

WHY JESUS IS NOT THE MESSIAH

By Prami Sivan

My position is that Christianity is a false religion. It is one in which I was baptised and which I have rejected. The reasons being many, but above all it is a religion based entirely on false premises such as Adam & Eve, talking snakes, original sin, vicarious sacrifice, resurrection of dead bodies etc. The God of the Christians is an angry, unstable, cranky, spiteful, ungrateful malicious being.

The entire edifice of evangelical¹ Christianity is the Bible. All the evangelical churches claim that the Bible is "The Literal Word of God" in its entirety, revealed by the Holy Spirit. Modern textual criticism has shown that the Bible is a work of multiple authors who wrote pieces of it over many centuries. It has a few extracts of history but consists mainly of tribal legends, myths, magic, hymns, bronze-age laws etc. The Bible is divided into the Jewish Scriptures called The Old Testament, and the Christian addition which is called the New Testament. The Old Testament in its fixed form was put together by the rabbis at the Council of Yavneh in around 70 CE. The New Testament was cobbled together by vote at the Council of Niceah by a council of 300 bishops.

In this article I base all my arguments entirely on the Bible itself, assuming for the sake of debate that it is Truly the Word of God. Now if this is so, then Christianity must fulfil all the conditions that are prescribed in the Bible for it to be considered a valid religion and Jesus must be validated by the Bible for who he claims to be. So in this article I lay before discerning readers evidence from the Bible itself for each and every thinking person to decide for him/herself. I merely take the Bible as evidence. I personally do not accept the Bible as the word of God but my personal opinion is irrelevant for this discussion, what matters is what the Christians themselves claim and believe and ask us to believe too!

¹ There are 2 major divisions in the Christian community. The Catholics are the original group. The Protestants are a breakaway group who are sub-divided into thousands of sects. Among these the fundamentalists or evangelicals are the one's who are the most aggressive in their pursuit of converts and are currently engaged in spreading their delusions to the poor of the developing world using enticements such as aid, food etc.

Part 1. What the Bible says About the Messiah

Criteria for the successful candidate.

1. He will come from the tribe of Judah².

Gen 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of [clans of] Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

2. He will be a descendant of both David and King Solomon.

Psalms 89:35, 36 Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me.

Jeremiah 33:17 For thus saith the LORD; David shall never want for a man to sit upon the throne of the house of Israel;

2 Samuel 7:12 And when thy (David's) days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

1 Chron 22:9 Behold, a son shall be born to thee (David), for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. 10. and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over Israel for ever.

3. He will be fertile and have sons.

1 Chron. 17:11..... that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

Psalms 89:29 His seed also will I make to endure for ever, and his throne as the days of heaven.

4. He will be anointed as a real king.

1 Chron 22:10. I will establish the throne of his kingdom over Israel for ever.

1 Chron. 17:14 But I will settle him in mine house and in my kingdom for ever: and his throne shall be established for evermore.

The Messianic Agenda

5. He will rebuild the Temple in Jerusalem³.

Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

² The Jewish people are divided into 12 tribes, Judah being one of them.

³ The 1st Temple was built by King Solomon of which there is no archeological evidence. The 2nd temple was built by King Herod the Great and it was destroyed by the Romans in 70 CE. The Messiah will build the 3rd Temple.

1 Chron. 17:12 He shall build me an house, and I will establish his throne for ever.

2 Samuel 7:13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

6. He will gather the Jewish people from exile⁴ and return them to Israel.

Isaiah 27:12 And it shall come to pass in that day, that the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.¹³ And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem.

Isaiah 11: 11 In that day the Lord will reach out his hand a second time to reclaim the remnant that is left of his people..... and gather the exiles of Israel; he will assemble the scattered people of Judah from the four quarters of the earth.

7. He will bring world peace.

Isaiah 11:6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

Isaiah 2:4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah 4:3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

8. He will establish One World religion.

Isaiah 11:9 for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

Isaiah 40:5, And the glory of the LORD shall be revealed, and all flesh shall see it together:

Zephaniah 3:9 For then will I turn to the people a pure language, that they may all call upon the name of the LORD, to serve him with one consent.

9. The Messianic atonement for Sins.

Ezekiel 45:21-22 In the first month, on the fourteenth day of the month, you shall celebrate the feast of Passover, and for seven days unleavened bread shall be eaten. On that day the prince shall "provide for himself" and all the people of the land a young bull for a sin offering."

Ezekiel 45:23-25 "And on the seven days of the festival He shall provide as a burnt offering to the Lord seven young bulls and seven rams without blemish, on each of the seven days; and a he-goat FOR A SIN OFFERING...In the seventh month, on the fifteenth day of the month and for the seven days of the feast, He shall make the same provision for sin offerings, burnt offerings, and cereal offerings, and for the oil."

⁴ After the Romans destroyed the Temple and Jerusalem the Jewish people were exiled from the Land of Israel and were scattered all around the world including India. The 1st independent Jewish state after the exile was established in Kerala by the local Maharaja. Due to infighting and the incursions of the Portuguese, the state was dismantled and the Jews were given refuge in Cochin by the King of malabar.

The Characteristics of the Messianic Era

10. The Messiah will kill the Moabites and be victorious over all his enemies.

Num 24: 17 "I see him, but not now; I behold him, but not near. A star will come out of Jacob; a sceptre will rise out of Israel. He will crush the foreheads of Moab, the skulls of all the sons of Sheth.

Habakkuk 3:13 "Thou went forth for the salvation of thy people, for the salvation of thy anointed. Thou didst crush the head of the wicked..."

11. All nations will become vassals of Israel or perish.

Isa 60: 10-12 "Foreigners will rebuild your walls, and their kings will serve you. Though in anger I struck you, in favour I will show you compassion. Your gates will always stand open, they will never be shut, day or night, so that men may bring you the wealth of the nations — their kings led in triumphal procession. For the nation or kingdom that will not serve you will perish; it will be utterly ruined.

12. Brightness of the Moon and the Sun to increase.

Isa30:26 The moon will shine like the sun, and the sunlight will be seven times brighter, like the light of seven full days, when the LORD binds up the bruises of his people and heals the wounds he inflicted. 31 The voice of the LORD will shatter Assyria; with his sceptre he will strike them down.

13. Messiah to come after a universal earthquake; and the second temple to be more glorious than the first.

Haggai 2: 6-9 "This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty. 'The silver is mine and the gold is mine,' declares the LORD Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty."

14. There will be Universal inspiration.

Joel 2: 27-29 Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed. "And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.

All of these criteria for the Messiah are best summed up in the book of Ezekiel, Chapter 37:24-28:

"And My servant David will be a king over them, and they will all have one shepherd, and they will walk in My ordinances, and keep My statutes, and observe them⁵, and they shall live on the land that I gave to Jacob My servant and I will make a covenant of peace with them; it will be an everlasting covenant and I will set my sanctuary in their midst forever and My dwelling place shall be with them, and I will be their God and they will be My people. And the nations will know that I am the Lord who sanctifies Israel, when My sanctuary is in their midst forever."

If a candidate fails to fulfil even one of these conditions, he cannot be the Messiah.

⁵ Here the Holy Spirit tells us that in the Messianic era everyone will obey all the commandments and statutes of Yahweh. Even Jesus himself said that he had not come to change the law. It was Paul, the inventor of Christianity that abolished the commandments and laws of Yahweh — in direct contradiction of the Holy Spirit!!

THE OLD TESTAMENT CASE AGAINST JESUS BEING THE PROMISED MESSIAH

Now let us examine these Criteria in relation to Jesus of Nazareth.

1. *He will come from the tribe of Judah.*
2. *He will be a descendant of both David and King Solomon.*

Jesus' lineage

According to Jewish law and tradition the child follows the religion of the mother but the tribe is determined by the father alone.

The Bible itself tells us that the candidate that will save Israel and mark a new era in God's kingdom on earth, can only be the Messiah if he is in line to be the king of Israel. This requires the Messiah be in the royal line of Solomon, and shall *not* be, according to Jeremiah 22:28-29, a descendent of Jeconiah.

In this context check out Matthew 1:1-16 and Luke 3:23-38 where we are presented with two genealogies of Jesus that are in conflict.

Luke	Matthew
Jesus	Jesus
Joseph	Joseph
Heli	Jacob
Matthat	Matthan
Levi	Eleazar
Melchi	Eliud
Janna	Achim
Joseph	Sadoc
Mattathias	Azor
Amos	Eliakim
Naum	Abiud
Esli	
Nagge	
Maath	
Mattathias	
Semei	
Joseph	
Juda	
Joanna	
Rhesa	
Zerubabel	Zerubabel
Salathiel	Salathiel
Neri	Jechoniah
Melchi	Josias
Addi	Amon
Cosam	Manasses
Elmodam	Ezekias
Er	Achaz
Jose	Joatham
Eliezer	Ozias
Jorim	Joram
Matthat	Josaphat
Levi	Asa
Simeon	Abia

They both cannot be correct as they disagree, and this discredits the bible as the infallible word of God. But Christians don't give up so easily, they explain away the different lineages by claiming the genealogy found in Matthew is the lineage of Jesus through his father Joseph, and the genealogy found in Luke is the lineage of Jesus through his mother Mary. Now both the writers in fact say they are the lineages of Jesus through his father Joseph, but Christians need to explain away the contradiction or the basis for their whole religion is in question.

In the lineage in Matthew, a couple of issues arise first, Joseph was NOT the biological father of Jesus, since Mary was a virgin. As Christians claim, God was the father not Joseph. But God is not a descendant of Solomon. So if God via the Holy Spirit is the biological father of Jesus, then Jesus is *not* a descendant of Solomon, and if not, then he cannot be the Messiah. Further, if you read the lineage in Matthew, Jeconiah is in the list of ancestors of Jesus. But according to Jeremiah 22:28-29, no descendants of Jeconiah can be king of Israel. But the Messiah has to be a king according to prophecy — thus for two reasons, Jesus could not be the Messiah based on this lineage.

So that leaves us with Luke's lineage. This lineage is different than the one in Matthew, so Christian scholars attempt to justify this by claiming the lineage in Luke is through Jesus' mother Mary. However, even if we accept this lineage is indeed Mary's, we must deal with a second difficulty — the rights of the royal line are not passed through the mother, only the father. Even though Mary, through her lineage, may have been a descendant of David, she

Juda	Roboam
Joseph	Solomon
Jonan	
Eliakim	
Melea	
Menan	
Mattatha	
Nathan	
David	David
Jesse	Jesse
Obed	Obed
Booz	Booz
Salmon	Salmon
Naasson	Naasson
Aminadab	Aminadab
Aram	Aram
Esrom	Esrom
Phares	Phares
Judah	Judas
Jacob	Jacob
Isaac	Isaac
Abraham	Abraham

should be excluded from being able to pass those rights of the bloodline because of being a female (Deut 21:16). But even if Mary could transfer kingship, she is a descendant of Nathan not Solomon. Nathan was a brother of Solomon, and the Messiah must be a descendant of Solomon, so again, this lineage cannot be that of the Messiah.

Even if the kingship could go through Nathan, Luke lists two people in this genealogy named Shealtiel and Zerubbabel and they are descendants of Jeconiah according to Matthew 1:12, and as shown above, Jeconiah cannot be an ancestor of the Messiah.

Further, in Matthew, Jeconiah is listed as a descendent of Solomon, so the lineages again disagree, and Luke's then disagrees with other Old Testament lineages which also show Shealtiel and Zerubbabel as descendants of Solomon not Nathan. So, the question is, is Mary a descendant of Solomon through Jeconiah or of Nathan and not Solomon? Either answer disqualifies the lineage as that of the Messiah, ignoring completely the fact that the kingship could not be transferred through the mother anyhow.

The fun of all of this is that it shows that Jesus **cannot** be the Messiah because he does not have the birth-right and pedigree, and if he is not, the basis for Christianity dissolves!

So here itself we can disqualify the Christian candidate. But nevertheless let's continue to check the other criteria.

3. He will be fertile and have sons — and his seed will endure forever.

As far as we know from the gospels Jesus never married and never had any offspring – so the question of his “seed” enduring forever is impossible — thus again disqualifying Jesus from being the Messiah!

4. He will be anointed as a real king — and rule an everlasting kingdom.

Consistently throughout the New Testament Jesus speaks of the coming of the Kingdom of Heaven which is “at hand” — meaning is going to happen very soon. He exhorts his disciples to go out the preach the imminent establishment of God's Kingdom.

Now the Bible tells us that the Kingdom will be real and sustained for all time. A Kingdom here on earth (as the Jehovah's witnesses believe and teach.).

Blessed be the kingdom of our father David, that cometh in the name of the Lord: — [Mark 11;10]

David was a temporal king who ruled over a real territory from a real throne. The prophesy in no way intimates that the Messiah will rule anything but a geographical area, and this is born out by the context. Obviously this alleged prophesy was never fulfilled with the advent of Jesus, hence the necessity for inventing a second coming in order to resolve the difficulties.

John who was the last of Gospel writers and wrote about 70 years after the alleged events realized that none of the prophesies were coming true and so he changed the formula and

declared that Jesus spoke of a 'spiritual' kingdom:—

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.
[John 18;36]

None of the other Gospel writers mention this “spiritual kingdom”.

Some Christians fudge this one by claiming that he was proclaimed “King of the Jews” by having a sign written above his head on the cross — this is simply disingenuous! The Bible knows nothing about a returning Messiah and all the prophecies refer categorically to a real earthly kingdom.

The Messianic Agenda

5. He will rebuild the Temple in Jerusalem.

Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.
[John 2;19]

Apart from this boastful statement there was no actual rebuilding of the temple once it was destroyed by the Romans in 70 CE.

So this condition was certainly not fulfilled during his life-time nor afterwards — and so therefore Jesus cannot be the Messiah!

6. He will gather the Jewish people from exile and return them to Israel.

This never occurred during his life time and indeed after the destruction of the temple by the Romans the Jews were dispersed. Evangelicals now claim that we are *really* in the “end times” (all the other proclamations being false!) because the Jews have once again been gathered back to the Land of Israel — the only problem is that Jews are emigrating at a greater rate than immigrating! But this belies the point that the in-gathering of the exiles will be done by the Messiah himself after his enthronement — not spontaneously by the people themselves prior to the Messiah's arrival.

7. He will bring world peace.

Christian theologians kid themselves and their flocks that this prophesy will be fulfilled with the **second coming** although there is no mention in the text of a time frame — either first or second. Christianity was in fact the justification for Imperialist expansion and indirectly responsible for the genocide of millions of innocent native peoples the world over. The spread of Christianity including the decades of religious wars in Europe, the bloodshed of the crusades, and the horrors of the inquisition! And the systematic persecution of the Jews culminating in the holocaust of World War II.

So rather than contributing to world peace Jesus through the agency of his devoted and fanatical followers has caused more bloodshed than any other “spiritual” figure on the earth.

8. He will establish One World religion.

The Christians make the lame claim that Christianity is the one true world religion — in their dreams! Today it is competing with Islam as the greatest and fastest growing religion.

Christianity is a house divided against itself with so many competing churches and denominations all claiming to be the "true" church! The fact is that Jesus said that Peter was the rock upon which he would build his church, but it was actually Paul that established Christianity as a world religion.

The world religion predicted for the Messiah to establish was the cult of Yahweh! Not Christ! The Bible clearly says that after the Messiah the world will observe his statutes and ordinances for ever more — in other words the whole world will convert to Judaism!

9. The Messianic atonement for Sins

Ezekiel 45:21-22 In the first month, on the fourteenth day of the month, you shall celebrate the feast of Passover, and for seven days unleavened bread shall be eaten. On that day the **prince shall "provide for himself" and all the people of the land a young bull for a sin offering.**"

That's right, read it again! The PRINCE (messiah) will provide for HIMSELF a bull sin-offering for his sins!

Ezekiel clearly says that the longed-for post-exilic messiah will be offering animals as SIN OFFERINGS on behalf of his people "contra" to Christian notions that Christ's shed blood has done away with sin-offerings (note: "HE" in this verse is referring to the "PRINCE" or "MESSIAH" making SIN-OFFERINGS):

Ezekiel 45:23-25 "And on the seven days of the festival HE SHALL PROVIDE AS A BURNT OFFERING to the Lord seven young bulls and seven rams without blemish, on each of the seven days; and a he-goat FOR A SIN OFFERING...In the seventh month, on the fifteenth day of the month and for the seven days of the feast, HE SHALL MAKE THE SAME PROVISION FOR SIN OFFERINGS, burnt offerings, and cereal offerings, and for the oil."

That's right, read it again! The future Messiah will provide bulls and goats to be slain as sin-offerings for God's people in the Messianic Age in direct contradiction to Christian teachings!

As is quite clear from the Holy Spirit speaking through Ezekiel, the longed-for-Davidic-Messiah will establish the Temple and reinstate the sacrificial cult. He will offer on a yearly basis for all of eternity, the blood of slain bulls and other animals as a sin offering for (1) himself and (2) his people, a notion denied and repudiated by Christianity, which claims their candidate for the messiah was "without sin" and that he (Jesus) does not offer the blood of slain bulls to expiate his followers (Christian's) sins in the Messianic age for he himself has become the "lamb of God" and it is his own blood that has been shed — thus ended sin-offerings via slain animals. The Christians claim that God wanted the purest and greatest of sacrifices — A HUMAN SACRIFICE, but because there are no sinless humans to be found God provided one — His own biological son born from the womb of Mary who was the immaculate conception (i.e. born sinless herself).

Ezekiel's description of the prince or messiah, the "anointed," duplicates somewhat the duties which were assigned to an earlier messiah or "anointed": Aaron the brother of Moses and High Priest of Israel (Christians claiming Jesus is the High Priest now who atones for mankind's sins):

Just as David had been a "sinner" who had offered slain bulls to expiate himself of his sins, so too, his descendant, the longed-for-messiah, would likewise be a "sinner" who would offer the blood of bulls to expiate himself of his sins like his messianic ancestor David! That is to say the Holy Spirit revealed that King David was a "righteous sinner," a notion Christians could not accept, their messiah had to be righteous and without sin. The Catholics would later take this notion one step further in declaring Mary, the mother of Jesus, as being of an "immaculate

conception" so that the sin that in-dwells in all human flesh since Adam's fall would not be a part of Jesus' fleshly body, for he must be without any sin.

Ezekiel is ignored and passed over with "silence" in Christianity's New Testament.

Perhaps the reason for this "silence" is that Christians realised that Ezekiel's portrayal of the longed-for post-exilic messiah "contradicted and repudiated" Christian teachings about Jesus Christ being righteous and without sin?

The Characteristics of the Messianic Era

10. The Messiah will kill the Moabites and be victorious over all his enemies.

Again this prophesy refers to a political victory over Israel's enemies. The authors of the gospels invented a star to guide the Magi (astrologers) to the manger with tribute and called them "Kings" of the orient. They also had Jesus crowned with thorns and received a mock scepter prior to his execution. But he still never struck the corners of Moab or destroyed the children of Seth, and seeing that these people have long become extinct this prophesy cannot even be fulfilled at the "second" coming.

11. All nations will become vassals of Israel or perish.

Israel has been rebuilt since 1947 by the Jews themselves although with generous foreign grants mainly from America. Yet not one single nation has become the vassal of Israel, and many others are prospering to a degree beyond the hopes of the Israelis themselves.

Predictions such as this are usually postponed by Christians to the remote future ? second coming, when — "*Before me every knee will bow; by me every tongue will swear.*" (Isaiah 45;23; Phil 10,11.) but since the majority of the world's population will presumably be in hell, this prophesy will certainly be falsified — unless off course all the denizens of hell will also be converted and become professed Christians of the winning sect!

12. Brightness of the Moon and the Sun to increase and the Lord will shatter Assyria.

If we grant a basic coherence in prophesy then this entire passage has been falsified because Assyria and her people have long since disappeared but the rest of the lengthy prophesy has not yet been fulfilled either.

13. Messiah to come after a universal earthquake; and the second temple to be more glorious than the first.

Haggai 2: 6-9 "This is what the LORD Almighty says: 'In a little while I will once more shake the heavens and the earth, the sea and the dry land. I will shake all nations, and the desired of all nations will come, and I will fill this house with glory,' says the LORD Almighty. 'The silver is mine and the gold is mine,' declares the LORD Almighty. 'The glory of this present house will be greater than the glory of the former house,' says the LORD Almighty. 'And in this place I will grant peace,' declares the LORD Almighty."

As far as the Messiah's coming "in a little while," he, in the alleged person of Jesus did not arrive till 500 years after this prophesy. The shaking of the sky, tidal waves and the earthquake which was to precede Christ's coming passed unnoticed. Jesus was and is not

"the desired of all nations ". The glory of the second temple never exceeded that of Solomon's.

Furthermore Verse 23 gives us — "On that day", declares the LORD Almighty, "I will take you, my servant Zerubbabel son of Shealtiel, and I will make you like my signet ring, for I have chosen you," declares the LORD Almighty." — This clearly shows that Haggai's prophecy referred to the immediate future, and not to Jesus. It has thus already been falsified.

14. *There will be Universal inspiration.*

Joel 2: 27-29 Then you will know that I am in Israel, that I am the LORD your God, and that there is no other; never again will my people be shamed. "And afterwards, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my servants, both men and women, I will pour out my Spirit in those days.

Christians claim that this prophecy this was fulfilled on the day of Pentecost and subsequently. But by no means can it be claimed that the spirit poured out on all people nor have the Jews as a nation become free from shame. The only sensible way to accept these pious wishes is to manipulate them to partial fulfillment half now and half later — in spite of the fact that no hint of two separate comings are apparent in the inspired, God-revealed text itself.

CONCLUSION

Seeing that not a single condition stipulated by the Holy Spirit was ever fulfilled in Jesus of Nazareth we can conclude that he was NOT the Messiah. The only way that Christians can support the claims for their candidate is by twisting the text to extract fantastic meanings, and inventing spurious excuses like the Parousia — Second Coming, an event which the Holy Spirit neglected to mention in the Old testament!

The Bible Itself Warns us to be Skeptical of all Messianic Claims

Deuteronomy 18:20-21

"But the prophet who presumes to speak a word in my name which I have not commanded him to speak, or who speaks in the name of other words, that same prophet shall die. And if you say in your heart, '*How may we know the word which the Lord has not spoken?*' — when a prophet speaks in the name of the Lord, if the word does not come to pass or come true, that is a word which the Lord has not spoken!!!!!"

Quite clearly the Holy Spirit tells us that prophecies are expected to be fulfilled within the lifetime of the audience hearing the prophet's words, for how else will this audience "know" if these are God's words or not?

Ezekiel and Jeremiah were false prophets because they claimed that upon the completion of 40 (Ez 4:6) or 70 years (Jer 25:11) both Israel and Judah would be restored to their lands and be given a Messiah to rule over them at Jerusalem. This "never" happened. False prophets are *known by their failed prophecies*.

If the prophecy is not fulfilled in the lifetime of the audience they have been instructed not to believe that prophet, so all are expected to die in a state of *disbelief*, not belief. Healthy scepticism is better than blind faith!

Jesus made 3 major prophetic claims which were not fulfilled therefore proving by his own testimony that he was a liar, a fake and a pretender.

1. The Sign of His Messiah-ship

Mt 12:40 For as Jonah was three days and three nights in the belly of a huge fish, so the *Son of Man* will be three days and three nights in the heart of the earth.

He was crucified and died on Friday and allegedly arose on the Monday — any school child can calculate this one — 2 nights, 1 day!! He was never in the “heart of the earth” but in a tomb on top of the earth.

Christians are somehow satisfied that the time frame was “close enough” and that he fulfilled these conditions, and would argue that the differences in time are minor and negligible, while at the same time saying that Jesus was God and the Bible inspired by the Holy Spirit! If the Trinity is perfect surely they could have been more exact in their predictions and signs instead of making it up as they go along and leaving us in doubt!

2. Christ's broken promise to the crucified thief⁶.

Luke 23: 43 And Jesus said to him, Verily I say to you, To day you shall be with me in paradise.

This promise is falsified by the universal Christian doctrine that after his death Jesus spent the succeeding three days and nights in hell and only ascended to heaven 40 days later. Some Christians, embarrassed by this obvious deception on the part of their candidate, change the place of the comma giving the reading:— "I tell you the truth today, you will be with me in paradise." Thus Christians either gloss over what is inconvenient or manipulate the texts and the prophecies to suit themselves.

2. Christ's promise of his speedy return in glory.

Matt 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

Matt 24:3 As Jesus was sitting on the Mount of Olives, the disciples came to him privately. "Tell us," they said, "when will this happen, and what will be the sign of your coming and of the end of the age?"

27-35 For as lightning that comes from the east is visible even in the west, so will be the coming of the Son of Man..... 30 "At that time the sign of the Son of Man will appear in the sky, and all the nations of the earth will mourn. They will see the Son of Man coming on the clouds of the sky, with power and great glory. And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other..... Even so, when you see all these things, you know that it is near, right at the door. I tell you the truth, **this generation will certainly not pass away until all these things have happened.** Heaven and earth will pass away, but my words will never pass away. (see Mark 13; 25-30 Luke 21; 22-33, and Matt. 25; 31-46.)

This prophecy by the Son of God states quite emphatically and specifically that the second coming and the final Day of Judgement etc will be completely fulfilled within the lifetime of the generation then living. Well! 2000 years have passed and there is still no hint of the predicted signs occurring. This prediction more than anything else gives the lie to Biblical prophecies, if the most specific prophecy has been a lie how can we be expect to put our trust in the vague and non-specific ones? Do we Hindus want to entrust our salvation to this charlatan and the false guidance of his deluded followers?

⁶ According to the New testament there were 2 thieves also crucified along with Jesus — one on each side.

Part 2. The New Testament Case

The unidentified writers of the gospels wanted to prove that Jesus was the long awaited messiah. They were not historians and did not claim to be eye-witnesses of the events that they narrated. Their aim was to “prove” that prophecies made in the Old testament were fulfilled in Jesus. Now every one of these “prophecies have been taken out of context or distorted to make them fit their chosen candidate. For those readers who do not have the time and patience to cross-check for themselves I am giving all the texts here.

Alleged Prophecies fulfilled in Jesus

1. Born of a Virgin (Isaiah 7:14)

Matthew 1:22-23 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a *virgin* shall conceive, and bear a son, and shall call his name Emmanuel.

Context

This is a fairly famous prophecy, which the New Testament claims was fulfilled in the birth of Jesus to Mary, a virgin. In fact, a cursory examination of the context of Isaiah 7:14 will quickly reveal that it was not intended to be a Messianic prophecy at all.

The first point to note is that Isaiah did not use the word "*virgin*" in his prophecy. He actually used the Hebrew word *almah*, which simply indicates a young women. Actually there is one case in the Bible where *almah* is used to refer to an adulteress:—

Proverbs 30:19-20 ...the way of an eagle in the sky, the way of a snake on a rock, the way of a ship on the high seas, and the way of a man with a young woman [*almah*]. "This is the way of an adulteress:— She eats and wipes her mouth and says, 'I've done nothing wrong.'"

If she is an adulteress, then how could this *almah* be a virgin (heb. *Bethulah*) ? Since an adulteress cannot be a virgin then this word *Almah* cannot refer to a virgin (except in Christian dictionaries).

The RSV correctly translates Isaiah 7:14 as "Therefore the Lord himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanu-el." The New Jerusalem Bible also correctly translates Isaiah 7:14 as "The Lord will give you a sign in any case: It is this: the young woman is with child and will give birth to a son whom she will call Emmanuel."

If Isaiah really intended to unambiguously designate the woman as sexually pure, he would have used the word *bethulah*, which does denote a sexually pure woman. Actually, Isaiah did use this word in 23:12, where he refers to the "virgin daughter of Zidon".

The Greek translation of the Old Testament, the Septuagint, mistranslated Isaiah 7:14 with the Greek word *parthenos*, which does denote a virgin. It seems that the author of 'Matthew' used this Greek scripture and did not realise that this is a translation error. If 'Matthew' were really inspired by the Holy Spirit, then he would not have made this mistake.

In chapter 7 Isaiah introduces a child with the name of Immanuel. This name means "God is with us", and Isaiah used it in the sense of "God is on our side" to predict that the alliance between Syria and Israel formed against Judah (7:1) would fail. In fact, Isaiah even put a time limit on his prophecy. In verse 16, he states that "..... before the child shall know to refuse the evil and choose the good, the land that you dread will be forsaken by both her kings." The Jews put the age of accountability at about eight years, so we may therefore assume that Isaiah expected his prediction to be fulfilled within this time limit. (It is also not clear that Isaiah's prophecy came true. II Chronicles 28 seems to indicate that Azah was indeed defeated by the kings of Israel and Syria).

Summary

Isaiah does not refer to a virgin, nor does he expect his prophecy to be fulfilled centuries in the future. He gave his sign at a specific time for a specific purpose. That epoch had long since passed by the time Matthew thought to use Isaiah out of context to lend credibility to his case for Jesus being the Messiah.

As for fulfilling that prophecy (if it were a prophecy); Jesus was never named Immanuel. His name was Yehoshua after his uncle. Later this degenerated into Yeshua, then Yeshu.

2. Slaughter of the Innocents

Matt 2:16-17. Then Herod, when he saw that he was mocked of the wise men, was exceeding wrath, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet.

Jer 31:15 This is what the LORD says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more."

Context

This verse is part of a long diatribe by the prophet Jerermiah and there is no mention of it pertaining to any specific event or appearance of the predicted messiah.

The Jews have been the most embattled people throughout history and Jewish women have frequently wept for their children from the time of Abraham — this alleged prophecy is so general as to be worthless in terms of Scriptural proof of some specific occurrence – like the slaughter of the innocent children by Herod. This horrendous disaster remains unrecorded in any Jewish or contemporary literature of the time. Surely an act of such wicked magnitude would have been recorded somewhere by contemporary historians?

3. Born in Bethlehem (Micah 5:2)

Matthew 2:4-6 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Messiah should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, "And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel."

John 7:42 Has not the scripture said, That Messiah comes of the seed of David, and out of the town of Bethlehem, where David was?

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

Context

The New Testament claims that Jesus was born in Bethlehem, in fulfilment of Micah 5:2. In order to judge the accuracy of this claim, we need to establish two facts. First, is this in fact what Micah prophesied, and secondly, was Jesus actually born in Bethlehem?

The Messianic interpretation is partly correct: Micah sees a king once more on the throne of Israel, a king, moreover, descended from the line of David. And it is this that gives us a clue to the interpretation of 5:2. The phrase "Bethlehem Ephratah" is a reference not only to the town of Bethlehem, but also to the clan of *Ephratah* which was based in that town. It is thus quite likely that Micah 5:2 refers backwards, to the origins of the Davidic line, which the prophet then sees stretching forward into eternity. The Bible makes it quite clear that it was David himself who was born in Bethlehem, of the clan of Ephratah. (I Samuel 17:12)

A second, but related possibility is that Micah was referring not to the town of Bethlehem, but rather to the man Bethlehem, the grandson of Caleb by his wife Ephratah. (I Chronicles 2:50-51)

In this context, the phrase "Bethlehem Ephratah" refers to the clan from which David sprang, not specifically a geographic location. In addition, the word translated "thousands" is elsewhere used in the sense of "clans" (Joshua 22:30). Most modern versions translate this phrase in Micah as "... though you are little among the clans of Judah ...".

If we assume that Micah was in fact referring to David as the originator of the Royal line, how are we to understand the phrase "whose goings forth have been from of old, from everlasting?" This is most likely a reference to the fact that the Davidic house was established centuries in the past, from the perspective of the author. Micah may also be referring to the fact that the Jews understood the Davidic line to be the fulfilment of several promises made by God to the Patriarchs.

So, it seems that Micah 5:2 is in fact a prediction of the restoration of the Royal Davidic line, the line which originated in Bethlehem, of the clan of Ephratah. If, as many claim, this is in fact a prophecy of Jesus, it has to be asked at what time Jesus was a "ruler in Israel"? Obviously, he never was a ruler in his lifetime. Christians tend to claim that this part of the verse has yet to be fulfilled, and will come to pass in the future kingdom of God, when Christ rules over all the world. The logical flaw present in this reasoning is that claiming a future fulfilment automatically invalidates the prophecy, since, obviously, it has not yet come to pass, and there is no assurance that it will. Micah 5:2 therefore remains an unfulfilled prediction, from the Christian point of view.

The second point that needs to be established is whether Jesus was in fact born in Bethlehem. This may seem a very strange question to a Christian, to whom the answer is self-evident, but it is in fact a valid concern. Of all the books of the New Testament, only two, the gospels of Matthew and Luke, record the fact that Jesus was born in Bethlehem. Paul never once refers to this fact, even though it would have strengthened his claim that Jesus was a descendant of David (Romans 1:3). The gospels of Mark and John also never record that Jesus was born in Bethlehem. 'John' even asserts that those who knew Jesus and his family knew for certain that he was born in Galilee:

John 7:41-43 Others said, "He is the Messiah." Still others asked, "How can the Messiah come from Galilee? Does not the Scripture say that the Messiah will come from David's family and from Bethlehem, the town where David lived?" Thus the people were divided because of Jesus.

John 7:27-28 But we know where this man is from; when the Messiah comes, no one will know where he is from." Then Jesus, still teaching in the temple courts, cried out, "Yes, you know me, and you know where I am from..."

The people did not believe that Jesus was born in Bethlehem and knew that he is from Galilee. They were even divided because of this. The priests were certain that he came from Galilee:

Jn 7:52 They replied, "Are you from Galilee, too? Look into it, and you will find that a prophet does not come out of Galilee."

The priests knew for certain that Jesus came from Galilee, hence not from Bethlehem. Christians will often counter that these people were simply mistaken in their belief that Jesus was born in Galilee. However, it seems strange that not even the author of John ever corrected their perception for the benefit of his readers. Further, Jesus himself confirmed in 7:28 that their knowledge of his origin was correct "Yes, you know me, and you know where I am from...".

What about the birth narratives of Matthew and Luke? A cursory examination of these two stories will quickly reveal that they are completely different. Matthew begins with Joseph and Mary living in a house in Bethlehem, where Jesus was born (2:1 and 2:11). Following the threats of Herod, Joseph fled to Egypt with his family (2:13-14), and remained there until Herod died (2:15). Upon learning that Herod's son reigned in his place, Joseph decided not to return to Bethlehem (2:22), but instead took his family to Nazareth (2:23).

Luke, on the other hand, begins his story with Mary and Joseph living in Nazareth. In order to comply with a Roman census, Joseph takes the pregnant Mary to Bethlehem (2:4-5), where Jesus was born in a barn, as there was no room at the local inn (2:6-7). Following the birth, Joseph took his family to the Temple in Jerusalem (2:22) and then returned to his home in Nazareth (2:39).

It should be obvious that the only point that these two stories have in common is that they both claim that Jesus was born in Bethlehem. Aside from that, all the characters and events in these two stories are completely different. They are even set ten years apart in chronology. Matthew states that Jesus was born when Herod was still alive, no later than 3 or 4 BC. Luke states that Jesus was born when Cyrenius was governor of Syria, which did not take place until at least ten years after Herod's death. This raises the suspicion that these birth narratives were in fact concocted simply to bolster the claim that Jesus was the promised Messiah, in accordance with the Christian understanding of Micah 5:2.

Summary

This prophecy fails on two counts: we cannot be sure that Micah intended his prediction to mean that a future king would be born in Bethlehem, and we also cannot be certain that Jesus was born in Bethlehem. We have further seen that parts of Micah 5:2 remain unfulfilled, according to the Christian interpretation.

3. Called out of Egypt (Hosea 11:1)

Matthew 2:14-15 When he arose, he took the young child and his mother by night, and departed into Egypt: And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

Hosea 11:1 When Israel was a child, then I loved him, and called my son out of Egypt.

Context

Matthew is the only Evangelist to use Hosea 11:1 as a Messianic prophecy, and with good reason: it is hard to find a more blatant misuse of an Old Testament passage anywhere in the Christian Bible. The very verse quoted by Matthew quickly establishes that Hosea never intended this verse as a Messianic prophecy. It is, in fact, a remembrance of the time when the people of Israel were brought out of Egypt by God (which is also a mythological event of which there is no archeological evidence whatsoever!). It has nothing to do with a coming Messiah.

It also has not been established that Jesus ever spent any time in Egypt. Matthew is the only New Testament writer to record this incident, and his chronology contradicts that of Luke, who states that Joseph took his family back to Nazareth no more than fifty days after Jesus was born, and never mentions any Egyptian sojourn. So they went immediately after the birth to Egypt or returned to Galilee after 50 days. They could not have done both so either one is a fabrication or both are. It appears that we have here one more example of Matthew making up events in Jesus' life to conform to his own perception of Old Testament prophecy.

4. Ministry in Galilee (Isaiah 9:1-2)

Matthew 4:12-16 Now when Jesus had heard that John was cast into prison, he departed into Galilee; And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: That it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Isaiah 9:1-2 Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

Context

In order to judge the accuracy of this prophecy, we must once again look at the source passage in its historical context. Isaiah places this prophecy in the days of king Ahaz of Judah and king Pekah of Israel (7:1), which would have been between 732 and 734 BCE. At this time, the Assyrian king Tiglath-pileser attacked the outlying Northern cities of Israel, and took captives back to Assyria.

II Kings 15:29 In the days of Pekah king of Israel came Tiglathpileser king of Assyria, and took Ijon, and Abelbethmaachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

With this background in mind, it is not difficult to see what Isaiah was talking about in chapter 9. The first section of this chapter predicts a reunification of the Davidic kingdom. Isaiah foresees the restoration of the outlying parts of Israel to the kingdom (9:4), and the re-establishment of the royal line of David over the united kingdom (9:7). Isaiah speaks of this ideal king in 9:6, another passage that is a favourite of Christian apologists, although it was never used as such by any of the New Testament writers. (Some commentaries suggest that Isaiah may have had Ahaz's son, Hezekiah, in mind. This point is debatable. What is true is that the titles applied to the ideal king in 9:6 are similar to honorific titles of the Egyptian kings).

Although Isaiah did not give a time limit to this prophecy, we should note that no king of the line of David has ever ruled over a united Israel since the days of Solomon. If this passage does in fact apply to Jesus, as Christians insist, we might ask at what point he restored Galilee to the Davidic kingdom?

5. Enters Jerusalem on a Donkey (Zechariah 9:9)

Matthew 21:4-5 All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

Context

Unlike the other so-called Messianic prophecies, Zechariah 9:9 may be one of the few that was indeed intended to refer to the coming Messiah. That it was fulfilled by Jesus is also fairly certain. All four of the gospels record the event with only minor discrepancies (Matthew has Jesus riding on two animals — evidently, he misread the Septuagint version of Zechariah 9:9). Thus, if we assume that the gospels are accurate, we can be fairly confident that this prophecy was in fact fulfilled by Jesus.

But we have to ask how did people use to travel? Did they use trains or planes? What were their means of transportation? Since horses and chariots were relatively expensive, then only the rich could have afforded them. But donkeys were the transportation mode of the poor. Having this in mind, we can be certain that many thousands of common people also entered Jerusalem on donkeys. They too fulfilled this unique messianic prophecy.

6. Pierced on Cross (Zechariah 12:10)

Christians truly believe that what happened to Jesus was written about him in the scriptures. When a soldier thrust his lance into Jesus on the cross:

John 19:37 And again, another passage says: They will look upon him whom they have pierced.

Zech 12:10 I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a firstborn.

Context

It sounds true. But all it takes is to read few more verses as well:

Zec 12:11-14 On that day, the mourning in Jerusalem shall be as great as the mourning of Hadad-rimmon in the plain of Megiddo. And the land shall mourn, each family apart: the family of the house of David, and their wives, the family of the house of Nathan, and their wives, the family of the house of Levi, and their wives, the family of the house of Shemei, and their wives; and all the rest of the families, each family apart, and the wives apart.

In these verses, it is the Jews themselves who will be mourning the one whom their enemies have thrust their weapons through. But in the case of Jesus, it was the exact opposite. According to the New Testament it was the Jews who were plotting to kill Jesus all along. So, how could they have mourned over him? Even Christians want Jesus to be crucified in order to take away their sins.

It turns out that nobody mourned this man, so how could Christians claim a fulfilled prophecy? This prophecy was not talking about this man Jesus of Nazareth.

7. Christ's Crucifixion (Psalm 22)

<p><u>Mark 15:24-34</u> And when they had crucified him, they parted his garments, casting lots upon them, what every man should take And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, Save thyself, and come down from the cross. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?</p>	<p><u>Psalm 22:1</u> My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?</p> <p><u>Psalm 22:7-8</u> All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.</p> <p><u>Psalm 22:16,18</u> For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet...They part my garments among them, and cast lots upon my vesture.</p>
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Context

Psalm 22 is another favourite passage that apologists will often point to as a fulfilment of prophecy. This is a little curious, however, because nowhere in this psalm does the author give any indication at all that he is predicting the future. On the face of it, this psalm is another prayer for deliverance, like psalm 28, 30, 35 etc. As with most of David's deliverance psalms, this song follows the same structure. First, the author recounts his present distress, and pleads for divine help (1-21). The psalm then ends with a song of rejoicing and praise to God (22-31). This is what the story is all about. What can we say about the Christian interpretation of this psalm as a prophecy of Jesus' crucifixion? First, we should note that the psalm nowhere actually mentions the act of crucifixion. This is not too surprising, since this form of execution was not known in David's time. The closest that we can come is verse 16, which states that they "pierced my hands and feet". This phrase actually still does not refer to crucifixion. There is no mention, for example, of nails or a cross. Since the author mentioned dogs in this same verse, he was obviously referring to animal bites.

What about the parting of the clothes (verse 18)? In fact, this was actually standard practice for an executed criminal. The psalmist is no doubt telling us that his enemies already

considered him dead. That Jesus was executed as a criminal is also stated in the gospels. We should not therefore be too surprised that his executioners divided his clothes among themselves. They probably did the same with the other two thieves that were crucified with him. If the Christian interpretation is to hold, one wonders how verse 10 is to be resolved. The psalmist here states that God was with him from the moment of his birth. This makes sense for a purely human protagonist, but it is hard to reconcile with the notion of a pre-existent, divine Messiah.

To sum up, then, we have several problems: first, there is no indication that this psalm was intended to be prophetic. It follows the theme and structure of a number of David's other Songs of Deliverance. Second, the psalm does not refer to crucifixion in the first place. There are other interpretations, which better fit the context of the poem. Finally, there are elements of the psalm that cannot easily be applied to Jesus. The bottom line is that this is simply one more Old Testament passage that was taken out of context by the New Testament writers.

8. Vinegar drink on Cross (Psalm 69)

<p><u>John 19:28-29</u> After this, aware that everything was now finished, in order that the scripture might be fulfilled, Jesus said, "I thirst." There was a vessel filled with common wine. So they put a sponge soaked in wine on a sprig of hyssop and put it up to his mouth.</p>	<p><u>Psalm 69:22</u> Instead they put gall in my food; for my thirst they gave me vinegar.</p>
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Context

It sounds true. So let's read few more verses as well:—

Psalm 69:23-29 Make their own table a snare for them, a trap for their friends. Make their eyes so dim they cannot see; keep their backs ever feeble. Pour out your wrath upon them; let the fury of your anger overtake them. Make their camp desolate, with none to dwell in their tents. For they pursued the one you struck, added to the pain of the one you wounded. Add that to their crimes; let them not attain to your reward. Strike them from the book of the living; do not count them among the just!

The psalmist is asking God to blind his enemies, to make their camp desolate, to add iniquity to their iniquity, and to blot them out of the book of life. If the psalmist was talking about a future 'Christ-figure', then how can Christians explain the difference in the attitude he displayed toward his enemies and the one that Jesus displayed to his? It seems strange indeed that God would have chosen a person as spiteful and vengeful as this man to serve as a prophetic figure of the forgiving Jesus. Everyone knows the famous spirit of forgiveness that Jesus demonstrated before and during his crucifixion; yet this 'Christ-figure', that the psalmist was referring to, was quite the opposite.

Furthermore, the complaint of this distressed psalmist included also (in the same verse that mentioned the vinegar) a reference to gall that he was given for meat when he was hungry. So if it was necessary for Jesus to be given vinegar on the cross in order to fulfil this prophecy, shouldn't they have given him gall too? How could half the verse be a prophecy and the other half not? By what logic is that?

9. Bones not Broken (Psalm 34:20)

John 19:33-36 But when they came to Jesus, and saw that he was dead already, they brake not his legs...For these things were done, that the scripture should be fulfilled, "A bone of him shall not be broken".	Psalm 34:20 He keeps all his bones: not one of them is broken.
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Context

The first point to note about this particular prophecy is that it does not actually fit the quotation of Psalm 34:20. At best, it can be said to be a paraphrase of this verse. The possibility exists that John was appealing to a prophecy that is not preserved in the Hebrew Bible. As strange as it sounds, this is not the first time that John did such a thing.

Jn 7:38 as the scripture says: Rivers of living water will flow from within him

Here we find 'John' quoting a scripture which has no counterpart in the Old Testament (Although it does correctly describe the water from his pierced bladder). Nevertheless, for the purposes of this analysis, we will assume that John was indeed referring to Psalm 34:20. If this is the case, a quick look at the context will be enough to dispel any illusions of a Messianic prophecy. Psalm 34 contrasts two groups of people - the righteous (34:7) and the wicked (34:16). It is in this context that verse 20 appears, as one of the benefits of being righteous.

Psalm 34:17-20 The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. He keepeth all his bones: not one of them is broken.

It should therefore be obvious that verse 20 is not directed to one individual, but is in fact directed to a group of people — *the righteous*. There is no indication at all in this Psalm that the author is talking about the Messiah, who was to come many centuries hence. If Christians insist that verse 20 is a Messianic prophecy, they must also concede that there must be many Messiahs, according to the context of this psalm. In summary then, we find no reason to believe that Psalm 34 is intended to be a Messianic prophecy. In contrast, we find that the Psalm talks about the righteous in general terms - it does not single out one particular individual.

10. Resurrection (Psalm 16)

Christians claim that the 'Old Testament' indeed prophesied that the Jesus should die and rise again from the dead:—

Acts 2:27-27 Therefore my heart is glad and my tongue rejoices; my body also will live in hope, 27 because you will not abandon me to the grave, nor will you let your Holy One see decay.	Psalm 16:9-10 Therefore my heart is glad and my tongue rejoices; my body also will rest secure,10 because you will not abandon me to the grave [Sheol], nor will you let your Holy One see decay [shahath].
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Context

Christians claim that since the psalmist said that he should not see decay, then he must rise again from the dead. It sounds true but the Hebrew word translated 'decay' is '*shahath*'. But '*Shahath*' is actually a synonym for '*Sheol*'; and simply means a pit or grave. It is correctly

translated as 'pit' in the RSV, NRSV, Jerusalem Bible and the New American Bible. Just as the Septuagint (Greek translation of the Old Testament) mistranslated '*almah*' into '*virgin*'; it also mistranslated *shahath* into destruction. Christians build on this mistranslation and on the Hebrew ignorance of their subjects to claim imaginary prophecies.

11. Sitting at the Right Hand of God (Psalm 110)

Jesus said that what was written in Psalms is actually David prophesying about Jesus himself sitting at the right hand of God and judging the nations himself.

<p><u>Mark 12:35-37</u> While Jesus was teaching in the temple courts, he asked, "How is it that the teachers of the law say that the Messiah is the son of David? David himself, speaking by the Holy Spirit, declared: "The Lord said to my Lord: "Sit at my right hand until I put your enemies under your feet." David himself calls him 'Lord.' How then can he be his son?" The large crowd listened to him with delight.</p>	<p>(Psalm 110) The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." The LORD will extend your mighty sceptre from Zion; you will rule in the midst of your enemies. Your troops will be willing on your day of battle. Arrayed in holy majesty, from the womb of the dawn you will receive the dew of your youth. The LORD has sworn and will not change his mind: "You are a priest forever, in the order of Melchizedek." The Lord is at your right hand; he will crush kings on the day of his wrath. He will judge the nations, heaping up the dead and crushing the rulers of the whole earth. He will drink from a brook beside the way; therefore he will lift up his head.</p>
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Context

Assuming that what Jesus claimed is true and that those were real prophecies about him, then their composers should have been genuine prophets. Although Christians concede that the composer was David, some Christians do not believe that David was a prophet. Strangely enough, they still believe that his psalms were real prophecies but he himself was not a prophet. Those psalms are actually Hebrew poetry in the form of songs. They narrate situations about practically every situation in daily life. Jesus was referring to one of those.

In order to prove the Trinity, Christians will contend that, since there are two Beings called "Lord" here, God must be a collective entity comprising at least two persons. Furthermore, they claim, that the Jesus must be God in flesh.

It should be obvious that neither claim is true. The Christian Bible always renders God's name as "LORD" in all capital letters. In Psalm 110:1, the first occurrence of "Lord" is indeed all capitals, but the second is not. This is because the word rendered "to my Lord" is "l'adoni", which really means "to my master". The Jews believe that this is a psalm chanted every time God appoints a King as both King and Priest. God is telling the new priest (master of the singing people) to sit at His right hand. This is a figurative speech that he will be the right hand of God, that is, God will help him and through him God will accomplish and rule. It does not mean a physical sitting at Gods right. It is like saying that this man is the right hand of the President. It is only a figurative speech and nothing more.

Moreover, if the "master" referred to was indeed Jesus who is supposed to be God in flesh, then monotheism requires that they both be the same person. But then God would be talking to Himself (and needs to be put in a straitjacket). When confronted with the fact that the second occurrence of "Lord" really should be "master", who then is this other Lord? Christians often contend that the only person David could have called "master" is God Himself. But remember

that while most of those Psalms were composed by common psalmists, they were meant to be played and sung by the Levites in the Temple (and in the tabernacle before the Temple was built). The Levites, of course, would have called David himself their master, since he was king over them. But also he was not their only master or Lord. The Jews had many Lords, many anointed prophets and many priests whom they called masters.

Further more, He will judge the nations which means that those events have not yet occurred and hence cannot be claimed as fulfilled prophecies.

12. Suffering Servant (Isaiah 53)

Who was this suffering servant? The Messiah or the nation of Israel itself?

<p><u>Acts 8:32-35</u> The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth: In his humiliation his judgement was taken away: and who shall declare his generation? for his life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.</p> <p><u>John 12:37-38</u> But though he had done so many miracles before them, yet they believed not on him: That the saying of Isaiah the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?</p>	<p><u>Isaiah 53:3-5</u> He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.</p>
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Context

The Song of the Servant, the fifty-third chapter of Isaiah is probably the passage most often presented as startling proof of the inspiration of the Bible, and of the Messiah-ship of Jesus. Jesus himself claims that it is fulfilled in him:

Luke 4:16- 21 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears.

And, at first blush, the passage does seem to be remarkably accurate. It speaks of a servant who was *"despised, and rejected of men"* (53:3), who has *"borne our griefs, and carried our sorrows"* (53:4), who was *"wounded for our transgressions", "bruised for our iniquities"* (53:5) and *"the Lord hath laid on him the iniquity of us all"* (53:6). We are further told that he *"made his grave with the wicked, and with the rich in his death"* (53:9), and the Lord will *"make his soul an offering for sin"* (53:10).

All this seems like an extremely prescient synopsis of the final days of Jesus' earthly career.

But is it really so clear? We have to ask why so many Jewish people down through the centuries have rejected Jesus as the Messiah, if their own scriptures testify of him so clearly? Is there perhaps another interpretation of this passage?

In order to correctly understand the meaning of this passage, we have to take note of the historical context in which it appears (especially since it is all in the past tense). The second part of Isaiah, from chapter 40 to 55, is generally thought to be the work of a later author, commonly designated deutero-Isaiah.

The theme of Isaiah is jubilation, a song of celebration at the imminent end of the Babylonian Captivity. It is in this setting that we find the Song of the Servant, chapter fifty-three. (In fact, chapter 53 is actually the fourth of a quartet of "servant songs". The others are 42:1-9, 49:1-6 and 50:4-9). Who, then, was this servant of whom deutero-Isaiah speaks? It is evident that the word is used in two different ways. First, it is used by deutero-Isaiah to apply to himself, as the servant of God (49:5). The word is used overwhelmingly, however, by the author to refer to the nation Israel itself.

Isaiah 41:8-9 But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.

Isaiah 44:1 Yet now hear, O Jacob my servant; and Israel, whom I have chosen...Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not, O Jacob, my servant...

Isaiah 44:21 Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me.

Isaiah 49:3 ...Thou art my servant, O Israel, in whom I will be glorified.

It should be abundantly clear, then, that the **servant** is the nation Israel not the Messiah!. When we combine these two facts, the fact that the theme of second Isaiah is the restoration of Israel after Exile, and the fact that the servant is the nation Israel itself, we then find that the meaning of the Song of the Servant, in chapter 53, becomes clear.

Why Isaiah chose to use the third person is not immediately obvious. Some have suggested that the Song is written from the perspective of the gentile nations. This is certainly the case in 52:15 (the fourth Song of the Servant actually starts at 52:13). Here, the nations are said to be astonished at the restoration of Israel. Another interpretation is that deutero-Isaiah is speaking of the generation that went into Exile so many years ago as "him", and the generation that is now returning to Israel as "us". In this sense, the author casts the former generation in the role of a sin-offering (53:10), who were punished for the sins of the nation (53:5-6) so that the later generation could be forgiven and restored (53:11).

The Christian interpretation does not even fit the context of Isaiah 52-54, and further is not supported by some statements in the Song itself. For example, verse 10 states that the Servant will live a long life, and have many children. It should be fairly obvious that Jesus died at a young age, and never had any children. Christian apologists often claim that this verse is symbolic, that it refers to Jesus' resurrection, and the establishment of the Christian Church. It has not been explained why we are required to take the rest of Isaiah 53 literally, but this one verse as allegorical.

Om asato ma sad gamaya — From Untruth lead us to Truth! (Upanishads)