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JEWISH APOLOGETICS (105)
<http://www.fbcweb.org/Doctrines/Jewish-Apologetics-105.pdf>

Objection #89: Some of the so-called Messianic prophecies in the Psalms actually speak of the psalmist's *sin* and *folly*. How can you apply this to Jesus?

Brown's short response to this objection:

No one tries to apply every verse in each "prophetic" psalm to the Messiah. Rather, there is a simple principle behind the Messianic interpretation of these important psalms: As it was with David, so it is with the Messiah. In other words, there are striking parallels between the life of King David and the life of King Messiah, and it is these parallels that are highlighted in the New Testament's quotation of certain psalms. For example, just as David was betrayed by one of his closest friends, so also the Messiah was betrayed by one of his closest friends, as noted by Jesus himself (see Psalm 42 and John 13:18). But it is obvious that the details of the betrayal don't have to be the same (e.g., David was betrayed by Judas; David's betrayal led to his temporary exile, Yeshua's betrayal led to his death).¹

In his longer sections, Brown explains:

If you are familiar at all with the Talmud and the Midrash, you will know that the rabbis applied all kinds of obscure verses to the Messiah and the Messianic era, often taking them totally out of context. . . . For the most part, these Jewish sages clearly were not looking at an entire portion of Scripture—a whole psalm or chapter—when they cited the verses in question. Rather, what got their attention was a word association, or an association of ideas, or even a more distant link connecting the given verse or phrase with the Messiah. This was quite common in Rabbinic interpretation during the first thousand years of this era, but it was not limited to Rabbinic writings, especially two thousand years ago. At that time it was common in other, non-Rabbinic Jewish circles to cite verses atomistically (i.e., without relation to the larger context). This is especially common in the Talmudic and midrashic writings, and while the New Testament authors sometimes engage in this practice, for the most part their method was more sober and systematic than this. It should not surprise us, then, if the New Testament sometimes applies just one relevant verse from a larger context that is not relevant. This was normal *Jewish* interpretation for the day.²

¹Michael L. Brown, *Messianic Prophecy Objections—Volume 3*, (Grand Rapids: Baker Books, 2003), 127-29. In his book, Brown lists the objection and then gives a short response which is followed by a more developed response. This DDR series, for the most part, tracks the objection and his *short* response after which you will find my comments. I highly recommend his book if you are interested in his longer responses (there is far too much material to include in this series).

²*Ibid.*, 127-28.

In Christ Alone,

Paster Don