

DEBUNKING "PROOF TEXTS" FROM THE PSALMS¹
PART 6 - PSALMS 102, 109, 118, 132

I. INTRODUCTION

This is the sixth in a series of essays in which claims by Christian missionaries concerning "messianic prophecies" in the Psalms are investigated. The first five essays covered the 44 claimed "messianic prophecies" in Psalms 8, 16, 18, 27, 31, 35, 38, 40, 41, 45, 55, 68, 69, 78, 80, and 89.^{2,3,4,5,6}

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.⁷

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.

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 י 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 אֵי וְ) 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 Debunking "Proof Texts" from the Psalms, Part 2 – Psalms 27, 31, 34, 35, 38 -

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

⁴ Debunking "Proof Texts" from the Psalms, Part 3 – Psalms 40, 41, 45 -

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

⁵ Debunking "Proof Texts" from the Psalms, Part 4 – Psalms 55, 68, 78, 80, and 89 –

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

⁶ Debunking "Proof Texts" from the Psalms, Part 5 – Psalms 69 –

<http://thejewishhome.org/counter/PsalmsPrfTxt5.pdf>

⁷ *Jesus is the Messiah: The Messianic Prophecies Fulfilled By Jesus Christ Ordered by Category* - <http://contenderministries.org/prophecy/jesumessiah2.php>

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.

The "messianic prophecies" claimed to be present in Psalms 102, 109, 118, and 132, 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 102

The *reference list* indicates that Psalms 102 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 ⁸	
	"Prophecy"	"Fulfillment"
The Messiah would be eternal	Psalms 102:26-28a[25-27a]	Colossians 1:17
The Messiah would be the creator of all	Psalms 102:26-28b[25-27b]	John 1:3

1. Overview

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

AN EXILE'S PLAINT: Rashi identifies the speaker of the Psalm with Israel, the afflicted. Most all of the Most all of the commentators agree that the Psalm describes the dreadful state of Israel, suffering the suffering the agonies of exile. One gleam of hope pierces the enveloping darkness, and that is God's eternity, which kindles faith in Zion's restoration. He will not discard His people for ever. The day will come for the fulfillment of the premise that Jerusalem shall be the centre to which all nations will rally in His service.⁹

The superscription does not identify the author of this psalm, but alludes to the psalm's liturgical use. The psalm is appropriate for recital as a prayer for anyone beset by misfortune of any kind.

⁸ 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 102:26-28a[25-27a].

⁹ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 328, The Soncino Press (1992)

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

a. *The Messiah would be eternal*

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 102:26-28a[25-27a] and Colossians 1:17

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 102:25-27a	Colossians 1:17*	Psalms 102:26-28a
<p>25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands.</p> <p>26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed:</p> <p>27. But thou art the same, [and thy years shall have no end.]</p>	<p>[12. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:</p> <p>13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:</p> <p>14. In whom we have redemption through his blood, even the forgiveness of sins:</p> <p>15. Who is the image of the invisible God, the firstborn of every creature:</p> <p>16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:]</p> <p>17. And he is before all things, and by him all things consist.</p> <p>[18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.</p> <p>19. For it pleased the Father that in him should all fulness dwell:]</p>	<p>26. In the beginning You founded the earth, and the heavens are the work of Your hands.</p> <p>27. They will perish but You will endure, and all of them will rot away like a garment; like raiment You will turn them over and they will pass away.</p> <p>28. But You are He, [and Your years will not end.]</p>

* The [bracketed] verses, Colossians 1:12-16,18-19, are included for clarifying context.

In this passage, the Psalmist speaks of God being eternal and unchanging. God created everything out of nothing (*ex nihilo*), and all creations are at His mercy; they cannot and will not outlast their Creator. These characteristics of God comprise a theme found throughout the Hebrew Bible, as the following passage demonstrates:

Isaiah 48:12-13 – (12) Hearken to Me, O Jacob, and Israel, who was called by Me, I am He, I am first, yea I am last. (13) Even My hand laid the foundation of the earth, and My right hand measured the heavens with handbreadths; I call them, they stand together.

The "fulfillment" text is taken from a passage in which Paul describes the supremacy of Jesus (the "Son") as Messiah and as equal to the Creator (the "Father"), concepts that are contrary to what the Hebrew Bible teaches.

The passage from which the "fulfillment" text is drawn also contains an internal contradiction. The "fulfillment" text appears to claim that the Christian messiah, Jesus, was in existence before "all things", yet in verses 13&15 of the passage it is stated that he was the "Son" and "firstborn", respectively (of the "Father"; verses 12&19). Verses 15-17 convey the notion that of all things created, being called "firstborn", Jesus was created first. Taking the phrase "all things" in the absolute sense creates a logical dilemma, that Jesus (the "Son") brought both himself and the "Father" into being. In other words, since Jesus is "the firstborn of every creature" that came into existence, according to verse 15, everything else has to be referred to as "all (other) things" that were made by Jesus (the "Son") as the agent of the "Father". But, then, Jesus cannot be "eternal", since a "father-son" relationship is impossible between two entities that have always co-existed.

Conclusion: 102:26-28a[25-27a] is not a valid "messianic prophecy".

b. The Messiah would be the creator of all

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 102:26-28a[25-27a] and Colossians 1:17

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
102:25-27b	John 1:3*	Psalms 102:26-28b
25. Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. 26. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: 27. But thou art the same, and thy years shall have no end.	[1. In the beginning was the Word, and the Word was with God, and the Word was God. 2. The same was in the beginning with God.] 3. All things were made by him; and without him was not any thing made that was made. [4. In him was life; and the life was the light of men.]	26. In the beginning You founded the earth, and the heavens are the work of Your hands. 27. They will perish but You will endure, and all of them will rot away like a garment; like raiment You will turn them over and they will pass away. 28. But You are He, and Your years will not end.

* The verses John 1:1-2,4 are included for clarifying context.

The explanation to the previous "messianic prophecy" and "fulfillment" pair applies here as well. The new "fulfillment" text, which is taken from a passage that seems to "define" the deity of Jesus, suffers from the same logical flaw as that which was encountered in the previous case.

Conclusion: 102:26-28b[25-27b] is not a valid "messianic prophecy".

B. Psalms 109

The *reference list* indicates that Psalms 109 contains five "messianic prophecies" that are "fulfilled" according to the New Testament, as shown in Table III.B-1.

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

Statement	Citations	
	"Prophecy"	"Fulfillment"
The Messiah would be accused by false witnesses	Psalms 109:2	John 18:29-30
The Messiah would pray for his enemies	Psalms 109:4	Luke 23:34
The Messiah's betrayer would have a short life	Psalms 109:8a	Acts 1:16-18
The Messiah's betrayer would be replaced	Psalms 109:8b	Acts 1:20-26
The Messiah would be mocked by people shaking their heads	Psalms 109:25	Mark 15:29-30

1. Overview

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

A CRY FOR HELP: This Psalm tells of suffering under relentless persecution, and is to be compared to earlier Psalms of the same type, especially 25 and 69. Though there is no clue to the author's identity or the circumstances [sic], it is presumed that David composed the Psalm while being pursued by Saul after having been the victim of treacherous slander. In verses 6-19 David lashes out at his enemies with a string of the most vehement curses. The singular form is used as he is primarily referring to his arch-enemy Doeg, the Edomite (Kimchi). Malbim and Hirsch, following a different line of thought, maintain that the maledictions are not spoken by the author against his persecutors, but express the evil wishes of the latter against the man they were hounding to death. This might account for the fact that the adversaries are in the plural, whereas the curses are directed against a subject in the singular. Moreover, in verse 28 the Psalmist explicitly prays, 'Let them curse, but bless Thou,' and it is natural to understand his words as referring to the imprecations in the Psalm.¹⁰

Although the superscription attributes this psalm to King David, there is no consensus among the Jewish Sages on this. For the purpose of the present discussion it is assumed that King David is the author, and he pleads with God to be rescued from scheming maligners who arise against him (in a historical sense), or who will arise against Israel (in a prophetic sense).

¹⁰ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 366, The Soncino Press (1992)

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

Table III.B.2.a-1 – Psalms 109:2 and John 18:29-30

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 109:2	John 18:29-30	Psalms 109:2
For the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue.	29. Pilate then went out unto them, and said, What accusation bring ye against this man? 30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.	For the mouth of a wicked man and the mouth of a deceitful man have opened upon me; they spoke with me with a lying tongue.

Similar scenarios were encountered in psalms already investigated (Psalms 27&35). The message conveyed in verse 2 is that, while in his presence, King David's enemies have shown him (false) friendliness in order to cause him to let down his guard, whereas on other occasions they spoke deceitfully against him.

The "fulfillment" text, which is taken from a passage that describes the scene of Jesus before Pontius Pilate, has the author of the Gospel of John comparing the complaints of King David with the situation surrounding the allegedly false accusations leveled against Jesus.

According to accounts in the New Testament, Jesus taught the following:

Luke 6:27-29(KJV) – (27) But I say unto you which hear, Love your enemies, do good to them which hate you, (28) Bless them that curse you, and pray for them which despitefully use you. (29) And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. [See also Matthew 5:43-44; Luke 6:35.]

Yet, it seems that some passages in this psalm were ignored in the process of superposing Jesus onto this psalm. In verses 6-20, King David launches into a tirade of curses against his enemies, in which he utilizes very strong language to request that they be punished:

Psalms 109:6-20 – (6) Set a wicked man over him, and let an adversary stand at his right hand. (7) When he is judged, let him emerge guilty, and let his prayer be accounted as a sin. (8) May his days be few, and may someone else take his office of dignity. (9) May his sons be orphans and his wife a widow. (10) May his sons wander, and [people] should ask and search from their ruins. (11) May

a creditor search out all he has, and may strangers despoil his labor. (12) May he have none who extends kindness, and may no one be gracious to his orphans. (13) May his end be to be cut off; in another generation may their name be blotted out. (14) May the iniquity against his forefathers be remembered by the Lord, and may the sin against his mother not be erased. (15) May they be before the Lord constantly, and may He cut off their remembrance from the earth. (16) Because he did not remember to do kindness, and he pursued a poor and needy man, and a broken-hearted one, to kill [him]. (17) And he loved a curse, and it came upon him; and he did not desire a blessing, and it distanced itself from him. (18) And he donned a curse like his garment, and it came into his midst like water and into his bones like oil. (19) May it be to him as a garment with which he envelops himself and as a girdle with which he constantly girds himself. (20) This is the recompense of my adversaries from the Lord, and those who speak evil upon my soul.

Consequently, if this psalm were about Jesus, then the above outburst would also have to be attributed to him. *What happened to blessing those who curse you and turning the other cheek to the one who strikes you on one cheek?* Clearly, this would not be an example of the “love your enemy” that Jesus allegedly preached.

The other flaw in the combination of this "messianic prophecy" and "fulfillment" pair is that the eventual outcomes were different. Namely, King David survived the many plots against him, while Jesus wound up being crucified.

Conclusion: Psalms 109:2 is not a valid "messianic prophecy".

b. The Messiah would pray for his enemies

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 109:4 and Luke 23:34

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 109:4	Luke 23:34	Psalms 109:4
For my love they are my adversaries: but I give myself unto prayer.	Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.	Instead of my love, they persecute me, but I am at prayer.

King David recalls how, when his adversaries were in distress, he was dedicated to their welfare to such an extent as if he had prayed for them (a similar situation is described in Psalms 35:13). As was noted above, however, when he saw how his enemies responded to his caring and kindness with cruelty, he cursed them (verses 6-20).

The "fulfillment" text is taken from a passage that describes the scene of the crucifixion. It indeed creates the impression that Jesus prayed on behalf of the Roman soldiers who crucified him by asking "the Father" to forgive them. If, as Christian doctrine proclaims, Jesus was God, *why did he have to ask "the Father" to forgive them? Why could he himself not forgive them?* Moreover, the "fulfillment" text is inconsistent with the curses found in verses 6-20 of the same psalm.

Conclusion: Psalms 109:4 is not a valid "messianic prophecy".

c. The Messiah's betrayer would have a short life

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

Table III.B.2.c-1 – Psalms 109:8a and Acts 1:16-18

"Messianic Prophecy" KJV "Old Testament" Translation	"Fulfillment" KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 109:8a	Acts 1:16-18	Psalms 109:8a
Let his days be few; [and let another take his office.]	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.	May his days be few, [and may someone else take his office of dignity.]

Wishing that his days be numbered, is one of the curses King David leveled against an enemy who persecuted him.

The "fulfillment" text assigns this punishment to Judas, the disciple who allegedly betrayed Jesus. The problem encountered here, as before, is that the context does not fit the rest of the psalm. The Hebrew Bible records the untimely death of several people who persecuted King David, such as Ahitophel (committed suicide; 2Samuel 17:23), Joab (killed by Benaiah; 1Kings 2:34), King Saul (committed suicide; 1Samuel 31:4), and two of King David's own sons, Absalom (killed by Joab; 2Samuel 18:24) and Adonijah (killed by Benaiah; 1Kings 2:25). Thus, considering the other problems the contents of this psalm present to Christian theology, it is meaningless to associate this curse with Judas committing suicide.

Conclusion: Psalms 109:8a is not a valid "messianic prophecy".

d. The Messiah's betrayer would be replaced

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

Table III.B.2.d-1 – Psalms 109:8b and Acts 1:20-26

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 109:8b	Acts 1:20-26	
<p>Let his days be few; and let another take his office.</p>	<p>20. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.</p> <p>21. Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,</p> <p>22. Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.</p> <p>23. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.</p> <p>24. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,</p> <p>25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.</p> <p>26. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.</p>	<p>May his days be few, and may someone else take his office of dignity.</p>

It has always been a common practice to name a replacement to an important position that became vacant upon the death of the one who had held that post. Thus, hoping that an enemy's days will be numbered because of God's punishment, King David also adds his request for someone else to fill that person's position.

The "fulfillment" text attempts to connect the account of Matthias' appointment as Judas' replacement to the discipleship with this part of King David's curse on his enemy. This scenario is afflicted with the same problems that plague the previous case.

Conclusion: Psalms 109:8b is not a valid "messianic prophecy".

e. The Messiah would be mocked by people shaking their heads

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

Table III.B.2.e-1 – Psalms 109:25 and Mark 15:29-30

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 109:25	Mark 15:29-30	Psalms 109:25
I became also a reproach unto them: when they looked upon me they shaked their heads.	29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, 30. Save thyself, and come down from the cross.	And I was a disgrace to them; they would see me, they would shake their head.

Having become an object of disdain to his enemies, King David describes how they would shake their heads in a contemptuous gesture as they crossed paths with him. He uses similar language elsewhere:

Psalms 22:8[7] - All those who see me will mock me; they will open their lip, they will shake their head.

The "fulfillment" text is taken from a passage that describes the aftermath of the crucifixion before Jesus allegedly had his last breath. The problem, once again, is that King David survived these events and Jesus did not. Therefore, the two scenes depicted in this "messianic prophecy" and "fulfillment" pair are completely different and cannot be related to each other in this fashion.

Conclusion: Psalms 109:25 is not a valid "messianic prophecy".

C. Psalms 118

The *reference list* indicates that Psalms 118 contains two "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 be the "stone" rejected by the Jews	Psalms 118:22	Matthew 21:42-43
The Messiah would come in the name of the Lord	Psalms 118:26	Matthew 21:9

1. Overview

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

NATIONAL THANKSGIVING: A joyful proclamation of the people in the Temple on the occasion of the final redemption is the scene of this Psalm, and the feelings of gratitude which animated their hearts are expressed in glowing language. According to a second Rabbinic view, the Psalm was composed by David upon the death of Saul. It expresses his relief from the relentless pressure to which he had been subjected during Saul's reign (Kimchi).¹¹

The superscription does not identify the author of this psalm. The psalmist expresses Israel's gratitude and confidence as the people await the divine redemption from the oppression suffered in exile. This psalm is part of the collection of hymns of praise that comprise the Jewish liturgy known as the *Hallel*, which consists of selections from Psalms 113-118, and is recited on the three major festivals and on Hanukkah, as well as on other occasions.¹²

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

a. *The Messiah would be the "stone" rejected by the Jews*

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

Table III.C.2.a-1 – Psalms 118:22 and Matthew 21:42-43

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 118:22	Matthew 21:42-43	Psalms 118:22
The stone which the builders refused is become the head stone of the corner.	42. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes? 43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.	The stone that the builders rejected became a cornerstone.

According to Jewish tradition, the passage comprised of verses 19-25 was chanted while the procession entered the Temple in Jerusalem.

¹¹ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 389, The Soncino Press (1992)

¹² An abridged version of the *Hallel* is recited on new moons and on the last six days of Passover.

Our Sages have proposed several interpretations for verse 22. From a literal perspective, this stone could be the top stone that completes a building's edifice (see Zechariah 4:7), or the large cornerstone at a building's foundation that binds two layers at right angles to each other (see Isaiah 28:16; Jeremiah 51:26). In both cases, these stones occupy an important place in the structure. In the very next verse (verse 23), the psalmist credits this miraculous happening to divine intervention, sentiments that are echoed by Nehemiah upon completion of the wall around the city of Jerusalem (Nehemiah 6:16).

From a metaphoric perspective, this could refer to King David who was rejected by his own father and brothers when Samuel came to Jesse's home to anoint one of his sons as the next king of Israel.

Prophetically, this could be a metaphoric allusion to the nation of Israel, described as a rock (Genesis 49:24) yet despised and rejected by the Gentile nations, eventually being recognized by them as the cornerstone in God's plan for the world.

The "fulfillment" text comes from a passage that contains the Parable of the Landowner and Tenants, in which Jesus denounced the chief priests and Pharisees – Jesus being the cornerstone and the chief priests and Pharisees being the builders who rejected him. The next few verses in the psalm, where the psalmist calls for a national day of thanksgiving (for the redemption) and prayer (for continued support in the future), are problematic for Jesus since there are no accounts in the Gospels in which he makes such requests.

Conclusion: Psalms 118:22 is not a valid "messianic prophecy".

b. The Messiah would come in the name of the Lord

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

Table III.C.2.a-1 – Psalms 118:26 and Matthew 21:9

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 118:26	Matthew 21:9	Psalms 118:26
Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.	And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.	Blessed be he who has come in the name of the Lord; we have blessed you in the name of the Lord.

Following the entrance of the procession, the service in the Temple commenced with the priests greeting each member of the procession with the words of verse 26 (see also Deuteronomy 21:5; Psalms 129:8).

The "fulfillment" text is drawn from a passage that describes the allegedly triumphant entry by Jesus into Jerusalem, where he is being greeted and lauded by the crowd that has gathered to welcome him. The author of the Gospel of Matthew, as well as the authors of the other three Gospels (Mark 11:9-10; Luke 19:37-38; John 12:13), apparently ignored the context of verse 26. Rather, the greeters were the multitudes (who were not the priests), and the one being greeted, the one who came "in the name of the Lord", was Jesus. *Will מָשִׁיחַ (mashi'ah) come in the name of the Lord? He certainly will do that, as many others will also do likewise. Does verse 26 foretell this? It certainly does not!*

Moreover, note the term "Hosanna" used in the "fulfillment" text with the meaning **praise**. Anyone who is familiar with the Jewish liturgy from the three festivals of pilgrimage knows about the הוֹשַׁעֲנוֹת (*hosha'not*) that are recited on each day of סֻכּוֹת (*sukot*), the Festival of Tabernacles, which is part of the Fall season's Holy Days. The introductory stanza of this liturgy consists of four verses, each of which begins and ends with the phrase הוֹשַׁעֲנָא (*hosha'na*) [or an alternate form, הוֹשַׁע נָא (*hosha na*)], which means **please save**. Comparing this with the context of "fulfillment" text it is clear that the application of the term "Hosanna" makes no sense at all. Not only does the correct meaning of the word not fit the context of the passage, there is no indication in the surrounding text that the entry of Jesus into Jerusalem took place during the Festival of Tabernacles.

Conclusion: Psalms 118:26 is not a valid "messianic prophecy".

D. Psalms 132

The *reference list* indicates that Psalms 132 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 a descendant of David	Psalms 132:11	Matthew 1:1
The Messiah would be a descendant of David	Psalms 132:17	Matthew 1:1

1. Overview

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

GOD'S PROMISE WILL BE FULFILLED: The Psalm is different from all other Songs of Ascents in length and style. Verses 8-10 reappear substantially in 2 Chron. 6:41f. at the end of Solomon's Prayer of Dedication and verses 7-14 point to its celebration of the solemn moment when the ark of the Law was brought into the Temple built by Solomon. Through this act, the Temple was dedicated to the presence of God in Israel's midst (Hirsch). Ibn Ezra and Kimchi connect this Psalm with events that occurred in the later days of David's reign (2 Sam. 24:18-25, 1 Chron. 21:18-20): A plague which had overrun Israel, killing thousands, then threatened Jerusalem. David was told to build an altar for sacrifices on the future Temple site to stem the destruction, but the identity of the site was unknown (verse 6). The Psalm also recollects David's pain upon learning that he was not to be the builder of the Temple and the zeal he nevertheless showed in his preparations for it.¹³

The superscription does not identify the author of this psalm. Rather, this psalm, which is one of the 15 Psalms of Ascent (Psalms 120-134), was dedicated by its composer to King David. Like Psalms 45&89, this psalm contains passages which some Jewish Sages have interpreted as messianic text, though others view them as historical.

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

a. *The Messiah would be a descendant of David*

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

Table III.D.2.a-1 – Psalms 132:11 and Matthew 1:1

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 132:11	Matthew 1:1	Psalms 132:11
The LORD hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne.	The book of the generation of Jesus Christ, the son of David, the son of Abraham.	The Lord has sworn to David in truth, from which He will never turn back, "Of the fruit of your body I shall seat upon your throne.

Verses 11-18 comprise God's response to the preceding prayer (verses 8-10). Specifically, verse 11 embodies several elements from the original promise God made to King David via the prophet Nathan:¹⁴

2Samuel 7:12-16 – (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,

¹³ *Soncino Books of the Bible – The Psalms*, Rev. Dr. A. Cohen, Editor, p. 436, The Soncino Press (1992)

¹⁴ A similar case was encountered in the investigation of "messianic prophecies" in Psalms 89. The complete analysis can be found in Section III.E.2.a of the essay listed at footnote 5.

and **I will establish the throne of his kingdom forever.** (14) I will be to him a father, and he shall be to Me a son; so that when he goes astray I will chasten him with the rod of men, and with afflictions of human beings. (15) And My mercy shall not depart from him; in the manner in which I withdrew it from Saul, whom I removed from before you. (16) And your house and your kingdom shall be established forever before you; **your throne shall be established forever.**

The heirs to King David's throne will all be his biological descendants and, therefore, mortal human beings. This promise can be viewed as both historical and messianic. Historically, this was fulfilled with King Solomon. As a messianic prophecy, this speaks of מְשִׁיחַ, who will be a biological descendant of King David.

The "fulfillment" text is the first verse in the New Testament, the preface to the genealogy listed in the Gospel of Matthew. The title of "son of David" is applied to Jesus more than a dozen times in the New Testament (e.g., Matthew 20:31; Mark 10:48; Luke 18:38), even though it is a false statement from the perspective of the Hebrew Bible, the Scripture in force throughout the lifetime of Jesus and for some years after his death.

According to Christian theology, Jesus did not have an earthly father. Yet, the Hebrew Bible teaches that blood rights, such as Tribal pedigree and the Davidic throne, are transmitted exclusively from a human father to his biological sons (e.g., Numbers 1:18), which rules out such transfer through the process of adoption. In fact, the psalmist uses the phrase מְפְרֵי בְטֶנֶךָ (*mi'PRI vitn^eCHA*), **from the fruit of your body**, in reference to King David's heirs to the throne. The Hebrew phrase פְּרִי-בֶטֶן (*PRI-VEten*), **fruit of the body**, appears in the Hebrew Bible 11 times (Genesis 30:2; Deuteronomy 7:13, 28:4,11,18,53, 30:9; Is 13:18; Micah 6:7; Psalms 127:3, 132:11), and is used exclusively in reference to a person's progeny, i.e., biological descendants. *Since Jesus did not have an earthly father how can he be the "fruit of King David's body"? How can Jesus be the "son of David"?*

Moreover, Jesus himself appears to deny that the "Christ" (the Greek/Christian term for "Messiah") would be a descendant from King David:

Matthew 22:41-45(KJV) – (41) While the Pharisees were gathered together, Jesus asked them, (42) Saying, What think ye of Christ? whose son is he? They say unto him, The son of David. (43) He saith unto them, How then doth David in spirit call him Lord, saying, (44) The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? (45) If David then call him Lord, how is he his son? [See also Mark 12:35-37; Luke 20:41-44.]

So, if Jesus did not believe that מְשִׁיחַ will be a descendant of King David, it follows that he denied the need for the validation that מְשִׁיחַ is of Davidic

lineage. This situation creates a serious dilemma for Christianity since it contradicts the claim that Jesus is the Messiah by virtue of his ancestry and, thereby, is fulfilling Biblical prophecy.

Conclusion: Psalms 132:11 may be a valid "messianic prophecy", though it remains unfulfilled.

b. The Messiah would be a descendant of David

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

Table III.D.2.b-1 – Psalms 132:17 and Matthew 1:1

"Messianic Prophecy"	"Fulfillment"	
KJV "Old Testament" Translation	KJV New Testament Translation from the Greek	Jewish Translation from the Hebrew
Psalms 132:17	Matthew 1:1	Psalms 132:17
There will I make the horn of David to bud: I have ordained a lamp for mine anointed.	The book of the generation of Jesus Christ, the son of David, the son of Abraham.	There I shall cause David's horn to sprout; I have set up a lamp for My anointed.

This verse, too, can be viewed from either a historical or a messianic perspective. Historically, verse 17 would still be speaking of establishing the Davidic dynasty through King David's son, King Solomon, and the other kings of Judah who followed. The lamp of God symbolizes eternity and, as applied here, it signifies the preservation of the dynasty. This extends the Davidic dynasty into the messianic era, when משיח, who will be a biological descendant of King David, will occupy the throne.

Since the "fulfillment" text is the same as it was for the previous case, the same discussion applies.

Conclusion: Psalms 132:17 may be a valid "messianic prophecy", though it remains unfulfilled.

IV. SUMMARY

In this sixth in a series of essays on so-called "proof texts" in the Psalms, 11 such texts from Psalms 102, 109, 118, and 132, 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, 89, 102, 109, 118, and 132, and their "fulfillments"

Statement	Citations		Valid? ¹⁵	
	"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
The Messiah would be betrayed by a friend	Psalms 55:13-15[12-14]	Luke 22:47-48	NO	
The Messiah would ascend into heaven	Psalms 68:19a[18a]	Luke 24:51	NO	
The Messiah would give gifts to men	Psalms 68:19b[18b]	Matthew 10:1	NO	

¹⁵ 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 be hated by many without cause	Psalms 69:5[4]	Luke 23:13-22	NO	
The Messiah would bear reproach, for God's sake	Psalms 69:8[7]	Matthew 26:65-67	NO	
The Messiah would be rejected by the Jews	Psalms 69:9a[8a]	John 1:11	NO	
The Messiah's brothers would disbelieve him	Psalms 69:9b[8b]	John 7:3-5	NO	
The Messiah would be angered by disrespect toward the temple	Psalms 69:10a[9a]	John 2:13-17	NO	
The Messiah would bear reproach, for God's sake	Psalms 69:10b[9b]	Romans 15:3	NO	
The Messiah's heart would be broken	Psalms 69:21a[20a]	John 19:34	NO	
The Messiah's disciples would fail him in his time of need	Psalms 69:21b[20b]	Mark 14:33-41	NO	
The Messiah would be offered gall and vinegar	Psalms 69:22a[21a]	Matthew 27:34	NO	
The Messiah would thirst	Psalms 69:22b[21b]	John 19:28	NO	
The potter's field would be uninhabited	Psalms 69:26[25]	Acts 1:16-20	NO	
The Messiah would speak in parables	Psalms 78:2	Matthew 13:34-35	NO	
The Messiah would be at the right hand of God	Psalms 80:18[17]	Acts 5:31	NO	
The Messiah would be a descendant of David	Psalms 89:4-5[3-4]	Matthew 1:1	?	NO
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
The Messiah would be eternal	Psalms 102:26-28a[25-27a]	Colossians 1:17	NO	
The Messiah would be the creator of all	Psalms 102:26-28b[25-27b]	John 1:3	NO	
The Messiah would be accused by false witnesses	Psalms 109:2	John 18:29-30	NO	
The Messiah would pray for his enemies	Psalms 109:4	Luke 23:34	NO	
The Messiah's betrayer would have a short life	Psalms 109:8a	Acts 1:16-18	NO	
The Messiah's betrayer would be replaced	Psalms 109:8b	Acts 1:20-26	NO	
The Messiah would be mocked by people shaking their heads	Psalms 109:25	Mark 15:29-30	NO	
The Messiah would be the "stone" rejected by the Jews	Psalms 118:22	Matthew 21:42-43	NO	
The Messiah would come in the name of the Lord	Psalms 118:26	Matthew 21:9	NO	
The Messiah would be a descendant of David	Psalms 132:11	Matthew 1:1	?	NO
The Messiah would be a descendant of David	Psalms 132:17	Matthew 1:1	?	NO

As the sample of claimed Christian "messianic prophecy" and "fulfillment" pairs continues to increase, there are now 55 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.