

**DEBUNKING "PROOF TEXTS" FROM THE PSALMS<sup>1</sup>**  
**PART 5 - PSALMS 69**

**I. INTRODUCTION**

This is the fifth in a series of essays in which claims by Christian missionaries concerning "messianic prophecies" in the Psalms are investigated. The first four essays covered the 33 claimed "messianic prophecies" in Psalms 8, 16, 18, 27, 31, 35, 38, 40, 41, 45, 55, 68, 78, 80, and 89.<sup>2,3,4,5</sup>

This essay investigates eleven 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>6</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

---

<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 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 **SHVA** (וְ נִשְׁׁ) 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> *Debunking "Proof Texts" from the Psalms, Part 3 – Psalms 40, 41, 45 -*

<http://thejewishhome.org/counter/PsalmsPrfTxt3.pdf>

<sup>5</sup> *Debunking "Proof Texts" from the Psalms, Part 4 – Psalms 55, 68, 78, 80, and 89 –*

<http://thejewishhome.org/counter/PsalmsPrfTxt4.pdf>

<sup>6</sup> *Jesus is the Messiah: The Messianic Prophecies Fulfilled By Jesus Christ Ordered by Category -*

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

fulfillment. On the other hand, a prophecy that has not yet happened, or is yet to be completed, remains a prophecy not fulfilled.

The "messianic prophecies" claimed to be present in Psalms 69, 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 69

The *reference list* indicates that Psalms 69 contains 11 "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>7</sup>	
	"Prophecy"	"Fulfillment"
The Messiah would be hated by many without cause	Psalms 69:5[4]	Luke 23:13-22
The Messiah would bear reproach, for God's sake	Psalms 69:8[7]	Matthew 26:65-67
The Messiah would be rejected by the Jews	Psalms 69:9a[8a]	John 1:11
The Messiah's brothers would disbelieve him	Psalms 69:9b[8b]	John 7:3-5
The Messiah would be angered by disrespect toward the temple	Psalms 69:10a[9a]	John 2:13-17
The Messiah would bear reproach, for God's sake	Psalms 69:10b[9b]	Romans 15:3
The Messiah's heart would be broken	Psalms 69:21a[20a]	John 19:34
The Messiah's disciples would fail him in his time of need	Psalms 69:21b[20b]	Mark 14:33-41
The Messiah would be offered gall and vinegar	Psalms 69:22a[21a]	Matthew 27:34
The Messiah would thirst	Psalms 69:22b[21b]	John 19:28
The potter's field would be uninhabited	Psalms 69:26[25]	Acts 1:16-20

### 1. Overview

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

**PRAYER OF THE PERSECUTED:** A deeply pathetic human document is presented by this Psalm. A devout servant of God is undergoing cruel treatment and feels that his sufferings are due to his religious loyalty. He pleads with God for relief and, in burning indignation, begs that retribution come upon his persecutors. His faith remains firm through the ordeal and he looks to the future with confidence. There are several passages in the Psalm which point to the fact that it was written as a prophetic vision that foretold of the era when Israel would be in captivity. Indeed, the Midrash understands the Psalm as relating to the Babylonian exile. In collective singular, the downtrodden outcasts describe their woeful sufferings, while, at the same time, begging for the mercy of God. In the closing verses they affirm their faith in Him by triumphantly proclaiming His praises in a sincere song

<sup>7</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 69:5[4].

of devotion. The parallels between this Psalm and the book of Jeremiah are frequent and striking.<sup>8</sup>

The superscription identifies King David as the author of this psalm. The psalm, written entirely in the 1<sup>st</sup>-person, can be interpreted as David either writing about himself or foretelling the future plight of the Jewish people during those long and bitter times in exile, and pleading for their speedy deliverance.

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

### a. *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.A.2.a-1, with the respective relevant portions of the passages shown in highlighted form.

**Table III.A.2.a-1 – Psalms 69:5[4] and Luke 23:13-22**

<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 69:4</b>	<b>Luke 23:13-22</b>	
<p>They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away.</p>	<p>13. And Pilate, when he had called together the chief priests and the rulers and the people,            14. Said unto them, Ye have brought this man unto me, as one that perverteth the people: and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:            15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.            16. I will therefore chastise him, and release him.            17. (For of necessity he must release one unto them at the feast.)            18. And they cried out all at once, saying, Away with this man, and release unto us Barabbas:            19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)            20. Pilate therefore, willing to release Jesus, spake again to them.            21. But they cried, saying, Crucify him, crucify him.            22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.</p>	<p>Those who hate me for nothing are more numerous than the hairs of my head; mighty are those who would cut me off, who are my enemies because of lies; what I did not steal, should I return?</p>

This verse can be understood either as relating to King David's own life, or as foretelling events that will occur to the Jewish people during their various exiles.

<sup>8</sup> *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 216, The Soncino Press (1992)

As this verse pertains to King David, and as was gleaned from similar scenarios in several of the psalms previously investigated, he had many enemies and was the target and victim of many plots and slander campaigns. In this case, as in Psalms 35, King David wondered if he should restore that which his false accusers charged he had taken.

Regarding the relevance to Israel's exile, the historical record is witness to the many times that trumped up charges, such as blood libels, poisoning of wells, etc., were leveled against the Jews who lived in these various places, simply as a ploy to dispossess them of their wealth.

The "fulfillment" text is taken from a passage that describes Pontius Pilate discussing the release of Jesus with the spiritual and political leaders of the Jews. They allegedly demanded that he be crucified, and Pilate said that he found no reason to put him to death, and that he wanted to punish him and then release him before the Passover.

The match-up of this "messianic prophecy" and "fulfillment" pair is not obvious. King David is complaining about the demands made upon him or, prophetically, upon Israel in exile, by oppressors on the false pretext that they were executing justice. The author of the Gospel of Luke provides an account of the Roman leader wanting to release Jesus while the leaders of the Jews accuse Jesus of various offenses and demand that he be executed. The problem is that the outcomes of the two situations were quite different, as was noted in several previous instances. King David survived all these plots, while Jesus wound up being crucified.

Another difficulty is created by ascribing King David's problems to Jesus. Namely, it forces the next verse in the psalm to apply to Jesus as well:

**Psalms 69:6[5] - O God, You know my folly, and my guilty deeds are not concealed from You.**

King David admitted that he sinned; in fact, he committed sins with intent [the noun אָשָׁם (*ASHAM*), **intentional sin**, is used here]. His trials and tribulations were, at least in part, punishment for the sins he committed. Thus, by implication, this makes Jesus a sinner, one who sinned with intent, which contradicts Christian doctrine.

A similar problem arises from the following account a few verses later:

**Psalms 69:12[11] - And I made sackcloth my raiment, and I became a byword to them.**

King David lamented about how his enemies made him the subject of derision when he donned sackcloth, the garb commonly worn during times of repentance (and mourning). The Hebrew Bible describes an occasion

when King David was in sackcloth following his sinful act of conducting a census of Israel (1Chronicles 21:16).<sup>9</sup> Once again, this alludes to King David's actions for the purpose of obtaining atonement for his sins. The New Testament contains no accounts of Jesus in sackcloth.

These same two issues also apply to the other "messianic prophecies" in this psalm.

**Conclusion: Psalms 69:5[4] is not a valid "messianic prophecy".**

**b. The Messiah would bear reproach, for God's sake**

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 69:8[7] and Matthew 26:65-67**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 69:7	Matthew 26:65-67	
<p>Because for thy sake I have borne reproach; shame hath covered my face.</p>	<p>65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. 66. What think ye? They answered and said, He is guilty of death. 67. Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,</p>	<p>For I have borne humiliation because of You; disgrace has covered my face.</p>

King David tells of how he has suffered in God's cause. A similar sentiment was expressed later by the prophet Jeremiah:

**Jeremiah 15:15 - You know, O Lord, remember me and think of me, and avenge me of my pursuers. Take me not to Your long suffering, know, I bore disgrace for Your sake.**

Prophetically, this would be speaking of Israel in exile suffering humiliation and disgrace among the Gentile nations, because the Jewish people chose not to accept the other faiths. Psalms 44, which parallels Isaiah 53 in several places, is a prophetic psalm about the distress Israel will suffer in exile, yet will not turn away from God and follow other gods:

**Psalms 44:10-23 – (10) Even if You have forsaken us and put us to shame, and You do not go out in our hosts; (11) You make us retreat from the adversary,**

<sup>9</sup> According to Jewish Law, which is based is Exodus 30:11-16, counting individuals directly is prohibited.

and our enemies plunder for themselves; (12) You deliver us as sheep to be eaten, and You scatter us among the nations. (13) You sell Your people without gain, and You did not increase their price; (14) You make us a reproach to our neighbors, a scorn and a derision to those around us; (15) You make us a byword among the nations, a [cause for] shaking the head among the kingdoms. (16) All day long, my disgrace is before me, and the shame of my face has covered me. (17) From the voice of the one who taunts and blasphemes, because of an enemy and an avenger. (18) All this has befallen us and we have not forgotten You, neither have we betrayed Your covenant. (19) Our heart has not turned back, nor have our steps turned away from Your path, (20) Even when You crushed us in a place of serpents, and You covered us with darkness. (21) If we forgot the name of our God and spread out our palms to a strange god, (22) Will God not search this out? For He knows the secrets of the heart. (23) For it is for Your sake that we are killed all the time, [that] we are considered as sheep for the slaughter.

Clearly, verse 8[7] can describe King David or Israel.

The "fulfillment" text recounts the scene after Jesus spoke in front of the Sanhedrin, headed by the High Priest Caiphas, who reacted by rending his clothes and accusing Jesus of blasphemy. The fact that the author of the Gospel of Matthew (see also Mark 14:63) recorded such an episode demonstrates a profound ignorance of the Mosaic Law:

**Leviticus 21:10** - And the priest who is elevated above his brothers [the High Priest], upon whose head the anointment oil has been poured or who has been inaugurated to wear the garments, he shall not leave his hair unshorn or rend his garments.

In other words, the High Priest was prohibited from rending his clothes for any reason (rending of clothes was often done as a symbol of mourning). Thus, it must be asked: *Can these accounts in the Gospels be trusted to be accurate? How valid are these accounts about Jesus?*

**Conclusion:** Psalms 69:8[7] is not a valid "messianic prophecy".

### c. The Messiah would be rejected by the Jews

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 69:9a[8a] and John 1:11**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:8a</b>	<b>John 1:11</b>	<b>Psalms 69:9a</b>
I am become a stranger unto my brethren, [and an alien unto my mother's children.]	He came unto his own, and his own received him not.	I was a stranger to my brothers, [and a foreigner to the sons of my mother.]

King David laments the mistreatment by his own family, as if he were a stranger. The resentment by his older brothers may have resulted from the fact that he, the youngest, was chosen to succeed Saul as the king of Israel. Alternatively, this could be speaking prophetically of the descendants of Ishmael (Isaac's paternal brother) and of Esau (the "full" brother of Jacob), and how they have betrayed and mistreated the Jewish people.<sup>10</sup>

The "fulfillment" text is taken from a passage that describes the "witness of John the Baptist" concerning the coming of Jesus and his mission, and how some (allegedly the Jews) rejected this revelation, while others received him.<sup>11</sup> Once again, the issue of identifying King David with Jesus creates a conflict for Christian theology. According to verse 6[5], King David confessed to having intentionally transgressed, thereby admitting his sinful nature, which must then also be applied to Jesus.

**Conclusion: Psalms 69:9a[8a] is not a valid "messianic prophecy".**

**d. The Messiah's brothers would disbelieve him**

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.A.2.d-1, with the respective relevant portions of the passages shown in highlighted form.

**Table III.A.2.d-1 – Psalms 69:9b[8b] and John 7:3-5**

<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 69:8b</b>	<b>John 7:3-5</b>	<b>Psalms 69:9b</b>
I am become a stranger unto my brethren, and an alien unto my mother's children.	3. His brethren therefore said unto him, Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. 4. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world. 5. For neither did his brethren believe in him.	I was a stranger to my brothers, and a foreigner to the sons of my mother.

<sup>10</sup> Paternal brothers share a common father, but have different mothers. Uterine brothers share a common mother, but have different fathers. "Full" brothers share both parents.

<sup>11</sup> A rather different interpretation, one that does not vilify the Jews, is offered by Pastor Jon Courson who, based on the Greek grammatical syntax, explains it this way: "The first time the Greek word for 'his own' is used in this verse, it is in a neuter form, referring to creation. The second time, it is masculine, referring to humanity. In other words, Jesus came into this world, and all of creation acknowledged Him. The winds obeyed Him. The water supported Him. The rocks were ready to cry out to Him. But there was one segment of creation which received Him not: man. Human nature is the only part of nature which refuses to worship God." [The commentary is available at - <http://www.blueletterbible.org/>]

The explanation of this portion of the verse was included in the preceding subsection.

The "fulfillment" text is drawn from a passage in which Jesus is urged by his brothers to go up to Jerusalem, in spite of the risk of being killed, to teach at the Feast of Tabernacles so that he can be in the public eye and become known. The brothers, apparently skeptical of who Jesus claimed to be, dared him to make the pilgrimage to Jerusalem and demonstrate his "miracles" in public rather than hide out. James and Jude, two brothers of Jesus, became "believers" only after Jesus was crucified and allegedly "resurrected". The question that comes to mind here is: *If a person's own brothers do not believe him, how can he expect the rest of the world to do so?*

**Conclusion: Psalms 69:9b[8b] is not a valid "messianic prophecy".**

**e. The Messiah would be angered by disrespect toward the temple**

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.A.2.e-1, with the respective relevant portions of the passages shown in highlighted form.

**Table III.A.2.e-1 – Psalms 69:10a[9a] and John 2:13-17**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 69:9a	John 2:13-17	
For the <b>zeal</b> of thine house hath eaten me up; [and the reproaches of them that reproached thee are fallen upon me.]	13. And the Jews' passover was at hand, and Jesus went up to Jerusalem. 14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16. And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17. And his disciples remembered that it was written, The <b>zeal</b> of thine house hath eaten me up.	For the <b>envy</b> of Your house has consumed me, [and the humiliations of those who blaspheme You have fallen upon me.]

King David was being consumed by his vision of how the envy by the Gentiles of the future Temple and Israel's special status would manifest itself as hatred.



The "fulfillment" text is from a passage that describes Jesus going into the Temple just before the Passover and, being infuriated with what he saw, he violently drove out the animal traders. In the last verse, the author of the Gospel of John "quotes" verse 10a[9a], but inverted the intended context by changing the meaning of a word. The Hebrew term **קִנְיָה** (**qin'AH**) is applied in the Hebrew Bible in three different contexts: **envy** [as in wanting what someone else has] (e.g., Ecclesiastes 4:4), **jealousy** [as in anger over suspicion of unfaithfulness] (e.g., Numbers 5:14), and **zeal** [as in extreme anger or extreme devotion] (e.g., Ezekiel 36:6). By using another meaning of the term, the author of the Gospel of John effects a change in context. According to the psalm, the envy of the Gentiles and its consequences to the Jewish people was on King David's mind. Yet, according to the "fulfillment" text, Jesus was consumed by his zeal to cleanse the Temple. So, once again, the "messianic prophecy" and "fulfillment" do not match.

**Conclusion: Psalms 69:10a[9a] is not a valid "messianic prophecy".**

**f. The Messiah would bear reproach, for God's sake**

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

**Table III.A.2.f-1 – Psalms 69:10b[9b] and Romans 15:3**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:9b</b>	<b>Romans 15:3</b>	<b>Psalms 69:10b</b>
For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.	For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.	For the envy of Your house has consumed me, and the humiliations of those who blaspheme You have fallen upon me.

Those who scoff at God direct their scorn at the ones who believe in Him, which is what has happened to the prophets:

**Jeremiah 20:7-10 – (7) You enticed me, O Lord, and I was enticed, You overcame me and You prevailed. I have become a laughing-stock; everyone mocks me. (8) For whenever I speak, I cry out; I call out violence and spoil, for the word of the Lord has been scorn and mockery for me all day long. (9) Should I say; I will not mention Him, and I will no longer speak in His name, it would be in my heart like a burning fire, confined in my bones, and I wearied to contain it but was unable. (10) For I heard the slander of many, a gathering around; tell and let us tell about him: everyone who was friendly with me**

awaits my destruction. Perhaps he will be enticed and we will prevail against him, and we will wreak vengeance upon him.

The historical record is witness to the fact that the Jewish people have been mistreated in this fashion for many centuries just because they refused to accept the gods of the Gentile nations.

The "fulfillment" text, which includes a "quote" of verse 10b[9b], is taken from a passage wherein Paul preaches about the self-denial of Jesus on behalf of others. Yet, according to the New Testament, Jesus was very popular throughout his life except for the day on which he appeared before the Sanhedrin, when he was allegedly struck and humiliated. Unlike God's servants who were mistreated and humiliated for promoting God, Jesus was trying to promote himself and not God.

**Conclusion: Psalms 69:10b[9b] is not a valid "messianic prophecy".**

**g. The Messiah's heart 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.A.2.g-1, with the respective relevant portions of the passages shown in highlighted form.

**Table III.A.2.g-1 – Psalms 69:21a[20a] and John 19:34**

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:20a</b>	<b>John 19:34</b>	<b>Psalms 69:21a</b>
Reproach hath broken my heart; and I am full of heaviness: [and I looked for some to take pity, but there was none; and for comforters, but I found none.]	But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.	Humiliation has broken my heart and I have become ill; [I hoped for sympathy but there was none, and for comforters but I found none.]

King David expressed emotional anguish; his heart was broken, from either the personal humiliation he suffered at the hands of persecutors, or when he foresaw what will happen to Israel in a future exile.

The "fulfillment" text, taken from the passage that describes the aftermath of the crucifixion of Jesus, seems to imply that the Roman soldiers, who pierced the side of the body on the cross to see whether he had expired, injured (broke) his heart. *How can one realistically compare the emotional broken heart of the living King David, a figure of speech, with an alleged physically injured heart of the dead Jesus on the cross?* It is absurd!

Moreover, no such scenario involving מַשִּׁיחַ (*mashi'ah*) is described anywhere in the Hebrew Bible. Of course, as a mortal human being, one

would expect מְשִׁיחַ to have emotions and react to situations in various ways – with joy when things are good, and perhaps with a broken heart when things go bad. *How can common human emotions be turned into "messianic prophecy"?*

**Conclusion:** Psalms 69:21a[20a] is not a valid "messianic prophecy".

**h. The Messiah's disciples would fail him in his time of need**

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

**Table III.A.2.h-1 – Psalms 69:21b[20b] and Mark 14:33-41**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:20b</b>	<b>Mark 14:33-41</b>	
<p>Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.</p>	<p>33. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;            34. And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.            35. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.            36. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.            37. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?            38. Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.            39. And again he went away, and prayed, and spake the same words.            40. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.            41. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.</p>	<p><b>Psalms 69:21b</b></p> <p>Humiliation has broken my heart and I have become ill; I hoped for sympathy but there was none, and for comforters but I found none.</p>

King David, abandoned by human friends who would not come to comfort him, is left alone with only God as his source of comfort. Prophetically, King David could be describing his vision of Israel in exile, despised and rejected by the Gentile nations, with only God on whom they can rely.

The "fulfillment" text describes the scene of Jesus in Gethsemane, shortly after the "last supper". He already foretold at the supper that one of his disciples would betray him. At Gethsemane, he asked those disciples who accompanied him to wait and keep watch while he went to pray. Upon his return, he found them asleep, chided them, and went back to pray. He found them asleep again and not keeping watch over him when he returned. The scenario described in the "fulfillment" text has no relevance to the chagrin that King David expressed in verse 21b[20b] and, of course, the eventual outcomes of the two situations were different – King David survived and Jesus died.

**Conclusion: Psalms 69:21b[20b] is not a valid "messianic prophecy".**

**i. The Messiah would be offered gall and vinegar**

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

**Table III.A.2.i-1 – Psalms 69:22a[21a] and Matthew 27:34**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:21a</b>	<b>Matthew 27:34</b>	<b>Psalms 69:22a</b>
They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.	They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.	They put poison into my food and for my thirst they gave me vinegar to drink.

Building on the previous verse, King David described the cruelty of those who persecuted him. Not only did they not offer him comfort, they aggravated his hard lot. Using figurative language, he says that they brought him food that was laced with poison and vinegar to quench his thirst, meaning that they "added salt to his wounds". Prophetically, this could describe how he envisioned Israel will be treated in exile.

The "fulfillment" text comes from the crucifixion narrative. Aside from the fact that the outcomes of the scenarios were different – King David survived and Jesus died – the Gospel accounts of this particular scene are inconsistent. The "fulfillment" text, taken out of the Gospel of Matthew, describes Jesus being offered a drink made of vinegar mixed with gall; according to the Gospel of Mark, Jesus was offered wine mixed with myrrh (Mark 15:23); and according to the Gospel of Luke and the Gospel of John, Jesus was offered vinegar only (Luke 23:36; John 19:29-30). *Which of these Gospel accounts has it right?*

**Conclusion:** Psalms 69:22a[21a] is not a valid "messianic prophecy".

**j. The Messiah would thirst**

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

**Table III.A.2.j-1 – Psalms 69:22b[21b] and John 19:28**

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
<b>Psalms 69:21b</b>	<b>John 19:28</b>	<b>Psalms 69:22b</b>
They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.	After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.	They put poison into my food and for my thirst they gave me vinegar to drink.

All living things and beings – plants, animals, and people – become thirsty. This is not something that will only happen to תִּשְׁכָּח. This "messianic prophecy" and "fulfillment" pair is truly an act of desperation.

**Conclusion:** Psalms 69:22b[21b] is not a valid "messianic prophecy".

**k. The potter's field would be uninhabited**

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

**Table III.A.2.k-1 – Psalms 69:26[25] and Acts 1:16-20**

<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 89: 69:25</b>	<b>Acts 1:16-20</b>	
<p>Let their habitation be desolate; and let none dwell in their tents.</p>	<p>16. Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.            17. For he was numbered with us, and had obtained part of this ministry.            18. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.            19. And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, <b>Aceldama</b>, that is to say, The field of blood.            20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: <b>and his bishoprick let another take.</b></p>	<p>May their palace be desolate; in their tents let there be no dweller.</p>

The despicable behavior of his enemies, and his unjust suffering at their hands, cause King David to "lose his cool", as he passionately begs God not to let them go unpunished (verses 23-39[22-28]). In a prophetic sense, this could apply to Israel as King David envisions the fate of the Jewish people in exile and the suffering they would endure. In verse 26[25] he asks that the enemies' dwellings, their palaces and tents, remain desolate and uninhabited.

The "fulfillment" text consists of the disciple Peter's words to a crowd that gathered to pray following the alleged "resurrection" of Jesus. Peter connected the words of King David, verse 26[25], with the "Potter's Field", also known as the "Field of Blood" (Matthew 27:7-8). According to the Gospel accounts, this parcel of land was purchased by the chief priests with the 30 pieces of silver which they originally gave to Judas in return for leading them to Jesus (Matthew 26:15), and which he eventually returned to them (Matthew 27:3-5). Apparently, the chief priests did not feel this "blood money" belonged back in the treasury of the Temple, so they purchased the "Potter's field" and designated it as a burial place for unknown persons (Matthew 27:6-10). The Easton's Bible Dictionary lists the following definition for the term **Aceldama** (Acts 1:19):<sup>12</sup>

<sup>12</sup> M.G. Easton M.A., D.D., Illustrated Bible Dictionary, Third Edition, published by Thomas Nelson, 1897. Public Domain - <http://bible.crosswalk.com/Dictionaries/EastonBibleDictionary/ebd.cgi?number=T63>

### Aceldama [N] [H] [S]

The name which the Jews gave in their proper tongue, i.e., in Aramaic, to the field which was purchased with the money which had been given to the betrayer of our Lord. The word means "field of blood." It was previously called "the potter's field" (Matthew 27:7,8; Acts 1:19), and was appropriated as the burial-place for strangers. It lies on a narrow level terrace on the south face of the valley of Hinnom. Its modern name is Hak ed-damm.

[N] indicates this entry was also found in Nave's Topical Bible

[H] indicates this entry was also found in Hitchcock's Bible Names

[S] indicates this entry was also found in Smith's Bible Dictionary

This parcel of land has been identified as part of the "Valley of Hinnom", also called by some the "Valley of Gehenna", an area that is located southwest of the city of Jerusalem, and which was used in biblical times as the place where the carcasses of the animals sacrificed in the Temple were burned. Those who are familiar with Jerusalem and its vicinity know that the "Valley of Hinnom" has turned into a beautiful garden frequented by many visitors to the area.<sup>13</sup> If the "fulfillment" text were actually accurate, the area in question would have been desolate today.

**Conclusion: Psalms 69:26[25] is not a valid "messianic prophecy".**

#### IV. SUMMARY

In this fifth in a series of essays on so-called "proof texts" in the Psalms, 11 such texts from Psalms 69, 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 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, 45, 55, 68, 69, 78, 80, and 89, and their "fulfillments"**

Statement	Citations		Valid? <sup>14</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

<sup>13</sup> Examples: "Photos of Hell" - <http://what-the-hell-is-hell.com/HellPhotos/>

<sup>14</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", respectively.

The Messiah would come for all people	Psalms 18:50[49]	Ephesians 3:4-6	<b>NO</b>	
The Messiah's enemies would stumble and fall when they came for him	Psalms 27:2	John 18:3-6	<b>NO</b>	
The Messiah would be accused by false witnesses	Psalms 27:12	Matthew 26:59-61	<b>NO</b>	
None of the Messiah's bones would be broken	Psalms 34:21[20]	John 19:32-33	<b>NO</b>	
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1	<b>NO</b>	
There would be plots to kill the Messiah	Psalms 31:14[13]	Matthew 27:1	<b>NO</b>	
The Messiah would be accused by false witnesses	Psalms 35:11	Mark 14:55-59	<b>NO</b>	
The Messiah would be hated by many without cause	Psalms 35:19	John 18:19-23	<b>NO</b>	
The Messiah would be silent before his accusers	Psalms 38:14-15[13-14]	Matthew 26:62-63	<b>NO</b>	
The Messiah's offering of himself would replace all sacrifices	Psalms 40:7-9a[6-8a]	Hebrews 10:10-13	<b>NO</b>	
The Messiah would say the scriptures were written of him	Psalms 40:7-9b[6-8b]	Luke 24:44	<b>NO</b>	
The Messiah would come to do God's will	Psalms 40:8-9[7-8]	John 5:30	<b>NO</b>	
The Messiah would not conceal his mission from the congregation	Psalms 40:10-11[9-10]	Luke 4:16-21	<b>NO</b>	
The Messiah's betrayer would be a friend whom he broke bread with	Psalms 41:10[9]	Mark 14:17-18	<b>NO</b>	
The Messiah would speak with a message of grace	Psalms 45:3[2]	Luke 4:22	?	<b>NO</b>
The Messiah's throne would be everlasting	Psalms 45:7-8a[6-7a]	Luke 1:31-33	?	<b>NO</b>
The Messiah would be God	Psalms 45:7-8b[6-7b]	Hebrews 1:8-9	<b>NO</b>	
The Messiah would act with righteousness	Psalms 45:7-8c[6-7c]	John 5:30	?	<b>NO</b>
The Messiah would be betrayed by a friend	Psalms 55:13-15[12-14]	Luke 22:47-48	<b>NO</b>	
The Messiah would ascend into heaven	Psalms 68:19a[18a]	Luke 24:51	<b>NO</b>	
The Messiah would give gifts to men	Psalms 68:19b[18b]	Matthew 10:1	<b>NO</b>	
The Messiah would be hated by many without cause	Psalms 69:5[4]	Luke 23:13-22	<b>NO</b>	
The Messiah would bear reproach, for God's sake	Psalms 69:8[7]	Matthew 26:65-67	<b>NO</b>	
The Messiah would be rejected by the Jews	Psalms 69:9a[8a]	John 1:11	<b>NO</b>	
The Messiah's brothers would disbelieve him	Psalms 69:9b[8b]	John 7:3-5	<b>NO</b>	
The Messiah would be angered by disrespect toward the temple	Psalms 69:10a[9a]	John 2:13-17	<b>NO</b>	
The Messiah would bear reproach, for God's sake	Psalms 69:10b[9b]	Romans 15:3	<b>NO</b>	
The Messiah's heart would be broken	Psalms 69:21a[20a]	John 19:34	<b>NO</b>	
The Messiah's disciples would fail him in his time of need	Psalms 69:21b[20b]	Mark 14:33-41	<b>NO</b>	
The Messiah would be offered gall and vinegar	Psalms 69:22a[21a]	Matthew 27:34	<b>NO</b>	
The Messiah would thirst	Psalms 69:22b[21b]	John 19:28	<b>NO</b>	
The potter's field would be uninhabited	Psalms 69:26[25]	Acts 1:16-20	<b>NO</b>	
The Messiah would speak in parables	Psalms 78:2	Matthew 13:34-35	<b>NO</b>	
The Messiah would be at the right hand of God	Psalms 80:18[17]	Acts 5:31	<b>NO</b>	
The Messiah would be a descendant of David	Psalms 89:4-5[3-4]	Matthew 1:1	?	<b>NO</b>



The Messiah would call God his Father	Psalms 89:27[26]	Matthew 11:27	NO	
The Messiah would be God's "firstborn."	Psalms 89:28[27]	Mark 16:6	?	NO
The Messiah would be a descendant of David	Psalms 89:30[29]	Matthew 1:1	?	NO
The Messiah would be a descendant of David	Psalms 89:36-37[35-36]	Matthew 1:1	?	NO

As the sample of claimed Christian "messianic prophecy" and "fulfillment" pairs continues to increase, there are now 44 such pairs, the previously noted pattern becomes even better defined – they focus on Jesus, the central figure in the Christian messianic vision, not on the conditions that will prevail in the world due to his accomplishments.