



Coptic Orthodox Diocese of the Southern United States



# The Holy Book of Psalms

Psalm 89

Metropolitan Youssef



# Introduction

- The title of this Psalm is *A Contemplation of Ethan the Ezrahite*
- There are some different opinions on who is *Ethan* to whom this Psalm is ascribed
- There are several men named *Ethan* in the Scriptures, but some believe he is this man that is mentioned specifically in 1 Kings 4:31
- He was one of the *three singers, Heman, Asaph, and Ethan* (1 Chronicles 15:19; 2 Chronicles 5:12)
- He was called *Ezrahite*, as being of the family of Zerah, (1 Chronicles 2:6)



# Introduction

- *Ethan* shared with Heman a reputation for wisdom and was mentioned as someone who was famous for his wisdom – yet surpassed by Solomon’s greater wisdom
- This means he was likely a contemporary of Solomon and was also alive during the reign of David
- Some confirm this saying because it is more probable that he is the person, who might live to the times of Rehoboam, and see the decline of David's family, and the revolt of the ten tribes from it
- Others say he was perhaps one of this name who lived in the times of the Babylon captivity, and saw the low estate that David's family were come into



# Introduction

- This group say that in order to comfort the people of God, he wrote this Psalm, showing that the covenant and promises of God, made with David, nevertheless stood firm, and would be accomplished
- It is uncertain when it was written; but it may have been written during the captivity
- It is considered the last Psalm of the third book of Psalms (Psalms 73-89)
- Many Psalms that begin with complaint and prayer end with joy and praise, but this Psalm begins with joy and praise and ends with sad complaints and petitions



# Introduction

- The psalmist first describes God's previous mercies, and then he describes the present tribulations with intensity
- He asks the Lord to fulfil His promises, which He declares that He made to David His servant, and to remember what rebukes His servants bore from the ungodly
- This Psalm is based on the covenant, by which the Lord through the prophet Nathan, proclaimed to David: "*Your kingdom shall be established forever before you; Your throne shall be established forever*" (2 Samuel 7:16)
- This divine promise carries a clear prophecy about the Lord Christ, of the seed of David, who will reign in His church forever



# Introduction

- It is a prophecy about the sufferings of the Lord Christ, and the sufferings of His church, who has a complete trust in the steadfast love of God, and His faithfulness in His covenant
- Many passages in this Psalm are applied to the Messiah by Jewish writers; and verse 20 is manifestly referred to in Acts 13:22
- This Psalm was most probably written at a time when the people were going through such affliction to assume that God has forgotten His promise



# Introduction

## Psalm Outline

- Praising God 89:1-7
- Trusting in God's Faithfulness 98:8-18
- God Promises and Covenant to David 98:19-37
- Lament and Call for Renewal 98:38-52



# Praising God 89:1-7

- The past lovingkindness of God are unchangeable facts
- His faithfulness to His promises is beyond question
- Thus, in these opening verses the psalmist's faith rises triumphantly over the circumstances in which he is situated
- He states his theme: the lovingkindness and faithfulness of God can never fail
- The psalmist has a very sad complaint to make of the awful condition of the family of David at this time, and yet he begins the Psalm with songs of praise
- For we ought to give thanks in every condition





# Praising God 89:1-7

- The psalmist will commemorate God's mercies, not only when they are continuing, but *forever* always
- *Forever*, May also refer to the mercies of God rather than singing *forever*
- This is a Psalm with a lot of trouble, but the presence of trouble didn't silence the psalmist's praise
- He does not say the *mercy* of the Lord, but His *mercies* for according to the multitude of our miseries the mercies of the Lord are multiplied upon us
- God's mercies are infinite, and His truth is sacred and firm; and these must be the matter of our joy and praise



# Praising God 89:1-7

- We must sing of God's mercies as long as we live
- The second part of the first verse is a repetition and an explanation of the first part of the verse; for *to all generations*, signifies the same as *forever I will sing* and *I make known* are clearly the same, and *the mercies of the LORD* seem to be the same as His *faithfulness*
- *forever* and *to all generations*, carry the meaning that this Psalms would be sung by the faithful to the end of time
- Ethan not only experienced the *mercies* and *faithfulness* of God; he also wanted to *make* them *known* to others



# Praising God 89:1-7

- More importantly he wanted to spread the glory and fame of God as broadly as possible
- St. Jerome says, “The Psalmist did not start it by the ‘faithfulness’, then reached to the ‘mercies’; but, having his sins forgiven, he got the ‘mercies’ first, then reached to the ‘faithfulness’”
- This was for their benefit, that they might also experience God’s faithfulness and mercy
- According to St. Augustine the word *Ethan* means (strong)



# Praising God 89:1-7

- He says, “He Himself is meant, in my belief, by ‘the understanding of Ethan the Israelite:’ which has given this Psalm its title. You see then, who is meant by Ethan: but the meaning of the word is ‘strong.’ No man in this world is strong, except in the hope of God’s promises: for as to our own deserving, we are weak, in His mercy we are strong. Weak then in himself, strong in God’s mercy, the Psalmist thus begins: *I will sing of the mercies of the LORD forever; With my mouth will I make known Your faithfulness to all generations.*”



# Praising God 89:1-7

- *For I have said*, He had firmly believed and had reflectively come to this conclusion
- The psalmist introduces the motive for his Psalm
- He is persuaded that one stone after another will continue to be laid in the building of God's lovingkindness till it reaches to heaven itself
- He noted the permanent, enduring character of God's *mercy* and *faithfulness*, and how *God* had *established* these things
- As the goodness of God's nature is to be the matter of our song, so much more the mercy that is built for us in the covenant



# Praising God 89:1-7

- It is still increasing, like a house in the building up, and shall still continue forever, like a house built up
- *Mercy shall be built up for ever, because Your faithfulness You shall establish in the very heavens*
- God's promises are not changeable; they are *established in the very heavens* and they are above the changes of this earth
- The heavens cannot be touched, they cannot be changed
- So, the psalmist is saying that he was assured of it and he had strongly concluded it from the Spirit and word of God, and therefore he spoke it; having it from the Lord



# Praising God 89:1-7

- God, who cannot speak untruth, having said so; he will sing of His truth and mercy which will be everlasting
- The mercifully promised to David will rise up like an everlasting building in heaven
- That is, will be as firm and stable as an immoveable building, that no time can damage
- And it will be *establish in the very heavens*, where everything is eternal
- For the event will not depend on the thought of mortals, nor on changeable counsels, but will have its foundations in heaven



# Praising God 89:1-7

- He also praise God for the promise of eternal dominion to the house of David
- God's promise to David is the entire foundation of the psalmist's hope and confidence
- He therefore places it briefly in the very forefront
- The appointment of David to the throne was an act of mere mercy or favor, since he was not in the royal line, and had no claim to the crown
- The covenant with David, and the promise therein made to him, was intended to include the Messiah as descending from David, there was a still higher reason for celebrating the *mercies* of God





# Praising God 89:1-7

- God promised David, *I will set up your seed after you, who will come from your body, and I will establish his kingdom* (2 Samuel 7:12)
- This promise was partially fulfilled in Solomon, the direct son of David and immediate heir to his throne
- It is most perfectly fulfilled in the One known as the *Son of David* – the Messiah, Jesus Christ (Matthew 12:23)
- These prophecies cannot possibly apply to a temporal kingdom that has long ceased to exist, and of which there is now no trace, but to a spiritual, and an eternal kingdom



# Praising God 89:1-7

- He does not say: *Your seeds*, but says: *your seed* in the singular, as said by the apostle: “*Now to Abraham and his Seed were the promises made. He does not say, “And to seeds,” as of many, but as of one, “And to your Seed,” who is Christ.*” (Galatians 3:16)
- St. Jerome comments on *And build up your throne to all generations* and says, “The throne of God is built, as we already said, on two generations: on the circumcised, and on the Gentiles.”
- *your throne to all generations*, This shows that the passage is not to be understood literally of David, and of his temporal throne and kingdom, which did not last many generations



# Praising God 89:1-7

- But of the spiritual throne and kingdom of the Messiah whose throne is for ever and ever, and whose kingdom is an everlasting kingdom, Luke 1:32; Psalm 45:6
- His throne is in the heavens, where He will reign until all enemies are put under His feet
- *Selah*: Ethan believed that the wonderful mercies and faithfulness of God in such a promise was worthy of emphasis and meditation, so he instructed the musical pause *Selah*



# Praising God 89:1-7

- Having repeated the Divine promise, the psalmist appeals to nature and history to confirm his conviction of the enduring character of the truth and grace of God
- The heavens are witnesses of it as in Psalm 19:1,69:34,97:6
- Several commentators regard the reference to, *the assembly of the saints* to mean angelic beings
- As if the psalmist brought together all creation to recognize the greatness and majesty of God



# Praising God 89:1-7

- St. Jerome, St. Augustine, and the scholar Origen, believe that they refer to the church, or the congregation of true believers, who became a new heaven, testifying to the wonders of God in them
- The same Angels, who surround God's throne in such numbers, will praise and glorify His mercy and His truth
- They know the extent of that *mercy* that is built up forever in the heavens, better than the people who lie humbly on the earth
- As if the psalmist is saying that we here on earth, tied and bound with the chains of our sin, weak through our mortal imperfection, cannot praise God the Almighty correctly; but the hosts of the Angels, will do what we cannot



# Praising God 89:1-7

- Did not 'the heavens praise the wonders of God,' when a choir of angels descended from above, to sing at the birth of Christ?, *“And suddenly there was with the angel a multitude of the heavenly host praising God and saying: ‘Glory to God in the highest, And on earth peace, goodwill toward men!’”* (Luke 2:13-14)
- And how often the heavens bore their witness to Christ, how a new Star announced His birth, how the heavens were opened above Him at His Baptism, when the Voice of the Father was heard; how the sun was darkened as He hung upon the Cross, how an Angel sate upon the empty tomb to declare the good news of His Resurrection?



# Praising God 89:1-7

- *For who in the heavens can be compared to the LORD?*, God's angels praise Him, and only Him; since there is none in heaven or earth to be compared to Him
- God's greatness means that He is also *incomparable*
- Those *who in the heavens* are all subjects, all servants, which he repeats by asking, *Who among the sons of the mighty can be likened to the LORD?*
- Understanding the incomparability (holiness) of God should bring forth a sense of awe and praise from His people, especially as they meet together



# Praising God 89:1-7

- He is *to be held in reverence by all those around Him*
- Nature teaches us that God should be approached with awe; and all the teachings of revelation confirm this
- His power is to be feared; His justice is to be feared; His holiness is to be feared; and there is much also in His goodness, His benevolence, His mercy, to fill the mind with *reverence*
- *the assembly of the saints*, The reference here may be either to worshippers on earth or in heaven
- Wherever, and whenever, in this world or in heaven, there should be deep sincerity and reverence by all the created beings





# Trusting in God's Faithfulness

## 98:8-18

- The psalmist in this passage will confirm that not only is God incomparable in heaven, He is also the only mighty and exalted in nature or history
- There is no one who in respect to power could be compared with God
- The reason why nobody is perfectly like Him arises from Him being alone all powerful, able to do not one thing, but to do every, all things, and nothing can resist His power
- *Your faithfulness also surrounds You*, And He is not only able to do all things, but He actually do what He promise, for He is faithful in all His promises



# Trusting in God's Faithfulness

## 98:8-18

- *surrounds You*, Because He has it perfectly and of Himself as His attribute and does not derive it from any other source
- It clothes Him as a garment, according to Isaiah, “*Righteousness shall be the belt of His loins, And faithfulness the belt of His waist*” (Isaiah 11:5) for as the belt binds the garments closely round the body, so the truth of Christ binds the words of His promises, so that they cannot be changed, but must be fulfilled
- *You rule the raging of the sea* Having said that God was both powerful and faithful, he now proves that by the fact of His ruling the sea, and calming its waves



# Trusting in God's Faithfulness

## 98:8-18

- When the sea is raging and stormy, when it seems as if everything would be swept away before it, God has absolute control over it
- God showed His command of the sea, when He dried up the Red Sea, and divided it so the water stood up like a wall on each side, while the children of Israel were passing through
- *When its waves rise, You still them,* God makes them still and quiet
- Christ rebuked the wind, and restrained the raging sea, and made it calm, when the ship in which He was with His disciples was covered with its waves



# Trusting in God's Faithfulness

## 98:8-18

- *Rahab* is often taken as a personification of proud and strong Egypt, “*I will make mention of Rahab and Babylon.*” (Psalm 87:4)
- *Broken ... in pieces* denotes crushing defeat (Psalm 44:19)
- *as one who is slain*, expresses the result; the merciless giant enemy lies pierced through and harmless
- So perhaps verse 10 points to the destruction of the Egyptians
- It points to Pharaoh and his people as broken to pieces by the plagues that were brought upon them, especially when all their firstborn were slain
- Pharaoh and his horses were broke in pieces at the Red sea, and were seen by the Israelites on the shore, all dead men



# Trusting in God's Faithfulness

## 98:8-18

- All this may be a symbol of the Lord's breaking in pieces the proud one Satan, as Rahab signifies
- And of his breaking his head, destroying his works, and spoiling his principalities and powers
- Satan is often represented as a dragon or a serpent (Genesis 3; Revelation 12 and 13)
- According to St. Augustine we should understand that the devil is wounded, not by stabbing the body, which he does not have, but by stabbing the pride of his heart
- And St. Jerome says, "It is the devil who had a deadly wound by the nails of the cross."



# Trusting in God's Faithfulness

## 98:8-18

- The psalmist now explains that it is no wonder that God so easily calmed the sea, and humbled the proud one; for He is the Lord of all, and that by reason of His having created everything
- The *fullness* of the entire world, *the north and the south*, all belong to God
- He is the absolute owner of the world and everything in it
- *The heavens*, Are the work of His hands and the throne of His glory
- The angels of heaven are His, they are His creatures and servants



# Trusting in God's Faithfulness

## 98:8-18

- *The north and the south*, This verse is the assertion of God's creative and governing power over the four quarters of the earth
- The North is usually the symbol of evil, and in Jeremiah 1:14 we read, *"Then the LORD said to me: 'Out of the north calamity shall break forth On all the inhabitants of the land.'"*
- And as a literal fact, the great empire of Assyria and much of that of Babylon, by which the Jewish nation were so grievously chastised, lay to the north of the Holy Land
- And as the north wind is cold, it is a type of Satan or of Antichrist himself, lacking the fire of divine love
- *Tabor and Hermon*, represent the west and the east



# Trusting in God's Faithfulness

## 98:8-18

- Tabor was a mountain in the western part of Galilee, in the tribe of Zebulun, Joshua 19:12
- It is generally thought to be the mountain Christ was transfigured upon before His disciples
- Hermon was a mountain called by the Sidonians Sirion, and by the Amorites Senir, and was in the east, *“And at that time we took the land from the hand of the two kings of the Amorites who were on this side of the Jordan, from the River Arnon to Mount Hermon (the Sidonians call Hermon Sirion, and the Amorites call it Senir)”* (Deuteronomy 3:8-9)





# Trusting in God's Faithfulness

## 98:8-18

- Both mountains had full right to rejoice in *His Name*
- St. Augustine, supposing *Tabor* to mean *coming light*, explains it as mystically denoting Christ, the true Light that comes into the world; while *Hermon*, which he interprets *his cursing*, implies the overthrow and punishment of Satan as the result of that coming
- Others, say that Tabor denotes the Jews and Hermon the Gentile
- God is able to do everything; for He is the Lord God Almighty
- His *arm*, his *hand*, is mighty and strong, both to save His people and to destroy His and their enemies



# Trusting in God's Faithfulness

## 98:8-18

- None can either resist the force or bear the weight of his mighty hand
- The hand is an instrument by which we execute our plans
- Hence, God is so often represented as having delivered His people with a strong hand
- The skill and strength of men are often expressed in the arm and hands, especially the *right hand*
- Ethan applied this principle in a metaphor to God, expressing His skill and strength
- *Righteousness and justice are the foundation of Your throne*, The Psalmist here rises from that of might to that of right



# Trusting in God's Faithfulness

## 98:8-18

- God is not merely strong to do whatever He wills; but all that He wills is consonant with right and justice
- The throne of God is founded on justice and right judgment; it is this which supports it
- God exhibits great mercy to all men, by teaching them through His laws, by helping them through His grace, by encouraging them to virtue through the promise of reward
- Afterwards He proves His justice by rewarding the good, and punishing the wicked
- If His mercy had not preceded His justice, we would have been all lost



# Trusting in God's Faithfulness

## 98:8-18

- St. Augustine says, "Your righteousness and judgment will appear in the end: they are now hidden...There will then be a manifestation of Your righteousness and judgment: some will be set on the right, others on the left hand: and the unbelieving will tremble, when they see what now they mock at, and believe not: the righteous will rejoice, when they shall see what they now see not, yet believe."
- *Mercy and truth go before Your face*, His companions wherever He goes
- All His ways are mercy and truth, Psalm 25:10, *mercy* in forgiving and saving sinners that come unto Him through Christ; and *truth* in completing and achieving all His purposes and promises



# Trusting in God's Faithfulness

## 98:8-18

- Having explained the union of God's power and truth with His mercy, the Psalmist applies them to the people of Israel, showing that he and they fully experienced God's power, mercy, and justice
- Those *who know the joyful sound* of this truth – of God in His incomparable might, His righteousness and justice, and His mercy and truth – are a *blessed* people
- Truly *blessed*, beyond all others, are the people of God, who know by experience and practice, how to praise Him
- They are blessed because they do not walk in darkness like those who do not know Him, but they *walk in the light of His countenance*



# Trusting in God's Faithfulness

## 98:8-18

- They enjoy the gracious presence of God, favor and fellowship of His face
- The psalmist saying that to inspire the godly with good hope, that they may with confidence rely upon God, and not be discouraged by any adversities
- Although all men in common are sustained and nourished by His liberality, yet the feeling of His paternal goodness is far from being experienced by all men in such a manner
- It is, therefore, a singular privilege which He bestows upon His true believers, to make them taste of His goodness, that thereby they may be encouraged to be glad and rejoice



# Trusting in God's Faithfulness

## 98:8-18

- True happiness is based on our imagining the Divine goodness which, filling our hearts with joy, may stir us up to praise and thanksgiving
- They not only enjoy His benefits, but also pass the whole course of their life in mental peace and tranquility
- This is the significance of *walking in the light of God's countenance*
- The greatest of what they enjoy, is not getting temporal blessings, earthly goods but they enjoy the light of God's countenance, to walk the journey of their life in an indescribable glorious joy, and need nothing



# Trusting in God's Faithfulness

## 98:8-18

- *In Your name they rejoice all day long*, The name of God, or His presence, is the secret of our exaltation all day long
- God's revelation of Himself is the source and the subject of their joy
- His unswerving adherence to His covenant is the secret of their prosperity
- They *rejoice all day long* in the *name* – the character and nature – of the incomparable God
- It is their privilege, and it is their duty to rejoice always





# Trusting in God's Faithfulness

## 98:8-18

- God is always the same, and the happiness which is found in His being and attributes at one time may be found at all times
- His promises are ever the same, and His people may find happiness in them always
- There is no reason why the people of God should not be constantly happy
- They who have such a God, and such hopes should be so
- The psalmist in verse 17 proceeds to humble man's pride that is so ready to assume to itself what belongs to God, thereby deserving to lose what it already had received



# Trusting in God's Faithfulness

## 98:8-18

- Whatever power and strength they have is from God, and not from themselves; and, therefore, it is in Him, and not in themselves, they should glory
- And that God does, not because they deserve it, but because He will it
- Their strength derives its honor, not from anything in themselves, but from the fact that it is derived from God
- The horn is a symbol of power
- Their power had been derived from God; or that all which contributed to their exaltation and honor in the world, had been derived from Him



# Trusting in God's Faithfulness

## 98:8-18

- God's favor towards His people exalts them among the nations
- *And our king to the Holy One of Israel*, The king of Israel belongs to God, because he is appointed by Him to be His representative, as his title God's anointed testifies; he derives his authority from Him, and therefore can claim His protection
- Their very protectors were themselves protected by God
- They had no other defense; nothing else on which they could depend
- God does not only give us the strength to defeat the devil, but He Himself is our *shield*, and is our King and Savior



# Trusting in God's Faithfulness

## 98:8-18

- God is their defense from all their enemies, being all around them, as a wall of fire to protect them, and as the mountains were round about Jerusalem, and being kept by His power as in a fortress, strong hold
- *the Holy One of Israel*, A title which is found frequently in the Book of Isaiah
- It denotes that God in His character of a Holy God has entered into covenant with Israel, and His holiness is pledged to redeem His people

# God Promises and Covenant to David 98:19-37



- God often spoke with His *holy ones* through *visions*
- Like the prophet Moses; the prophet Samuel; and Nathan; that was how the prophet in the old was called
- However, a dispute has risen amongst the commentators, whether to take these verses in the plain literal sense, as spoken of David, or a prophetic sense, as referring to Christ alone
- St. Augustine applies them to Christ; but the words of the Apostle Paul, Acts 13:22, "*I have found David the son of Jesse, man according to my own heart,*" apply those words to David
- Others apply the whole to David himself; but verse 27 of this Psalm "*I will make him my first born,*" forbids that

# God Promises and Covenant to David 98:19-37



- Others will have it apply partly to Christ, and partly to David
- Perhaps the whole was intended for David himself, but that a great part was to be fulfilled only in Christ
- God had spoken this by means of visions, or by communications made to his people by the prophets
- This *vision* was especially made known to Nathan, and through him to David, 2 Samuel 7:4-17
- Thought the *holy one* in this context was Nathan the prophet, not David
- The old versions read *Your holy one* in the plural *Your saints* as referring to the people of Israel

# God Promises and Covenant to David 98:19-37



- *I have given help to one who is mighty, As David was so helped that he might deliver Israel from Goliath first, and then, as King, from all the enemies round about, and was therefore *chosen out of the people*, not out of princes, but from his humble rank as a shepherd, and *exalted* to a throne*
- So, Christ, the Mighty One of God, mighty even in His weakness and humility, the Chosen One, Isaiah 42:1, born of a poor woman, to fulfil the promise made to Abraham and his seed, and was *exalted* upon the Cross, in the Resurrection, and in His Ascension

# God Promises and Covenant to David 98:19-37



- The psalmist now tells us who the powerful man is, and says it was David, whom he had found worthy to be elected and anointed king, and thus, this verse can be literary applied to David, who was anointed by Samuel
- However, St. Augustine maintains that Christ was intended here, though named as David, as is the case in chapters 34 and 37 of Ezekiel; and of whose anointing we read in Psalm 45:7, where he says, *“Therefore God, Your God, has anointed You.”*
- Such is the significance of the word *found*, as if God had said, When I took him to elevate him, this proceeded entirely from My goodness



# God Promises and Covenant to David 98:19-37



- The word indicates the care and providence of God in the matter
- He does not choose at random; He knew fully what He desired to have
- God had seen a precious qualification in David and, in accordance with this, had called him to His service
- The name *servant*, therefore, does not denote any merit, but is to be referred to the divine call
- God described the many blessings He placed upon David, the man after His own heart (1 Samuel 13:14)
- God *have given help; have exalted; chosen; have anointed him*

# God Promises and Covenant to David 98:19-37



- David was anointed king three times, once by Samuel in Jesse's house at Bethlehem, once at Hebron after the death of Saul, as king over Judah; and again at seven years' end as ruler over all Israel
- God has anointed Christ
- He is called *Messiah*, or *Christ*, the *Anointed*
- *With whom My hand shall be established*, God's helping hand shall continually be with him; a stronger equivalent for *the Lord was with him*
- God would always defend or protect him

# God Promises and Covenant to David 98:19-37



- The people of God are as really defended as if the strength of God were theirs; or as if they were themselves almighty
- The history of king David shows how the Lord's hand and arm supported him despite the afflictions that dwelt upon him
- However true all this may be of David, who, through God's assistance had many victories over his enemies, they apply much more forcibly to Christ, "for the enemy had an advantage over" David, when he committed the sin of murder and adultery
- Such was not the case with Christ

# God Promises and Covenant to David 98:19-37



- No enemy could possibly *have an advantage over Him*, but, on the contrary, all who hated Him were defeated *before His face*, Psalm 89:23, and were conquered and *beaten*
- Although David may not be without enemies, the power of God will be always ready to maintain and defend him
- Historically, he never lost a battle and all the attempts made against his life and throne ended in failure, though in two cases he was driven into temporary exile
- This sense agrees with the address of Nathan to David when foretelling the reign of Solomon and the building of the temple

# God Promises and Covenant to David 98:19-37



- But in spiritual sense, this applies to Christ in order to find its fulfilment
- According to St. Jerome, *the enemy* here is Satan; and *the son of wickedness* is Judas the traitor
- Origen, explaining the first clause *The enemy shall not outwit him*, comments, “We help our enemies when we sin, and thus it is that Christ helped them in no respect.... For although they said, Come, let us kill Him, and have His inheritance to ourselves, yet this counsel was useless to Satan and the Jews, and their effort fell vainly to the ground, for the Savior rose again the third day, and trampling upon death, spoiled hell.”

# God Promises and Covenant to David 98:19-37



- And whereas, by reason of our sins, the devil can prove some claims against each of us, Christ alone, on the other hand, says truly, *“the ruler of this world is coming, and he has nothing in Me.”* (John 14:30)
- Wherefore, neither Judas, nor the false witnesses before the Sanhedrim, nor the chief priests before Pilate, were able to bring any charge of guilt home to Him, but were forced to acknowledge His innocence; for *“Who committed no sin, Nor was deceit found in His mouth.”* (1 Peter 2:22)

# God Promises and Covenant to David 98:19-37



- *Nor the son of wickedness afflict him*, David's enemies were often given one chance against him, and a temporary measure of success, as in the case of Absalom, but they could never repeat it
- Applying this to Christ, similarly an apparent victory was granted to His enemies against Him, in that they did succeed in crucifying Him, but that His Resurrection put Him finally out of the reach of harming

# God Promises and Covenant to David 98:19-37



- This verse repeats the promise of verse 22 in different words
- God is speaking saying that He will crush his enemies showing that the power of doing this was not his own but was the power of God
- The Lord's anointed receives full authority to defeat and crush all enemies
- This holds literally of David where he finally conquered every enemy that rose up against him
- But it holds much more perfectly of Christ, before Whose face His tempters so often left in confusion, perplexed by His wisdom



# God Promises and Covenant to David 98:19-37



- The soldiers, before Him, in the garden on the night of betrayal, *“drew backward and fell to the ground.”* (John 18:6)
- Christ triumphed over His enemy upon the Cross
- *his foes before his face*, The prince of this world shall be cast out
- Some apply this to the destruction that God brought upon the Jewish nation, that persecuted Christ and put Him to death
- But all Christ's enemies, who hate Him and will reject Him to reign over them, shall be brought forth and slain before Him, Luke 19:27
- *My faithfulness and My mercy*, were with David

# God Promises and Covenant to David 98:19-37



- God continued merciful to him, and so approved Himself faithful
- These were the two attributes of which the Psalmist began to sing in verse 1, because he saw them to be most prominent in the covenant which he was about to plead with God
- *My faithfulness and My mercy*, were also with Christ
- God's mercy to us, and His faithfulness to us, are with Christ
- He is pleased with us in Him; and it is in Him that all the promises of God are true
- *in My name his horn shall be exalted*, because His power is such that in His Name every knee must bow, of things in heaven, and things in the earth, and things under the earth, Philippians 2:10

# God Promises and Covenant to David 98:19-37



- St. Augustine says, “All the paths of the Lord are mercy and truth. Remember, as much as you can, how often these two attributes are urged upon us, that we render them back to God. For as He showed us mercy that He might blot out our sins, and truth in fulfilling His promises; so also we, walking in His path, ought to give back to Him mercy and truth; mercy, in pitying the wretched; truth, in not judging unjustly.”
- *over the sea ... over the rivers*, He will extend his dominion to the Mediterranean on the west, and to the Euphrates on the northeast, the boundaries of the land according to earlier promise, Genesis 15:18; Exodus 23:31; Deuteronomy 11:24; 1 Kings 4:24; Psalm 72:8,80:11

# God Promises and Covenant to David 98:19-37



- Some say that from this verse on can apply only to Christ
- Because David never had any power at sea
- David's power was limited to the land, for the land of promise lay between the sea and the river Euphrates
- While the king spoken of here is to have *his hand over the sea* to have the command of the sea, and *his right hand over the rivers* and, consequently, all over the world
- For the sea surrounds the land, and the rivers intersect it, so that the sea and the rivers comprehend the globe, which is expressed in other words in Psalm 71, where he says "*He shall rule from sea to sea;*" from one extremity of the world to the other

# God Promises and Covenant to David 98:19-37



- According to St. Augustine *his hand over the sea* means *Christ* shall rule over the Gentiles
- The whole verse points to the extent of Christ's kingdom in the continents, and in the islands of the sea; signifying, that it should reach everywhere, and be from sea to sea, and from the river to the ends of the earth
- *You are my Father*, David did not call God his Father
- But the Lord Christ calls God the Father, His Father, more than 60 times in the gospel according to St. John alone
- The first part of verse 26, Christ speaks according to His Deity, *You are my Father*, the Only Begotten Son

# God Promises and Covenant to David 98:19-37



- But the second part, He speaks according to His manhood, *the rock of my salvation*, His strength and defense
- *Also I will make him My firstborn*, Jesse's youngest son, David, became the firstborn by God when He choose him to be a king
- However, there is but one true *Firstborn* the Only Begotten of the Father and He is also the *first-born* from the dead
- And because He *is appointed Heir of all things*, (Hebrews 1:2); *“that He might be the first-born among many brethren.”* (Romans 8:29)
- He is also Prince of the kings of the earth, and King of kings

# God Promises and Covenant to David 98:19-37



- This *mercy* to David's house was promised in the *covenant* God made with him (2 Samuel 7:15)
- And applying it to Christ this *mercy* is for His body, His church
- When the Father proclaimed His pleasure in His Only Begotten Son during His baptism and His transfiguration, He proclaims His pleasure in His church, His body, and keeps His mercy for her forever
- And God, will stay Faithful in His promises, standing firm in His covenants with His church
- This *mercy* in the remission of sins is permanent, God's *covenant* cannot be changed or canceled

# God Promises and Covenant to David 98:19-37



- The old covenant was perished and vanished away, “*for the law made nothing perfect; on the other hand, there is the bringing in of a better hope, through which we draw near to God.*” (Hebrews 7:19)
- And it is for His sake that this new covenant does *stand firm*, for it was concluded through and in Him; He mediated it
- He now in verse 29 explains how God intends to keep His mercy forever for David, for He will give him *seed*, that is, a Son, meaning Christ, who will *endure forever*
- This promise from the promise to David (2 Samuel 7:16) is only fulfilled in the *forever* reign of the Messiah, Jesus Christ



# God Promises and Covenant to David 98:19-37



- And thus, *his throne*, His kingdom, will never have an end
- But will be *as the days of heaven* so long as there shall be a heaven, which God has “*established them forever and ever*”, (Psalm 148:6)
- From verse 30 to 34 the psalmist explains how the sins of David’s descendants will bring chastisement to them, but they will not annul the promise to David
- Man’s unfaithfulness cannot make void the faithfulness of God, though it may modify the course of its working
- *And do not walk in My judgments*, And do not obey God’s commandments

# God Promises and Covenant to David 98:19-37



- The same can be said of the children of Christ who may sin by, *forsake My law*
- If they do not attend to God's commandments, as they should
- Or, being careless in their observance of it, and obedience to it
- Or, even the doctrine of the Gospel; which may be said to be forsaken when men grow indifferent to it or deny it
- Their disobedience and evil doings may provoke the anger of the Lord that He will punish them
- There is no partiality with God
- If His mercy is exalted; He, by His justice and righteousness, does not accept fellowship with iniquity

# God Promises and Covenant to David 98:19-37



- Visiting His children who divert from the divine faithfulness by *the rod, and their iniquity with stripes*
- Yet this *rod* and those *stripes* are not for their destruction, but for their reform
- That is what David himself has experienced when he got comfortable with iniquity, when stripes dwelt upon him, not for his destruction but for his salvation
- God proves His Fatherhood, not renounces it, by the act of punishment, "*My son, do not despise the chastening of the LORD, Nor be discouraged when you are rebuked by Him; For whom the LORD loves He chastens, And scourges every son whom He receives.*" (Hebrews 12:6)

# God Promises and Covenant to David 98:19-37



- As described in the promise to David, God would never completely take His mercy, His covenant love, from the house of David (2 Samuel 7:14-16)
- God would remain faithful to His *covenant* and His *word*
- David's children may be read literally
- The seed of David was not allowed to fail, but was continued on, until, in the fulness of time, there was born into the world, of David's seed and in David's city, One in whom all the promises made to David could be, and were, accomplished in their utmost fulness
- For Christ's sake; in Him the mercy is laid up for us, and God says, *I will not utterly take it from him*

# God Promises and Covenant to David 98:19-37



- According to St. Augustine, although the talk here is concerning the Lord Christ, yet it also concerns the body of Christ, namely, His church
- When Saul of Tarsus persecuted the church, the Lord Christ did not say to him: *“Saul, Saul, Why are you persecuting My servants, namely My believers, or My saints”*, but said: *“Why are you persecuting Me?”*; He refers all what happen to the church to Himself personally
- There is an encouragement to hope and to repentance, if we take in the thought that God’s will to forgive never fails, and that our sins are to His mercy is nothing

# God Promises and Covenant to David 98:19-37



- *Nor alter the word that has gone out of My lips, As He does not change in His nature, nor in His love, nor in His counsels and purposes*
- He will not change His promise and will not modify its conditions, or withdraw it
- It shall stand precisely as it was when He uttered it
- What God promises will be exactly performed
- Verses 35-37, God He gives a reason for His wishing to fulfill the promise He made of establishing David's kingdom, and the reason is, because He swore to it; promised firmly, will never takes it back

# God Promises and Covenant to David 98:19-37



- *Once I have sworn*, That is, once for all; a single oath, an oath once taken by God - makes it certain
- The word *once*, implies immutability, for God does not change, has never changed, and will never change
- For one oath of God's is equivalent to countless oaths of others
- God is the eternal source of holiness and holiness is His nature
- If God were to break His promises, His holiness would be compromised, and He will not allow that to happen
- God will not lie to any, He cannot, it is contrary to His being as God; it would be to deny Himself

# God Promises and Covenant to David 98:19-37



- He is not a man that He should lie; it is contrary to His character as the God of truth
- *His seed shall endure forever, And his throne as the sun before Me,* These are the words of the oath
- He had sworn, and He will not deceive David, that His son, Christ, shall live forever; and that His kingdom will be everlasting
- May be also understood either of the perseverance of everyone of the spiritual seed of Christ
- Or of the duration of the church in general, throughout all ages,



# God Promises and Covenant to David 98:19-37



- God confirms with an oath because there are sometimes doubts in the minds of the Lord's people about these promises
- God confirms them with an oath, so they may be firmly believed
- God's promises to David regarding his royal house and the reigning Messiah to come from that house were constant, like the sun and the moon, the *faithful witness in the sky*
- *as the sun before Me* Signify that the kingdom of Christ, and through it, His Church, would be always visible, remarkable, and noticeable; for nothing is brighter or more beautiful than the sun by day

# God Promises and Covenant to David 98:19-37



- Some think that the moon may fitly be the Church Militant here on earth, and deriving all her light from the Sun of Righteousness
- *the faithful witness in the sky*, raises the question what is meant by '*the faithful witness in the sky*'
- Is it the sun, or the moon? Or is it the fixed laws of nature which are appealed to in Jeremiah 31:35-36, 33:20 as a symbol of the permanence of God's covenant with Israel and with David?
- The witness is God Himself, Who thus confirms His promise with a final attestation

# God Promises and Covenant to David 98:19-37



- The early commentators sees in the *faithful witness* Christ our God Himself
- So, Job speaks, “*Surely even now my witness is in heaven;*” (Job 16:19)
- And the Lord says by Jeremiah, “*indeed I know, and am a witness, says the Lord;*” (Jeremiah 29:23)
- And further, it is directly applied to Christ in Revelation, where He is described as the “*faithful and true witness*” (Revelation 1:5,3:14)
- Also, Isaiah said, “*I have given Him as a Witness to the people;*” (Isaiah 55:4)

# God Promises and Covenant to David 98:19-37



- Jesus says of Himself, *“For this cause I have come into the world, that I should bear witness to the truth,”* (John 18:37)
- He is rightly compared to sun and moon which rule the day and night, *“He who keeps Israel Shall neither slumber nor sleep,”* (Psalm 121:4)
- He knows all things and does not need other witnesses, when He sits in judgment
- *Selah* It is sort of musical notation, perhaps signaling a pause to contemplate in God’s love and care



# Lament and Call for Renewal

## 98:38-52

- The first 37 verses of this Psalm covered the confidence in God's incomparable greatness and in His covenant to David
- Here, the tone suddenly shifted as the psalmist considered some present crisis, which seemed to be all the worse when contrasted with his understanding of God's greatness and faithfulness to the covenant with David
- The psalmist has drawn out God's promise in the fullest detail, and now he confronts God with it
- You are omnipotent, faithful, and just; You Who has made this promise, and confirmed it with the most solemn oath; You has broken it!



# Lament and Call for Renewal

## 98:38-52

- Sometimes, it is no easy thing to reconcile God's providences with His promises, and yet we are sure they are reconcilable; for God's works fulfil His word and never contradict it
- Some punishment might have been expected, according to verse 33, but not this total abandonment
- David's heir has the same fate as Saul (1 Samuel 15:23,26), in spite of the promise that it should not be so (2 Samuel 7:15)
- Not that the psalmist does not accuse God of falsehood; but he speaks in this manner, that he may with all freedom cast his cares and griefs into the bosom of God



# Lament and Call for Renewal

## 98:38-52

- Because we do not know the exact time the psalmist wrote, we don't know the crisis that prompted this desperate cry
- As if the psalmist is saying "You have promised, O Lord, with an oath, that the son of David would reign, but now we see the kingdom taken from the children of David, to carry out Your promise, then, send that son of David You promised"
- St. Augustine explains it of God's continued delay in sending the Messiah to deliver His people
- But St. Ambrose explains the passage as the words of Christ Himself, declaring what He has endured, the shame and reproach and suffering of the Cross, and the mysterious abandonment thereon, for the ransom of mankind



# Lament and Call for Renewal

## 98:38-52

- But the Jews have misunderstood what God meant, and counted that covenant concerning the temporal kingdom of Israel in a literal way
- Whether this lament is taken as referring especially to Absalom's successful rebellion, to Solomon's own fall, to the revolt under his son, to the Babylonian captivity, or to the yet more disastrous ruin of the second Temple, bringing with it the disappearance of the Aaron worship as well as that of the Davidic throne, we see in each and all the working out of a divine and providential purpose





# Lament and Call for Renewal

## 98:38-52

- Otherwise, they would have looked to the peaceful splendor of Solomon's reign as fulfilling all the promises of a King and Deliverer, and would thus have never risen out of this material notion into the higher spiritual truth
- In the same sense we ought to understand what follows (verse 39) concerning the disannulling of the covenant
- He lays down, that God *renounced the covenant of Your servant* backed out of the promise He gave His servant David
- When the great Anointed One, Christ Himself, was upon the cross, God seemed to have cast Him off, and yet did not *renounce* His covenant with Him, for that was established forever



# Lament and Call for Renewal

## 98:38-52

- The psalmist does not charge God with inconstancy: he only complains that those significant promises of which He had spoken, seem to be vanished
- Ethan's words here seem a shocking contradiction to what he wrote earlier in the Psalm, in which he demonstrated the full confidence of faith and the true report of his feelings
- He knew God had not *renounced the covenant*, but in the present crisis it felt like it
- *You have broken down all his hedges*, His walls or defenses; all that he relied on for safety



# Lament and Call for Renewal

## 98:38-52

- Speaking metaphorically, he complains that the kingdom was exposed as a prey to all passers-by, resembling a field, garden, or a vineyard of which the walls were broken down, and the ground laid open to robbery and ruin
- He compares the Jewish People, represented by David, to a vineyard, whose fences are broken down, as we read in Isaiah 5:5, *“I will take away its hedge, and it shall be burned; And break down its wall, and it shall be trampled down.”*
- A thing of frequent occurrence to the Jews, who were more than once conquered and despoiled by enemies, when God withdrew His protection from them



# Lament and Call for Renewal

## 98:38-52

- For the faithful soul, the hedge, rough with thorns, is repentance, a fence through which Satan cannot force his way
- But where there is no such hedge, entrance is easy; and *All who pass by the way plunder him* and strip the vines bare of their grapes
- Of Christ it was true that He was stripped in His Passion, and that He was made a reproach, not only by the Jews, who would not have Him to reign over them, but by the foreign tyrant Herod, and the Roman soldiers, who mocked and insulted Him
- The Jews called Him *a glutton and a wine bibber*; His miracles were done by the help of Satan; and His doctrine was hard sayings



# Lament and Call for Renewal

## 98:38-52

- The psalmist continues to describe the difficulties into which the people fell, when they were deserted by God; and he proceeds to dwell on the increasing severity of God's judgments
- God not merely withdraws His aid from His Anointed, leaving him thus weak and undefended, but assisted the enemies of His people to obtain victory over them
- He says that God gave them the opportunity to accomplish their purposes
- They *rejoice* in the success of their plans; in their triumphs over His servant and over His people



# Lament and Call for Renewal

## 98:38-52

- *You have exalted the right hand of his adversaries*, As the wicked Jews, and Satan, and his principalities and powers, at the time of Christ's apprehension, crucifixion, and death; for then were their hour, and the power of darkness, Luke 22:53
- *his enemies rejoice*, As they did when they had got Him on the cross; and when He was laid in the tomb
- Just as when the Body of Christ suffers, how, in literal fact, the persecutors used to *rejoice*, and celebrate the torture of the Martyrs
- *You have also turned back the edge of his sword*, You have withdrawn Your own help from him, the king's sword, his weapons failed him



# Lament and Call for Renewal

## 98:38-52

- What is *the edge of His sword* but His words?
- It seemed at the time of His crucifixion that all His words and sermons have gone in vain with no fruits; and that His ministry is like a battle that ended with defeat
- With respect to the Jews, *the edge of his sword*, was of little or no efficacy among them, they have not profited from His preaching
- *You have made his glory cease*, the psalmist points to the king being deprived of that noble splendor and of his royal apparel
- Upon the crucifixion of Christ, some assumed that His *glory ceased*, and His throne was cast down to the ground



# Lament and Call for Renewal

## 98:38-52

- St. Augustine says that it means the spiritual rejection of the Jews, who could not, because they would not, be cleansed from their sins by faith; and therefore, they were punished by their throne, their Holy City, and the whole land which they inhabited, being overwhelmed in total ruin
- Some interpret it of the Martyrs who are slain because of their faith
- So, the bodies of those saints who are Christ's *throne* are tortured slain, and cast to the ground





# Lament and Call for Renewal

## 98:38-52

- The main adversity was, that though God had promised David that his kingdom would be everlasting, it would now appear that the everlasting term so promised had been reduced to a very limited period, *The days of his youth You have shortened*
- This may not mean an actual cutting short by death, but rather a cutting short of youthful energy and prosperity, such as may well have fallen upon Jehoiachin or Zedekiah
- Jehoiachin was but 18 (2 Kings 24:8), or according to 2 Chronicles 36:9, only 8 years old, when he came to the throne, and he reigned only three months and ten days



# Lament and Call for Renewal

## 98:38-52

- He spent most of his life in exile, in actual confinement in which he was literally *covered with shame* (2 Kings 25:29)
- But the obvious application is to the Lord Jesus who, *“is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.”* (Isaiah 53:3)
- He dying at the age of thirty-three; but, nevertheless this, He lives again, and lives for evermore, *“He shall see His seed, He shall prolong His days, And the pleasure of the LORD shall prosper in His hand.”* (Isaiah 53:10)
- *Selah*, he pauses for contemplation and to turns from describing the sorrows of the kingdom to pleading with the Lord



# Lament and Call for Renewal

## 98:38-52

- The psalmist could not bear the idea that the crisis would last much longer
- He poured out his plea to God, who seemed to be hiding and angry with Israel and her king
- *How long* is the present state of things to continue?
- Will it be to the end, until they are totally ruined and swept away?
- Are the promises which have been made, never to be fulfilled?
- When God hides His face from His people, though it is but for a little while, it seems long, and a kind of an eternity to them



# Lament and Call for Renewal

## 98:38-52

- And also as the petition of a repentant soul seeking reconciliation and peace with God
- The mention of shortness of time and the *futility* of life add a sense of urgency and even desperation to the request
- His life is, “*a vapor that appears for a little time and then vanishes away.*” (James 4:14)
- Some commentators observe that the question is whether God will continue to hide His face from the Jewish people till the consummation of all things
- This verse may be applied to Christ Jesus; and what He endured, when His Father hid His face from Him



# Lament and Call for Renewal

## 98:38-52

- It may be taken also of His Body the Church, at the time of His sufferings and death, and when they were almost out of hope of His resurrection: Luke 24:21
- If God was ever to interpose and bless him, it must be done speedily, for he would soon pass away
- The psalmist prays that God would remember this
- *For what futility have You created all the children of men? Man is indeed made in vain, considering man as mortal, if there were not a future state after death, but God would not make man in vain; therefore, Lord, remember those lovingkindnesses*



# Lament and Call for Renewal

## 98:38-52

- *What man can live and not see death?*, The shortness and the misery of this life is clear from the fact, that no one can escape death
- All are frail and short-lived, wherefore, unless God's mercy be speedy, all will pass away without beholding the desire of their eyes
- All man must see death, including even Christ Himself; and the constant tradition of the Church is that Enoch and Elijah, still believed to live, will reappear and die in the days of Antichrist



# Lament and Call for Renewal

## 98:38-52

- No mere man can deliver *his* own life from the grave and its power
- There has only been One with the power to *deliver his life from the power of the grave* – Jesus Christ
- Jesus promised to raise His own body after three days in the grave (John 2:19)
- Men often wish to forget their complete dependence upon God regarding the life to come, but the psalmist urged us to remember it often, emphasizing it with *Selah*



# Lament and Call for Renewal

## 98:38-52

- After a pause for contemplation, the Psalmist resumes his prayer
- He returns to the thoughts of God's lovingkindness and faithfulness, from which he started in verse 1
- The request shows that he would not allow himself to stay in the belief that God had cast them off or renounced His covenant
- He wonders where are those promises which God made formerly to David?
- *in Your truth*, the psalmist trust God's promises but asks how will they take place





# Lament and Call for Renewal

## 98:38-52

- *Remember*, the reproach under which all God's people lie so long as their enemies are allowed to plunder and oppress them at their pleasure
- The psalmist desired that all this might be before the mind of God as a reason why He should help him
- These promises had been made to David and his people
- This reproach was consequent on what seemed to be the failure to fulfill those promises
- The psalmist prays that God would allow it to come before Him



# Lament and Call for Renewal

## 98:38-52

- *How I bear in my bosom the reproach of all the many peoples,*  
The meaning is that everything pertaining to the people came on him, and it crushed him down
- The burdens of his own people, as well as the reproaches of all around him, came upon him; and he felt that he was not able to bear it
- This wounds his soul; he cannot bear to hear God's name blasphemed among the enemies
- Ethan asked God to notice their low and despised state, and to act mercifully in light of the seeming triumph of God's own *enemies*, who were also enemies of God's *anointed* king



# Lament and Call for Renewal

## 98:38-52

- *the footsteps of Your anointed, the Messiah*
- Applying it to Christ, they reproached the Jews with His *footsteps*, the delay of His coming
- Because He delayed, or was not so soon as expected, was scoffed at and reproached by wicked men; Malachi 2:17
- *The scoffers of the last days do the same by reproach the footsteps of Your anointed, when they ask, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation." (2 Peter 3:3-4)*



# Lament and Call for Renewal

## 98:38-52

- Some refer *reproached the footsteps of Your anointed* to the serpent's *bruising the heel of the seed of the woman*
- Or to the sufferings of Christ's followers, who walk in His footsteps, and are reproached for His name's sake
- The conclusion of the Psalm clearly shows that the Psalmist understood the promise made to David was sure and certain, and would be accomplished in the proper time
- He, therefore, says, *Blessed be the LORD forevermore! Amen and Amen*
- With this doxology ends the Third Book of the Psalms



# Lament and Call for Renewal

## 98:38-52

- Praise to God always, so St. John Chrysostom was accustomed to say, even when driven out as an exile and a wanderer, "Blessed be God for everything."
- The passage here denotes entire acquiescence in God; perfect confidence in Him; a belief that He was right, and faithful, and true
- The psalmist invited the people of God to join him in his confident declaration of praise
- May praise and thanks be always given to God, for He does everything well, is just in all His words, and holy in all His acts



# Discussion

- What is the focus of the introduction of the Psalm? (1-4)
- How is the Lord described in this Psalm?
- What imagery is used to celebrate God's power over nature? (9-10)
- What promises did God make to David?

# Discussion



- What were the conditions of God's agreement with David?
- What motivated the psalmist to appeal to God's character and His covenant?
- Why did he feel that the Lord had broken His promises?
- What were the consequences of God's rejection?



# Discussion

- What was the condition of God's relationship with His people when this Psalm was written?
- Ethan makes the Psalm very personal in verses 50-51. What does this reveal to you about his fellowship? What does this reveal to you about his deep belief in the Lord's promises?
- What does verse 52 teach you about Ethan's heart?
- How can our words glorify the Lord? How can our life praise Him?