The Messianic Psalms provide for us a significant amount of teaching about Jesus Christ, our Messiah. They reveal His nature, work, sufferings, rejection, crucifixion, resurrection, and ascension. In one sense all the Psalms are Messianic as all of the Scriptures reveal Jesus Christ. Yet, particular Psalms are clearly Messianic and are predictive, they prophecy specific events that find fulfillment in Christ hundreds of years later in redemptive history. He is the one promised to come in Genesis 3 who will “bruise the head” of the serpent inflicting a mortal blow to secure the salvation of God’s people. These Messianic Psalms provide for us, as one writer said, “a thrilling study of Christ.” Jesus acknowledged on the road to Emmaus with his disciples in Luke 24:44 after his resurrection that all the Scriptures speak of Him. He said, “…that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled.”

Below is just a grouping of 7 Psalms that are Messianic Psalms. A reading of the Psalms as a whole will reveal that there are more than these 7. Psalm 2, for example, is referring to the Messiah. The Psalm tells us of the LORD, Yahweh, and His Anointed, who is the Christ. The kings and rulers of the earth think they can stand against the Son but the writer of the Psalm warns the “elite” in this psalm to tremble and bow down and kiss the Son lest they perish. Sobering Words for all to hear.

Another Psalm that directly refers to Christ and speaks of specific suffering that he would experience is Psalm 22 which is also a lament. In this Psalm the very words Jesus would cry out on the cross are recorded: “My God, My God, why have you forsaken me.” Jesus at the moment experienced complete and utter abandonment and aloneness. David, the author of this Psalm, wrote these words from his own experience reflecting upon his emotions of abandonment. In doing so he was fulfilling what Peter wrote in 2 Peter 1:21, “For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.” David felt alone in his relationship to God but he was mistaken. Christ was the one who was completely cut off from the Father so that whatever trial or hardship a believer goes through, that David indeed did, he would never be alone because Christ was actually alone and cut off from the love of God. When the Psalms speak of the death of Christ it is a substitutionary death that Christ died on behalf of his people.

Psalm 69 is another Psalm that predicts events in the life of Christ. In Psalm 69:21 David as the author writes, “They put gall in my food and gave me vinegar for my thirst.” This Psalm is fulfilled in each of the four Gospel’s record of His suffering on the cross when He was given sour wine for His thirst which was enough to wet His lips so He could cry out the last of the “seven words” from the cross, “It is finished.” Sin had finally been paid for on behalf of us, His people, once and for all.

The Messianic Psalms provide so much theological understanding concerning Christ which is why the reading of the Psalms should be a daily part of every believer’s life and in the life of the Christian home. This is why John Stott has written of the Psalms that "There is nothing in true religion — doctrinal, experimental, and practical — but will present itself to our attention whilst we meditate upon the Psalms. The Christian's use of them in the closet, and the ministers in the pulpit, will generally increase with the growing experience of the power of true religion in their own hearts."
Sunday – Psalm 16 predicts the resurrection of Jesus Christ. This is a Psalm of David but David was not speaking of his own death. Peter in his sermon at Pentecost refers to this Psalm when he quotes David in Acts 2:25-28 saying that David’s tomb is with us to this very day and David was referring to the resurrection of Jesus Christ as God would not abandon Jesus to hell or allow his flesh to see corruption. Because of the resurrection of Jesus Christ from the dead, which formed the heart of apostolic preaching, the believer will be “filled with joy in your presence, with eternal pleasures at your right hand.”

Monday – Psalm 22 is one of the clearest Messianic Psalms as Jesus quotes this Psalm on the cross as He experienced being made our sin. He has no rest in His suffering as insults are being hurled at Him. Yet, because of the sufferings of Christ on the cross Paul reminds us of the peace we have in Christ in Colossians 2:15 and Philippians 4:7.

Tuesday – Psalm 27 speaks of the lies spread about Christ. In Psalm 27:12 David speaks of the “false witnesses rise up against me, spouting malicious accusations.” Matthew records this event in Matthew 26:60 at the trial of Jesus as false testimony was sought by the chief priests but none was found true.

Wednesday – Psalm 40 records the faithfulness of Jesus to fulfill all that had been prophesied about Him. The Father had been faithful to Him as Jesus came and fulfilled the Scriptures. In Psalm 40:7 we read, “Then I said, “Behold, I have come; in the scroll of the book it was written of me: I delight to do your will, O my God; your law is within my heart.” See Luke 24:44.

Thursday – Psalm 69 stands out as being part of Psalms 69-71 in describing the sufferings of Christ. The Psalm goes into great detail giving word pictures of the sufferings of Christ. What is striking is seeing in verse 9, “for zeal for your house consumes me.” In spite of the heavy trials and hardship David, as the writer, and Christ, the one who fulfills the Psalm, there is a heart and passion for the things of God. Three different authors of the New Testament quote four different passages of the Psalm. One quote is in reference to Judas.

Friday – Psalm 101 is part of a triad of Psalms reaffirming David’s kingship according to Palmer Robertson in his book, “The Flow of the Psalms: Discovering Their Structure and Theology.” The Psalm is attributed to David and describes the royal rule of the King of Jerusalem, Jesus Christ. The Psalm describes the perfect law keeping required for any believer. Jesus preached on this in Matthew 5:48 where He says, “You therefore must be perfect, as your heavenly Father is perfect.”

Saturday – Psalm 110 is a Psalm of a messianic person who is both anointed as King and Priest. This is not allowed as the story of King Uzziah shows in 2 Chronicles 26:16-22 when he was filled with pride and believed he should fulfil the office of priest and king. He was judged by God and was a leper until the day of his death. The “Lord” referred to here rules alongside of Yahweh. He exercises absolute rule and will conquer His and His people’s enemies. He also is the priest foretold in the story of Melchizedek from Genesis 14:18-20. After the resurrection of Christ, Jesus Christ is declared with power to be the Son of God, Romans 1:4. The book of Hebrews shows Christ as the Great High Priest who sits upon a throne of grace for His people to approach. Psalm 110 along with Psalm 118 and Psalm 2 are Psalms quoted in the New Testament more than any other Psalm.

The God of All Comfort: Psalms
Psalm 110
1 The LORD says to my Lord:
   “Sit at my right hand,
until I make your enemies your footstool.”
2 The LORD sends forth from Zion
   your mighty scepter.
   Rule in the midst of your enemies!
3 Your people will offer themselves freely
   on the day of your power,[a]
   in holy garments;[b]
   from the womb of the morning,
   the dew of your youth will be yours.[c]
4 The LORD has sworn
   and will not change his mind,
   “You are a priest forever
   after the order of Melchizedek.”
5 The Lord is at your right hand;
   he will shatter kings on the day of his wrath.
6 He will execute judgment among the nations,
   filling them with corpses;
   he will shatter chiefs[d]
   over the wide earth.
7 He will drink from the brook by the way;
   therefore he will lift up his head.
   the righteous shall enter through it.


- Can you share an experience of God delivering you? It could be from a sin. It could also be from a person or persons, or an actual army in a war.

- Psalm 110:1 begins by teaching that Yahweh will cause all the enemies of his Lord to be a footstool at His feet. Furthermore, verse 2 speaks of His rule fanning out from Jerusalem. What is this a picture of?

- Does it surprise you that this Messianic Psalm immediately begins on a theme of war and defeat of Jesus’ enemies? What kind of war is this? Is it the kind the Jews of Jesus’ day envisioned or something else?

- In Verse 3 we are told the foot soldiers of the King are willing to serve in battle. In Ephesians 6 Paul shows the reality of spiritual warfare. Are you one of His willing troops engaged in the fight? How are you experiencing spiritual warfare? The word Paul uses to describe our warfare means “hand to hand combat.” (Ephesians 6:12) It is not against flesh and blood but ideas. What are some of those ideas we are to wage war against in our day?
• David brings Genesis 14:18-20 into this Psalm. What is the significance of this? Consider 2 Chronicles 26:16-21 and Zechariah 6:12-13. What good is Jesus as Priest for us? Why do we need a Priest?

• Verses 5 and 7 indicate an ongoing battle we are all engaged in. The Psalm indicates ongoing conflict and warfare. Derek Kidner in his commentary notes that the great King pauses for a drink in verse 7 but marches on advancing His kingdom and inviting us to follow. There is the theme in the New Testament that the one who perseveres to the end will be saved. How can you be encouraged to endure in your faith today?

• Take some time to reflect on this Psalm. Using the Westminster Larger Catechism questions will be a help as you reflect on Jesus as our King this Easter.