

Luther

Psalm 2

Psalm 2 is a prophecy of Christ, that he would suffer and through his suffering become King and Lord of the whole world. Within this psalm stands a warning against the world's kings and lords: if, instead of honoring and serving this king, they seek to persecute and blot him out, they shall perish. This psalm also contains the promise that those who believe in him will be blessed.

Luther

Psalm 8

Psalm 8 is a prophecy of Christ—his sufferings, resurrection, and kingly rule over all creatures. This kingdom shall be established by the voice of children, that is, it will be established not by sword or armour but by Word and faith alone. This psalm belongs in the first commandment, that God intends to be our God, and the second petition, as was stated in Psalm 2 above.

Luther

Psalm 22

The 22nd psalm is a prophecy of the suffering and resurrection of Christ and of the Gospel, which the entire world shall hear and receive. Beyond all other texts, it clearly shows Christ's torment on the cross, that he was pierced hand and foot and his limbs stretch out so that his bones could have been counted. Nowhere in other prophets can one find so clear a description. It is indeed one of the chief psalms. It belongs in the first commandment, for it promises a new worship of God. It is in the first and second petitions.

Calvin

Psalm 2

David boasts that his kingdom, though assailed by a vast multitude of powerful enemies, would, notwithstanding, be perpetual, because it was upheld by the hand and power of God. He adds, that in spite of his enemies, it would be extended even to the uttermost ends of the earth. And, therefore, he exhorts kings and other rulers to lay aside their pride, and receive, with submissive minds, the yoke laid upon them by God; as it would be vain for them to attempt to shake it off. All this was typical, and contains a prophecy concerning the future kingdom of Christ.

Calvin

Psalm 8

David, reflecting upon God's fatherly beneficence towards mankind, is not content with simply giving thanks for it, but is enraptured by the contemplation of it.

Calvin

Psalm 22

David complains in this psalm, that he is reduced to such circumstances of distress that he is like a man in despair. But after having recounted the calamities with which he was so severely afflicted, he emerges from the abyss of temptations, and gathering courage, comforts himself with the assurance of deliverance. At the same time, he sets before us, in his own person, a type of Christ, who he knew by the Spirit of prophecy believed to be abused in marvellous and unusual ways previous to his exaltation by the Father.

Luther

Psalm 45

The 45th psalm is a prophecy of the Gospel and the kingdom of Christ, adorned with magnificent, splendid, and powerful words. For it portrays Christ as a king—with all kingly splendor, very handsome, well spoken, well adorned, well armored, successful in war, righteous, gentle, gracious, having likewise a fine castle, a grand host of ladies-in-waiting, a beautiful queen and children forever. This all is nothing else than a spiritual picture of the Gospel of Christ, his Spirit, grace, church, and eternal life, of war against sin, death, law, devil, flesh, world, and all evil.

The psalm also clearly proclaims that the Old Testament shall come to an end. For it calls on the daughters to forget their father's house and people and call this king as the one God, of which there is no other God. It gives him also the honor of the first commandment, namely prayer, and it names him clearly as the true God, acknowledging him to be the eternal king who rules in righteousness and takes sin away. An eternal king can only be God himself. This is however not the time to speak further of these things.

Luther

Psalm 72

The 72nd psalm is an exceedingly magnificent and beautiful prophecy of Christ and his rule in the whole world. In this kingdom, neither sin nor the evil conscience shall flower and reign (as under the law) but only righteousness, freedom, and joy of conscience. However, this is not without cross. On account of the cross, their blood shall be shed, which blood however is counted as very precious to God. And the psalm also announces the new worship, which is to call on God and to thank him. He tells us to pray to God daily and daily to praise him. This is our daily offering among all the Gentiles. Here we hear nothing of circumcision, nor yet that the kings and Gentile should receive the law of Moses, but rather that they remain kings and Gentiles and receive this king as truly God by nature, call on him, and glorify him. For to call on God in distress and thank him for his help is the worship that alone pleases him, who is alone our helper in need and our Saviour. Without him, all else is no help at all.

Calvin

Psalm 45

In this psalm, the grace and beauty of Solomon, his virtues in ruling the kingdom, and also his power and riches, are illustrated and described in terms of high commendation. More especially, as he had taken to wife a stranger out of Egypt, the blessing of God is promised to him in this relationship, provided the newly espoused bride, bidding adieu to her own nation, and renouncing all attachment to it, devote herself wholly to her husband. At the same time, there can be no doubt, that under this figure the majesty, wealth, and extent of Christ's kingdom are described and illustrated by appropriate terms, to teach the faithful that there is no felicity greater or more desirable than to live under the reign of this king, and to be subject to his government.

Calvin

Psalm 72

David in this psalm prays to God, in the name of the whole Church, for the continual prosperity of the kingdom which was promised him, and teaches us at the same time, that the true happiness of the godly consists in their being placed under the government of a king who was raised to the throne by the appointment of heaven.

... Those who would interpret it simply as a prophecy of the kingdom of Christ, seem to put a construction upon the words which does violence to them; and then we must always beware of giving the Jews occasion of making an outcry, as if it were our purpose, sophistically, to apply to Christ those things which do not directly refer to him. But as David, who was anointed king by the commandment of God, knew that the terms upon which he and his posterity possessed the kingdom were, that the power and dominion should at length come to Christ; and as he farther knew that the temporal well-being of the people was, for the time, comprehended in this kingdom, as held by him and his posterity, and that from it, which was only a type or shadow, there should at length proceed

something far superior—that is, spiritual and everlasting felicity; knowing, as he did, all this, he justly made the perpetual duration of this kingdom the object of his most intense solicitude, and prayer with the deepest earnestness in its behalf,—reiterating his prayer in his last moments, with the view of distinctly testifying, that of all his cares this was the greatest. What is here spoken of everlasting dominion cannot be limited to one man, or to a few, nor even to twenty ages; but there is pointed out the succession which had its end and its complete accomplishment in Christ.

Luther

Psalm 110

The 110th psalm is a prophecy of Christ, that he shall be an eternal king and priest, indeed true God, sitting at the right hand of God, and that he would be glorified and recognized. In the entire Scripture there is nothing like this psalm. It would be right to acknowledge it as the chief confirmation of the Christian faith. For nowhere else is Christ prophesied with such clear, plain words as a priest and an eternal priest. It is prophesied as well that the priesthood of Aaron would be abolished. This psalm is yet again and more splendidly extolled in the epistle to the Hebrews. It is indeed a shame that such a psalm is not more richly extolled by Christians.

Calvin

Psalm 110

In this psalm David sets forth the perpetuity of Christ's reign, and the eternity of his priesthood; and, in the *first* place, he affirms, That God conferred upon Christ supreme dominion, combined with invincible power, with which he either conquers all his enemies, or compels them to submit to him. In the *second* place, he adds, That God would extend the boundaries of this kingdom far and wide; and, in the *third* place, That Christ, having been installed into the priestly office with all the solemnity of an oath, sustains the honours of that equally with those of his regal office. *Finally*, That this shall be a new order of priesthood, whose introduction shall put an end to the Levitical priesthood, which was temporary, and that it shall be everlasting.

¶ A Psalm of David

Having the testimony of Christ that this psalm was penned in reference to himself, we need not apply to any other quarter for the corroboration of this statement; and, even supposing we neither had his authority, nor the testimony of the apostle, the psalm itself would admit of no other interpretation; for although we should have a dispute with the Jews . . . about the right application of it, we are able, by the most irresistible arguments, to compel them to admit that the truths here stated relate neither to David nor to any other person than the Mediator alone. It is acknowledged that the kingdom of Christ is typified in the person of David, but it cannot be asserted of him, or of any of his successors, that he should be a king whose dominion should be widely extended, and who, at the same time, was to be a priest, not according to the law, but according to the order of Melchizedek, and that

for ever; for, at that time, no new and unusual priestly dignity could be instituted, without depriving the house of Levi of this peculiar honour. Besides, the perpetuity which is ascribed to the sacerdotal office cannot belong to any man, because, with the exception of the man Christ Jesus, this honour terminates immediately at the close of the short and uncertain course of the present life.