

Chapter 18

GLIMPSES OF CHRIST IN OTHER PSALMS

Several of the Messianic psalms have been examined in this section, all of them pointing to Christ and fulfilled in Him in amazingly accurate detail. In Section II, containing the “scientific” psalms, there were also some specifically Messianic sections (e.g., Psalm 8). Although the scope of this book does not warrant detailed treatment of still other such psalms, a number of them actually do foreshadow Christ in some definite way. Several are directly quoted in the New Testament and said to have been fulfilled in Christ.

The 110th Psalm, for example, is quoted at least ten times, with numerous other allusions in the New Testament! “The LORD [i.e., *Jehovah*] said unto my Lord [i.e., *Adonai*], Sit thou at my right hand, until I make thine enemies thy footstool.” In this unique first verse of Psalm 110, Jehovah speaks unto Adonai—that is, one person of the Godhead is speaking to another, thus clearly teaching the doctrine of the uniplurality of the Godhead in the Old Testament as well as the New.

Furthermore, the psalm indicates that “Adonai” has encountered enemies in “Zion” (verse 2), and therefore was caught up to sit at the right hand of “Jehovah” until they would be placed

under his feet like a footstool. This prediction clearly presupposes His incarnation, rejection by His people, and His return back to heaven.

Verse 3 further prophesies a "second coming," when His "people shall be willing in the day of thy power." This is amplified in verse 5 by noting that Adonai "shall strike through kings in the day of his wrath."

Also, in verse 4, the remarkable statement is made: "Thou art a priest forever after the order of Melchizedek." This tells us that the divine being Adonai, in His human incarnation, will exercise the ministry of a priest—that is, as an intermediary between God and man—despite the fact that He will not be of the Levitical order of priests, as were all other priests in Israel. *His* priestly ministry, in fact, will continue *forever!* This verse is quoted no less than five times in Hebrews 5, 6, and 7, and is emphatically applied there as fulfilled in the Lord Jesus Christ.

Another very important Messianic chapter is Psalm 118, especially verse 22. "The stone which the builders refused is become the head stone of the corner." This verse is quoted at least four times in the New Testament, stressing that the rejection of Christ by the leaders of the people would lead ultimately only to their own destruction and His exaltation. Jesus said: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matthew 21:44).

The rejection of Christ at His first coming is also foreseen in a number of the other psalms. For example:

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me (Psalm 41:9, fulfilled in Christ's betrayal by Judas, as cited in John 13:18,19).

I am become a stranger unto my brethren, and an alien unto my mother's children (Psalm 69:8).

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

However, His future triumph and reign were also predicted in many of the psalms. The following illustrate this:

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in (Psalm 24:7).

Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. ... I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever (Psalm 45:7,17).

In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth (Psalm 72:7,8).

Also I will make him my first born, higher than the kings of the earth. ... Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me (Psalm 89:27, 35,36).

The departure of Christ into the world from heaven at the time of His incarnation is beautifully pictured in *Psalm 45:8*:

All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.

Conversely, His ascension back into heaven is portrayed in *Psalm 68:18* and is cited with this application in *Ephesians 4:8*.

Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

The perfections of His character and the righteousness of his acts are noted in many of the psalms. The following are typical:

Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully (Psalm 24:3,4).

Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever (Psalm 45:2).

He shall judge thy people with righteousness, and thy poor with judgment (Psalm 72:2).

Some of these Messianic psalms (notably Psalms 24, 45, 72, 89, 110, 118, and others) are well deserving of detailed, verse-by-verse study in order to get the full impact of their testimony of Christ.

The point has surely been made by now. In the book of Psalms, the many marvelous prophetic foregleams of the Lord Jesus Christ testify with great power both to His own majestic deity and to the amazing divine inspiration of the Scriptures.