a donkey (Mt. 21:1-5; Zech. 9:9).*

The story goes on to say his disciples brought Jesus a donkey and a colt and laid their clothes on them, and set Him on them (Mt. 21:6-7). The problem is the Zechariah claimed the King was coming riding on a colt, the foal of a donkey. It was a singular beast, not two. Mark has the most elaborate account about the colt. He says Jesus instructed two of his disciples while they were at nearby Bethany to go to a village and find a colt that no one had ridden (Mk. 11:1-7). John's Gospel does not contain the same details and only says when Jesus found a young donkey, he sat on it (Jn. 12:14). There were clearly different versions of this story. The other problem is Jesus was a rabbi from Galilee and even though considered a prophet by some he was not a crowned king of Israel.

There are other problems when the source verses in Zechariah are examined. It goes on to say I will cut off the chariot from Ephraim, the horse from Jerusalem and the battle bow. This king would speak peace to the nations and his dominion would be worldwide (Zech. 9). None of this occurred or is even related to Jesus' glorious ride into Jerusalem, whether it was on one or two beasts.

The final evening before his arrest by the Sanhedrin Jesus predicted that he would be forsaken by his apostles. He said:

³¹ *I will strike the Shepherd,
And the sheep of the flock will be scattered* (Mt. 26:31; Zech. 13:7).

The source in Zechariah claims it is the Lord who ordered the sword to strike the Shepherd. It goes on to say that all but 1/3 of the people of the land would be cut off or killed. The remnant will go through the fire and the Lord would refine them like silver or gold. Finally they will call upon the Lord and he will accept them as his people and they will say *“The Lord is my God”* (Zech. 13). None of this is applicable in the case of Jesus’ followers fleeing. So again Matthew cut out a passage from an unrelated larger theme.

The last pseudo prophecy in Matthew occurs within the account of Judas Iscariot and his dealings with the temple elders. All the Gospels agree he had betrayed Jesus and identified him to the Sanhedrin’s scouts. However the accounts differ in the details of what happened that evening. The story starts from the Last Supper Jesus when Jesus identified the one who planned to betray him. John’s account differs from the other three gospels as the “Last Supper” is depicted as occurring before the feast of the Passover (Jn. 13:1-2). In the other three gospels, often called the Synoptics, the meal is said to have occurred literally on the Passover. In John’s account after dining Jesus washes the feet of the disciples and then identifies his betrayer Judas Iscariot by giving him a piece of bread he had dipped. Judas leaves into the night (Jn. 13:21-30) and Jesus gives the rest of them a rather long speech (Jn. 13:21-16:33).

In the Synoptics Judas is identified as the one who had dipped his bread with Jesus in the dish but he doesn’t leave. Jesus goes on to institute the Lord’s Supper ritual by sharing bread (which is his body) and sharing wine (which is his blood) (Mt. 26:20-30; Mk. 11:18-26; Lk. 22:14-23). Luke’s account is a little different as Judas is not directly identified and the betrayer is merely “a hand that is with ME on the table” (Lk. 22:21) and the disciples also go on to have a dispute over who will be considered the greatest (Lk. 22:24-30). Later in the evening Judas comes with the Sanhedrin’s armed troops and finds Jesus and his disciples in the Garden of Gethsemane. In the Synoptics Judas identifies Jesus with a kiss (Mt. 26:47-56; Mk. 14:43-50; Lk. 22: 47-53) but not so in John. When Jesus sees/hears the group approaching he asked them “*who are you seeking?*” They answered, “*Jesus of Nazareth.*” Jesus replied, “*I am he.*” And then the troops drew back and fell to the ground as if knocked backwards by a mysterious force (Jn. 18:1-14).

All the gospels claim Jesus was arrested, interrogated by the Sanhedrin and Pontius Pilate later agreed to execute him. However there are several differences and contradictions in the details (Click on the Downloads button on the top of any page at <http://antspub.com> and click on my essay “*What Resurrection?*”).

Matthew claims after Judas betrayed Jesus he was remorseful and threw down the thirty pieces of silver in the temple and went out and hanged himself. This is the only gospel that cites the amount (Mt. 26:14-16) as the other two synoptic gospels only say he was paid a sum of money (Mk. 14:10-11; Lk. 22:1-6) and John does not mention any payment (Jn. 13:21-30). Matthew says the priests took the money and bought the potter’s field to bury strangers and it came to be called the Field of Blood (Mt. 27:1-10). This contradicts the only other account of Judas’ death, depicted in the book of Acts. It says Judas purchased a field with his wages of iniquity and fell headlong and burst open his inners and his entrails gushed out (Acts 1:16-20).

Matthew’s pseudo prophesy is cited as a fulfillment spoken by Jeremiah the prophet saying, “*And they took the thirty pieces of silver, the value of him who was priced ... and gave them for the potter’s field, as the Lord directed me*” (Mt. 27:9-10). The first problem is the book of Jeremiah only has a reference about him buying a field and is not related to Matthew’s scenario (Jer. 32:6-15). The likely source is in Zechariah. This prophet received thirty pieces of silver as wages for

working as a shepherd. The Lord instructed him to throw the princely price they set on him into the house of the Lord for the potter.

Zechariah then cut his staff into two to symbolize the breaking of the bond between Judah and Israel. It goes on to speak about a foolish shepherd who would not care for others and would greedily eat the flesh of fat and of the tragedies that would befall upon the worthless shepherd ([Zech. 11:12-17](#)). There isn't any mention of anyone buying a field and it is a prophecy of doom for the people of Zechariah's day. It has nothing to do with Judas' too late remorse, his tossing the money in the temple and the priests taking the thirty pieces of silver and buying a field.

Pseudo Prophecies in the Other Gospels

Since several of the pseudo prophecies in Matthew also appear in the other gospels I will not be discussing the same ones again. Keep in mind Matthew was not the first gospel but only the first one bound in modern Bibles. Mark was the first one written and was used as a source document by the writers of Matthew and Luke so it is natural to see similar lines in the Synoptic Gospels. The writer of John's later gospel was most probably cognizant of the other three gospels and even of other accounts that were circulating.

Mark does not contain a pseudo prophecy that I have not already discussed in Matthew. The first unique one is in Luke. Jesus is depicted speaking at the synagogue in Nazareth and read from the book of Isaiah:

*¹⁸ The Spirit of the LORD is upon Me,
Because He has anointed Me
To preach the gospel to the poor;
He has sent Me to heal the brokenhearted,^[a]
To proclaim liberty to the captives
And recovery of sight to the blind,
To set at liberty those who are oppressed;
¹⁹ To proclaim the acceptable year of the LORD.*

Jesus then gave the book to the attendant and sat down and then claimed, *"Today this scripture is fulfilled in your hearing"* ([Lk. 4:16-21](#); [Isa. 62:1-2](#)).

When you read the source in Isaiah it is clear it refers to Isaiah as the one who was thus anointed. He goes on to say he was to console those who mourn in Zion or Jerusalem. He speaks of a rebuilding of ruined cities and the formerly oppressed people eating the riches of the Gentiles, them receiving great honor and even blessings upon their descendants. Isaiah identifies himself as the one who rejoices in the Lord and uses poetic language as per how he shall be clothed with the garments of salvation, the robe of righteousness and how the Lord God will cause praise to spring forth before all nations ([Isa. 61](#)).

Luke took a snippet out of the larger theme and has Jesus claiming it was fulfilled on that day in Nazareth. He was not even in Jerusalem or Zion and it was not a time of rebuilding the cities in Judea as the overall context of the prophecy clearly indicates.

The Gospel of John also contains a unique pseudo prophecy that is very puzzling. He writes that even though Jesus had done many signs before the people they would not believe in Him. John cuts out a leading verse to a greater theme of Isaiah 53 that we discussed earlier. John wrote: *"Lord, who had believed our report? And to whom has the arm of the Lord been revealed?"* ([Jn. 12:37-38](#)).

When you read Isaiah 53 in its entirety you see it is again about the unnamed suffering righteous servant of the Lord that Christians often claim refers to only to Jesus. It makes me wonder why John did not apply the later part of the chapter to some other detail in his account. This is specially so since his cutting out of a single line did not aid his theme in any way. Jesus is depicted as performing miracles and his insert does not even refer to that detail.

John also short changed himself on another pseudo prophecy. This is his account of Jesus who was crucified on the cross and the soldiers divided or tore up his clothing into four pieces, save his tunic which was without seam and so they gambled or cast lots for the prized piece. John merely cited Psalm 22: 18: *“They divided My garments among them, And for My clothing they cast lots”* (Jn. 19:23-24).

John’s much better depiction would have been to also include the preceding verses in Psalms 22. Together they read:

*¹⁶ For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced [a] My hands and My feet;
¹⁷ I can count all My bones.
They look and stare at Me.
¹⁸ They divide My garments among them,
And for My clothing they cast lots (Ps. 22: 16-18).*

Footnote: [a] Psalm 22:16 Following some Hebrew manuscripts, Septuagint, Syriac, Vulgate; Masoretic Text reads *Me, Like a lion.*

Notice the footnote above that indicates many manuscripts has verse 16: “they pierce me, like a lion.” However if we allow it as: “they pierce my hands and feet” it is a better allusion to at least a crucifixion scene. It is puzzling why John ignored or neglected to include it here. Although later in the chapter he did include another snippet from this Psalm that we will see shortly.

However let me say up front, it makes little difference since the Psalmist continued to cry out to be delivered from the power of the dog, from the lion’s mouth and the horns of the wild oxen! And concludes you have answered Me. The rest of the chapter goes to praising the Lord with great jubilation (Ps. 22:19-31). None of this applies to Jesus as he died on the cross but the Psalmist was delivered.

Earlier, Jesus did not even put up much of a defense while being interrogated by Pontius Pilate. The so-called trial of Jesus has the look and feel of him wanting the Romans to execute him. This is one reason why he was not really a sacrifice as some later Christians depicted. It looks more like an assisted suicide. Jesus was accused of conspiracy to usurp Caesar if not in name alone; that is by claiming to be Christ a king. In Matthew’s account Pilate literally washed his hands of it all (Mt. 27:18-26), indicating he was not convinced of the case against Jesus. He probably did not condemn Jesus just for admitting he was a king (Mt. 27:11-14; Mk. 15:2-5; Lk. 23:2-3) since this was nonsensical. He was not crowned and recognized by the Romans or even by the Jewish religious leaders. Even though they claimed Jesus stirred up trouble in the Jewish areas he did not incite rebellion. Pilate knew Jesus was not a military usurper. Only in John’s contradictory account, Jesus added that his kingdom was not of this world (Jn. 18:36-38). If he really said this, it further removed the accusation of the Jews from reality.

Pilate had a lot of maneuvering room to dismiss the charges as a mere internal religious dispute. Jesus of course predicted his own death/execution and so remained basically silent or in the case of John's account, more communicative but essentially non-defensive. In the end he got his wish and Christianity was born in its wake.

John's next pseudo prophecy relates to events that occurred while Jesus was on the cross. According to and only to the Gospel of John, the Roman soldiers were about to break the legs of the three who hung on the cross so it would hasten their deaths. Crucified victims have to push up via their legs in order to breath; when their legs are broken they can't stand the pain and suffocate to death. When they came to Jesus he was already dead. One soldier took up a spear and thrust it into the corpse's side and out came blood and water. Of course this indicates he must have hit the bladder where urine would have immediately flowed along with blood since the corpse was hung and gravity would have caused the outpour.

In any case John writes that this fulfilled the scripture that: *"Not one of his bones shall be broken"* (Jn. 19:36; Ps. 34:20). However, when you read the source in Psalms it predominately speaks to a plurality of righteous servants of the Lord; but not to anyone in specific.

*¹⁷ The righteous cry out, and the LORD hears,
And delivers them out of all their troubles.*

*¹⁸ The LORD is near to those who have a broken heart,
And saves such as have a contrite spirit.*

*¹⁹ Many are the afflictions of the righteous,
But the LORD delivers him out of them all.*

*²⁰ He guards all his bones;
Not one of them is broken.*

*²¹ Evil shall slay the wicked,
And those who hate the righteous shall be condemned.*

²² The LORD redeems the soul of His servants (Ps. 34:17-22).

John went further and hearkened back to the earlier verse in Psalms 22 that I alluded to. *"They shall look on Him whom they have pierced"* (Jn. 19: 37; Ps. 22:16). Here he is trying to tie Jesus' crucifixion directly to a prediction in Psalms. However we just discussed Psalms 22 and saw the citation of pierced hands and feet etc. does not refer to Jesus, but rather to the Psalmist whom the Lord answers and delivers. *"You have answered Me ... Nor has He hidden his face from Him; But when He cried to Him, He heard"* (Ps. 22: 21,24). He also praises the Lord before the people of his time so obviously he did not die. *"I will declare Your name to My brethren; In the midst of the congregation I will praise You"* (Ps. 22: 22).

Pseudo Prophecies in Acts

The Book of Acts was most probably written by the same author that wrote the Gospel of Luke (Lk 1:1-4; Acts 1:1). However when referring to the author of Acts I've elected to simply use the term "Acts" rather than "Luke" to avoid confusing the later with the gospel.

The first pseudo prophecy in Acts relates to the story of Judas who had betrayed Jesus. Matthew claims a field had been purchased by the Temple elders (Mt. 27:6-8) but Acts says Judas bought the field. Matthew says he hung himself (Mt. 27:5) but Acts says he fell on his head, his abdomen burst open and his entrails gushed out. The land became known as the Field of Blood. Acts implies Judas' barren land fulfilled a prophecy in Psalms: *"Let his habitation be desolate, And let no one live in it"* (Acts 1:15-20; Ps. 69: 25).

The problem is this verse is really part of a curse the Psalmist wishes on those who hated and mistreated him. He wishes them blindness and that their loins would shake, that the Lord's indignation and wrathful anger would take hold of them etc. The line taken from Psalms really applies to a group: *"Let their habitation be desolate; Let no one dwell in their tents"* (Ps. 69:25). It is another text that was lifted out of context and force fitted for the occasion.

The same account continues to say of Judas: *"Let another take his office"* (Acts. 1: 20; Ps. 109: 8). This Psalm is another cry for curses to befall on the Psalmist's enemies and there were many more than just the one Acts cherry picked for his story. Here are some of the other curses willed upon his enemy: that a wicked man be set over him, an accuser would stand at his right hand when he is judged i.e. in court, his children be fatherless and become begging vagabonds, his wife a widow, creditors seize all he has, strangers plunder his labor, no one gives him mercy, no favor given to his fatherless children, lose his prosperity and the name of his next generation be blotted out (Ps. 109: 6-13).

These curses or even the one Acts chose does not specifically apply to Judas Iscariot. The suggestion that *"another take his office"* could apply to practically anyone over the ensuing history. It is clearly another pseudo prophecy.

When Peter gave his first sermon on the famous Day of Pentecost he appealed to a rather lengthy pseudo prophecy. After hearing a sound from heaven, their house had been filled with a rushing mighty wind and tongues of fire sat above each of them and the disciples were filled with the Holy Spirit. They then began to speak in other tongues or languages. The story then takes a twist as after other people from many nations heard the noise they came together and then heard the disciples speaking in their own languages.

Something in this story is inconspicuous. The disciples were inside their own dwelling. How did all these foreigners suddenly show up and then hear their languages being spoken? I guess the outsiders must have by been in their neighborhood as the story claims they were dwelling in Jerusalem at the time. However, Jerusalem even at the time was a fair sized city. Even if they heard the initial heavenly noise after it dissipates finding its epicenter is nearly impossible. It is not like an earthquake where there could be a trail of damage to follow. Also think of the improbability of many foreigners congealing outside their specific house and then hearing hear their speech when they were supposedly inside. Maybe the walls were paper thin but it leaves many questions unanswered.

In any case after some accusations about the disciples being drunk on new wine, Peter who is now apparently outside his house claimed it was all predicted by the prophet Joel:

*¹⁷ And it shall come to pass in the last days, says God,
That I will pour out of My Spirit on all flesh;
Your sons and your daughters shall prophesy,
Your young men shall see visions,
Your old men shall dream dreams.*

*¹⁸ And on My menservants and on My maidservants
I will pour out My Spirit in those days;
And they shall prophesy.*

*¹⁹ I will show wonders in heaven above
And signs in the earth beneath:
Blood and fire and vapor of smoke.*

*²⁰ The sun shall be turned into darkness,
And the moon into blood,*

Before the coming of the great and awesome day of the LORD.

²¹ *And it shall come to pass*

That whoever calls on the name of the LORD

Shall be saved (Acts 2:21; Joel 2:28-32).

The problem is even though the story claims the disciples received the Holy Spirit and spoke in tongues, this not what Joel's prophecy says. God did **not** pour out His spirit on **all people**, just the disciples. There also was not any of the other spirit manifestations suggested in the text. Nor were there any heavenly signs or those on earth. **The day of the Lord did not arrive.** However it does indicate that Peter believed he was living in the end time and thought the other events were about to unfold in his day. **As it turned out, he was wrong.** The disciples only started a new religion and then died just like everyone else before and ever since.

The other problem is that Peter was a fisherman and most probably was illiterate. How is it that he just happened to have a scroll of the prophet Joel on hand to read? OT scrolls were rare and mostly possessed by the Synagogues and the very rich. In any case the account doesn't say he was reading. He probably spoke from memory but even this is hard to believe that he just mentally accessed that one specific prophecy verbatim on the spur of the moment.

It could have been based on the teachings of Jesus who could read as Luke 4:16-21 indicates. He obviously could also quote scripture verbatim. Since Jesus believed and taught they were living in the end time, Joel's prophecy could have been one of others that he constantly quoted. He probably even had his disciples memorize some end time scriptures as they were sent out on missions as apostles. So Joel's prophecy was probably one that Peter had cited during earlier missions and then on that day it stuck out in his mind. I admit there is not any specific record of this but it is also unrealistic to think everything that Jesus and the apostles said and did is contained in the NT. In any case they were all wrong as the so-called signs of the end time have not appeared for nearly 2,000 years!

During that same speech Peter cited another prophecy. He said:

²⁵ *For David says concerning Him:*

I foresaw the LORD always before my face,

For He is at my right hand, that I may not be shaken.

²⁶ *Therefore my heart rejoiced, and my tongue was glad;*

Moreover my flesh also will rest in hope.

²⁷ *For You will not leave my soul in Hades,*

Nor will You allow Your Holy One to see corruption.

²⁸ *You have made known to me the ways of life;*

You will make me full of joy in Your presence (Acts 2:25-28; Psalms 16:8-11).

People have long assumed that David wrote the Psalms but this is pure conjecture. There could have been several authors involved in writing such a lengthy collection of religious poetry. King David is merely the claimed traditional author. In any case Peter argued that since David's tomb is known or with us the allusions to a resurrection do not apply to him but rather to Christ whose flesh did not completely corrupt but had been raised from the dead. This Christ was destined to sit on David's throne and of course this refers to Jesus. He claimed they were witnesses to his resurrection (Acts 2:29-32).

This was amongst the first public arguments for the resurrection of Jesus. However when you read the source text in Psalms it tells another story. Psalm 16 speaks to the hope of an afterlife

and to the Jews in Peter's time they believed there would be a resurrection on the last great day. And this was the time of the final judgment when the righteous would get their due reward. *"At your right hand are pleasures forevermore"* (Ps. 16:11).

The Psalmist also speaks to the sorrows suffered by those who hastened after other gods and it is contrasted to the great inheritance awaiting the faithful. Even in death he claims his flesh will rest in hope and this is the central message of the Psalm. The hope of the resurrection is not singled out to anyone in particular as Acts depicted in Peter's speech. Again Jesus is not named.

Peter went on to imply that Jesus was now exalted at the right hand of God and had received the promise of the Holy Spirit. Peter claimed that Jesus had just poured it on them and this is what they were seeing and hearing. He said that David did not ascend into the heavens but had himself declared:

*³⁴ The LORD said to my Lord,
Sit at My right hand,*

³⁵ Till I make Your enemies Your footstool (Acts 2:34-35; Ps. 110:1).

Acts is trying to make this sound as if David had an over Lord who was just below God. However I will show that when it says: *"The LORD said to my Lord"* the writer was not King David. Instead the writer who wasn't a lord, meant: "God said to my king or Lord." The first point is the original Psalm is really about god assisted military victories during the reign of an unnamed King of Israel since it goes on to say;

*⁵ The Lord is at Your right hand;
He shall execute kings in the day of His wrath.*

*⁶ He shall judge among the nations,
He shall fill the places with dead bodies,
He shall execute the heads of many countries.*

*⁷ He shall drink of the brook by the wayside;
Therefore He shall lift up the head* (Ps. 110:5-7).

Notice it says: *"The Lord is at Your right hand"* which implies "God is backing up Your or my king's right hand." It cannot mean the writer since in that case he should have said "my right hand." This clinches the fact that the writer was not King David who wrote this Psalm about himself. It simply does not speak to an imaginary and unnamed Lord above King David but below God and this is what Peter claimed. Even though this part of my case is sound it does not simply rest there. The context of Psalm 110 clearly shows it does not have anything to do with Jesus as Acts depicts. This is especially so since the execution of the heads of many countries are also depicted and this did not happen on that said Day of Pentecost or any time soon after it. Acts' connections are simply cherry picked parts of another make believe pseudo prophecy.

Then there was the occasion when Peter and John went to the temple in Jerusalem and Peter declared in the name of Jesus Christ that a lame beggar should stand up and walk. After the healing people praised God. Peter took hold of the opportunity and preached to the crowd that gathered in the porch called Solomon's Portico. The interesting thing is that Peter said that heaven had received Jesus until the time of restoration of all things. Then he cited a prophecy from Deuteronomy:

²² For Moses truly said to the fathers, 'The LORD your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you.'

²³ *And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people'* (Acts 3:22-23; Deut. 18:15,18-19).

The problem is the Moses like prophet was not predicted to go to heaven as Peter claimed of Jesus. Also during Jesus ministry many people did not listen to or accept him and they were not utterly destroyed or even cut off from the people. So how can it be said that Jesus fulfilled this prophecy?

Acts' next pseudo prophecy was spoken by the companions of Peter and John after they had been arrested by the captain of the temple for preaching Jesus and the resurrection from the dead in the Temple's porch. After they were released, their friends rejoiced and someone in the group cited a prophecy of David:

²⁵ *Why did the nations rage,*

And the people plot vain things?

²⁶ *The kings of the earth took their stand,*

And the rulers were gathered together

Against the LORD and against His Christ (Acts 4:25-26; Ps. 2:1-2).

They claimed this was fulfilled by Jesus as Herod and Pontius Pilate, the Gentiles and Israelites were gathered together against him (Acts 4:27-28). Luke's Gospel is the only one that says Jesus had a hearing before Herod (Lk. 23:6-12). This was not Herod the Great who in Matthew's gospel is depicted as trying to kill Jesus by massacring babies aged two and under in the Bethlehem area (Mt. 2:16-18). This Herod was Antipas one of his sons. After his father died his kingdom was divided amongst his sons. Neither were kings. Pilate was a local governor and also was not a king. In any case the two rulers were not gathered together as each dealt with Jesus individually.

In other words the kings of the earth did not take their stand against the Lord and His Christ in Jesus' day. Nothing like that even nearly occurred. The events surrounding Jesus' crucifixion were local to Jerusalem and those who were on-lookers were relatively speaking a small group consisting of mostly of the Jews of his time.

It is important to note that just because the Psalm contains the term "Christ" it is not necessarily referring to Jesus. The term means "anointed or anointed one." It was a title given to one who held an Israeli high position or office and had been ceremonially anointed. It could apply to a king, priest or prophet. Christ comes from a Greek term and the equivalent Hebrew derived term is Messiah. Unfortunately this has been lost in the popular and current cultural usage that solely connects Christ/Messiah to Jesus of Nazareth.

However, Jesus was considered a Christ by some of his contemporaries as the so called anointing was symbolically implicit in the actions of this ministry or calling. After all he could have had an anointing by spirit or it was done in a secret ceremony. In any case, success was the real determinant! We can see why the much sought after real Christ was one who would throw off the Roman yoke. Many so-called militant Christ's arose against their Roman oppressors in different areas over the years but none succeeded for very long. The Romans came back and reinforced their superiority with great vengeance!

Jesus was unique in this quest in the sense that he taught he would die but then triumphantly return with clouds and conquer. In other words he would become a supernatural Messiah but his predicted return failed to occur on schedule. When this became apparent the church re-interpreted the Christ as a soul saver such as depicted in the later Gospel of John.

Even today, there are many who believe Jesus will still return but this is totally outside of the context of the NT. Most of these people are confused by some of the modern clergy and Christian writers who take those prophecies out of context and make it look as if it applies to our day. In other words the process of making pseudo prophecies based on the NT continues today much as NT writers misused OT verses. All one has to do is to cherry pick some statements out of context from the NT and give it a modern sense and a future spin and the spell is cast. I will go over the details in a subsequent essay.

Acts' next pseudo prophecy relates to the story of Paul and Barnabas who had disputed with the men from Judea who had tried to convince the Gentile Christians they had to be circumcised according to the custom of Moses in order to be saved. They appealed to the elders in Jerusalem and spoke of the works they witnessed amongst the Gentiles. James stood up and spoke about how the words of the prophets agree:

*¹⁶ After this I will return
And will rebuild the tabernacle of David, which has fallen down;
I will rebuild its ruins,
And I will set it up;
¹⁷ So that the rest of mankind may seek the LORD,
Even all the Gentiles who are called by My name,
Says the LORD who does all these things (Acts 15:16-17; Amos 9:11-12).*

Amos is the source and it speaks to a time of restoration after the destruction of Israel and it includes many graphic and gruesome details. In these verses the Lord declares:

*² Though they dig into hell,
From there My hand shall take them;
Though they climb up to heaven,
From there I will bring them down;
³ And though they hide themselves on top of Carmel,
From there I will search and take them;
Though they hide from My sight at the bottom of the sea,
From there I will command the serpent, and it shall bite them;
⁴ Though they go into captivity before their enemies,
From there I will command the sword,
And it shall slay them.
I will set My eyes on them for harm and not for good (Amos 9:2-4).*

However it goes on to say the house of Jacob will not be utterly destroyed. Even though Israel would be sifted or dispersed amongst the nations the remnant of Jacob would still take hold. They would live to possess the remainder of Edom and the Gentile converts. They would rebuild the tabernacle or tent of David and many agricultural blessings would fall in its wake (Amos 9).

It does not have anything to do with the Gentiles who had believed and responded to the preaching of early Jewish Christians like Paul and Barnabas. The tabernacle of David was not rebuilt and any such attempt would have seemed redundant to many, as the Temple in Jerusalem was standing. Also none of the events were in the wake of the utter destruction of Israel. Judea in Paul's time was oppressed by the Romans but this is far cry from Amos' horrific language. Even then the Jews did not possess the remainder of Edom and the Gentiles who called on the name of the Lord. It is another cherry picked pseudo prophecy.

Conclusion

There are many OT quotes in the NT letters written by Paul, Peter, John and James but these are not pseudo prophecies since the fulfillment of specific events are not claimed. The short letter written by Jude does not contain any direct OT quote but does allude to some OT events. The Book of Revelation also does not contain direct OT quotes.

I have proven there are numerous pseudo prophecies in the NT. These are often used by the clergy, lay people and writers to convince others of their veracity and as proofs of divine inspiration of the Bible. There are numerous books and websites that appeal to pseudo NT prophecies and aim to convince people they were fulfilled. It is my hope that readers take the time to read the evidence, go to the source and see how lines and verses have been lifted out of a greater context and were falsely made to look as if they were fulfilled.

Good luck on your human life adventure!

Ken Koskinen



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