

## **PSALM CHAPTER 89:THE FAITHFULNESS OF GOD**

In further exploration of the Faithfulness of God, Psalm Chapter 89 must necessarily be examined and discussed. So, let's get after it. We will start by reading the entire 51 verses of that chapter:

**« Maschil of Ethan the Ezrahite. » I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints. For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD? God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him. O LORD God of hosts, who is a strong LORD like unto thee? or to thy faithfulness round about thee? Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain; thou hast scattered thine enemies with thy strong arm. The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them. The north and the south thou hast created them: Tabor and Hermon shall rejoice in thy name. Thou hast a mighty arm: strong is thy hand, and high is thy right hand. Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face. Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance. In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted. For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the LORD is our defence; and the Holy One of Israel is our king. Then thou spakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have**

**found David my servant; with my holy oil have I anointed him: With whom my hand shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. 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. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah. But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground. The days of his youth hast thou shortened: thou hast covered him with shame. Selah. How long, LORD? wilt thou hide thyself for ever? shall thy wrath burn like fire? Remember how short my time is: wherefore hast thou made all men in vain? What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah. Lord,**

**where are thy former lovingkindnesses, which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed. Blessed be the LORD for evermore. Amen, and Amen.”**

Now, we have the privilege of going verse by verse with some helpful commentary. We will do this in pieces starting with verses 1-7 today.

**1 ¶ « Maschil of [or for]Ethan the Ezrahite. » I will sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulness to all generations.**

**2 For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.**

“Maschil” essentially means a psalm for instruction. Who was Ethan the Ezrahite? Some say a contemporary with Solomon and Rehoboam and therefore eyewitness to the defection of the 10 northern tribes and the chastisement of the Lord upon Jerusalem and Judah by Shishak the King of Egypt when “they forsook the law of God,” as described in **2 Chronicles 12:1-8**; and spoke prophetically of the Babylonian Captivity. And some say that this psalm was written during the Babylonian Captivity, c. 541 B.C., on the occasion of the family of David being dethroned and the promises of God apparently having failed.

This psalm is for all succeeding generations as to what to do and say during all such “changes and concussions” (Trapp). Compliance with verses 1 and 2 is our “concussion protocol,” if you will, friends.

Gill says here that this is “an instructive psalm, a psalm causing to understand; it treats concerning the covenant of grace, and the promises of it; and concerning the mercy and faithfulness of God, in making and keeping the same; and concerning the Messiah and his seed, his church and people; and the stability and duration of all these.”

“God’s mercies moved him to promise, his faithfulness bindeth him to perform; Ethan promiseth to celebrate both, were the times never so bad, their case never so calamitous.” (Trapp).

Pursuant to the terms of the everlasting covenant of grace, God’s elect are gathered together in his churches from the beginning to the end and exclusively are enabled to sing the mercies of the Lord forever, and make known God’s faithfulness to all generations. The word for mercies should be rendered “graces, kindnesses, goodnesses,” and designs the superabundance of grace. Always remember and never forget what grace means. Unmerited favor. So, whatever our circumstances, we shall frame them as “mercies.” When? every day, and all the day long, as long as we live, and while we have any being, and which we will do to all eternity. That’s God’s formula; that’s God’s modus operandi established for us; that is acceptable worship of God. So, we recommend that you listen to us and you go with us because this is the only good way and the way is very good. **Jeremiah 6:16.**

Was this Jeremiah’s view for every circumstance? **Lamentations 3:22-23: “It is of the LORD’S mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness.”**

The Lord has built up, as it were, mighty mountains of mercy for his people and they are established in the heaven of heavens.

The Lord’s words are not used loosely like man’s. **“For I have said....” “All the words of my mouth are in righteousness; there is nothing froward or perverse in them,”** sayeth Wisdom at **Proverbs 8:8.**

“The psalmist brings them thus before his mind, and he says that God had, as it were, made his promise a part of the very heavens; he had given to his faithfulness a place among the most secure, and fixed, and settled objects in nature. The sun in its regular rising; the stars in their certain course; the constellations, the same from age to age, were an emblem of the stability and security of the promises of God. Compare #Jer 33:20,21.” (Barnes)

**3 I have made a covenant with my chosen, I have sworn unto David my servant,**

**4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.**

The “chosen” here is the Lord Jesus Christ; often “David” is used in the place of the Lord Jesus Christ. Examples: **Ezekiel 34:23-24 and Hosea 3:5**. The primary reference is that everlasting covenant of grace made between the triune God, but secondarily he also made covenant with King David concerning his natural family, which was fulfilled in his greater son, the Lord Jesus Christ. David and everyone knew that it was the Messiah and his kingdom that was spoken of by God. They knew and believed this doctrine: **Psalm 39:5**: “**Behold, thou hast made my days as an handbreadth; and mine age is as nothing before thee: verily every man at his best state is altogether vanity. Selah.**” When David came to the end of his life, it is that everlasting covenant that he focused on: **2 Samuel 23:5**: “**Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow.**” Christ, standing representative of all of God’s elect, their federal head, negotiated and secured in the place of his elect and for their benefit, all of the terms and conditions of this covenant. **Isaiah 42:1**: “**Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.**” That condition, “in whom [God’s] soul delighteth,” is imputed to each of his elect people due to the delight that God has in his Son, the Lord Jesus Christ. If it depended on the delight he would have in our natural persons, we would be in a sorry condition.

This is not David’s natural seed, excepting the Lord Jesus Christ, but the spiritual seed of Christ, who it is promised (including at **Psalm 89:29**) would endure forever, in every age to serve him in all generations, kept and preserved by him, and whom he will present to his Father, saying, “**Lo, I and the children whom thou hast given me,**” **Hebrews 2:13**.

And this throne he will build up is not understood literally of David, and of his temporal throne and kingdom, which did not last many generations; but of the spiritual throne and kingdom of the Messiah, whose throne is for ever and ever, and whose kingdom is an everlasting Kingdom. (See **Luke 1:32-33, Psalm 45:6, and Daniel 2:44**). His throne is in the heavens (**Psalm 103:19**), where he will reign until all enemies are put under his feet (**1 Corinthians 15:25**). His throne is also in the midst of his church (**Revelation 2:1**), and in the hearts of his people (**1 Peter 3:15**), where he reigns as King of saints (**Revelation 15:3**). He is on the same throne with his Father; it is the same with his, as to glory, power, and authority; on this he will sit, and judge the world at the last day; and on it he will reign with his people a thousand years, in the New Jerusalem state, and after that to all eternity, (**Revelation 3:21; Revelation 20:4-5 and 11; and Revelation 22:3-4**.)

**5 ¶ And the heavens shall praise thy wonders, O LORD: thy faithfulness also in the congregation of the saints.**

**6 For who in the heaven can be compared unto the LORD? who among the sons of the mighty can be likened unto the LORD?**

What is the object of this praise? What is this thing of wonder universally praised? What is this wonder of thine, O LORD? It is the redemption of the LORD's elect. That's what. That is what is worthy of praise from the heavens, the hosts of heaven, the churches of the Lord Jesus Christ in all ages—that and that only comparatively speaking. That wonder of redemption! And the LORD's faithfulness as it relates to that Wonder is an integral part, without which nothing. **“His name shall be called Wonderful,” Isaiah 9:6.** This Wonder and the cause of it is a universal theme throughout the Bible. See an example at **1 Peter 1:10-12: “Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the**

**things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.”**

We have good instruction from the Bible as to who these are in heaven who cannot be compared or likened unto the Lord and his faithful redemption; this wonder of faithful redemption; but who are the “sons of the mighty?” The modern day princes, nobles, the judges and all sorts of those who have the authority and power over their fellow man. There are none of them to be likened to the Lord, who is KING OF KINGS and LORD OF LORDS. (Revelation 19:16). See Psalm 82:1-2: “« A Psalm of Asaph. » God standeth in the congregation of the mighty; he judgeth among the gods. How long will ye judge unjustly, and accept the persons of the wicked? Selah.”

Isaiah 9:6: “For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.”

Psalm 62:9: “Surely men of low degree are vanity, and men of high degree are a lie: to be laid in the balance, they are altogether lighter than vanity.”

So the answer to Psalm 89:6 is none. No comparison with Wonderful and Faithful in the created universe.

**7 God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him.**

Therefore, God is greatly to be feared in the assembly of his saints and revered of all them that are about him. The Bible plainly teaches who this is in the midst of the assembly of his saints. The Greek word for church is ecclesia or called out assembly. Revelation 1:10-20 “I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto

**Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.”** That describes the assembly of his saints; his church—his called out assembly--in every age from Adam to today.

Fear and reverence are very similar words. God is feared and revered in his church. Nowhere else. This verse helps tell what fear and reverence means: **Isaiah 66:1-2: “Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.”** God hates pride. Fear God and keep His commandments.

**“My love be with you all in Christ Jesus. Amen.” 1 Corinthians 16:24.**