

DEBUNKING "PROOF TEXTS" FROM THE PSALMS¹
PART 1 - PSALMS 8, 16, 18

I. INTRODUCTION

Literally hundreds of so-called "proof texts" have been identified by Christian missionaries as representing alleged prophecies in the Christian "Old Testament", which are claimed to have been "fulfilled" by Jesus, the Messiah of Christianity, according to accounts in the New Testament. These passages are referred to as "messianic prophecies" in Christian sources.²

The two most heavily mined sources for Christian "messianic prophecies" are the Book of Isaiah and the Book of Psalms, respectively. In a series of essays, of which this is the first one, claims of "messianic prophecies" in the Psalms are investigated. Several major Christian "messianic prophecies" from the Psalms have been analyzed and refuted in separate essays,^{3,4,5} and will not be repeated in this series.

The Internet abounds with sources that list Christian "messianic prophecies" along with alleged accounts of their "fulfillment" in the New Testament. Most of these sources contain overlapping lists. Therefore, only one such list, called the **reference list**, will be used in this series of essays as the source for the Christian "messianic prophecies" to be examined.⁶

¹ Transliterations of Hebrew terminology into the Latin alphabet will follow these guidelines:

- Transliterated terminology is shown in ***bold italicized*** font
- The accented syllable in transliterated terminology is shown in ***SMALL CAPS*** font
- Latin vowel-sounds, A – E – I – O – U, are used (not the English versions thereof!)
- Distinct Hebrew letters that have ambiguous Latin letter sounds are transliterated according to the following rules:
 - A vocalized letter א is transliterated as the equivalent Latin vowel
 - A vocalized letter י is transliterated as the equivalent Latin vowel with an added underscore
 - The letter ח is transliterated as "h̄"
 - The letter צ is transliterated as "ch"
 - The letter ק is transliterated as "k"
 - The letter ק is transliterated as "q"
 - A vocalized שׁ (אֶשׂרָ אֶשְׂרָ) is transliterated as a superscripted "e" following the consonant
 - There is no "doubling" of letters in the transliterations to reflect the ***dagesh*** (emphasis)

² This terminology is also used to identify the items on the messianic agenda that appears in the Hebrew Bible, except that none of these Jewish "messianic prophecies" have yet been fulfilled.

³ Psalms 2: "*Kiss the Son*"? *Where Is that Son of A Gun*? - <http://thejewishhome.org/counter/Psa2.pdf>

⁴ Psalms 22: *Nailing An Alleged Crucifixion Scenario* - <http://thejewishhome.org/counter/Psa22.pdf>

⁵ Psalms 110: *To not Know "the Lord" from "my master" Can End in Disaster* - <http://thejewishhome.org/counter/Psa110.pdf>

⁶ *Jesus is the Messiah: The Messianic Prophecies Fulfilled By Jesus Christ Ordered by Category* - <http://contenderministries.org/prophecy/jesussmessiah2.php>

II. "MESSIANIC PROPHECY": COMPARING CHRISTIAN AND JEWISH PERSPECTIVES

The set of "messianic prophecies" identified by Christians in the Christian "Old Testament" is not congruent with the set of "messianic agenda items" that was developed in the Hebrew Bible by the Jewish prophets.

According to the Christian view, "messianic prophecy" consists of texts from the Christian "Old Testament", which are claimed to deal with the coming of the Messiah at some time in the future, and which were allegedly fulfilled in the person of Jesus, as related through the accounts in the New Testament. Christians believe that, by the direct intervention in human history – sending His "son", Jesus, to fulfill these "messianic prophecies" – God made His will and purpose known to mankind. Thus, for Christians, "messianic prophecy" is the result of a "new revelation" rather than simply the output from a nation that was longing for a better life in a better world. So that the last word on the meaning of "messianic prophecy" in the Christian "Old Testament", accordingly, is found in the New Testament and in Jesus himself.

The Jewish messianic vision is an original concept at the heart of traditional Judaism, and the dream of an eventual redemption is one of its foundations. The Hebrew phrase אַחֲרֵי־יָמֵינוּ (*aharit ha'yamim*), **the end of days**, that is often associated with a future blissful era known in Judaism as the "messianic era", appears in the Hebrew Bible as early as Genesis 49:1, where Jacob summons his sons in order to bestow his blessings upon them. This chapter and the blessing of Judah in particular (Genesis 49:8-12), could be viewed as the cornerstone of traditional Judaism's messianic paradigm. The full picture of the Jewish messianic vision was developed primarily through the writings of the prophets.

In sharp contrast with the Christian perspective, little is written in the Hebrew Bible about any physical characteristics and attributes of the individual who will be the central figure in the messianic era, the promised future King of Israel, מָשִׁיחַ (*mashi'ah*), the **Jewish Messiah**. The Hebrew Bible specifies his pedigree – a bloodline relationship to King David, his family status – married with children, and his leadership qualities – political and spiritual.⁷ In their writings, the prophets focused on creating a "messianic agenda" with detailed descriptions of the conditions that will prevail in the messianic era, the completion of which will lead to what the prophets had envisioned. The items on the "messianic agenda" comprise the collection of "messianic prophecies" in traditional Judaism.

The principal difference between the Christian and Jewish views of "messianic prophecy" concerns the focus and time of fulfillment. In the Christian perspective, the claimed "messianic prophecies" deal primarily with Jesus, the central figure in the Christian messianic vision, that he "fulfilled" these in the first century C.E. In the Jewish view, the passages identified as "messianic prophecies" describe conditions that will prevail at a future time when מָשִׁיחַ, the central figure in Judaism's

⁷ See the essay *Messiah Wanted* - <http://thejewishhome.org/counter/Wanted.pdf>

messianic paradigm, will reign, and which will result from his successful completion of the "messianic agenda".

The divergence of these two perspectives also manifests itself in terms of the quantity of passages that are identified as "messianic prophecy" by each. Being focused on the individual, the Christian perspective has produced literally hundreds of so-called "proof texts", i.e., Christian "Old Testament" texts labeled as "messianic prophecies", which are claimed to have been "fulfilled" by Jesus according to accounts in the New Testament. The Jewish messianic paradigm, which focuses on the conditions that will prevail due to the achievements of the individual, consists of a handful of significant "messianic agenda items" that will have global impact. A few additional "messianic agenda items" exist as well, and these deal with situations, conditions, and events that are of a more local and particular nature with regard to the Jewish people and the land of Israel.

III. ANALYSIS OF CLAIMED "MESSIANIC PROPHECIES" AND THEIR "FULFILLMENTS"

A prophecy is said to have been fulfilled when the foretold event, condition, or situation has occurred, and one needs no longer await its completion or fulfillment. On the other hand, a prophecy that has not yet materialized, or is yet to be completed, remains a prophecy not fulfilled.

The items typically claimed by Christians to be "messianic prophecy" often consist of a short passage, a single verse, or even a portion of a verse, from the Christian "Old Testament", and the same is true of the respective texts in the New Testament that are claimed to be accounts of "fulfillment". Christians also take it for granted that Jesus was of King David's lineage.⁸

In this essay, the "messianic prophecies" claimed to be present in Psalms 8, 16, and 18, along with the respective accounts of their "fulfillment" from the New Testament are addressed. The analysis aims to determine whether these matched pairs of passages in the Christian "Old Testament" and New Testament qualify as a "messianic prophecy" and its "fulfillment", respectively.

A. Psalms 8

The *reference list* indicates that Psalms 8 contains two "messianic prophecies" that are "fulfilled" according to the New Testament, as shown in Table III.A-1.

⁸ This is a false premise. See the essay *The Right to the Throne or to the "Tomb of the Unknown"?* - <http://thejewishhome.org/counter/Throne.pdf>

Table III.A-1 – Claimed "Messianic Prophecies" and their "Fulfillments"

Statement	Citations ⁹	
	"Prophecy"	"Fulfillment"
Infants would give praise to the Messiah	Psalms 8:3[2]	Matthew 21:15-16
The Messiah would be given authority over all things	Psalms 8:7[6]	Matthew 28:18

1. Overview

Following is a summary description of this psalm to help put its context into perspective.

THE PARADOX OF MAN: A new note is struck. Instead of supplication in a time of danger, we have a profound reflection upon man's status in the universe as testimony to the infinite greatness of God. The Psalmist meditates upon the grandeur of His creation and the place which the human being occupies therein. On the one hand, man is so insignificant in comparison with the vastness of God's works that it is surprising that the Creator designs to give him a thought. On the other hand, he is the human lord of the earth and endowed with powers which make him little less than divine. Both perceptions are true and there is no contradiction. The dignified position which man as a creature of God holds in the world is only proof of the incomparable majesty of His Maker.¹⁰

The superscription identifies King David as the author of this psalm. He marvels, on behalf of Israel, about God's handiwork in the universe, and he recognizes that mankind's accomplishments are achieved only through His gifts to humanity. A notable characteristic of this psalm is the absence from the Hebrew text of verbs conjugated in the future tense.

2. Investigating claimed "Messianic Prophecies" [and "Fulfillments"]

a. *Infants would give praise to the Messiah*

The relevant texts from the King James Version (KJV) "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are provided in Table III.A.2.a-1, with the respective relevant portions of the passages shown in highlighted form.

⁹ In cases where verse numbers differ between the Hebrew Bible and the Christian "Old Testament", the citation shows the verse number in the Hebrew Bible followed by the verse number in the Christian "Old Testament" in brackets. Example: Psalms 8:3[2].

¹⁰ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 18, The Soncino Press (1992)

Table III.A.2.a-1 – Psalms 8:3[2] and Matthew 21:15-16

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 8:2	Matthew 21:15-16	Psalms 8:3
Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.	15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased, 16. And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?	Out of the mouth of babes and sucklings You have established strength because of Your adversaries, in order to put an end to enemy and avenger.

According to the text, and supported by its description, this psalm is not messianic in any way. God's might and grandeur are evident from the time a child is born and the miraculous way in which he or she is able to draw sustenance from the mother, to how He had firmly established His presence in order to defeat his adversaries who deny it. This is an ongoing process, and it is not characterized by any unique connection with the messianic era or with its central figure, מְשִׁיחַ.

The "fulfillment" account in the New Testament has the author of the Gospel of Matthew putting a twisted version of David's words into the mouth of Jesus in order to have his readers believe that the situation described in verse 15 was foretold in the psalm. Yet, both content and context of the passage in the psalm are significantly different from the way it is presented in the New Testament.

Conclusion: Psalms 8:3[2] is not a valid "messianic prophecy".

b. The Messiah would be given authority over all things

The relevant texts from the KJV "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are shown in Table III.A.2.b-1, with the respective relevant portions of the passages shown in highlighted form.

Table III.A.2.b-1 – Psalms 8:7[6] and Matthew 28:18

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 8:6	Matthew 28:18	Psalms 8:7
Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet:	And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.	You give him dominion over the work of Your hands; You have placed everything beneath his feet.

Who is the one to whom King David refers as “him” and “his”? The answer is found two verses earlier:

Psalms 8:5[4] - What is man that You should remember him, and the son of man that You should be mindful of him?

King David is speaking of mortal mankind here. In fact, verses 7-9[6-8] are based on the following passage:

Genesis 1:28 - And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth."

God has put mankind in charge of all things on earth, not in heaven.

The declaration in Matthew 28:18 that is attributed to Jesus by the author of the Gospel of Matthew, is part of the narrative that follows the alleged "resurrection", in which Jesus describes his "great commission", which includes dominion of heaven as well. However, connecting this "fulfillment" with Psalms 8:7[6] also implies that the Messiah of Christianity is a mortal human, in contradiction to the Christian messianic paradigm.

Conclusion: Psalms 8:7[6] is not a valid "messianic prophecy".

B. Psalms 16

The *reference list* indicates that Psalms 16 contains three "messianic prophecies" that are "fulfilled" according to the New Testament, as shown in Table III.B-1.

Table III.B-1 – Claimed "Messianic Prophecies" and their "Fulfillments"

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah would be resurrected	Psalms 16:8-10a	Matthew 28:6
The Messiah's body would not be subject to decay	Psalms 16:8-10b	Acts 13:35-37
The Messiah would be exalted to the presence of God	Psalms 16:11	Acts 2:25-33

1. Overview

Following is a summary description of this psalm to help put its context into perspective.

HAPPINESS THROUGH GOD: Apart from the prayer in the opening words, the Psalm is a hymn of joy. Ineffable happiness has been David's lot because of his complete submission to God. It is pure speculation to assign the composition to any particular period in David's life.¹¹

¹¹ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 37, The Soncino Press (1992)

The superscription identifies King David as the author of this psalm. He starts with a brief prayer, and then addresses his own soul and repeats what it said to God. He speaks of his associating only with the godly, of God being his portion, and of his relationship with God.

The problems with the last four of this psalm's 11 verses, those that are identified by Christians as "messianic prophecies", are addressed in the respective sections that follow. However, it is worthwhile to mention that the first seven verses are problematic for the Christian perspective as well, but are not included in the present analysis since they are not included in the *reference list*.

2. Investigating claimed "Messianic Prophecies" [and "Fulfillments"]

a. *The Messiah would be resurrected*

The relevant texts from the KJV "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are shown in Table III.B.2.a-1, with the respective relevant portions of the passages shown in highlighted form.

Table III.B.2.a-1 – Psalms 16:8-10a and Matthew 28:6

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 16:8-10a	Matthew 28:6	Psalms 16:8-10a
8. I have set the LORD always before me: because he is at my right hand, I shall not be moved. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10. For thou wilt not leave my soul in hell; [neither wilt thou suffer thine Holy One to see corruption.]	He is not here: for he is risen, as he said. Come, see the place where the Lord lay.	8. I have placed the Lord before me constantly; because [He is] at my right hand, I will not falter. 9. Therefore, my heart rejoiced, and my soul was glad; even my flesh shall dwell in safety. 10. For You shall not forsake my soul to the grave ; [You shall not allow Your pious one to see the pit.]

The Hebrew term **שְׁאוֹל** (*sh^eol*), which means **the grave**, and is generally applied in this context throughout the Hebrew Bible, has been mistranslated as **hell** in the KJV rendition of verse 10a. It is worth noting that Biblical Hebrew contains no terminology for the common Christian idea of eternal damnation called "hell".

The concept of **שְׁאוֹל** was familiar to the ancient Israelites, and to the Jewish people throughout history. In general, this poetic term refers to the world of the dead – the place where the body goes after a person dies.

Some exceptions exist in the Hebrew Bible where **לְאֵלִים** is applied metaphorically to describe a personal experience of great anxiety and despair. Examples include Isaiah 5:15[16], where it is depicted as a devouring monster, and at Jonah 2:3, where the prophet uses the term as a metaphor for his grave deep in the belly of the whale.

The term **לְאֵלִים** appears in the Hebrew Bible 65 times. The KJV translators were inconsistent in their renditions of this term, which creates theological issues for Christians, as the following example demonstrates:

Psalms 139:8(KJV) - If I ascend up into heaven, thou art there: if I make my bed in hell [לְאֵלִים], behold, thou art there.

According to the KJV rendition, the Christian god shares "hell" with its archenemy, "the Devil", who has his own power and authority that he uses to oppose god and perpetrate evil. *How, then, can the two occupy the same space?*

Verse 10a does not speak of the resurrection of the dead. King David is confident that, when the time comes for him to die, his soul would ascend to be with God rather than descend to the grave along with his body. King Solomon spoke about this process as well:

Ecclesiastes 12:7 - And the dust returns to the earth as it was; and the spirit returns to God who gave it.

Clearly, this is the same idea as is described by his father, King David. There is nothing in the context of this psalm that speaks of a resurrection, and certainly not about a Messiah who dies and is resurrected.

Conclusion: Psalms 16:8-10a is not a valid "messianic prophecy".

b. *The Messiah's body would not be subject to decay*

The relevant texts from the KJV "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are shown in Table III.B.2.b-1, with the respective relevant portions of the passages shown in highlighted form.

Table III.B.2.b-1 – Psalms 16:8-10b and Acts 13:35-37

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 16:8-10b	Acts 13:35-37	Psalms 16:8-10b
8. I have set the LORD always before me: because he is at my right hand, I shall not be moved. 9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10. For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.	35. Wherefore he saith also in another psalm, Thou shalt not suffer thine Holy One to see corruption. 36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: 37. But he, whom God raised again, saw no corruption.	8. I have placed the Lord before me constantly; because [He is] at my right hand, I will not falter. 9. Therefore, my heart rejoiced, and my soul was glad; even my flesh shall dwell in safety. 10. For You shall not forsake my soul to the grave ; You shall not allow Your pious one to see the pit .

In the passage from the Hebrew Bible, King David describes the reasons for being happy throughout his life, and in verse 10 he points out that he will rejoice even in death because he knows that, although his body will go into the grave, his soul will go to God.

Two mistranslations appear in the KJV rendition of verse 10b. These same mistranslations also occur in the opening verse of the “fulfillment” account. Since the (Greek) New Testament was completed before the KJV was published in 1611 C.E., and if the English translation from the Greek is correct, it is reasonable to assume that the mistranslations in the KJV followed from it. First is the rendition as **thine Holy One** of the Hebrew inflected noun **הַיְהוָה הַקָּדוֹשׁ**, (*hasidcha*), which actually means **your pious one**. This term derives from the root noun **הַיְהוָה הַקָּדוֹשׁ** (*hasid*), a **pious one**, and is used in this context throughout the Hebrew Bible.

Second is the rendition as **corruption** (meaning **decay**) of the Hebrew term **שַׁחַתְּוֹתָ** (*shahat*; this word appears in the Hebrew Bible in either form), which actually means **a grave**, or **a pit**, and is generally applied in this context throughout the Hebrew Bible. Since **שַׁחַתְּוֹתָ** and **שַׁחַתְּוֹתָ** are used interchangeably in Biblical Hebrew, and since the former was used in verse 10a, it is rather natural that, for poetic and stylistic reasons, the author used the latter in verse 10b, in the context of “a grave”, which is also the meaning of “the pit”.

The Modern Hebrew word **שַׁחַתְּוֹתָ** has other meanings in addition to “a grave” and “a pit”, namely, **fodder**, **destruction/ruin**, and **corruption**, but these are never used in the Hebrew Bible. Therefore, as it pertains to the full verse 10, the use of the pair **שַׁחַתְּוֹתָ** and **שַׁחַתְּוֹתָ** in the context of “a grave”, is much more meaningful than the two unrelated renderings as “hell” and “corruption” that appear in the KJV translation of the verse.

The author of the “fulfillment” account in the New Testament, with the help of these mistranslations, replaces King David with Jesus. Yet, the passage cited as the “messianic prophecy” contains neither an explicit reference nor does it allude to a body being preserved after death.

Conclusion: Psalms 16:8-10b is not a valid "messianic prophecy".

c. The Messiah would be exalted to the presence of God

The relevant texts from the KJV "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are shown in Table III.B.2.c-1, with the respective relevant portions of the passages shown in highlighted form.

Table III.B.2.c-1 – Psalms 16:11 and Acts 2:25-33

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 16:11	Acts 2:25-33	Psalms 16:11
<p>Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.</p>	<p>25. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31. He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32. This Jesus hath God raised up, whereof we all are witnesses. 33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.</p>	<p>You shall let me know the way of life, the fullness of joys in Your presence. There is pleasantness in Your right hand forever.</p>

As he ends his prayer, King David asks God to teach him "the way of life" that will enable him to enjoy his place in the world to come as he sits to the right of the Creator (see Psalms 110:1 and the article on it)¹².

Is this messianic text? No, since מְשִׁיחַ will be an earthly king who will reign over an earthly kingdom. Could it be pre-messianic? Perhaps, since, according to some Jewish Sages, מְשִׁיחַ will be King David himself, who will be sitting to the right of God while waiting for the resurrection of the dead.

Conclusion: Psalms 16:11 is not a valid "messianic prophecy".

C. Psalms 18

The *reference list* indicates that Psalms 18 contains one "messianic prophecy" that is "fulfilled" according to the New Testament, as shown in Table III.C-1.

Table III.C-1 – Claimed "Messianic Prophecies" and their "Fulfillments"

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah would come for all people	Psalms 18:50[49]	Ephesians 3:4-6

1. Overview

Following is a summary description of this psalm to help put its context into perspective.

THE SONG OF DAVID: The inflexible trust in God which David had displayed throughout his trials receives the testimony of its worth in this exultant hymn of thanksgiving. It has been embodied in his biography (2 Samuel 22), and comparison discloses a number of verbal differences. Hirsch cites the explanation that the changes that appear in the Psalm were made by David himself when he later adapted the song as a national prayer. Rashi and others are of the opinion that the Psalm was first composed during David's old age, in reference to his earlier experiences, while Abarbanel maintains that David wrote the original version, in Samuel, during his younger years while still burdened by problems and surrounded by enemies. It is not so much a song of triumph as it is a prayer in times of distress.¹³

The superscription identifies King David as the author of this psalm. Except for some minor differences, this psalm and the 22nd chapter in the Book of Second Samuel are the same. It is King David's Song of Gratitude for being delivered from the hands of his enemies, including King Saul.

¹² *Psalms 110 - To Not Know "the L-rd" from "my master" Can End in Disaster* - <http://thejewishhome.org/counter/Psa110.pdf>

¹³ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 43, The Soncino Press (1992)

2. Investigating claimed "Messianic Prophecies" [and "Fulfillments"]

a. *The Messiah would come for all people*

The relevant texts from the KJV "Old Testament" and New Testament, and the corresponding Jewish translation for reference purposes, are shown in Table III.C.2.a-1, with the respective relevant portions of the passages shown in highlighted form.

Table III.C.2.a-1 – Psalms 18:50[49] and Ephesians 3:4-6

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 18:49	Ephesians 3:3-6*	Psalms 18:50
Therefore will I give thanks unto thee, O LORD, among the heathen, and sing praises unto thy name.	[3. How that by revelation he made known unto me the mystery; (as I wrote afore in few words,) 4. Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5. Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6. That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:	Therefore, I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises.

* Verse 3 is quoted in brackets just for reference purposes due to the parenthetical comment that starts in the last phrase and continues to the end of verse 4.

In this biographical account, King David describes the dangers that had befallen him throughout his life, and how God had always rescued him from all those perilous situations. In verse 50[49], the only verse out of this psalm's 51 verses chosen by Christians as a "messianic prophecy", King David declares that, in return for his deliverance, he will acknowledge his indebtedness to God before Israel and all the people of the nations that acknowledged him and which he conquered (see, e.g., 2Samuel 8).

In the "fulfillment" text Paul claims a new divine "revelation", one that no man had before, that the knowledge of Jesus would unite all people. Paul/s claim of this new "revelation" contradicts the prophet Amos, who wrote that Israel received all that was to be revealed through the prophets:

Amos 3:7 - For the Lord God does nothing unless He has revealed His secret to His servants, the prophets.

Whose account would be more credible, the one by the prophet Amos, one of the 55 true prophets of Israel named in the Hebrew Bible, or the one by Paul, the inventor of Christianity?¹⁴

Conclusion: Psalms 18:50[49] is not a valid "messianic prophecy".

IV. SUMMARY

In this first in a series of essays on so-called "proof texts" in the Psalms, six such texts from Psalms 8, 16, and 18, which are claimed to be Christian "messianic prophecies", along with their respective "fulfillment" texts from the New Testament, were investigated. The analysis addressed content, context, and correspondence between each pair of texts, in order to assess the validity of the claims. The results of the analysis are summarized in Table IV-1.

Table IV-1 – Claimed "messianic prophecies" in Psalms 8, 16, and 18, and their "fulfillments"

Statement	Citations		Valid?
	"Prophecy"	"Fulfillment"	
Infants would give praise to the Messiah	Psalms 8:3[2]	Matthew 21:16	NO
The Messiah would be given authority over all things	Psalms 8:7[6]	Matthew 28:18	NO
The Messiah would be resurrected	Psalms 16:8-10a	Matthew 28:6	NO
The Messiah's body would not be subject to decay	Psalms 16:8-10b	Acts 13:35-37	NO
The Messiah would be exalted to the presence of God	Psalms 16:11	Acts 2:25-33	NO
The Messiah would come for all people	Psalms 18:50[49]	Ephesians 3:4-6	NO

In addition to the fact that none of these six claimed "messianic prophecies" are valid, it is evident that the focus of even this small sample of Christian "messianic prophecy" and "fulfillment" pairs is on Jesus, the central figure in the Christian messianic vision, not on the conditions that will prevail in the world due to his accomplishments. As was noted in Section II, this is the principal difference between the messianic visions of Christianity and Judaism, a fact that will be further validated as this series progresses.

Copyright © Uri Yosef, PhD, 2001-2010 for the Messiah Truth Project, Inc.
All rights reserved

¹⁴ Hyam Maccoby, *The Mythmaker: Paul and the Invention of Christianity*, Barnes & Noble Books (1998)