

Messianic Psalms

Psalms which the New Testament declares refers to Christ.

The Old Testament messianic prophecies contain two portraits of Christ. On the one hand, we have the plain picture like Psalm 2 of the reigning Kingly Messiah like King David who conquers the Gentile world and rules all nations.

On the other hand, like Psalm 22 we have the hidden obscure portrait of the Suffering Servant ... in this picture He has "no beauty that we should desire Him." He lives in obscurity, is rejected by the people, and dies a terrible death. But his death is redemptive as a sin offering and He is raised from the dead in triumph to lead many souls to glory. I Peter 1:10ff teaches that the O.T. Prophets often did not understand.

Christians who understand the Bible are well aware that these two portraits correspond to the first coming of Christ, His suffering death and resurrection after which He reigns over His people the Kingdom of God which is finalized in His 2nd coming when the last enemy death is destroyed. In one picture He is to suffer and atone for sin, and the second He reigns until He delivers up the Kingdom to the Father.

Satan acted very strangely, if he understood Jesus had come to die for human sin. Why would Satan actively cooperate in killing Jesus and furthering His atoning death? Jesus had often warned that the cross would be the undoing of Satan? Because of the cross Paul said:

Colossians 2:15 [And] having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Why would a creature as brilliant as Satan actually assist in doing the very thing that would destroy him?

Maybe Paul offers an explanation in:

I Corinthians 2:6-8 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: 7 But we speak the wisdom of God in a

mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: 8 Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory.

How could it be that Satan, the great adversary, didn't know that Jesus actually wanted to die?

How could Satan have made such a colossal blunder when all the information was right there in front of him for hundreds of years? He had the same information everyone else had—the predictive scriptures. But God crafted only the suffering prophecies in such a way that a reader before the time of Christ could not have discovered the plan for the Messiah to suffer before reigning.

God was intentionally veiling his intentions in the first coming of Christ so Satan and the unbelieving Jews would fall into their own snare.

Psalm 8:4-6 What is man, that thou art mindful of him? and the son of man, that thou visitest him? 5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

Hebrews 2:6-10 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? 7 Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: 8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him. 9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. 10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Psalm 16:8-10 I have set the LORD always before me: because *he is* at my right hand, I shall not be moved. 9 Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. 10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Acts 2:22-27 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

Psalm 34:20 He keepeth all his bones: not one of them is broken.

In this verse, David had in mind Exodus 12:46, in which Moses' instructions for the eating of the Passover carried the commandment, "Neither shall ye break a bone thereof." Christ, the only truly righteous One, saw the fulfillment of this in his own person on the Cross.

The apostle John's Gospel tells us how Pilate's order to break the legs of Jesus was frustrated, "That the Scriptures might be fulfilled"

John 19:31-37 The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and [that] they might be taken away. 32 Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. 33 But when they came to Jesus, and saw that he was dead already, they brake not his legs: 34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and

water. 35 And he that saw [it] bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.

John 19:36 probably had both Exodus 12:46 & Psalms 34:20 in mind.

Psalm 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt offering and sin offering hast thou not required.

"Sacrifice ... offering ... burnt-offering ... sin-offering" ... These are the four sacrifices of the Law of Moses. God "did not desire" and being "not required" make it absolutely certain that we have here a prophetic reference to the New Covenant ... because under the Old Covenant, the sacrifices mentioned here were absolutely required.

Psalm 40:7 Then said I, Lo, I come: in the volume of the book *it is* written of me,

These lines are the voice of Messiah himself speaking to God ... before He was born in a human body ... His first Advent

"In the volume of the book it is written of me" "volume" means the roll of the five books of the Law of Moses or The Pentateuch, which was written 450 years before David.

The Pentateuch has not a single word in it about David, but it contains many magnificent prophecies of Jesus Christ, such as the seed Lesson we have been studying Genesis 3:15; 49:10 and Deuteronomy 18:15-19.

"Then said I, Lo, I come ..." In Hebrews 10 in the N.T. this verse is introduced with the qualifying clause: "When he cometh into the world," which ties it to Christ. King David did not say anything "before" he came into the world. Note, the pre-existence of Christ in this verse.

Psalm 40:8 I delight to do thy will, O my God: yea, thy law *is* within my heart.

"Thy law is within my heart" ... a unique quality, of the New Covenant

Jeremiah 31: 31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: 32 Not according to the covenant that I made with their fathers in the day [that] I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: 33 But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34 And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

"I delight to do thy will ..." As the Hebrews writer pointed out, the inferences here are tremendous. (1) This means that God's will had not been done previously. (2) It means that the animal sacrifices of the Old Covenant were not effective in removing sin. (3) It means that God would take away the old Law, or the Old Covenant, and (4) that God would establish a New Covenant Hebrews 10:9.

Psalm 40:9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

As Matthew Henry said, is a reference, to the coming of that 'great salvation' began to be spoken by the Lord and not by David. This is a reference to the Gospel of Christ which is preached to all nations.

Hebrews 2:3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him];

"... in the great congregation ..." This is a reference to the large crowds of the people who flocked to the preaching of Jesus Christ.

Psalm 40:10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

We as Christians are to bear witness to all men of our faith.

""Let the redeemed of the Lord say so"! (Psalms 107:2) is the marching order for every saved person on earth. A man who never speaks of his faith in God to others invites the question of whether or not he has any faith. It is the duty of all Christians not to hide nor to conceal, but to declare openly the salvation in Christ.

The New Testament explains the Old Psalm 40 in Hebrews 10

Hebrews 10:5-9 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:

This Psalms is introduced in the New Testament by the words, "When he cometh into the world," speaking of the incarnation of Christ. These words were spoken by the Lord Jesus Christ and not by King David.

The voice of the Messiah himself speaking to God a thousand years before He "appeared" and did God's will.

Again, these words also assume the pre-existence of Christ."

The writer of Hebrews quoted from the Septuagint or LXX Greek version of the Scriptures which differs from the Hebrew text.

The Hebrew reads, "Mine ears thou hast opened," while the Greek text reads, "A body hast thou prepared me." On the principle that the Greek reading is the harder of the two it may be regarded as the original. A fundamental of Textual critics is the harder is always to be preferred.

There are many places in Messianic Prophecies that the 6th Century AD Masoretic Text MT has been slightly tinkered with in order to change the meaning. The oldest MT Text is the 10th century AD Leningrad codex. DSS only has the prefix to Psalm 40.

The N.T. always explains the old and is the authentic and faithful words of God, given to us in these verses by the inspired author of Hebrews.

Hebrews 10:6 In burnt offerings and *sacrifices* for sin thou hast had no pleasure.

“burnt offerings and sacrifices for sin” ... sins constitute two pairs of words regarding the Jewish sacrifices:

Hebrews 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.

Ancient bibles were written on skins rolled up. Among the Romans, these were called "vo-lu'-mina, from "volvo", I roll. The Pentateuch, in the Jewish synagogues, is still written this way. There are two wooden rollers; on the one they roll ON; on the other they roll OFF.

The roll of the book mentioned here is The Holy Scripture.

"Lo, I come to do thy will, O God." All kinds of offerings and sacrifices failed to please God. Failing totally to remove man's sin and restore his broken fellowship with God. Christ in this place appears as the great Volunteer who would undertake the task. Even he would not be able to do it with animal sacrifices, but would need "a body," a body prepared of God and made available to the Messiah through the seed of David. Nothing less than the death of man for the sins of man was acceptable and no ordinary sinful man would do ... Nothing less than the perfect and sinless Son of God could make atonement.

"Lo, I come to do thy will, O God"!

Hebrews 10:8 Above when he said, Sacrifice and offering and burnt offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein*; which are offered by the law;

Here the author quotes parenthetically from Psalms 40:6-8.

The parenthetical statement is for the purpose of alerting the reader to the law itself, the whole and entire law, which was but a shadow.

Christ repealed the old Covenant in order to found a new Covenant.

Hebrews 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second

Now it's plain why the parenthesis was introduced in verse 9 it was to show that "the first" does not just apply to sacrifices, it applied to that entire covenant with its ten commandments and everything else.

Psalm 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up *his* heel against me.

At Oriental courts, the king's counselors habitually ate at the king's table". Judas was dipping his hand in the same dish with Jesus on the night he betrayed him. example of a trusted animal kicking his owner.

John 13:18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

Psalm 45:6-7 Thy throne, O God, *is* for ever and ever: the sceptre of thy kingdom *is* a right sceptre.

Hebrews 1:8-9 But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. 9 Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

The inspired writer quotes from this psalm, affirming that it speaks of "The Son," namely, the Christ, the Son of God.

Hebrews affirms that the Messiah was indeed the actual meaning of this verse. The King addressed prophetically here is Christ and he had every right to be called "God." Indeed Christ is called by that title no less than twelve times in the New Testament.

Psalm 45:7 Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Christ loved righteousness and God anointed Him with the Holy Ghost and power above His fellows Acts 10:38

Psalm 69:9 For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

John 2:13-17 And the Jews' passover was at hand, and Jesus went up to Jerusalem, 14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: 15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; 16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. 17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

Psalm 69:20 Reproach hath broken my heart; and I am full of heaviness: and I looked [for some] to take pity, but [there was] none; and for comforters, but I found none.

This verse describes the feelings of Jesus at the ordeal of His crucifixion.

Psalm 69:21 They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

All of the Gospel writers think this is a prophecy of Jesus' crucifixion.

Matthew 27:34 They gave him vinegar to drink mingled with gall: and when he had tasted *thereof*, he would not drink.

Gall was a mixture of wine and opium which was given by the Romans to those to be executed. The Greek word khol-ay' is from it's greenish hue made from the poppy. Jesus did not receive the gall to relieve His pain although tempted to do so.

Hebrews 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin.

He choose rather to suffer sinless so He could justify every drug addict.

Hebrews 2:10 For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

He did however receive the vinegar w/o gall at the end of His life.

Matthew 27:48 And straightway one of them ran, and took a sponge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

John 19:28-30 After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. 29 Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put [it] upon hyssop, and put [it] to his mouth. 30 When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Psalm 78:2 I will open my mouth in a parable: I will utter dark sayings of old:

Matthew 13:10-17 And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them. 16 But blessed *are* your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous

men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

Psalm 72:10-15 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. 11 Yea, all kings shall fall down before him: all nations shall serve him. 12 For he shall deliver the needy when he crieth; the poor also, and [him] that hath no helper. 13 He shall spare the poor and needy, and shall save the souls of the needy. 14 He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. 15 And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; [and] daily shall he be praised.

Matthew 2:1 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Matthew 2:11 And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

Psalm 91:10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

"There shall no evil befall thee". Promises just as glorious as these are provided for the Christians in the New Testament.

Luke 21:17-19 And ye shall be hated of all [men] for my name's sake. 18 But there shall not an hair of your head perish. 19 In your patience possess ye your souls.

These verses indicate that there is no exemption to Christians regarding the common dangers and disasters of all men, the great difference for the child of God being that, The Lord will preserve him through every experience, even death itself.

Psalm 91:11-12 For he shall give his angels charge over thee, to keep thee in all thy ways. 12 They shall bear thee up in [their] hands, lest thou dash thy foot against a stone.

There is a Messianic significance in this passage; and Satan thought it applied to Christ, for he quoted to Jesus Christ in His temptation:

Matthew 4: 5-6 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, 6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in [their] hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

Christ, of course refused the Devil's suggestion that he cast himself from the pinnacle of the temple.

This promise also has its New Testament echo in Hebrews 1:13-14, it is stated that "all," the entire host of the angels, are charged with the duty of ministering unto them that shall be the heirs of salvation.

Psalm 91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.

The Messiah will fulfill the promise given to the woman and the serpent in the garden will be fulfilled and Christ will walk all over the Devil.

Genesis 3: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

A similar blessing is given to the Apostles Mark 16:17 and is seen in the life of Paul who shook the poisonous viper off into the fire Acts 28:3-6.

Psalm 91:14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name. 15 He shall call upon me, and I will answer him: I [will be] with him in trouble; I will deliver him, and honour him. 16 With long life will I satisfy him, and shew him my salvation.

God Himself is the speaker in these verses; and they convey very rich and precious promises for the faithful servant of God.

What a mountain of motivation there is here for us to humble ourselves come to Christ. Afterwards to remain in faithful service to God all the remaining days of your life!

Psalm 109:8 Let his days be few; *and* let another take his office.

"Let his days be few ... his office let another take". This passage, along with Psalms 69:25, is quoted by the apostle Peter, stating that it was written through David Acts 1:16 by the Holy Spirit "concerning Judas.

Acts 1:20 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.

Psalm 110:1 The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Matthew 22:42-46 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? 46 And no man was able to answer him a word, neither durst any *man* from that day forth ask him any more *questions*.

Psalm 110:4 The LORD hath sworn, and will not repent, Thou *art* a priest for ever after the order of Melchizedek.

Hebrews 7:17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

Hebrews 7:22 By so much was Jesus made a surety of a better testament.

Hebrews 7:24-25 But this [*man*], because he continueth ever, hath an unchangeable priesthood. 25 Wherefore he is able also to save them to

the uttermost that come unto God by him, seeing he ever liveth to make intercession for them

Psalm 118:22 The stone *which* the builders refused is become the head *stone* of the corner.

Matthew 21:42-45 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. 44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder. 45 And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them.

Psalm 118:26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

Matthew 21:9 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.

Psalm 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.

Isaiah 7:14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

Acts 2:29-31 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that

God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Daniel 7:13-14 I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion *is* an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

Sources: KJV, theWord.com, Coffman & Clarke commentaries, Xenos McCallum paper.