

**DEBUNKING "PROOF TEXTS" FROM THE PSALMS<sup>1</sup>**  
**PART 3 - PSALMS 40, 41, 45**

**I. INTRODUCTION**

This is the third in a series of essays in which claims by Christian missionaries concerning "messianic prophecies" in the Psalms are investigated. The first two essays covered the 14 claimed "messianic prophecies" in Psalms 8, 16, 18, 27, 31, 35, and 38.<sup>2,3</sup>

This essay investigates nine 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.<sup>4</sup>

**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"**

To say that a prophecy has been fulfilled means that the foretold event, condition, or situation has happened, and that one needs no longer await its completion or fulfillment. On the other hand, a prophecy that has not yet happened, or is yet to be completed, remains a prophecy not fulfilled.

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<sup>1</sup> 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 א is transliterated as the equivalent Latin vowel with an added underscore
  - The letter ח 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 **SHVA** (וְ אֵשׁוּ) is transliterated as a superscripted "e" following the consonant
  - There is no "doubling" of letters in the transliterations to reflect the **dagesh** (emphasis)

<sup>2</sup> *Debunking "Proof Texts" from the Psalms, Part 1 – Psalms 8, 16, 18 -*

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

<sup>3</sup> *Debunking "Proof Texts" from the Psalms, Part 2 – Psalms 27, 31, 34, 35, 38 -*

<http://thejewishhome.org/counter/PsalmsPrfTxt2.pdf>

<sup>4</sup> *Jesus is the Messiah: The Messianic Prophecies Fulfilled By Jesus Christ Ordered by Category -*

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

The "messianic prophecies" claimed to be present in Psalms 40, 41, and 45, 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.

## A. Psalms 40

The *reference list* indicates that Psalms 40 contains four "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 <sup>5</sup>	
	"Prophecy"	"Fulfillment"
The Messiah's offering of himself would replace all sacrifices	Psalms 40:7-9a[6-8a]	Hebrews 10:10-13
The Messiah would say the scriptures were written of him	Psalms 40:7-9b[6-8b]	Luke 24:44
The Messiah would come to do God's will	Psalms 40:8-9[7-8]	John 5:30
The Messiah would not conceal his mission from the congregation	Psalms 40:10-11[9-10]	Luke 4:16-21

### 1. Overview

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

**PRAISE AND PRAYER:** A distinct break occurs at the end of verse 12. The first part consists of a hymn of praise for past deliverance, while the second is a petition for aid in present danger. David is confident, however that God will deliver him as in the past. He points out that he has always striven to apply his own understanding of God's ways for purposes of spiritual ennoblement as well as for edification of his people. Thus, while in the midst of his suffering, he is filled with Divine inspiration (Hirsch). A notable feature is that verses 14-18 appear separately as Ps 70.<sup>6</sup>

The superscription identifies King David as the author of this psalm. He describes how his trust in God has been rewarded. King David explains that gratitude is best displayed by obeying the Torah, and how he has proclaimed God's wonders in public testimony. He pleads for God's continued help and protection.

<sup>5</sup> 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 40:7-9a[6-8a].

<sup>6</sup> *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 123, The Soncino Press (1992)

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

### a. *The Messiah's offering of himself would replace all sacrifices*

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.

**Table III.A.2.a-1 – Psalms 40:7-9a[6-8a] and Hebrews 10:10-13**

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<p><b>Psalms 40:6-8a</b></p> <p>6. Sacrifice and offering thou didst not desire; <b>mine ears hast thou opened:</b> burnt offering and sin offering hast thou not required.</p> <p>7. Then said I, Lo, I come: in the volume of the book it is written of me,</p> <p>8. I delight to do thy will, [O my God: yea, thy law is within my heart.]</p>	<p><b>Hebrews 10:10-13</b></p> <p>10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all.</p> <p>11. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins:</p> <p>12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;</p> <p>13. From henceforth expecting till his enemies be made his footstool.</p>	<p><b>Psalms 40:7-9a</b></p> <p>7. You desired neither sacrifice nor meal offering; <b>You dug ears for me; a burnt offering or a sin offering You did not request.</b></p> <p>8. Then I said, "Behold I have come," with a scroll of a book written for me.</p> <p>9. O God, I desired to do Your will [and ([to have) Your law within my innards.]</p>

In this passage, King David could be answering the question: *How can I thank you, God, for Your wondrous deeds of mercy for me?* He takes a cue from the Prophet Samuel, who said the following to King Saul as part of a rebuke for not obeying God's command to annihilate Amalek (Deuteronomy 25:17-19):

**1Samuel 15:22 - And Samuel said, "Has the Lord (as much) desire in burnt offerings and peace-offerings, as in obeying the voice of the Lord? Behold, to obey is better than a peace offering; to hearken (is better) than the fat of rams.**

God does not desire sacrifices and offerings as much as He wants people to obey the Torah. By forming ears for mankind, He has made it possible for people to hear and to listen to the instructions ("**... All that the Lord spoke we will do and we will hear.**" [Exodus 24:7]). King David does not say that sacrifices are contrary to divine ordinance, or that someone will be the last and final sacrifice. He simply states what is preferred by God.

The choice of the "fulfillment" text may seem odd unless one reads the entire tenth chapter in the Letter to the Hebrews, the first 18 verses of which deal with the notion that the sacrificial death of Jesus was sufficient for all times. The verses leading up to the "fulfillment" text set the stage:

**Hebrews 10:5-9(KJV) – (5) Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, *but a body hast thou prepared me*: (6) In burnt offerings and sacrifices for sin thou hast had no pleasure. (7) Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. (8) Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; (9) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.**

Compare the phrase “*but a body hast thou prepared me*” in the above passage with the phrase “*mine ears hast thou opened*” in the “messianic prophecy”. This is how the author of the Letter to the Hebrews altered the original passage in order to introduce his doctrine, that Jesus was the last and final sacrifice, and that his death put an end to the sacrificial system commanded in the Torah.<sup>7</sup> *On whose authority did the author of the Letter to the Hebrews abolish the sacrificial system prescribed in the Torah?*

By placing King David's words from this psalm in the mouth of Jesus, the author of the Letter to the Hebrews created another serious problem for Christian theology. Just four verses beyond the passage claimed to be the “messianic prophecy”, King David says the following:

**Psalms 40:13[12] - For countless evils have encompassed me; *my iniquities have overtaken me and I could not see [them because] they are more numerous than the hairs of my head, and my heart has forsaken me.***

King David confessed to his many sins. Christian missionaries ignore this verse because it makes Jesus a sinner, which would disqualify him from being the “unblemished sacrificial offering” he is claimed to be.

**Conclusion: Psalms 40:7-9a[6-8a] is not a valid “messianic prophecy”.**

#### **b. *The Messiah would say the scriptures were written of 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.b-1, with the respective relevant portions of the passages shown in highlighted form.

<sup>7</sup> For an analysis of this Christian doctrine, see the essay *A Knock-Out Punch: The “Last and Final Sacrifice” Takes the Ten-Count* - <http://thejewishhome.org/counter/JCSacrifice.pdf>

**Table III.A.2.b-1 – Psalms 40:7-9b[6-8b] and Luke 24:44**

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 40:6-8b</b>	<b>Luke 24:44</b>	<b>Psalms 40:7-9b</b>
6. Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required. 7. Then said I, Lo, I come: in the volume of the book it is written <b>of me</b> , 8. I delight to do thy will, O my God: yea, thy law is within my heart.	And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, <b>concerning me</b> .	7. You desired neither sacrifice nor meal offering; You dug ears for me; a burnt offering or a sin offering You did not request. 8. Then I said, "Behold I have come," with a scroll of a book written <b>for me</b> . 9. O God, I desired to do Your will and (to have) Your law within my innards.

Once his ears had been opened and he was able to hear and understand God's message, King David, holding a Scroll of the Torah, declared his readiness to joyfully do God's will.

The Hebrew inflected preposition עָלַי (*alai*) appears in the Hebrew text of verse 8, and is rendered as "for me" in the Jewish translation. While this preposition is used in several different ways throughout the Hebrew Bible, with meanings such as **about me, against me, for me, of me, on me**, and more, depending on the grammatical syntax of a passage, the relevant meaning must be gleaned from the context. The KJV generally renders this term properly on its more than 200 instances, including the cases where it means **for me**, as the following example demonstrates:

**Psalms 57:3 - I will call upon the Most High God, upon the God Who completes [what He promised] for me [עָלַי].**

**Psalms 57:2(KJV) - I will cry unto God most high; unto God that performeth all things for me. [Other examples in the KJV include: 1Samuel 22:8; Esther 4:16.]**

Yet, in the case of Psalms 40:8[9], the KJV has "of me" for עָלַי, which does not fit with the true context of the passage in the Hebrew text. Rather, this particular rendition appears to have been selected because it enhances the relevance of the "fulfillment" text. Namely, it enables the subject to say that "the book" is written about him. The very fact that the "fulfillment" text conveys the words of Jesus himself is supposed to lend credibility to the New Testament as proof that the Torah, Prophets, and Psalms were all written about him.

In the correct reading of this passage, King David has in mind the Torah, which was written **for him** to obey, not Scripture written **of** or **concerning him**.

**Conclusion:** Psalms 40:7-9b[6-8b] is not a valid "messianic prophecy".

**c. The Messiah would come to do God's will**

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

**Table III.A.2.c-1 – Psalms 40:8-9[7-8] and John 5:30**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 40:7-8</b>	<b>John 5:30</b>	<b>Psalms 40:8-9</b>
7. Then said I, Lo, I come: in the volume of the book it is written <b>of me</b> , 8. I delight to do thy will, O my God: yea, thy law is within my heart.	I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	8. Then I said, "Behold I have come," with a scroll of a book written <b>for me</b> . 9. O God, I desired to do <b>Your will</b> and [to have] Your law within my innards.

It is true that מָשִׁיחַ (*mashi'ah*) will obey God's Torah and do His will. However, this is King David speaking for himself and, perhaps, giving a lesson to the Jewish people.

The choice of "fulfillment" text is rather odd since it portrays Jesus ("the Son" in the triune godhead) as subservient to, and lower than, God ("the Father" in the triune godhead), and that he is unable to do anything on his own – he can only execute the will of "the Father". Yet, according to Christian theology, all "persons" in the triune godhead are coequals. These two scenarios cannot both be true.

**Conclusion:** Psalms 40:8-9[7-8] is not a valid "messianic prophecy".

**d. The Messiah would not conceal his mission from the congregation**

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

**Table III.A.2.d-1 – Psalms 40:10-11[9-10] and Luke 4:16-21**

<b>"Messianic Prophecy"</b>	<b>"Fulfillment"</b>	
<b>KJV "Old Testament" Translation</b>	<b>KJV New Testament Translation from the Greek</b>	<b>Jewish Translation from the Hebrew</b>
<b>Psalms 40:9-10</b>	<b>Luke 4:16-21</b>	
<p>9. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.</p> <p>10. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy lovingkindness and thy truth from the great congregation.</p>	<p>16. 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.</p> <p>17. 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,</p> <p>18. 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 brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,</p> <p>19. To preach the acceptable year of the Lord.</p> <p>20. 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.</p> <p>21. And he began to say unto them, This day is this scripture fulfilled in your ears.</p>	<p>10. I brought tidings of righteousness in a great assembly. Behold, I will not withhold my lips, O Lord, You know.</p> <p>11. I did not conceal Your charity within my heart; I stated Your faith and Your salvation - I did not withhold Your kindness and truth - to a great assembly.</p>

Not merely satisfied with receiving God's mercy, King David desires to share his experience with the people through his public testimony, hoping to influence others to recognize it as well. He proclaims God's attributes of righteousness, faithfulness, mercy, and truth to his people, Israel.

Will מְשִׁיחַ be doing this? Perhaps; though, according to the Hebrew Bible, there will be a universal knowledge of God in the messianic era, so that מְשִׁיחַ will not have to convince others.

Without careful scrutiny, the "fulfillment" text could appear to be suitable. The Hebrew text of verse 10 in the passage contains the phrase קָהָל רַב (*qahal rav*), meaning **a large crowd, a large assembly of people, a multitude of people**. This phrase occurs seven times in the Hebrew Bible – at Ezekiel 17:17, 38:4; Psalms 22:26[25], 35:18, 40:10[9], 11[10]; Ezra 10:1). The KJV consistently and properly renders this phrase as **[a/the] great congregation** and **[a/the] great company**.

According to the "fulfillment" text, the event takes place on the Sabbath at a synagogue in Nazareth.<sup>8</sup> The problem with this scenario is that, in spite

<sup>8</sup> Luke 4 was analyzed in the essay, "*Use the Source, Luke!*" [Luke 4:16-21] - <http://thejewishhome.org/counter/Luke4.pdf>

of the extensive archaeological investigations of the region, remains of a synagogue from the Second Temple period have yet to be discovered in the area where Christian tradition holds that Nazareth stood. Yet, several synagogues of that era were excavated in other parts of the Galilee (e.g., in *Gamla* and *KFAR NaHUM* [called “Capernaum” in the New Testament]) and, given their size, it is doubtful that a typical Sabbath crowd at a synagogue can be characterized as “a great congregation”.

It is also interesting that only a few verses beyond the “fulfillment” text, Jesus declared that the congregants were unworthy of seeing him perform miracles. According to the author of the Gospel of Luke, these remarks enraged the crowd to such a degree that they wanted to kill him:

**Luke 4:28-31(KJV) – (28) And all they in the synagogue, when they heard these things, were filled with wrath, (29) And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. (30) But he passing through the midst of them went his way, (31) And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.**

The author of the “fulfillment” text fails to “connect” Jesus and his actions with the enthusiasm shown by King David in his desire to tell the people about God's greatness.

**Conclusion: Psalms 40:10-11[9-10] is not a valid “messianic prophecy”.**

## B. Psalms 41

The *reference list* indicates that Psalms 41 contains one “messianic prophecy” that is “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's betrayer would be a friend whom he broke bread with	Psalms 41:10[9]	Mark 14:17-18

### 1. Overview

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

**A SUFFERER'S PRAYER: Another Psalm relating to a time when physical suffering was aggravated by mental uneasiness over the machinations of enemies. In particular one man whom he considered a close friend had proved traitorous. His main objective is not to complain about his physical suffering, but to ensure that his enemies receive their due for their treachery. It is not clear whether the Psalm was composed during an illness and the opening verses were said in the**

hope of a happier future, or if it was written later as a narrative of what had occurred in the past. This Psalm constitutes the climax to the first book of PSALMS and it is for this reason that the final verse takes the form of an appreciation to God for accepting the prayer of the Psalmist.<sup>9</sup>

The superscription identifies King David as the author of this psalm. His overall message here is that, even in circumstances that appear to be hopeless, a person can become aware of God's love and mercy by contemplating the suffering of the sick, the poor, and the persecuted.

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

### a. *The Messiah's betrayer would be a friend whom he broke bread with*

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 41:10[9] and Mark 14:17-18**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 41:9</b>	<b>Mark 14:17-18</b>	<b>Psalms 41:10</b>
Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.	17. And in the evening he cometh with the twelve. 18. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.	Even my ally, in whom I trusted, who eats my bread, has lifted up his heel against me.

King David spoke of someone, who remains unnamed, a trusted friend with whom he had a close relationship, who eventually attempted to trip him up. He could have had in mind Joab (Yo'AV), his military commander-in-chief, who betrayed him by supporting David's oldest surviving son, Adonijah (AdoniYAH), when he declared himself as the next king of Israel (1Kings 1:5-8). He also could have thought of Ahitophel (Ahitofel), a chief advisor who betrayed him when he conspired with Absalom (AvshalOM), another one of David's sons, in his rebellion (2Samuel 15:31, 16:21-17:3). King David expressed his gratitude to God for foiling all those plots.

The author of the "fulfillment" text has put King David's words into the mouth of Jesus while he was at the Last Supper with his disciples where, according to the accounts in the New Testament, he foretold that Judas Iscariot would betray him.

Once again, this scenario creates problems for Christian theology. The stories about the betrayal of King David by a close associate and the

<sup>9</sup> Soncino Books of the Bible – The Psalms, Rev. Dr. A. Cohen, Editor, p. 127, The Soncino Press (1992)

betrayal of Jesus by Judas differ significantly. According to King David's account, the plot against him was unsuccessful, whereas the New Testament describes how the betrayal by Judas succeeded and led to the crucifixion of Jesus.

There is also the question of how an act can be seen as a betrayal if it was preordained, as described in the New Testament. Also, knowing that Judas was just an agent in the "master plan" of Christianity, why would Jesus so angrily condemn him?

Moreover, as was also the case with several of the psalms previously investigated, whoever created this "messianic prophecy" and "fulfillment" pair apparently ignored the rest of the psalm. This is what King David says just before he begins to describe the malice of his enemies:

**Psalms 41:5[4] - I said, "O Lord, be gracious to me; heal my soul because I have sinned against You."**

King David confesses that he has sinned against God and asks that his soul be healed through the forgiveness of his sins. The consequence of attributing verse 10[9] to Jesus is that verse 5[4] must also be applicable to him, i.e., that Jesus admitted he was a sinner.

**Conclusion: Psalms 41:10[9] is not a valid "messianic prophecy".**

### C. Psalms 45

The *reference list* indicates that Psalms 45 contains four "messianic prophecies" that are "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 speak with a message of grace	Psalms 45:3[2]	Luke 4:22
The Messiah's throne would be everlasting	Psalms 45:7-8a[6-7a]	Luke 1:31-33
The Messiah would be God	Psalms 45:7-8b[6-7b]	Hebrews 1:8-9
The Messiah would act with righteousness	Psalms 45:7-8c[6-7c]	John 5:30

#### 1. Overview

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

**A 'ROYAL MARRIAGE' SONG:** At first glance this composition seems to be no more than a wedding song, celebrating the marriage of a king to his princess, containing praise for the groom, and exhortation to the bride, and a prayer for the happiness of the union. Several profound interpretations have been ascribed to the Psalm. Ibn Ezra understands the 'king' as referring to David or, as Targum and Kimchi, to the Messiah, and the 'marriage' as an allusion to his redemption of

Israel. Rashi explains the song as dedicated to Torah scholars who are acclaimed as kings (Prov. 8:15; [B. Talmud, Tractate] Gittin 62a). The scholar's partner is the nation of Israel who, to survive, must heed the words of its elders who are its true spiritual leaders. According to Malbim, the 'king' is the mind and the soul that rule the rest of the body. The 'queen' represents the senses which must be trained to accept instructions from the brain that is their 'master' (verse 12) and knows how best to utilize the various parts of the body for good.<sup>10</sup>

The superscription attributes this psalm to the "Sons of Korah", who were either the immediate sons of this rebellious person (Numbers 16), and who were spared from death (Numbers 26:11), or they were later descendants. As Levites, they composed several other psalms.<sup>11</sup>

This is the first of the psalms being investigated in this series of essays, which some Jewish Sages have interpreted as messianic text, though historical interpretations have also been put forth by others.

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

### a. *The Messiah would speak with a message of grace*

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 45:3[2] and Luke 4:22**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 45:2</b>	<b>Luke 4:22</b>	<b>Psalms 45:3</b>
Thou art fairer than the children of men: <b>grace is poured into thy lips:</b> therefore God hath blessed thee for ever.	And all bare him witness, and wondered at the <b>gracious words</b> which proceeded out of his mouth. And they said, Is not this Joseph's son?	You are more handsome than [other] men; <b>charm is poured into your lips.</b> Therefore, God blessed you forever.

In applying these attributes to מְשִׁיחַ, Targum Yonathan and others describe him as being above the common person in his conduct, and that he will be endowed with the gift of prophecy.

The "fulfillment" text describes the reaction of the Sabbath crowd to the first part of what Jesus said in the Synagogue. Shortly thereafter, however, when his "gracious words" turned into a condemnation, the congregants became so enraged that they wanted to kill him (see the last "messianic prophecy" in Psalms 40 above).

<sup>10</sup> *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 140, The Soncino Press (1992)

<sup>11</sup> The psalms and songs attributed to the "Sons of Korah" are: Psalms 42, 44-49, 84, 85, 87, and 88.

*Did Jesus really have a message of grace? Consider the following quotes from the Gospels, which allegedly were his words:*

**Matthew 10:34-37(KJV) – (34) Think not that I am come to send peace on earth: I came not to send peace, but a sword. (35) For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. (36) And a man's foes shall be they of his own household. (37) He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.**

**Luke 14:26-27(KJV) – (26) If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. (27) And whosoever doth not bear his cross, and come after me, cannot be my disciple.**

**Luke 19:27(KJV) - But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.**

It seems that a heavy "price" is exacted for the "grace" of Jesus. Compare this with a dictionary definition of the theological aspect of "grace":

**grace ... 7. Theol. a. Divine love and protection bestowed freely upon mankind. b. The state of being protected or sanctified by the favor of God. c. An excellence or power granted by God.<sup>12</sup>**

*Can one honestly say that Jesus delivered a message of grace?*

**Conclusion: Psalms 45:3[2] may be a valid "messianic prophecy", though it remains unfulfilled.**

#### **b. *The Messiah's throne would be everlasting***

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

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<sup>12</sup> *The American Heritage Dictionary*, Second College Edition, p. 570, Houghton Mifflin Company (1991).

**Table III.C.2.b-1 – Psalms 45:7-8a[6-7a] and Luke 1:31-33**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 45:6-7a</b>	<b>Luke 1:31-33</b>	<b>Psalms 45:7-8a</b>
6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7. Thou lovest righteousness, and hatest wickedness: [therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows:]	31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.	7. Your throne [of] God [is] forever and ever; the scepter of equity is the scepter of your kingdom. 8. You loved righteousness and you hated wickedness; [therefore God, your God, anointed you with oil of joy from among your peers.]

The opening phrase in the Hebrew text of verse 7, כִּסֵּאֲךָ אֱלֹהִים (*kis'acha elohim*), is treated differently by Jewish and Christian translators. Jewish translators generally render this phrase as "Your throne [of] God" (as above), or "Your divine throne", or "Your throne is (the throne of) God", or "Your throne, O judge",<sup>13</sup> where the reference is to persons who are, or will be, occupying a certain throne. The common rendition of this phrase by Christian translators is "Thy throne, O God", referring to the throne occupied by God. Clearly, these diverse views cannot both be correct.

As noted in the "Overview" of Psalms 45, it is a royal wedding hymn, for which Jewish Sages have proposed several interpretations. Some consider the bridegroom literally a mortal king in his role as a ruler, one who can be either a historical figure or the promised מָשִׁיחַ; others view the bridegroom as a metaphor for something else. Yet, all these different interpretations are consistent with the context of the psalm.

The Hebrew Bible contains references to a "seat" or "throne" that is exclusively and unambiguously that of God, e.g., Isaiah 6:1, Psalms 11:4, 47:9, 89:15, 97:2, 2Chronicles 18:18, among others. There are also two instances in the Hebrew Bible of the phrase כִּסֵּא יְהוָה (*kise Y-H-V-H*), **the throne of the Lord**. One is at Jeremiah 3:17, where it is a name by which Jerusalem will be known in the messianic era. The other is in the following passage:

**1Chronicles 29:23 - And Solomon sat on the throne of the Lord [כִּסֵּא יְהוָה] as king instead of David his father, and he prospered, and all Israel obeyed him.**

This shows that Solomon occupied his father's throne, one that was established by God, but was not God's own "seat" or "throne". In His

<sup>13</sup> For example, "elohim" refers to judges at Psalms 82:6.

promise to King David, God said that He will establish the eternal (Davidic) throne with him and continue it through his son Solomon.<sup>14</sup>

**2Samuel 7:12-13,16 – (12) When your days are fulfilled, and you shall lie with your forefathers, then I will raise up your seed that shall issue from your body after you, and I will establish his kingdom. (13) He shall build a house for My Name, and I will establish the throne of his kingdom forever. (16) And your house and your kingdom shall be established forever before you; your throne shall be established forever.**

The annotated outline of Psalms 45 shown below helps to demonstrate that the Christian rendition is in error:

- ✧ Verse 1 – Superscription [dedication, instructions, nature of psalm]
- ✧ Verse 2[1] – Prelude [author speaking of himself]
- ✧ Verse 3-10[2-9]– Praise of the bridegroom [written in terms of 2<sup>nd</sup>-person, singular, masculine gender conjugated verbs and inflected nouns]
- ✧ Verse 11-13[10-12] – Address to the bride [written in terms of 2<sup>nd</sup>-person, singular, feminine gender conjugated verbs and inflected nouns]
- ✧ Verse 14-16[13-15] – Description of the bride [written in terms of 3<sup>rd</sup>-person, singular, feminine gender conjugated verbs and inflected nouns]
- ✧ Verse 17-18[16-17] – Concluding address to the bridegroom [written in terms of 2<sup>nd</sup>-person, singular, masculine gender conjugated verbs and inflected nouns]

Verse 7[6] is in the midst of a passage that refers either to an earthly person or, metaphorically, to earthly things. Consider the very next verse:

**Psalms 45:8 – You loved righteousness and you hated wickedness; therefore God, your God, anointed you with oil of joy from among your peers.**

**Psalms 45:7(KJV) – Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows:**

Consequently, the Christian translation of this verse, according to which it is about God, is ruled out.

The author of the "fulfillment" text attempts to connect Jesus, allegedly divine by virtue of being conceived of the Holy Spirit, with the throne of his "father" David. *How could Jesus be of the line of King David if he was fathered by the Holy Spirit?* According to the Hebrew Bible, which was the Scripture in force during the lifetime of Jesus and for years after his death, tribal pedigree is passed exclusively from a father to his male progeny. There also is no evidence in the New Testament, or in recorded history, that Jesus ever sat on any throne as a ruler of an earthly kingdom.

<sup>14</sup> The biblical account that confirm this are: 1 Kings 8:15-20, 1 Chronicles 17:11-15, 22:9-10, 28:3-7

**Conclusion: Psalms 45:7-8a[6-7a] may be a valid "messianic prophecy", though it remains unfulfilled.**

**c. The Messiah would be 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.C.2.c-1, with the respective relevant portions of the passages shown in highlighted form.

**Table III.C.2.c-1 – Psalms 45:7-8b[6-7b] and Hebrews 1:8-9**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 45:6-7b</b>	<b>Hebrews 1:8-9</b>	<b>Psalms 45:7-8b</b>
6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7. [Thou lovest righteousness, and hatest wickedness:] <b>therefore God</b> , [thy God, hath anointed thee with the oil of gladness above thy fellows].	8. <b>But unto the Son he saith</b> , Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9. Thou hast loved righteousness, and hated iniquity; <b>therefore God</b> , even thy God, hath anointed thee with the oil of gladness above thy fellows.	7. Your throne [of] God [is] forever and ever; the scepter of equity is the scepter of your kingdom. 8. [You loved righteousness and you hated wickedness:] <b>therefore God</b> , [your God, anointed you with oil of joy from among your peers].

What is the context of verse 8[7]? In verse 2[1] the psalmist declares that his composition conveys his thoughts about an unnamed king. In the passage that follows, verses 3[2]-10[9], the psalmist directs his remarks at this king, and uses 2<sup>nd</sup>-person, singular, masculine gender conjugations of verbs and inflexions of nouns throughout. The psalmist is the speaker in verse 8[7], where he tells the king that, because of his (the king's) righteousness, his (the king's) God selected him for this leadership role.

The "fulfillment" text is in the midst of a collection of misquoted passages from the Christian "Old Testament", which the author of the Letter to the Hebrews attempts to represent as God ["the Father"] speaking of His "Son" and declaring his divinity with his opening phrase of verse 8, "**But unto the Son he saith**". In addition to this being a non-Biblical concept, and regardless of the context of the "fulfillment" text, a correct reading of the passage in Psalms 45 does not convey the idea that  $\text{דָּבָרֵי יְהוָה}$  is divine, an idea that would contradict what the Hebrew Bible teaches.

**Conclusion: Psalms 45:7-8b[6-7b] is not a valid "messianic prophecy".**

**d. The Messiah would act with righteousness**

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

**Table III.C.2.d-1 – Psalms 45:7-8b[6-7b] and John 5:30**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 45:6-7c</b>	<b>John 5:30</b>	<b>Psalms 45:7-8c</b>
6. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.	I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.	7. Your throne [of] God [is] forever and ever; the scepter of equity is the scepter of your kingdom. 8. You loved righteousness and you hated wickedness; therefore God, your God, anointed you with oil of joy from among your peers.

It is taught in the Hebrew Bible that, as a spiritual leader and Torah authority, מְשִׁיחַ will be a righteous man (e.g., Isaiah 11:5; Jeremiah 23:5).

The "fulfillment" text is the same as used for Psalms 40:8-9[7-8], and the same issue applies here as well. *How can "God the Son" not act except as commanded by "God the Father"? Are they not coequal parts of the triune godhead?*

*Was Jesus righteous?* As was noted in several of the previous "messianic prophecy" and "fulfillment" pairs that, by applying King David's words to Jesus, it would also follow that he was a sinner. Moreover, accounts in the Four Gospels demonstrate that Jesus did not adhere to the Laws of Moses, and that he never repented.<sup>15</sup> Therefore, Jesus was not righteous.

**Conclusion:** Psalms 45:7-8c[6-7c] may be a valid "messianic prophecy", though it remains unfulfilled.

**IV. SUMMARY**

In this third in a series of essays on so-called "proof texts" in the Psalms, nine such texts from Psalms 40, 41, and 45, 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 of all "messianic prophecy" and "fulfillment" pairs investigated thus far are

<sup>15</sup> This is discussed in the essay *Sinless Jesus?* – <http://thejewishhome.org/counter/SinlessJC.pdf>

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, 34, 35, 38, 40, 41, and 45, and their "fulfillments"**

Statement	Citations		Valid? <sup>16</sup>	
	"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	
None of the Messiah's bones would be broken	Psalms 34:21[20]	John 19:32-33	NO	
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1	NO	
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1	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	
The Messiah's offering of himself would replace all sacrifices	Psalms 40:7-9a[6-8a]	Hebrews 10:10-13	NO	
The Messiah would say the scriptures were written of him	Psalms 40:7-9b[6-8b]	Luke 24:44	NO	
The Messiah would come to do God's will	Psalms 40:8-9[7-8]	John 5:30	NO	
The Messiah would not conceal his mission from the congregation	Psalms 40:10-11[9-10]	Luke 4:16-21	NO	
The Messiah's betrayer would be a friend whom he broke bread with	Psalms 41:10[9]	Mark 14:17-18	NO	
The Messiah would speak with a message of grace	Psalms 45:3[2]	Luke 4:22	?	NO
The Messiah's throne would be everlasting	Psalms 45:7-8a[6-7a]	Luke 1:31-33	?	NO
The Messiah would be God	Psalms 45:7-8b[6-7b]	Hebrews 1:8-9	NO	
The Messiah would act with righteousness	Psalms 45:7-8c[6-7c]	John 5:30	?	NO

As the sample of claimed Christian "messianic prophecy" and "fulfillment" pairs continues to accumulate, there are now 23 such pairs, the previously noted pattern becomes even better defined – they focus on Jesus, the central figure in the

<sup>16</sup> A single entry indicates that the same answer applies to both "Prophecy" and "Fulfillment" claims. Two entries signify different answers for the "Prophecy" and "Fulfillment" claims, respectively. A "?" denotes text that, according to some Jewish Sages, could be messianic.

Christian messianic vision, not on the conditions that will prevail in the world due to his accomplishments.