

Easter Sunday, 5th April 2026

“Why Christ Sang the Psalms — And Why We Must Too”

OUR BELOVED SINGING SAVIOR

My Dearest Christian Family,
On this blessed Easter Sunday, let us rejoice and celebrate this most glorious day—the triumph of our beloved Lord Jesus Christ, who was resurrected for our salvation.

Let us today also pause and remember His tender words in the upper room, spoken on the night before His crucifixion—words filled with love,

comfort, and eternal truth, preparing His disciples for the cross and pointing them to the hope of the resurrection.

In Matthew 26:30 and Mark 14:26, our beloved Lord Jesus and His disciples sang a hymn in the upper room following the Last Supper before departing for the Mount of Olives. Theologians generally agree this was the "Hallel" (Psalms 113–118), traditional Passover songs, likely ending with Psalm 118, which highlights themes of salvation, rejection, and enduring love.

In Ephesians 5:19 and Colossians 3:16, the Apostle Paul instructs believers to sing "psalms, hymns, and spiritual songs"

as a means of worship, mutual encouragement, and letting the word of Christ dwell in them richly. This practice is designed to be a heartfelt, daily expression of gratitude and unity to the Lord.

Moses and several other individuals and groups also wrote and sang psalms in the Old Testament. While King David is the most famous contributor to the Book of Psalms, he did not write all 150 of them, and the book itself is a compilation of songs from various authors written over roughly 1,000 years.

Other Psalmists in the Old Testament include:

Asaph: A Levite and worship leader appointed by David who wrote 12 psalms (50, 73–83).

The Sons of Korah: A family of Temple musicians and Levites who contributed 11 psalms (42, 44-49, 84-85, 87-88).

Solomon: King David's son, to whom Psalms 72 and 127 are attributed.

Heman the Ezrahite: Co-authored Psalm 88 with the Sons of Korah.

Ethan the Ezrahite: Authored Psalm 89.

Anonymous Authors: Nearly one-third (49) of the psalms have no listed author.

The Book of Psalms was compiled and edited after the Babylonian exile, bringing together these various ancient Hebrew poems and songs into the final 150-psalm collection.

Let us this Sunday be brought back into the upper room in John 17.

The air is heavy. The shadow of the cross looms. Betrayal is at hand. The Lamb of God is about to be slain.

And yet—what do we hear?

“And when they had sung a hymn, they went out to the Mount of Olives.”

— Matthew 26:30

Not silence. Not despair.
Singing!

Our beloved Lord Jesus Christ, on the
brink of His agony, lifts His voice in
praise.

And what did He sing?

The ancient Hallel Psalms (113–118)—
songs of deliverance, covenant mercy,
and divine victory.

He sang:

“The LORD is my strength and my song;
He has become my salvation.” (Psalm
118:14)

Oh, what mystery!

He sang of salvation... knowing He
Himself would become it!

I. THE PSALMS ARE GOD’S DIVINE SONGBOOK

The Psalms are not merely the poetry of man—they are the breath of God set to melody.

“All Scripture is breathed out by God...”
— 2 Timothy 3:16

These songs were forged not in imagination, but in divine inspiration. They reveal:

- The glory of God — “The heavens declare...” (Psalm 19:1)
- The holiness of God — “Exalt the LORD... for He is holy!” (Psalm 99:9)

- The steadfast love of God — “His mercy endures forever” (Psalm 136)

John Calvin:

“There is not an emotion of which anyone can be conscious that is not here represented as in a mirror.”

The Psalms are the anatomy of the soul—every grief, every joy, every fear, every hope—sanctified and directed Godward.

Thomas Watson
(Puritan):

“The Psalms are a Christian’s vade mecum—a manual for every condition.”

Whether you are:

- rejoicing or weeping
- strong or broken
- near to God or struggling to find

Him

The Psalms give you words when your own fail.

II. THE PSALMS ARE CHRIST-CENTERED

My Dearest Family, the Psalms are not merely about David...

They are about Christ. Psalm 22, Psalm 23, Psalm 24 point to the coming of Christ: the Cross, the Crook and the Crown respectively.

We have reflected on these in previous Sunday reflections.

“These are the Scriptures... that bear witness about Me.” — John 5:39

The Suffering Christ:

“My God, My God, why have You forsaken Me?” — Psalm 22:1

Spoken by David... fulfilled by Christ on the cross.

The Rejected Stone:

“The stone that the builders rejected...”
— Psalm 118:22

Declared by Christ Himself (Matthew 21:42).

Martin Luther:

“The Psalter is a little Bible... everything that is in the whole Bible is contained in it.”

John Owen (Puritan):

“ In the Psalms, we have the heart of Christ laid open unto us.”

Owen saw that in the Psalms:

- Christ prays
- Christ weeps
- Christ rejoices
- Christ trusts the Father

So when we sing the Psalms...

We are entering into the very worship of Christ Himself.

III. THE PSALMS ARE COMMANDED FOR THE CHURCH

The New Testament does not leave us guessing:

“Speaking to one another in psalms and hymns and spiritual songs...” —
Ephesians 5:19

“Let the word of Christ dwell in you richly...” — Colossians 3:16

Notice this:

Singing is not optional—it is commanded!

And not just any singing—
Scripture-shaped singing!

John Calvin:

“We shall not find better songs nor more appropriate to the purpose than the Psalms of David.”

Richard Baxter (Puritan):

“Sing not as those that are half asleep... but as those that are praising the Lord.”

Baxter rebukes cold worship. He calls us to:

- Sing with understanding
- Sing with affection
- Sing with reverence

IV. THE PSALMS COMFORT US IN SUFFERING

The Psalms are not shallow songs of empty optimism.

They were sung in:

- caves
- battlefields
- exile
- tears

Psalm 42:

“Why are you cast down, O my soul?”

The Psalmist speaks to his own soul—preaching truth to his despair.

Charles Spurgeon:

“There is no place like the Psalms for healing wounded spirits.”

William Bridge (Puritan):

“A Christian’s comfort does not lie in outward things, but in God Himself.”

And the Psalms constantly bring us back to this: God is more than enough.

V. JESUS SANG BEFORE THE CROSS

Let us return back to the upper room.

Christ sings:

- Psalm 113 — God exalted
- Psalm 114 — God delivers
- Psalm 116 — God hears
- Psalm 118 — God saves

And then... He walks to Gethsemane.

Jonathan Edwards (Puritan):

“Christ’s love was manifested chiefly in laying down His life.”

And yet before laying down His life—
He sang.

What does this teach us?

- Worship is not dependent on circumstances
- Joy is not the absence of suffering
- Faith sings—even if we are in the valley of the shadow of death.

VI. SINGING PSALMS FORMS OUR SOULS

When we neglect the Psalms, we lose something vital.

Because the Psalms:

- Frame our theology
- Shape our emotions
- Anchor our faith

Thomas Manton

(Puritan):

“The Psalms are a summary of all practical divinity.”

They teach us:

- How to repent (Psalm 51)
- How to trust (Psalm 23)
- How to worship (Psalm 95)
- How to hope (Psalm 130)

Spurgeon:

“Sing the Psalms! They are the songs of the Holy Ghost.”

APPLICATION

1. Restore Psalm-Singing in Our Life

Do not let our worship be shaped only by modern expressions.
Let us return to Scripture.

2. Sing in Suffering

When your heart is heavy—
do what Christ did.
Sing anyway.

3. Let Truth Lead Emotion

Do not wait to feel—
sing until your heart follows.

John Flavel (Puritan):
“The soul is never more secure than
when it is most satisfied in God.”
And the Psalms lead us there.

CONCLUSION:

THE SONG THAT NEVER ENDS

The Psalms began in Israel...
were sung by Christ...
commanded by the apostles...
treasured by the Reformers...

loved by the Puritans...

And they will be sung in heaven.

“Salvation belongs to our God...” —
Revelation 7:10

My Dearest Christian Family,
On this blessed Easter Sunday, we are
also reminded by the words of Psalm
118:24 that this is indeed the glorious
day which our beloved Triune God has
made:

“This is the day that the LORD has made;
we will rejoice and be glad in it.”

Psalm 118:24

How wondrous to reflect that our
beloved Lord Jesus Himself would have
sung these very words before His

suffering—before His crucifixion, and in view of His resurrection, ascension, and glorification. This psalm, rich with prophetic beauty, points us to this very day—a day of triumph, redemption, and everlasting joy.

As our Lord sang psalms that declared His glory, so ought we also to lift our voices in praise, echoing the song of heaven with hearts full of gratitude and adoration.

If our beloved Christ sang the psalms on the way to the Cross, will we not sing them on the way to glory?

My Dearest Christian Family,
The Bible is a divine opus of words—a masterpiece breathed from eternity, where every line carries the weight of glory.

It is a sacred symphony, woven with rhythm and quiet rhyme, each note placed by sovereign hands in perfect and unbroken harmony.

Its voice does more than speak—it sings; it awakens the soul, stirs the heart, and lifts us from the dust of earth to the radiant heights of heaven.

In its pages, truth does not merely dwell—it shines, it resounds, it lives

drawing us ever upward into the beauty and majesty of our beloved Triune God.

On this glorious day that the Lord has made, I have humbly attached below a psalm that I was moved to write and sing entitled: “A Psalm of Loving Praise to Our Beloved Triune God.”

It is my sincere prayer that it may bless your hearts, and if it does, that you would share it with your loved ones, so that together we may magnify His holy name.

O our beloved Triune God, teach our hearts to sing Your Word.
Fill our tongues with voices of Truth.

Make our souls anchored in Christ.
Give us joy that no suffering can silence.
O Lord, make us a singing people—until
we join the eternal choir above.

Amen, Amen, Amen.

Much love,
Francis