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NT "Fulfillment"

OT "Prophecy"

Comments

4







1. *Mt. 1:2* and *Lk. 3:33* include Judah in Jesus' genealogy.

*Heb. 8:8... 9:15*

But God found fault with the people and said: "The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." ...

For this reason Christ is the mediator of a new covenant, that those who are called may receive the promised eternal inheritance—now that he has died as a ransom to set them free from the sins committed under the first covenant.

*Jer. 31:31-34*

"The time is coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the Lord. "This is the covenant I will make with the house of Israel after that time," declares the Lord. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. (34) No longer will a man teach his neighbor, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the Lord. "For I will forgive their wickedness and will remember their sins no more."

*Gen. 49:10-12 for reference*

The scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his. He will tether his donkey to a vine, his colt to the choicest branch; he will wash his garments in wine, his robes in the blood of grapes. His eyes will be darker than wine, his teeth whiter than milk.

(a) Christian evangelicals often cite *Jer. 31:31-34* as a definitive vision of the church (the house of Israel and of Judah). Interestingly, those new days (34) *exclude* evangelism or exhortation, as everyone will *already* know the Lord. If Jeremiah sees Jesus here, then why push for conversion in Acts and Paul's letters?

(b) Re: *Gen. 49:10*: Have the nations all given Jesus their obedience? No.

(c) The vivid physical descriptions in *Gen. 49* make clear the poetic nature of the passage. If these called for a literal reading, we would also see NT verses fulfilling Jesus' tying up the animals and, oddly, soaking his clothes in the Merlot. We find no such "fulfillment."

**Negative.**

2. Mt. 1:6 and Lk. 3:31 include David in Jesus' genealogy.

Mt. 21:9

The crowds that went ahead of him and those that followed shouted, "Hosanna to the Son of David!"

Heb. 1:3-5

The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. So he became as much superior to the angels as the name he has inherited is superior to theirs. For to which of the angels did God ever say, "You are my Son; today I have become your Father"?\* Or again, "I will be his Father, and he will be my Son"?

\* Cf. #41.

2 Sam. 7:12-16

When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. (14) I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. (16) Your house and your kingdom will endure forever before me; your throne will be established forever.

(a) If this passage literally foresees Jesus, (14) clearly indicates that Jesus **himself** will do *wrong*, and God will duly PUNISH him. Jesus suffered during the trial/crucifixion process, but not for any of his misdeeds. But if we take this prophecy (and several others) literally, we **must** condemn Jesus for *his own* wrongs.

**Sinful/Guilty Jesus cf. 29, 31(b), 32(b)**

(b) The prophecy concerns not Jesus but David's son Solomon, who *did* do wrong. Did Jesus take on 700 wives and 300 concubines as Solomon did? Did Jesus, later in life, turn to idolatry and incur God's wrath? (1 Ki. 11:1-9) No.

(c) The prophecy specifically aims at Solomon's building the temple, and the perpetuity of David's national kingdom. Jesus didn't build the temple, and the nation of Israel did not last "forever"; for some 1900 years it did *not* exist in the political sense of the textual and historic context. ("Establishing the church" acts as an arbitrary doctrinal construct, plainly reverse-engineered to coordinate with the prophecy.)

**Negative.**

3. Mt. 1:21-23

(21) "She [Mary] will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins." (22) All this took place to fulfill what the Lord had said through the prophet: (23) "The virgin will be with child and will give birth to a son, and they will call him Immanuel"—which means, "God with us."

*Isa. 7:14, 17ff.*

(14) Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel. (17ff.) The Lord will bring on you and on your people... a time unlike any... the Lord will use a razor hired from beyond the River—the King of Assyria—to shave your hair and the hair of your legs...

*Isa. 8:8-10 for reference*

(6) Because this people has rejected the gently flowing waters of Shiloah and rejoices over Rezin and the son of Remaliah, therefore the Lord is about to bring against them the mighty floodwaters of the River—the king of Assyria with all his pomp. It will overflow all its channels, run over all its banks (8) and sweep on into Judah, swirling over it, passing through it and reaching up to the neck. Its outspread wings will cover the breadth of your land, O Immanuel! Raise the war cry, you nations, and be shattered! Listen, all you distant lands. Prepare for battle, and be shattered! Devise your strategy, but it will be thwarted; propose your plan, but it will not stand, for God is with us.

(a) This prophecy comes due for fulfillment "in that day" of verses 7:17ff. and the following chapters wherein Assyria takes Jerusalem captive (586 BCE). Did Jesus come then? Obviously not. Then how can we construe *any* of Isaiah's "predictions"—at least in this chapter—as visions of Jesus?

(b) Does anyone in Jesus' life ever call him Immanuel? No. Matthew himself curiously misses his own contradiction between verses 21 and 23. The **only** other biblical occurrence of "Immanuel"—Isaiah 8:8—makes clear that "Immanuel" refers **not** to a messiah but to the nation of Israel, facing God's wrath through Assyria's armies. Even if we force it to make Isaiah say, "They'll cover the breadth of your land, O Jesus yet to come!", literalists still must explain why no Biblical character ever used that name, as Isaiah matter-of-factly predicted.

**Negative.**

4. Mt. 2:6

When King Herod heard this he was disturbed, and all Jerusalem with him. When he had called together all the people's chief priests and teachers of the law, he asked them where the Christ was to be born. "In Bethlehem in Judea," they replied, "for this is what the prophet has written: (6) But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel."

*Micah 5:2*

But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.

*II Sam. 5:1-2 for reference*

All the tribes of Israel came to David at Hebron and said, "We are your own flesh and blood. In the past, while Saul was king over us, you were the one who led Israel on their military campaigns. And the Lord said to you, 'You will shepherd my people Israel, and you will become their ruler.'"

(a) Matthew's chief priests and teachers apparently mix in the unrelated "shepherd" remark from II Samuel—referring not at all to Jesus, but to King David.

(b) Did Jesus become ruler over Israel? No.

(c) In context (4:2-5), Micah describes a future day in which real people beat swords into plowshares and nations *no longer* train for war. Has Jesus' coming created this peace, as Micah predicted? No.

**Peace/justice in this world cf. 11(e), 15(b)**

(d) Further in Micah 5, Jacob's remnant will destroy all its foes with **savage force** in a day of *vengeance*, **not** peace through grace. Does this refer to the messiah's not-of-this-world church? No. Evidently Micah, too, had in mind King David, who shed *much* goyim blood in the nationalist Hebrew wars.

**Zionist nationalism or spiritual church? cf. 13(a), 18(c), 22, 25(a)**

**Forgiveness/Vengeance cf. 16(d), 19(b), 25(b), 26(b), 31(c), 32(a), 37(c), 38**

**Negative.**

NT "Fulfillment"	OT "Prophecy"	Comments
<p>5. <i>Mt. 2:14, 15</i>            So [Joseph] got up, took the child [Jesus] and his mother during the night and left for Egypt, where he stayed until the death of Herod. And so was fulfilled what the Lord had said through the prophet: "Out of Egypt I called my son."</p>	<p><i>Hos. 11:1</i>            When Israel was a child, I loved him, and out of Egypt I called my son. But the more I called Israel, the further they went from me. They sacrificed to the Baals...</p> <p><i>Ex. 4:22, 23 for reference</i>            Then say to Pharaoh, "This is what the Lord says: Israel is my firstborn son, and I told you, 'Let my son go, so he may worship me.' "</p>	<p>(a) Do we recognize Jesus as the <b>Baal-worshipping child/nation</b> whom God called out from Egypt, as Hosea indisputably describes? No.</p> <p>(b) Anyhow, this requires a drastic grammatical leap. Both OT texts indicate that God called Israel to <b>come out from</b> the literal geographic borders of Egypt, <b>into</b> the wilderness. Matthew tries to portray God there within Egypt's borders, calling his (Baal-worshipping?) son to <b>come out of</b> Joseph and Mary's original home of Nazareth in Galilee (<i>Mt. 2:12; Lk. 1:26 and 2:4, 39</i>)—to travel <b>into</b> Egypt. We could stretch this one by asserting that it means God <i>later</i> called Jesus out from Egypt, but that offers only <i>our</i> additional fabrication, which distorts the original sources even more.</p> <p><b>Negative—blatantly.</b></p>
<p>6. <i>Mt. 2:18</i>            Herod... gave orders to kill all the boys in Bethlehem and its vicinity... Then what was said through the prophet Jeremiah was fulfilled: (18) "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children and refusing to be comforted, because they are no more."</p>	<p><i>Jer. 31:15</i>            This is what the Lord says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children and refusing to be comforted, because her children are no more."</p>	<p>(a) Jeremiah in context (chs. 30-31) speaks of Israel's restoration—plainly material and national, not spiritual.</p> <p>(b) Cf. #1 re: Jer. 31:31-34.</p> <p><b>Negative.</b></p>

NT "Fulfillment"	OT "Prophecy"	Comments
<p>7. Mt. 2:23 Having been warned in a dream, [Joseph] withdrew to the district of Galilee, (23) and he went and lived in a town called Nazareth. So was fulfilled what was said through the prophets: "He will be called a Nazarene."</p>	<p>Judg. 13:5 (3) The angel of the Lord appeared to [Manoah's wife] and said, "You are sterile and childless, but you are going to conceive and have a son. Now see to it that you drink no wine or other fermented drink and that you do not eat anything unclean, because you will conceive and give birth to a son. (5) No razor may be used on his head, because the boy is to be a Nazirite, set apart to God from birth, and he will begin the deliverance of Israel from the hands of the Philistines."</p>	<p>The prophecy clearly refers to Samson, not Jesus.</p> <p><b>Negative—blatantly.</b></p> <p>The apparent English-language discrepancy of <i>Nazirite</i> (a vowed consecration) or <i>Nazarene</i> (a resident of Nazareth) has no relevance. Matthew's <i>Ναζωραιος</i> (Nazoraios) can indicate either.</p>
<p>8. Mt. 3:3 In those days John the Baptist came, preaching in the Desert of Judea and saying, "Repent, for the kingdom of heaven is near." (3) This is he who was spoken of through the prophet Isaiah: "A voice of one calling in the desert, 'Prepare the way for the Lord, make straight paths for him.'"</p>	<p>Isa. 40:3-5 (1) Comfort, comfort my people, says your God. (2) Speak tenderly to Jerusalem, and proclaim to her that her hard service has been completed, that her sin has been paid for, that she has received from the Lord's hand double for all her sins. (3) A voice of one calling: "In the desert prepare the way for the Lord; make straight in the wilderness a highway for our God. Every valley shall be raised up, every mountain and hill made low; the rough ground shall become level, the rugged places a plain. (5) And the glory of the Lord will be revealed, and all mankind together will see it. For the mouth of the Lord has spoken."</p> <p>Isa. 22:14 <i>for reference</i> The Lord Almighty has revealed this in my hearing: "Till your dying day this sin will not be atoned for," says the Lord, the Lord Almighty.</p>	<p>(a) Did <i>all mankind together</i> (5) see God's glory revealed in Jesus? Hardly. Particularly re: the crucifixion and the Pentecostal launching of the Christian sect, no more than a few thousand persons witnessed.</p> <p>(b) If John the baptizer provides the voice Isaiah supposedly predicted, Isaiah's predicted "voice" of <i>comfort</i> and <i>release</i> (verses 1-2) <b>contrasts</b> John's brusque, confrontive call for repentance (cf. Mt. 3:7; Lk. 3:19).</p> <p>(c) Isaiah says that Jerusalem's "sin <i>has</i> been paid for"—<b>before</b> Jesus. Then the crucifixion had no relevance for Jerusalem (and presumably by extension the nation of Israel.)</p> <p>(d) compare 40:2 (Jerusalem's sin <i>has been</i> forgiven—<b>double</b>-paid for at that) to 22:14 (Jerusalem's sin will <i>never</i> have forgiveness). Which of these mutually exclusive assertions do we count as true?</p> <p><b>Negative.</b></p>

<p>9. <i>Mt. 4:13-16</i>                  Leaving Nazareth, he went and lived in Capernaum, which was by the lake in the area of Zebulun and Naphtali—to fulfill what was said through the prophet Isaiah: "Land of Zebulun and land of Naphtali, the way to the sea, along the Jordan, Galilee of the Gentiles—the people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned."</p>	<p><i>Isa. 9:1, 2</i>                  Nevertheless, there will be no more gloom for those who were in distress. In the past he humbled the land of Zebulun and the land of Naphtali, but in the future he will honor Galilee of the Gentiles, by the way of the sea, along the Jordan—the people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned.</p>	<p>(a) <i>Isa. 9:4-5</i> indicate that the light and the rejoicing come because Israel defeats their <i>national</i> foes and oppressors—not spiritual evil.                  (b) <i>Isa. 9:6-7</i> provide famous text for Handel's entralling music, but the context of this child's birth indicates his earthly governing—quite the contrary to Jesus' not-of-this-world kingdom (<i>Jn. 18:36</i>).                  (c) Then, <i>Isa. 9:8-10:5</i> discusses the <b>destruction of Israel</b>. Do we affirm that Jesus accomplished this material destruction in the cross?                  (d) Also, for Isaiah's preceding chapters 7 and 8, cf. re: "Immanuel" in 1(b).  <b>Negative.</b></p>
<p>10. <i>Mt. 8:17</i>                  When evening came, many who were demon-possessed were brought to him, and he drove out the spirits with a word and healed all the sick. (17) This was to fulfill what was spoken through the prophet Isaiah: "He took up our infirmities and carried our diseases."</p>	<p><i>Isa. 53:4</i>                  (1) Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. (4) Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.</p>	<p>(a) Matthew's <i>diseases</i> and Isaiah's <i>sorrows</i> <b>do not</b> at all refer to the same object, but remembering it as <i>diseases</i> lets the source fit Matthew's agenda.                  (b) Re: Isaiah's comments about (ostensibly) Jesus being despised and rejected: Sure, the twelve chickened out. But did they despise and reject him? Most of the religious elite did, but for <i>most</i> of Jesus' ministry, much of the public largely <b>ADORED</b> him (cf. <i>Mk. 12:37; Lk. 7:16, 13:17, and 14:25; Jn. 7:40-41a, 45-46 and 12:19, and Mt. 21:6-11.</i>)  <b>Negative.</b></p>
<p>From all of Isaiah 53—the famous "suffering servant" chapter—verses 4 (here) and 1 (#30) seem to offer the only <i>declared</i> fulfillments. Whether this chapter definitively envisions Jesus remains undetermined. Please see the notes introducing the later separate section for the rest of Isaiah 53.</p>		

<p>(15b) Many followed [Jesus], and he healed all their sick... to fulfill what was spoken through the prophet Isaiah: (18) "Here is my servant whom I have chosen, the one I love, in whom I delight; I will put my Spirit on him, and he will proclaim justice to the nations. He will not quarrel or cry out; no one will hear his voice in the streets. A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. In his name the nations will put their hope."</p>	<p><i>Isa. 42:1-4</i>                  (1) "Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations. (2) He will not shout or cry out, or raise his voice in the streets. (3) A bruised reed he will not break, and a smoldering wick he will not snuff out. In faithfulness he will bring forth justice; (4) he will not falter or be discouraged till he establishes justice on earth. In his law the islands will put their hope."</p>	<p>(a) Quotation omissions/errors (3, 4).                  (b) What does <i>healing the sick</i> have to do with creating <i>justice</i> (3-4)? It reflects compassion and mercy, but not justice.                  (c) Try reconciling (2) with the times when Jesus <b>did</b> deliberately cry out to draw attention to his message. (cf. Jn. 7:28, 7:37, 12:44)                  (d) For (4), Isaiah's servant would <i>not</i> be discouraged. Did Jesus ever show discouragement in trying to carry out his ministry? Yes. (Mt. 14:31, 15:16, 16:8-11, and Mk. 9:19, 10:14, 10:38.)                  (e) For (4), did Jesus establish justice <i>on earth</i>? No.  <b>Peace/justice in this world cf. 4(c), 15(b)</b>                  (f) In (4), do "the nations" (or islands) hope in Jesus' name (or law)? Have they ever? No.  <b>Negative.</b></p>
<p>12. <i>Mt. 12:40</i>                  For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.</p> <p><i>Mt. 16:21 for comparison</i>                  From that time on Jesus began to explain to his disciples that... he must be killed and on the third day be raised to life.</p>	<p><i>Jonah 1:17</i>                  But the Lord provided a great fish to swallow Jonah, and Jonah was inside the fish three days and three nights.</p>	<p>The period from Friday to Sunday does include <i>portions of</i> three days (stretching to legitimize the "on the third day" variation), but by NO logical means can we construe Friday and Saturday as encompassing "three nights." This makes very plain the elasticity of "prophecy": it gives an analogy, a picture, a literary coincidence. Efforts to construe it as literal or historic show themselves foolish.  <b>Negative.</b></p>

13. Mt. 13:13-15

This is why I speak to them in parables: "Though seeing, they do not see; though hearing, they do not hear or understand." In them is fulfilled the prophecy of Isaiah: "You will be ever hearing but never understanding; you will be ever seeing but never perceiving. (15) For this people's heart has become callused; they hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts and turn, and I would heal them.' "

Jn. 12:39-41

(39) For this reason they could not believe, because, as Isaiah says elsewhere: (40) "He has blinded their eyes and deadened their hearts, so they can neither see with their eyes, nor understand with their hearts, nor turn—and I would heal them." (41) Isaiah said this because he saw Jesus' glory and spoke about him.

Isa. 6:9, 10

(8) Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!" (9) He said, "Go and tell this people: 'Be ever hearing, but never understanding; be ever seeing, but never perceiving.' Make the heart of this people callused; make their ears dull and close their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, and turn and be healed." (11) Then I said, "For how long, O Lord?" And he answered: "Until the cities lie ruined and without inhabitant, until the houses are left deserted and the fields ruined and ravaged, until the Lord has sent everyone far away and the land is utterly forsaken. (13) And though a tenth remains in the land, it will again be laid waste. But as the terebinth and oak leave stumps when they are cut down, so the holy seed will be the stump in the land."

Dt. 29:4 for reference

These are the terms of the covenant the Lord commanded Moses to make with the Israelites in Moab, in addition to the covenant he had made with them at Horeb. Moses summoned all the Israelites and said to them: "Your eyes have seen all that the Lord did in Egypt to Pharaoh, to all his officials and to all his land. With your own eyes you saw those great trials, those miraculous signs and great wonders. (4) But to this day the Lord has not given you a mind that understands or eyes that see or ears that hear."

(a) This prophecy speaks *not* about Jesus, but about the *hearers*. But let's think about it anyhow: (13) If the remaining tenth comes from national Israel, why should we concern ourselves for their perpetuation after the establishment of the *true, spiritual* kingdom?

This promotes not any spiritual fellowship, but outright Zionism.

**Zionist nationalism or spiritual church? cf. 4(d), 18(c), 22, 25(a)**

**Negative.**

(b) The not-seeing, not-hearing refers clearly to Israel's chronically vacillating devotion, not a future messiah.

Besides, for contextual accuracy: In Isaiah, *God through* the prophet's action blocks the audience's understanding; in Deuteronomy, *God's not-doing* excludes understanding. But Matthew misses BOTH and blames the audience itself! John at least attributes the blindness to God's action, though he merely tries to beef up the prophecy argument. Jn. 12:41 notwithstanding, this passage *still* speaks about the audience, not Jesus. But it further demonstrates the weakness of the "fulfilled prophecy" argument.

**Neutral.**

NT "Fulfillment"	OT "Prophecy"	Comments
<p>14. <i>Mt. 13:35</i>            (34) Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. (35) So was fulfilled what was spoken through the prophet: "I will open my mouth in parables, I will utter things hidden since the creation of the world."</p>	<p><i>Psa. 78:2</i>            (1) O my people, hear my teaching; listen to the words of my mouth. (2) I will open my mouth in parables, I will utter things hidden from of old—things we have heard and known, things our fathers have told us...</p>	<p>(a) The opening of <i>Psa. 78</i> gives merely a prelude to a brief history of Israel; Jesus does not follow with such a lesson.            (b) Quotation errors. "Creation of the world" clearly goes way back, but the Psalmist's "hidden from of old" didn't go quite that far.</p> <p><b>Negative to neutral.</b></p>
<p>15. <i>Mt. 21:4, 5, 7</i>            This took place to fulfill what was spoken through the prophet: "Say to the Daughter of Zion, 'See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.'" (7) They brought the donkey and the colt, placed their cloaks on them, and Jesus sat on them.</p> <p><i>Mk. 11:7</i> and <i>Lk. 19:35</i> mention only the colt.</p>	<p><i>Zech. 9:9</i>            (9) Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem! See, your king comes to you, righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey. (10) I will take away the chariots from Ephraim and the war-horses from Jerusalem, and the battle-bow will be broken. He will proclaim peace to the nations. His rule will extend from sea to sea and from the River [footnote: Euphrates] to the ends of the Earth. (11) As for you, because of the blood of my covenant with you, I will free your prisoners from the waterless pit.</p>	<p>(a) Quotation omission (9).            (b) Did Jesus sit on both the donkey and the colt, as recorded in <i>Mt. 21:7</i>? Surely—we hope—he did not do so simultaneously. Why sit on both at all? Mark and Luke at least make it sensible, with Jesus sitting on only one animal. But that contradicts Matthew, who simply wants to make the event match Zechariah's assertion, no matter how transparent the tactic.            (c) If this refers to Jesus' crucifixion, it should have created an earthly kingdom (contradicting <i>Jn. 18:36</i>), liberated the literal city of Jerusalem <i>and</i> established world-wide political peace, as Zechariah and other OT prophets taught. Did it? No.</p> <p><b>Peace/justice in this world cf. 4(c), 11(e)</b></p> <p><b>Negative to neutral.</b></p>

16. Mt. 26:14-15

Then one of the twelve—the one called Judas Iscariot—went to the chief priests and asked, "What are you willing to give me if I hand him over to you?" So they counted out for him thirty silver coins.

Mt. 27:9-10

Then what was spoken by Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price set on him by the people of Israel, and they used them to buy the potter's field, as the Lord commanded me."

Jer. 32:6-9, 25, 42-44

(6) Jeremiah said, "The word of the Lord came to me: Hanamel son of Shallum your uncle is going to come to you and say, 'Buy my field at Anathoth, because as nearest relative it is your right and duty to buy it.' "Then, just as the Lord had said, my cousin Hanamel came to me in the courtyard of the guard and said, 'Buy my field at Anathoth in the territory of Benjamin. Since it is your right to redeem it and possess it, buy it for yourself.' "I knew that this was the word of the Lord; so I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver... (25) And though the city will be handed over to the Babylonians, you, O Sovereign Lord, say to me, 'Buy the field with silver and have the transaction witnessed.' " ... (42) This is what the Lord says: As I have brought all this great calamity on this people, so I will give them all the prosperity I have promised them. Once more fields will be bought in this land of which you say, 'It is a desolate waste, without men or animals, for it has been handed over to the Babylonians.' Fields will be bought for silver, and deeds will be signed, sealed and witnessed in the territory of Benjamin, in the villages around Jerusalem, in the towns of Judah and in the towns of the hill country, of the western foothills and of the Negev, because I will restore their fortunes, declares the Lord.

(#16 continues on next page)

(a) According to Matthew, oddly enough, the holy spirit can't tell Jeremiah and Zechariah apart.

Jeremiah's field purchase costs 17 shekels—a weight measure which, for all I know, could perhaps equal the value of the 30 pieces. But Mt. 27:10's specified *potter* points us to Zechariah 11:12-13, not Mt. 27:9's Jeremiah. (Zechariah has 30 for the potter, but see below for its message.)

(b) Jeremiah's purchase serves to teach that commercial, material prosperity and wealth will return after Jerusalem's impending destruction by Babylon. Does this have anything to do with betraying a messiah? No.

**Negative.**

(#16 continues on next page)

16 (cont'd).

*Zech. 11:12, 13*

(4) This is what the Lord my God says: "Pasture the flock marked for slaughter. (5) Their buyers slaughter them and go unpunished. Those who sell them say, 'Praise the Lord, I am rich!' Their own shepherds do not spare them. (6) For I will no longer have pity on the people of the land," declares the Lord. "I will hand everyone over to his neighbor and his king. They will oppress the land, and I will not rescue them from their hands." (7) So I pastured the flock marked for slaughter, particularly the oppressed of the flock. Then I took two staves and called one Favor and the other Union, and I pastured the flock. (8) In one month I got rid of the three shepherds. The flock detested me, and I grew weary of them (9) and said, "I will not be your shepherd. Let the dying die, and the perishing perish. Let those who are left eat one another's flesh." (10) Then I took my staff called Favor and broke it, revoking the covenant I had made with all the nations. (11) It was revoked on that day, and so the afflicted of the flock who were watching me knew it was the word of the Lord. (12) I told them, "If you think it best, give me my pay; but if not, keep it." So they paid me thirty pieces of silver. (13) And the Lord said to me, "Throw it to the potter"—the handsome price at which they priced me! So I took the thirty pieces of silver and threw them into the house of the Lord to the potter. (14) Then I broke my second staff called Union, breaking the brotherhood between Judah and Israel. (15) Then the Lord said to me, "Take again the equipment of a foolish shepherd. (16) For I am going to raise up a shepherd over the land who will not care for the lost, or seek the young, or heal the injured, or feed the healthy, but will eat the meat of the choice sheep, tearing off their hoofs. (17) "Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye! May his arm be completely withered, his right eye totally blinded!"

(c) In Zechariah's prophecy, God has handed his people over. He has *no* pity and *won't* rescue them; he grows weary of the oppressed flock (6-8). What does the covenant with all the nations imply, and why does God **revoke** it (9-11)? Does this **revocation** reflect the essence of Calvary? If God revokes this covenant, how can we trust Him for any other covenant?

(d) THEN this shepherd gets his 30 pieces of silver. This shepherd we identify as Zechariah, on God's behalf, who *breaks* favor with Israel.

Did Jesus' atonement thus *break* the favor with God (10), and *break* Israel's union (14)? If so, why does God still want a *foolish* and *irresponsible* person overseeing the flock (15-17)? Does (17) sound like Jesus' care for the flock (Jn. 10:1-21)? Does it sound like Jesus' attitude of forgiveness?

**Forgiveness/Vengeance cf. 4(d), 19(b), 25(b), 26(b), 31(c), 32(a), 37(c), 38**

Again, what does this have to do with Judas and a betrayed messiah? Nothing.

(e) Following all this, Ch. 12 gives a treatise on the destruction of Jerusalem's secular enemies. Zechariah predicts that in this day Jerusalem will stand *immovable*. Did Jerusalem remain *immovable* in 70 CE?

**70 CE cf. 18(d)**

**Negative.**

17. *Mt. 26:24, 54, 56*  
(24) The Son of Man will go just as it is written about him... (54) "But how then would the Scriptures be fulfilled that say it must happen in this way?"... (56) "But this has all taken place that the writings of the prophets might be fulfilled."

*Mk. 14:49*  
"But the scriptures must be fulfilled."

No specific references. Empty rhetoric.

**Excluded.**

18. Mt. 26:31

Then Jesus told them, "This very night you will all fall away on account of me, for it is written: 'I will strike the shepherd, and the sheep of the flock will be scattered.' "

Zech. 13:7

(1) On that day a fountain will be opened to the house of David and the inhabitants of Jerusalem, to cleanse them from sin and impurity. "On that day, I will banish the names of the idols from the land, and they will be remembered no more," declares the Lord Almighty. "I will remove both the prophets and the spirit of impurity from the land. And if anyone still prophesies, his father and mother, to whom he was born, will say to him, 'You must die, because you have told lies in the Lord's name.' When he prophesies, his own parents will stab him. On that day every prophet will be ashamed of his prophetic vision. He will not put on a prophet's garment of hair in order to deceive. He will say, 'I am not a prophet. I am a farmer; the land has been my livelihood since my youth.' If someone asks him, 'What are these wounds on your body?' he will answer, 'The wounds I was given at the house of my friends.' (7) "Awake, O sword, against my shepherd, against the man who is close to me!" declares the Lord Almighty. "Strike the shepherd, and the sheep will be scattered, and I will turn my hand against the little ones. (8) In the whole land," declares the Lord, "two-thirds will be struck down and perish; yet one-third will be left in it. (9) This third I will bring into the fire; I will refine them like silver and test them like gold. They will call on my name and I will answer them; I will say, 'They are my people,' and they will say, 'The Lord is our God.' "

Zech. 14:10-11 for reference

...But Jerusalem will be raised up and remain in its place... It will be inhabited; never again will it be destroyed. Jerusalem will be secure.

(a) Zechariah's overall prophecy centers on war against an immovable Jerusalem, not on the cross and forgiveness.

**Zechariah cf. 37(a)**

(b) In (7), if Zechariah predicts Jesus' crucifixion, who will "turn [his] hand against the little ones"—and why? This seems at least **inconsistent** with Jesus *blessing* the children (Mk. 10:13-16.) And what do we identify as the two-thirds devastation (8) created in relationship to Jesus' sacrifice?

(c) If "THEY are *my people*" (9) refers to the **church**, this clashes with Rom. 11:28-29 and other passages that affirm the Jews as God's covenant people forever.

**Zionist nationalism or spiritual church? cf. 4(d), 13(a), 22, 25(a)**

(d) Does the eternal security guaranteed by God in 14:10-11 ("never again will it be destroyed") apply to Jerusalem's utter devastation in 70 CE?

**70 CE cf. 16(e)**

**Negative.**

19. Mt. 27:34

There they offered Jesus wine to drink, mixed with gall; but after tasting it, he refused to drink it.

Jn. 19:28-30

Later, knowing that all was now completed, and so that the scripture would be fulfilled, Jesus said, "I am thirsty." A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips.

Psa. 69:21

(21) They put gall in my food and gave me vinegar for my thirst. (22-28) May the table set before them become a snare; may it become retribution and a trap. May their eyes be darkened so they cannot see, and their backs be bent forever. Pour out your fierce wrath on them; let your fierce anger overtake them. May their place be deserted; let there be no one to dwell in their tents. For they persecute those you wound and talk about those you hurt. Charge them with crime upon crime; do not let them share in your salvation. May they be blotted out of the book of life and not be listed with the righteous.

(a) No one offers food to Jesus. Gall came in the wine.

(b) If this foresees Jesus, note in verses 22-28 how Jesus VICIOUSLY **negates** the cross' message of *forgiveness*, demanding fierce punishment.

**Forgiveness/Vengeance cf. 4(d), 16(d), 25(b), 26(b), 31(c), 32(a), 37(c), 38**

(c) Psa. 69:13-18 (immediate preceding context) would have Jesus asking God to rescue him from the crucifixion. Did Jesus call God to rescue him from the cross? No. (He expresses desperation in Mt. 27:46, but he does *not* call for rescue.)

**Protection/Rescue cf. 20(a), 26(a), 36(a)**

**Negative—*blatantly*.**

20. Mt. 27:35

When they had crucified him, they divided up his clothes by casting lots.

Psa. 22:18

(2) O my God, I cry out by day, but you do not answer; by night, and am not silent...  
 (12-14) Many bulls surround me; strong bulls of Bashan encircle me. Roaring lions tearing their prey open their mouths wide against me. I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me.  
 (18) They divide my garments among them and cast lots for my clothing...  
 (20) Deliver my life from the sword, my precious life from the power of the dogs. Rescue me from the mouth of the lions; save me from the horns of the wild oxen.  
 (22) I will declare your name to my brothers; in the congregation I will praise you.  
 (27-31) All the ends of the earth will remember and turn to the Lord, and all the families of the nations will bow down before him, for dominion belongs to the Lord and he rules over the nations. All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive. Posterity will serve him; future generations will be told about the Lord. They will proclaim his righteousness to a people yet unborn—for he has done it.

(a) (18) would supposedly find fulfillment *during* the crucifixion. Did Jesus appeal to God to save him then (20-21)? (Lk. 22:42 falls outside the crucifixion and thus does not apply.)

**Protection/Rescue cf. 19(c), 26(a), 36(a)**

(b) In (2) the psalmist aims to voice the speaker's despair in general, not necessarily during an isolated crisis (viz. the crucifixion). And even if we force it specifically to the crucifixion:

(c) (12-14) Do we likewise search the gospel accounts to find literal, physical bulls stomping around the cross? Do we literally expect to see Jesus' body *poured out*? Do we literally expect a chiropractor to pronounce *every* bone as dislocated? Do we truly believe that a cardiologist would find a lump of *wax* inside Jesus' chest? Of course not. We recognize this plainly as poetry, not any objective truth that we should take literally.

(d) (22) Where, following the crucifixion and resurrection, does Jesus praise God in the congregation?

(e) Do *all* the families of all nations bow to Jesus as a result of his suffering? Certainly not. Even in our day, two-thirds of humankind do **not** bow to Jesus.

*Typically cited today as a fulfillment; the text makes no such claim.*

**Negative to neutral.**

NT "Fulfillment"	OT "Prophecy"	Comments
<p>21. Mt. 27:39-41 In the same way the chief priests, the teachers of the law and the elders mocked him. "He saved others," they said, "but he can't save himself! He's the King of Israel! Let him come down now from the cross, and we will believe in him. He trusts in God. Let God rescue him now if he wants him, for he said, 'I am the Son of God.' "</p>	<p>Psa. 22:6-8 But I am a worm and not a man, scorned by men and despised by the people. All who see me mock me; they hurl insults, shaking their heads: "He trusts in the Lord; let the Lord rescue him. Let him deliver him, since he delights in him."</p>	<p>See #20 for context of Psa. 22. <i>Typically cited today as a fulfillment; the text makes no such claim.</i> <b>Negative (because of context) to neutral.</b></p>
<p>22. Mt. 27:45 From the sixth hour until the ninth hour darkness came over all the land.</p>	<p>Amos 8:9 "In that day," declares the Sovereign Lord, "I will make the sun go down at noon and darken the earth in broad daylight."</p>	<p>"That day" refers to <b>Jerusalem's destruction</b> FOR its sin, <u>not</u> <b>humanity's salvation</b> FROM its sin. Amos does finally speak of restoration (9:11-15), but literally and nationally, not spiritually. <b>Zionist nationalism or spiritual church?</b> <b>cf. 4(d), 13(a), 18(c), 25(a)</b> <b>Negative.</b></p>
<p>23. Mt. 27:46 About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"—which means, "My God, my God, why have you forsaken me?"</p>	<p>Psa. 22:1 My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning?"</p>	<p>See #20 for context of Psa. 22. <i>Typically cited today as a fulfillment; the text makes no such claim.</i><b>Negative (because of context) to neutral.</b></p>

NT "Fulfillment"	OT "Prophecy"	Comments
<p>24. <i>Mk. 15:28</i> And the scripture was fulfilled which says, "He was counted with the lawless ones."</p>	<p><i>Isa. 53:12</i> Irrelevant; see comment.</p>	<p>Many of our most reliable sources (including Sinaiticus, Alexandrinus, and Vaticanus) don't include verse 28. Better modern Bibles such as the NIV wisely omit it. This text evidently entered the text as a later interpolation—<i>specifically</i> to support the evolving notion of fulfilled prophecy.</p> <p><b>Excluded.</b></p>
<p>25. <i>Lk. 4:17-21</i> (17) The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: "The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, (19) to proclaim the year of the Lord's favor." (20) Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him, and he began by saying to them, "Today this scripture is fulfilled in your hearing."</p>	<p><i>Isa. 61:1, 2</i> The Spirit of the Sovereign Lord is on me, because the Lord has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, (2) to proclaim freedom for the captives and release from darkness for the prisoners, to proclaim the year of the Lord's favor and the day of vengeance of our God, to comfort all who mourn...</p>	<p>(a) Read at least the preceding chapter, and continue reading Isa. 61–62. You'll find that this speaker foresees the Zionist vision: rebuilding and renewing the city; having foreigners and aliens subject to the Israelites, What here foresees a spiritual redeemer? Nothing. Everything here indicates sheer, secular nationalism, including having non-Jews do the menial work. This foresees a servant mentality?</p> <p><b>Zionist nationalism or spiritual church?</b> <b>cf. 4(d), 13(a), 18(c), 22, 25(a)</b></p> <p>(b) By the way, notice that Jesus' reading, as Luke records it (4:19), stops just before what else the Lord's Spirit has Isaiah's speaker doing (61:2): proclaiming God's <i>vengeance</i> on Israel's oppressors. This tone, of course, doesn't fit Luke's intended picture.</p> <p><b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 26(b), 31(c), 32(a), 37(c), 38</b></p> <p><b>Negative.</b></p>

NT "Fulfillment"	OT "Prophecy"	Comments
<p>26. <i>Lk. 23:46</i> Jesus called out with a loud voice, "Father, into your hands I commit my spirit." When he had said this, he breathed his last.</p> <p><i>Lk. 23:34 for background</i> Jesus said, "Father, forgive them, for they do not know what they are doing."</p>	<p><i>Psa. 31:5</i> (1) In you, O Lord, I have taken refuge; let me never be put to shame; deliver me in your righteousness. (2) Turn your ear to me, come quickly to my rescue; be my rock of refuge, a strong fortress to save me. (3) Since you are my rock and my fortress, for the sake of your name lead and guide me. (4) Free me from the trap that is set for me, for you are my refuge. (5) Into your hands I commit my spirit; redeem me, O Lord...</p> <p>(17) Let me not be put to shame, O Lord, for I have cried out to you; but let the wicked be put to shame and lie silent in the grave. (18) Let their lying lips be silenced, for with pride and contempt they speak arrogantly against the righteous.</p>	<p>(a) Did God come to save Jesus from the crucifixion (2, 4)? No. <b>Protection/Rescue cf. 19(c), 20(a), 36(a)</b> (b) If this predicts the crucifixion, did Jesus on the cross manifest the <b>forgiveness</b> of Lk. 23:34, or the <b>vindictiveness</b> of Psa. 31:17, 18? <b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 25(b), 31(c), 32(a), 37(c), 38</b> <i>Typically cited today as a fulfillment, though the text makes no such claim.</i> <b>Negative—blatantly.</b></p>
<p>27. <i>Lk. 24:44</i> He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms."</p>	<p>No specific references.</p>	<p><b>Excluded.</b></p>
<p>28. <i>Lk. 24:25-27</i> (25) He [Jesus] said to them, "How foolish you are, and how slow of heart to believe all that the prophets have spoken! (26) Did not the Christ have to suffer these things and then enter his glory?" (27) And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.</p>	<p>No specific references.</p>	<p><b>Excluded.</b></p>
<p>29. <i>Jn. 2:17</i> [after Jesus clears the temple] His disciples remembered that it is written: "Zeal for your house will consume me."</p>	<p><i>Psa. 69:8</i> (5) You know my folly, O God; my guilt is not hidden from you... (8) I am a stranger to my brothers, an alien to my own mother's sons; for zeal for your house consumes me, and the insults of those who insult you fall upon me.</p>	<p>69:5 renders Jesus sinful. <b>Sinful/Guilty Jesus cf. 2, 31(b), 32(b)</b> <b>Negative.</b></p>

<p>30. <i>Jn. 12:38</i>  (37) Even after Jesus had done all these miraculous signs in their presence, they still would not believe in him. (38) This was to fulfill the word of Isaiah the prophet: "Lord, who has believed our message and to whom has the arm of the Lord been revealed?"</p>	<p><i>Isa. 53:1</i>  Who has believed our message and to whom has the arm of the Lord been revealed?</p>	<p>John emphasizes Isaiah's message re: the unbelief of the elite, a tiny minority of the nation. So what about all those large crowds who <i>did</i> believe, as in <i>Jn. 12:19?</i> (cf. also <i>Mk. 12:37; Lk. 7:16, 13:17, and 14:25; Jn. 7:40-41a, 45-46, and Mt. 21:6-11.</i>)</p> <p><b>Neutral.</b></p>
<p>31. <i>Jn. 13:18</i>  "...But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' "</p>	<p><i>Psa. 41:9</i>  (1) Blessed is he who has regard for the weak; the Lord delivers him in times of trouble. (2) the Lord will protect him and preserve his life... and not desert him to the desire of his foes... (4) I said, "O Lord, have mercy on me; heal me, for I have sinned against you."... (7) All my enemies whisper together against me... (9) Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me. (10) But you, O Lord, have mercy on me; raise me up, that I may repay them.</p>	<p>(a) Did God <i>deliver</i> Jesus from this time of trouble, protecting and preserving his life, and not deserting him to his foes' desire (1-2)? If so, why did Jesus call out asking why God <i>had forsaken</i> him? [Systematic doctrine replies: With Jesus as the sacrifice bearing humanity's sin, God had to turn away during that propitiatory act, since God is holy and cannot tolerate sin—which Jesus had become for us. Yet regarding the presumed fulfillment of prophecy, this still leaves the two sources at odds.]</p> <p><b>Protection/Rescue cf. 16(c), 17(a), 22(a), 29(a)</b></p> <p>(b) Even more telling: If Jesus speaks here, how had Jesus <i>himself sinned against God</i> (4)? If we consider this Jesus, we must dismiss his death as worthless—because Jesus expressly, unambiguously admits that <i>he sinned against God</i>.</p> <p><b>Sinful/guilty Jesus cf. 2, 29, 32(b)</b></p> <p>(c) Again, how does the <i>forgiving</i> Jesus plan to <i>repay</i> his betrayer and enemies (10)?</p> <p><b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 25(b), 26(b), 32(a), 37(c), 38</b></p> <p><b>Negative—blatantly.</b></p>

<p>32. <i>Jn. 15:25</i>                  (24) "...But now they have seen these miracles, and yet they have hated both me and my Father. (25) But this is to fulfill what is written in their Law: 'They hated me without reason.' "</p>	<p><i>Psa. 35:19</i>                  (19) Let not those gloat over me who are my enemies without cause; let not those who hate me without reason maliciously wink the eye.... (26) May all who gloat over my distress be put to shame and confusion... be clothed with shame and disgrace.</p> <p><i>Psa. 69:4</i>                  (4) Those who hate me without reason outnumber the hairs of my head; many are my enemies without cause, those who seek to destroy me. (5) You know my folly, O God; my guilt is not hidden from you. (and cf. verses 22-28)</p> <p><i>Psa. 109:3</i>                  (3) With words of hatred they surround me; they attack me without cause.... (6) Appoint an evil man to oppose him; let an accuser stand at his right hand. (7) When he is tried, let him be found guilty, and may his prayers condemn him... (20) May this be the Lord's payment to my accusers, to those who speak evil of me. (Read all from 6-20.)</p>	<p>Each of these three possible sources fails when read in context.</p> <p>(a) 35:26 and 109:6-20 again present Jesus invoking God's curses on his enemies, in gross contradiction to his forgiveness.</p> <p><b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 25(b), 26(b), 31(c), 37(c), 38</b></p> <p>(b) 69:5 still renders Jesus sinful!  <b>Sinful/guilty Jesus cf. 2, 29, 31(b)</b></p> <p>(c) Quotation error.</p> <p><b>Negative—blatantly.</b></p>
<p>33. <i>Jn. 17:12</i>                  While I was with them, I protected them and kept them safe by that name you gave me. None has been lost except the one doomed to destruction so that Scripture would be fulfilled.</p> <p><i>Jn. 18:9</i>                  This happened so that the words he had spoken would be fulfilled: "I have not lost one of those you gave me."</p>	<p><i>Jeremiah 23:4</i> (weak possibility)                  "I will place shepherds over them who will tend them, and they will no longer be afraid or terrified, nor will any be missing," declares the Lord.</p> <p><i>More likely internal reference: Jn. 6:39, 70</i>                  (39) And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.                  (70) Then Jesus replied, "Have I not chosen you, the Twelve? Yet one of you [Judas] is a devil!"</p>	<p>Apparently John paraphrases his own earlier citations. <i>Perhaps</i> he makes a vague throwback to Jeremiah, but the allusion appears so weak that I exclude it.</p> <p>Even so, consider the odd intrinsic tension. What does Jesus indicate by "not lost" in Jn. 18:9? Judas betrayed Jesus and committed suicide (Ac. 1:16-20, which cites Psa. 109:8 in a rather dismal tone ostensibly prophesying re: Judas; cf. 33 [b]). Do we not count <i>that</i> "lost"? Perhaps Jesus refers to Judas' <i>spiritual</i> salvation, which could fall inside the realm of grace, though it tends to clash with the traditional Christian thought. So which do we mark as true: Jesus would lose <i>not even</i> one (18:9; 6:39)—or that Jesus would lose <i>only</i> one (17:12; 6:70)? John tries to take it both ways. This certainly does not constitute a valid fulfillment.</p> <p>Normally we would count this one <b>Negative</b>, but as it offers only an internal NT reading, we simply <b>Exclude</b> it.</p>

NT "Fulfillment"	OT "Prophecy"	Comments
<p>34. <i>Jn. 18:32</i> This happened so that the words Jesus had spoken indicating the kind of death he was going to die would be fulfilled.</p>	<p>No specific references.</p>	<p><b>Excluded.</b></p>
<p>35. <i>Jn. 19:28</i> Later, knowing that all was now completed, and so that the Scripture would be fulfilled, Jesus said, "I am thirsty."</p>	<p><i>Psa. 22:15</i> (15) My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. (16) Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. (17) I can count all my bones; people stare and gloat over me.</p>	<p>(a) See #20 for context of <i>Psa. 22</i>. (b) After everything Jesus has endured in the preceding hours, and simply from likely having received little or no fluids, <i>anyone</i> would thirst. (c) (16) If we want to apply it all literally, why do we not find the dogs? For the same reason we don't find the bulls. (Such absence of detail we may dismiss as neutral.)</p> <p><b>Negative (due of context, #20) to neutral.</b></p>

36. *Jn. 19:36*  
 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken..."

*Psa. 34:20*  
 (19) A righteous man may have many troubles, but the Lord delivers him from them all; (20) he protects his bones, not one of them will be broken.

(a) Context clarifies that the Psalmist talks about God *protecting* the righteous one. Did God protect Jesus physically in the crucifixion?

**Protection/Rescue cf. 19(c), 20(a), 26(a)**

(b) In the last few hours you've suffered brutal beatings from a Roman whip. Captors forced you to carry your own cross on your shredded, bloody shoulders. Thorns press into your head. Your shredded back rubs brutally against the rough wood. You slowly suffocate as nails in your forearms hold you in agony against that cross.

Now, in the midst of such horrendous agony: do you refer to *all this* merely as what the Psalmist blandly calls "many troubles"? And at this moment as you slowly die a gory, barbaric death, how relieved do you feel to note that at least no one broke your bones?

**Negative.**

IF we link John's claim not to the obvious source, but rather to specific laws as declared in Ex. 12:46 or Num. 9:12, we might conceivably construe the impact as Positive. However, if we read the passage **as John gives it**, it *must* refer NOT to the Torah, but the Psalmist.

<p>37. Jn. 19:37 ...and, as another scripture says, "They will look on the one they pierced."</p>	<p>Zech. 12:10 (2) I am going to make Jerusalem a cup that sends all the surrounding peoples reeling. Judah will be besieged as well as Jerusalem... (4) On that day I will strike every horse with panic and its rider with madness... (6) On that day... the leaders of Judah like a firepot... will consume right and left all the surrounding peoples... (8) On that day the Lord will shield those who live in Jerusalem, so that the feeblest among them will be like David, and the house of David will be like God, like the Angel of the Lord going before them. (9) On that day I will set out to destroy all the nations that attack Jerusalem. (10) And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. (11) On that day the weeping in Jerusalem will be great, like the weeping of Hadad Rimmon in the plain of Megiddo. The land will mourn, each clan by itself, with their wives by themselves: the clan of the house of David and their wives, the clan of the house of Nathan and their wives, the clan of the house of Levi and their wives, the clan of Shimei and their wives, and all the rest of the clans and their wives.</p>	<p>(a) Zechariah's overall prophecy centers on war against an immovable Jerusalem, not on a crucifixion. <b>Zechariah cf. 18(a)</b> (b) Regarding the piercing, did Jesus' death evoke national mourning across the land, as predicted in verses 11ff? (c) Re: (2-9) In the crucifixion, <i>did</i> Jesus besiege Judah, "strike every horse with panic and its rider with madness," "consume right and left all the surrounding peoples," destroying "all the nations that attack Jerusalem"? Does <i>this</i> exemplify the New Covenant's message of forgiveness? <b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 25(b), 26(b), 31(c), 32(a), 38</b></p> <p><b>Negative.</b></p>
<p>38. Ac. 1:16, 20 (16) ... "Brothers, the Scripture had to be fulfilled which the Holy Spirit spoke long ago through the mouth of David concerning Judas..." (20) "For... it is written in the Book of Psalms, 'May his place be deserted; let there be no one to dwell in it,' and 'May another take his place of leadership.' "</p>	<p>Psa. 69:25 May their place be deserted; let there be no one to dwell in their tents.</p> <p>Psa. 109:8 May his days be few; may another take his place of leadership.</p>	<p>Same basic problem in both: Jesus forgives his murderers, but coldly dumps contempt on Judas? <b>Forgiveness/Vengeance cf. 4(d), 16(d), 19(b), 25(b), 26(b), 31(c), 32(a), 37(c)</b></p> <p><b>Negative.</b></p>

<p>39. <i>Ac. 2:24-31</i>          But God raised him from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him. David said about him: "I saw the Lord always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will live in hope, because you will not abandon me to the grave, nor will you let your Holy One see decay...." (31) Seeing what was ahead, [David] spoke of the resurrection of the Christ...</p>	<p><i>Psalm 16:1-11</i>          Keep me safe, O God, for in you I take refuge.... Lord, you have assigned me my portion and my cup; you have made my lot secure. The boundary lines have fallen for me in pleasant places; surely I have a delightful inheritance... I have set the Lord always before me. Because he is at my right hand, I will not be shaken. Therefore my heart is glad and my tongue rejoices; my body also will rest secure, because you will not abandon me to the grave, nor will you let your Holy One see decay. You have made known to me the path of life; you will fill me with joy in your presence, with eternal pleasures at your right hand.</p>	<p>(a) Nothing here <i>contradicts</i> the prospect of physical resurrection, but nothing clearly <i>requires</i> it. This ambiguously expresses hope and confidence, not a supernaturally-empowered miracle.          (b) Minor quotation variations.</p> <p><b>Neutral.</b></p>
<p>40. <i>Ac. 3:18</i>          But this is how God fulfilled what he had foretold through all the prophets, saying that his Christ would suffer.</p>	<p>No specific references.</p>	<p><b>Excluded.</b></p>

41. *Ac. 13:32-33*

We tell you the good news: What God promised our fathers he has fulfilled for us, their children, by raising up Jesus. As it is written in the second Psalm: "You are my Son; today I have become your Father."

*Heb. 5:5*

So Christ also did not take upon himself the glory of becoming a high priest. But God said to him, "You are my Son; today I have become your Father."

*Also quoted in Heb. 1:3-5; see #2.*

*Psa. 2:1-12*

Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and the rulers gather together against the Lord. "Let us break their chains," they say, "and throw off their fetters." The One enthroned in heaven laughs; the Lord scoffs at them. Then he rebukes them in his anger and terrifies them in his wrath, saying, (6) "I have installed my King on Zion, my holy hill." I will proclaim the decree of the Lord: He said to me, "You are my Son; today I have become your Father. (8) Ask of me, and I will make the nations your inheritance, the ends of the earth your possession. You will rule them with an iron scepter; you will dash them to pieces like pottery."

Therefore, you kings, be wise; be warned, you rulers of the earth. Serve the Lord with fear and rejoice with trembling. Kiss the Son, lest he be angry and you be destroyed in your way, for his wrath can flare up in a moment. Blessed are all who take refuge in him.

If 6-7 apply to Jesus, we should find some NT passages on Jesus ruling the nations with an iron scepter—which doesn't sound much like the Prince of Peace. And *why* would **God** even OFFER the *secular* nations to Jesus, the *spiritual* ruler? Perhaps Jesus' moral character supersedes that of God the Father. Either way, something here does **not** fit.

**Negative.**

**Placeholder for page 34 in main text**

<p><i>Mt. 27:26</i> Then he released Barabbas to them. But he had Jesus flogged, and handed him over to be crucified.</p>	<p><i>Isa. 53:5</i> But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.</p>	<p>Similar events, but generic and inconclusive. <b>Neutral.</b></p>
<p><i>1 Pe. 2:25</i> For you were like sheep going astray, but now you have returned to the Shepherd and Overseer of your souls.</p>	<p><i>Isa. 53:6</i> We all, like sheep, have gone astray, each of us has turned to his own way; and the Lord has laid on him the iniquity of us all.</p>	<p>Rhetorical fragment paraphrase as homily. <b>Neutral.</b></p>
<p><i>Mk. 14:61</i> But Jesus remained silent and gave no answer [to the high priest].</p>	<p><i>Isa. 53:7</i> He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.</p>	<p>Jesus <b>does</b> speak, just a few seconds later in real time (<i>Mk. 14:62</i>). Merely selective reading. <b>Negative.</b></p>
<p><i>Ac. 8:32, 33</i> The eunuch was reading this passage of scripture... (33) "In his humiliation he was deprived of justice. Who can speak of his descendants? For his life was taken from the earth."</p>	<p><i>Isa. 53:8</i> By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.</p>	<p>Simply trying to quote the original. <i>Ac. 8:32</i> gets <i>Isa. 53:7</i> well enough (only substituting <i>lamb</i> for <i>sheep</i>), but <i>Ac. 8:33</i> gets only portions of <i>Isa. 53:8</i>. The holy spirit doesn't even quote <i>itself</i> perfectly. Also, note <i>internal inconsistency</i> re: "offspring" in v. 10 (which follows below). <b>Negative to neutral.</b></p>
<p><i>Jn. 19:38-42</i> (Joseph of Arimathea takes Jesus' body, wraps it with the proper spices and linen, and buries it in a new tomb.)</p>	<p><i>Isa. 53:9</i> He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.</p>	<p>(a) Circumstantial and generic. (b) Just curious: Why the pairing of wicked and rich? (rhetoric, homily) <b>Neutral.</b></p>

NT "Fulfillment"	OT "Prophecy"	Comments
<p>Ac. 2:23            "This man was handed over to you by God's set purpose and foreknowledge; and you, with the help of wicked men, put him to death by nailing him to the cross."</p>	<p>Isa. 53:10            Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand.</p>	<p>Rhetoric, homily.            Jesus had offspring? And this <i>prolonged</i> his days? The writer's contemporary audience understood this as many children and many years on earth. And "offspring" contradicts his <i>lack</i> of descendants in v. 8.</p> <p><b>Negative.</b></p>
<p>Jn. 1:29            The next day John saw Jesus coming toward him and said, "Look, the lamb of God, who takes away the sin of the world!"</p> <p>Ac. 10:43            "As the prophets testify about him that everyone who believes in him receives forgiveness of sins through his name."</p>	<p>Isa. 53:11            After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.</p>	<p>Rhetorical.</p> <p><b>Neutral.</b></p>
<p>Mt. 26:28, 38            (28) "This is my blood of the covenant, which is poured out for many for the forgiveness of sins.... (38) "My soul is overwhelmed with sorrow to the point of death."</p>	<p>Isa. 53:12            Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.</p>	<p>(a) Rhetorical.            (b) What "portion" did Jesus receive, according to Isaiah? What "spoils" did he divide? What "strong" parties received them?</p> <p><b>Neutral.</b></p>