

DEBUNKING "PROOF TEXTS" FROM THE PSALMS¹
PART 2 - PSALMS 27, 31, 34, 35, 38

I. INTRODUCTION

This is the second in a series of essays in which claims by Christian missionaries concerning "messianic prophecies" in the Psalms are investigated. The first essay covered the six commonly claimed "messianic prophecies" in Psalms 8, 16, and 18.²

This essay investigates eight additional claims of "messianic prophecies" in the Christian "Old Testament" and their respective accounts of "fulfillment" in the New Testament, all of which are taken from the same *reference list* that was previously used.³

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

This was covered in detail in Section II in the first essay of this series (please see footnote 2) and will not be repeated in this and the remaining essays.

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

The "messianic prophecies" claimed to be present in Psalms 27, 31, 34, 35, and 38, along with the respective accounts of their "fulfillment" from the New Testament, are addressed in this essay. The analysis aims to determine whether any of these pairs of passages in the Christian "Old Testament" and New Testament qualify as a "messianic prophecy" and its "fulfillment", respectively.

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 letter 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 א is transliterated as the equivalent Latin vowel with an added underscore
 - The letter ה is transliterated as "h"
 - The letter ח is transliterated as "ch"
 - The letter כ is transliterated as "k"
 - The letter ק is transliterated as "q"
 - A vocalized שׁ (אֶשׁ אִשׁ אֵשׁ) is transliterated as a superscripted "e" following the consonant
 - There is no "doubling" of letters in the transliterations to reflect the ***daGESH*** (emphasis)

² *Debunking "Proof Texts" from the Psalms, Part 1 - Psalms 8, 16, 18 -*

<http://thejewishhome.org/counter/PsalmsPrfTxt1.pdf>

³ *Jesus is the Messiah: The Messianic Prophecies Fulfilled By Jesus Christ Ordered by Category -*

<http://contenderministries.org/prophecy/jesussmessiah2.php>

A. Psalms 27

The *reference list* indicates that Psalms 27 contains two "messianic prophecies" that are "fulfilled" according to the New Testament, as shown in Table III.A-1.

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

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah's enemies would stumble and fall when they came for him	Psalms 27:2	John 18:3-6
The Messiah would be accused by false witnesses	Psalms 27:12	Matthew 26:59-61

1. Overview

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

HYMN OF CONFIDENCE: This is the third consecutive Psalm which has the prefix *of David* without the word 'mizmor.' It is another personal prayer for help and guidance, which at the same time expresses absolute trust in God and fearlessness from enemies. David's sole ambition is a personal relationship with God and this theme is stressed several times throughout the Psalm (verses 4-6). The composition falls into two distinct divisions. The first half is dedicated to the serenity of those who trust in God while the last verses show concern that without aid from God, his aims cannot be accomplished. In Jewish ritual this Psalm is recited daily throughout the months of *Elul* and the Ten Days of Penitence as preparation for the advent of the New Year and Day of Atonement. The *adversaries* (verse 12) are metaphorically interpreted as the promptings to sin from which deliverance is sought.⁴

The superscription identifies King David as the author of this psalm. He expresses his continuing desire to dwell in the House of God (see Ps 23:6), which is the place where constancy prevails when one seeks refuge from the problems being encountered in life.

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

a. *The Messiah's enemies would stumble and fall when they came for him*

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.a-1, with the respective relevant portions of the passages shown in highlighted form.

⁴ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 78, The Soncino Press (1992)

Table III.A.2.a-1 – Psalms 27:2 and John 18:3-6

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 27:2	John 18:3-6	
When the wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.	3. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. 4. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? 5. They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. 6. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.	When evildoers draw near to me to devour my flesh, my adversaries and my enemies against me- they stumbled and fell.

King David opens the psalm by acknowledging that God illuminates his path in life and provides his deliverance, thus leaves him nobody of whom he should be fearful. In this verse, he describes how the efforts of those who sought to do him ill did not succeed, for which he uses the figurative description that his enemies stumbled and fell.

This figurative phrase, "**stumbled and fell**", appealed to Christian apologists since they were able to match it with a similar phrase they found in the New Testament, where those who came to arrest Jesus retreated upon hearing him identify himself, and literally fell to the ground. Thus was created the "fulfillment" text in the New Testament; clearly absurd, as the phrase has been taken completely out-of-context.

Conclusion: Psalms 27:2 is not a valid "messianic prophecy".

b. The Messiah would be accused by false witnesses

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 27:12 and Matthew 26:59-61

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 27:12	Matthew 26:59-61	
Deliver me not over unto the will of mine enemies: for false witnesses are risen up against me, and such as breathe out cruelty.	59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; 60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses, 61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.	Do not deliver me to the desires of my adversaries, for false witnesses and speakers of evil have risen against me.

David was the target and victim of many slander campaigns. Very prominent among these are two cases where King Saul was incited against David. One involved Doeg the Edomite (see 1Samuel 22), and the other involved the people of Ziph, the Ziphites (see 1Samuel 23). Yet David was always able to escape unharmed from these situations.

By combining historical accounts of King David with the requirement on the testimony of two witnesses, the author of the "fulfillment" account tries to create a "prophecy" that is "fulfilled" as Jesus was standing in front of Caiphas, the High Priest, soon after which he was crucified. Note, too, the improvised embellishment at the end of the KJV rendition of this verse, "and such as breathe out cruelty", which is not present in the Hebrew text. Since the New Testament predates the KJV, it is reasonable to conclude that the purpose of this added phrase is to enhance the "fulfillment" text, particularly as it concerns what the two witnesses said about Jesus, "This fellow said, I am able to destroy the temple of God, and to build it in three days".

Conclusion: Psalms 27:12 is not a valid "messianic prophecy".

B. Psalms 31

The *reference list* indicates that Psalms 31 contains two "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 ⁵	
	"Prophecy"	"Fulfillment"
The Messiah would cry out "into thy hands I commend my spirit"	Psalms 31:6[5]	Luke 23:46
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1

⁵ 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 31:6[5].

1. Overview

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

FAITH OF THE PERSECUTED: The familiar theme of the straits of the innocent is the *motif* of this Psalm. As a Davidic composition it finds its background in the wilderness of Maon (1 Samuel 23:25). The clause *David made haste to get away* (ibid. 26) is comparable to verse 23 of the Psalm, *I said in my haste*. Some verses, however, are not based on any historical event. These were written for the benefit of anyone who might find himself surrounded by enemies and deem it necessary to reaffirm his belief that God can excuse him from any predicament. This Psalm, like others before it, ends with David's thanks to God for having accepted his supplications.⁶

The superscription identifies King David as the author of this psalm. He was relentlessly pursued, his whereabouts were betrayed repeatedly, yet God, in His infinite mercy, always rescued him from his enemies. King David realizes that God is the one who has always saved him, and he, therefore, puts his entire faith and trust in Him.

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

a. *The Messiah would cry out "into thy hands I commend my spirit"*

The relevant texts from the King James Version (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 31:6[5] and Luke 23:46

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 31:5	Luke 23:46	Psalms 31:6
Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.	And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.	In Your hand I entrust my spirit; You have redeemed me, O Lord, God of truth.

What is this spirit to which King David was referring? The spirit is the soul, given to mankind by God:

Genesis 2:7 - And the Lord God formed man of dust from the ground, and He breathed into his nostrils the breath of life, and man became a living soul.

⁶ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 88, The Soncino Press (1992)

The soul is the animating life or consciousness within mankind and, being the breath, it leaves the body upon death:⁷

Ecclesiastes 12:7 - And the dust returns to the earth as it was, and the spirit returns to God, Who gave it. [See also Psalms 146:4 for a similar description.]

In verse 6[5], King David, thankful to God for His past help and for keeping His promises, says that he entrusts his life into God's keeping. This verse does not concern, nor does it describe, the last few moments in King David's life. Quite to the contrary, he speaks of trusting God to continue watching over him for the rest of his life.

By contrast, the "fulfillment" text recounts the scene of Jesus' last breath before expiring on the cross. Unlike what David does in this psalm, Jesus did not express any gratitude for God's mercy in keeping him safe.

In placing King David's words into the mouth of a dying Jesus, the author of the Gospel of Luke created significant problems for Christian theology. *Why would Jesus need to be concerned about what will happen to him after death if he was part of the godhead?* For King David, a mortal human, such a request would be natural, and one could stretch the argument and say that it would even have been natural for Jesus to do this during his lifetime on earth when he prayed like everyone else. But, in the case of Jesus who, according to Christian theology is part of the godhead and, thus, all-knowing, *what is the point of praying for what will happen to him after death? Did he not know what would happen? Did he think, perhaps, that he would not return to being "100% divine" after giving up his "100% human" nature? And, if he was part of the godhead, and his spirit was divine, to whom was he to commit his spirit?*

Another problem for Christian theology arises from what King David said later in this psalm, in a verse that was not selected by Christians as relating to Jesus:

Psalms 31:11[10] - For my life is spent in grief and my years in sighing; my strength has failed because of my iniquity, and my bones have withered away.

⁷ **Qabalah** (Jewish mysticism) teaches that the essence of the soul possesses five manifestations (listed below in ascending level of 'spirituality'):

NEfesh (creature, soul) - is the first and lowest level of the soul; it is associated with physical vitality.
RU'ah (spirit) - is the second level of the soul; it is associated with emotional vitality.
n°shamah (breath, soul) – (the 'breath of life' that God breathed into the first man) is the third level of the soul; it is associated with the vitality of intelligence.
hAYAH (living being) - is the second highest level of the soul; it is associated with the awareness of God as continually creating the world.
yehiDAH (a singular one) - is the highest level of soul; it is associated with being a unity with God, a state that will only manifest itself in the Messianic era.

Suffering is often the consequence of sin, and here King David acknowledges his iniquity. This, then, would have to also apply to Jesus, admitting he is a sinner just as all other mortals are.

Finally, given the fact that the authors of the Four Gospels do not agree on the last words Jesus uttered on the cross,⁸ is it not odd that Luke 23:46 was selected as the "fulfillment" text? On what basis can the account in the Gospel of Luke be chosen out of the four as the correct one?

Conclusion: Psalms 31:6[5] is not a valid "messianic prophecy".

b. There would be plots to kill the Messiah

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 31:14[13] and Matthew 27:1

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 31:13	Matthew 27:1	Psalms 31:14
For I have heard the slander of many: fear was on every side: while they took counsel together against me, they devised to take away my life.	When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:	For I heard the gossip of many, terror from all sides when they take counsel together against me; they plotted to take my soul.

Numerous accounts of plots being hatched against various individuals, including King David, are present throughout the Hebrew Bible, yet none of these involve מָשִׁיחַ (*mashi'ah*), the **Jewish Messiah**.

The "fulfillment" account claims that such a plot on the life of Jesus was being schemed by the Jewish leaders. Considering the requirements specified in the Hebrew Bible, any individual who may have claimed himself, or may have been declared by others, to be מָשִׁיחַ, and who died prior to completing the "messianic agenda" was a false messiah. Thus, a successful plot to have Jesus killed would disqualify him as the Messiah.

⁸ The other three Gospel accounts of the last words of Jesus as he was dying on the cross are:

Matthew 27:46(KJV) - And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is to say, My God, my God, why hast thou forsaken me?

Mark 15:34(KJV) – 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?

John 19:30(KJV) - When Jesus therefore had received the vinegar, he said, *It is finished:* and he bowed his head, and gave up the ghost.

Conclusion: Psalms 31:14[13] is not a valid "messianic prophecy".

C. Psalms 34

The *reference list* indicates that Psalms 34 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"
None of the Messiah's bones would be broken	Psalms 34:21[20]	John 19:32-33

1. Overview

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

HYMN OF PRAISE: An acrostic Psalm resembling 25 in the omission of a verse beginning with *vav* and the addition at the end of a verse with an initial *pe*. The title relates the Psalm to an incident comparable with that narrated in 1 Samuel 21:11ff., where, however, the king's name was Achish, not as stated here, Abimelech. The differences in names might easily be accounted for if Abimelech was a dynastic name or a royal title, like 'Agag' among the Amalekies or 'Pharaoh' in Egypt (Rashi). Alternatively, he might have had two different names (Ibn Ezra). According to the Midrash (Shocher Tov) David, having escaped from the hands of Saul, sought refuge among the Philistines who, in turn, sought to avenge the blood of the slain Goliath. He prayed to God that he should appear a madman and, on account of this, Achish, convinced this was not David, spared his life, driving him away instead. In gratitude to God, David composed this Psalm. By making known his personal experience, he also shows the way to salvation. Two themes are stressed; seeking God (verses 5 and 11) and deliverance from troubles (verses 5, 18 and 20). The last verse, which is included in the acrostic, may have been added so that the Psalm should end on a note of encouragement for the faithful.⁹

The superscription identifies King David as the author of this psalm, which is an alphabetical hymn (an acrostic formed by the first letter of each verse) in the Hebrew. Unfortunately, the beauty of this acrostic is lost in translation.

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

a. *None of the Messiah's bones would be broken*

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.

⁹ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 99, The Soncino Press (1992)

Table III.C.2.a-1 – Psalms 34:21[20] and John 19:32-33

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 34:20	John 19:32-33	
He keepeth all his bones: not one of them is broken.	32. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33. But when they came to Jesus, and saw that he was dead already, they brake not his legs:	He guards all his bones; not one of them was broken.

Verse 21[20] is a general statement about righteous people, and does not refer to any specific person. This is evident from the preceding verse:

Psalms 34 20[19] - Many evils befall the righteous, but the Lord saves him from them all.

In other words, the subject in verse 21[20] is the "generic" righteous person. The verse speaks of God's servants who will suffer and even be hurt, but will be redeemed and not be broken.

In light of the context of verse 21[20], the "fulfillment" text is a rather odd choice for this alleged "messianic prophecy". Although deliverance is promised in Psalms 34, was Jesus "delivered" even if his bones were not broken? No, the Roman soldiers crucified him. According to Christian theology, the death of Jesus was an expected event, and his deliverance from affliction was not to occur in the first place.

Conclusion: Psalms 34:21[20] is not a valid "messianic prophecy".

D. Psalms 35

The *reference list* indicates that Psalms 35 contains two "messianic prophecies" that are "fulfilled" according to the New Testament, as shown in Table III.D-1.

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

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah would be accused by false witnesses	Psalms 35:11	Mark 14:55-59
The Messiah would be hated by many without cause	Psalms 35:19	John 18:19-23

1. Overview

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

PRAYER WHILE UNDER PERSECUTION: This Psalm should be compared with [Psalms] 7 and 22. It is a cry of distress from David when he was being hunted by

Saul (Kimchi), or while fleeing from his rebellious son Absalom (Sforno). Two subjects of his distress are made clear. He is held guilty for crimes he never committed (verses 7 and 11) and he bemoans the fact that the good ha has done is being repaid with bad (verse 12).¹⁰

The superscription identifies King David as the author of this psalm. This, once again, is a prayerful psalm wherein King David appeals to God for help against those who have been persecuting him.

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

a. *The Messiah would be accused by false witnesses*

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

Table III.D.2.a-1 – Psalms 35:11 and Mark 14:55-59

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 35:11	Mark 14:55-59	Psalms 35:11
False witnesses did rise up; they laid to my charge things that I knew not.	55. And the chief priests and all the council sought for witness against Jesus to put him to death; and found none. 56. For many bare false witness against him, but their witness agreed not together. 57. And there arose certain, and bare false witness against him, saying, 58. We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands. 59. But neither so did their witness agree together.	False witnesses rise up; they ask me of things that I know not.

As was already noted for Psalms 27:12, King David was the target and victim of many slander campaigns. Here he points out that, using false witnesses, people falsely claimed that he owed them various goods.

The "fulfillment" text attempts to match the testimony of false witnesses against Jesus before the Sanhedrin with King David's account of false witnesses who testified against him. However, the contexts of this alleged "messianic prophecy" and "fulfillment" pair are unrelated.

¹⁰ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 103, The Soncino Press (1992)

Conclusion: Psalms 35:11 is not a valid "messianic prophecy".

b. The Messiah would be hated by many without cause

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

Table III.D.2.b-1 – Psalms 35:19 and John 18:19-23

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 35:19	John 18:19-23	
<p>Let not them that are mine enemies wrongfully rejoice over me: neither let them wink with the eye that hate me without a cause.</p>	<p>19. The high priest then asked Jesus of his disciples, and of his doctrine. 20. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. 21. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said. 22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? 23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?</p>	<p>Let them not rejoice over me, those who are my enemies for an unjust cause, neither shall those who hate me for naught wink their eyes.</p>

King David is pleading with God to not let those who are his enemies without a just cause for enmity, and who invent lies about him, gain any pleasure or joy from their actions.

The "fulfillment" text, here too, attempts to connect King David's plight with the scene of Jesus standing before the Sanhedrin, being questioned by the high priest, and then being struck by one of the officers when he seemed to respond evasively to the questions. No such scene or imagery is ever described in the Hebrew Bible with regard to מְשִׁיחַ.

Conclusion: Psalms 35:19 is not a valid "messianic prophecy".

E. Psalms 38

The *reference list* indicates that Psalms 38 contains one "messianic prophecy" that is "fulfilled" according to the New Testament, as shown in Table III.E-1.

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

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah would be silent before his accusers	Psalms 38:14-15[13-14]	Matthew 26:62-63

1. Overview

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

A PENITENT'S PRAYER: The analogy with Psalm 6 will at once occur to the reader. The speaker is afflicted with pain and his physical condition causes him searching of heart. He acknowledges that his sufferings are the effect of sin. He therefore offers his prayer in a deeply repentant spirit. David well knew the emotional and physical tribulations that those striving for perfection can undergo. Rashi and others interpret the Psalm as referring to the nation, though the personal note is strongly marked throughout.¹¹

The superscription identifies King David as the author of this psalm. King David reminds the reader that punishment for sin can manifest itself as suffering, even at the hands of friends, and that God is the one who provides salvation to the repentant sinner.

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

a. *The Messiah would be silent before his accusers*

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

Table III.E.2.a-1 – Psalms 38:14:15[13-14] and Matthew 26:62-63

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 38:13-14	Matthew 26:62-63	
13. But I, as a deaf man, heard not; and I was as a dumb man that openeth not his mouth. 14. Thus I was as a man that heareth not, and in whose mouth are no reproofs.	62. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63. But Jesus held his peace, And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.	14. But I am as a deaf person, I do not hear, and like a mute, who does not open his mouth. 15. And I was as a man who does not understand and in whose mouth are no arguments.

¹¹ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 117, The Soncino Press (1992)

King David describes how he did not respond nor pay heed to the accusations leveled against him by his enemies.

The "fulfillment" text attempts to connect King David's silence to the charges by his accusers with the silence of Jesus before the Sanhedrin, where he is accused of blasphemy. Clearly, the circumstances of these two situations do not match. More importantly, the creator of this alleged "messianic prophecy" and "fulfillment" pair either did not read the entire psalm, or decided to ignore several important statements by King David:

Psalms 38:4-5,19[3-4,18] – (4) There is no soundness in my flesh because of Your fury; there is no peace in my bones because of my sin. (5) For my iniquities passed over my head; as a heavy burden they are too heavy for me. (19) For I admit my iniquity; I worry about my sin.

In other words, by attributing part of this psalm to Jesus, the entire psalm would have to apply to him as well, since there is only one speaker in this psalm. This means that, just as King David admits to being a sinner, Jesus had to be a sinner as well!

Conclusion: Psalms 38:14-15[13-14] is not a valid "messianic prophecy".

IV. SUMMARY

In this second in a series of essays on so-called "proof texts" in the Psalms, eight such texts from Psalms 27, 31, 34, 35, and 38, 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. Cumulative results for all "messianic prophecy" and "fulfillment" pairs examined thus far are summarized in Table IV-1. [Note: Results from the earlier essays are shown in a darker highlight, and current results are shown in a lighter highlight.]

Table IV-1 – Claimed "messianic prophecies" in Psalms 8, 16, 18, 27, 31, 3+4, 35, and 38, 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

The Messiah's enemies would stumble and fall when they came for him	Psalms 27:2	John 18:3-6	NO
The Messiah would be accused by false witnesses	Psalms 27:12	Matthew 26:59-61	NO
The Messiah would cry out "into thy hands I commend my spirit"	Psalms 31:6[5]	Luke 23:46	NO
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1	NO
None of the Messiah's bones would be broken	Psalms 34:21[20]	John 19:32-33	NO
The Messiah would be accused by false witnesses	Psalms 35:11	Mark 14:55-59	NO
The Messiah would be hated by many without cause	Psalms 35:19	John 18:19-23	NO
The Messiah would be silent before his accusers	Psalms 38:14-15[13-14]	Matthew 26:62-63	NO

As the sample of claimed Christian "messianic prophecy" and "fulfillment" pairs grows, two patterns emerge: First, these texts are not valid "messianic prophecies". Second, their focus 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.