

Fame of Thrones

"Through all Generations"

The Throne of Justice and Mercy

God the only God

"Who is like the Lord?" (v. 6) God is greater than all created beings: What *truthXchange* calls "Twoism": There is God, and there is everything else, which He created. Pagans believe everything is in the same circle of life.

Pagan Worship

[S]ome ..adore as gods the sun, moon, or stars... because of their lustre and glory. But which of those heavenly luminaries can compare to the Father of lights, and the Sun of righteousness? They may glisten like glowworms in the night of Paganism, among those who are covered with the mantle of darkness, but when this Sun arises, and day appears, they all vanish and disappear. —George Swinnock 1627–1673

Christian Worship

Spurgeon, v. 17, "exalt our horn" compares pagan worship to Christian worship:

[U]nlike the gods of the heathen[, Jehovah] was not adored by the shrieks of wretched victims, or the yells and outcries of terror stricken crowds, but by the joyful shouts of his happy people.

[The Psalmist] closely follows the language [of] Miriam, when she sang, "Who is like unto thee, O Jehovah, among the gods? Who is like thee?" His thoughts fly back to the days of Moses and the marvels of the Red Sea, when God was gloriously known by his incommunicable name; there is a ring of timbrels in the double question, and a sound as of the twinkling feet of rejoicing maidens. Have we no poets now? Is there not a man among us who can compose hymns flaming with this spirit? O, Spirit of the living God, be thou the inspirer of some master minds among us! —Charles Spurgeon

God the Creator Rules His Creation

vv. 11-12: both the heavens and the earth are God's creation; he founded the world and all that is in it. Created the north and south (east and west – Mt. Tabor is West and Mt. Hermon is east)

though the sea be indeed such a ...monster as will make a ...heart of brass melt, yet what is it to God, but an infant? And if the great sea be in the hand of God as a little child... What or who is too great, or too strong for God to deal with?—Joseph Caryl. 1602–1673

At the Red Sea the foaming billows saw their God and stood upright in awe. Spurgeon

As a mother stills her babe to sleep, so the Lord calms the fury of the sea, the anger of men, the tempest of adversity, the despair of the soul, and the rage of hell. —Spurgeon

God the Judge Brings Righteousness

Crushes his enemies (Egypt= Rahab)

Righteousness is the foundation of his throne

God as a sovereign is never unjust or unwise. He is too holy to be unrighteous, too wise to be mistaken; this is constant matter for joy to the upright in heart. —Spurgeon

God the Merciful

Love and faithfulness go before you (14)

Mercy and truth ... are the harbingers and heralds of the Lord; he calls these to the front to deal with guilty and changeful man; he makes them, in the person of the Lord Jesus, to be his ambassadors, and so poor, guilty man is enabled to endure the presence of his righteous Lord. If mercy had not paved the way, the coming of God to any man must have been swift destruction. —Spurgeon

The Crisis: God on Trial

The Accusation: God Has Renounced His Covenant

- Rejected his anointed one (2Sa 7:1-29 – covenant with David) and shown his anger against his chosen one (v.38)
- Thrown his crown into the dust (vv. 39,44)
- Ruined his stronghold, destroyed his splendor, broken down his walls (vv 40,44)
- Allowed his neighbors to plunder and scorn him (v.41)
- Broken his sword, deserted him in battle and let his enemies conquer him (v.42.43)
- Cut short his days and covered him with shame (v.45)

The Cry for Help: How Can You Abandon Me!?

- My life is fleeting and futile! (v. 47)
- I have no power over death! (v. 48)
- I'm burning up in your wrath! (v. 46)
- I can't find your presence anymore! Where are you? (v. 46)
- I'm your anointed one! Where's your love? Where's your faithfulness? (v. 51, 49)
- How can you break your promises to David? (v. 49)
- My heart is broken by mockery from every nation! (v.51)
- My every step is tracked by my enemies, who will bring me down! (v. 51)

This extreme cry for help could only have come from Jesus' own lips! Psalm 89 may have been on his lips as well as Psalm 22 as he suffered on the cross. No one has suffered as Jesus has – the epitome of suffering: the truly righteous, anointed one is abandoned. The Father of the Covenant brings down his rod of Justice on his chosen one, his only beloved Son!

Those of you who have felt the depths of depression understand this better than those of us who only live depression an inch deep every day. In that sense, your depression is a gift—you are able to understand the suffering of our Savior more deeply. You know the dark depths of loneliness and emptiness of sorrow in which your very soul drowns. You are in the company of the most holy One! Take heart. Though you feel abandoned, “no one can snatch you out of the hand of your Heavenly Father.”

The Throne of Reconciliation and Hope

God the Faithful Covenant Maker

“I have made a covenant with my chosen” (Ps 89:3): On heaven's side is God himself... Though he was the party offended, yet the ... covenant comes from him...The Father of

mercies says, "The lost creatures cannot contract for themselves; and if [no one contracts]... for them, they must perish.... I will choose one for them, and I will make a covenant with my chosen." On man's side is God's chosen One [singular], the Son, the last Adam. Who else could the Father choose for this vast undertaking? Neither angel nor man was capable of it, but only the Mighty One (Ps 89:19) whom the Father has chosen, Isa 13:1.—Thomas Boston 1676–1732

*Now says God, "I have made a covenant with him; ...so then there is a covenant that God the Father has made with Christ the Mediator; a covenant the Father engages to the Son, shall stand fast; there shall be no cancelling or annulling it. God the Father has not only made a covenant of **grace** with the saints in Christ, but he has also made a covenant of **redemption** ...with Jesus Christ himself: "My covenant shall stand fast with him; " that is, with Christ, as we have fully demonstrated.—Thomas Brooks.*

God the Loving Disciplinarian

Two aspects of God's fatherhood:

1. He brings the rod (v. 32), not to strike down his children, but to cause their repentance and obedience

saints must smart if they sin: God will see to that. He hates sin too much not to visit it, and he loves his saints too well not to chasten them. Spurgeon

*He does not simply say, I will smite them; but, I will visit with the rod. It is one thing merely to smite, it is another thing to smite by visiting. For visitation implies oversight and paternal care. The metaphor is taken from those who undertake to watch over the sick, or train up children, or tend sheep. He does not say, I will visit them with the rod; but, I will visit **their transgression** with the rod. We ought to think perpetually, what it is the rod of God visits in us, that we may confess our transgressions, and amend our lives.—Andreas Musculus 1514–1581 German Theologian*

Perfect love casts out the fear which hath torment, and works in lieu thereof that other fear which is akin to joy unutterable. —Spurgeon

2. God can only be called our Father because we are "in Christ," the true Son of God.

There is nothing in our history that God has not met in the covenant with Christ. If you are in union with Christ, and a partaker of the covenant, your case is met in every conceivable emergency. Nothing can befall you which is not contemplated—nothing which God has not provided for. Even if you fall, God has provided for it; but take heed; the provision involves much that will be terrible and desperately painful to your mind. There is nothing to encourage sin about it; there is nothing to give us license, nothing to lead a man to boast, "I am safe at last." Be it so: but safe how? How will God secure their safety? "I will visit their transgression with the rod, and their iniquity with stripes."—Capel Molyneux.

God the Sacrificial Servant and Savior

Only in Jesus Christ can these promises come true!

Ps 89:19 "I have laid help upon one that is mighty", mighty to pardon, reconcile, to justify, to save, to bring to glory; suitable to that of the Apostle,

Heb 7:25, "He is able to save to the uttermost"—that is, to all ends and purposes, perfectly, completely, fully, continually, perpetually. Christ is a thorough Saviour, a mighty Saviour: Isa 63:1, "Mighty to save." —Spurgeon

Isa 62:1, "Behold my servant, whom I uphold; my chosen one, in whom my soul delights":

Lu 4:18, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor" ("*therefore we need not doubt of the excellency, authority, certainty, and sufficiency of the gospel* ." —Spurgeon)

Ps 89:27 "I will make him my firstborn, higher than the kings of the earth."

Col 1:15 "He is the image of the invisible God, the firstborn over all creation."

Ps 89:29 "His seed also will I make to endure forever, and his throne as the days of heaven."

Da 7:13-14 [Christ's dominion is] "an everlasting dominion...and his kingdom will never be destroyed."

God the Builder of the Church

An Unshakeable Foundation

The Shanghai Tower

The elect constitute and form one grand house of mercy: a house erected to display and to perpetuate the riches of the Father's free grace, of the Son's atoning merit, and of the Holy Ghost's efficacious agency. This house, contrary to the fate of all sublunary buildings, will never fall down, nor ever be taken down. As nothing can be added to it, so nothing can be diminished from it. Fire cannot injure it; storms cannot overthrow it; age cannot impair it. It stands on a rock, and is immovable as the rock on which it stands—the threefold rock of God's inviolable decree, of Christ's finished redemption, and of the Spirit's never failing faithfulness. —Augustus Montague Toplady 1740–1778

An Unimpeachable Ruler

Christ shall reign, not simply as a person in the Godhead ..., [but] as the deliverer and king of Zion. ...[H]is people cannot be lost: for he would be a poor sort of a king who might have no subjects to reign over. Consequently, that "throne" of glory on which Christ sits ... will at last be completely surrounded and made still more glorious, by that innumerable company, that general assembly and church of the firstborn who are written in heaven. —Toplady

Our Response:

1. Guard perspective on the reality of death and sin
v. 48 "What man can live and not see death?"

*The boast of heraldry, the pomp of power,
And all that beauty, all that wealth ever gave,
Await alike the inevitable hour—
The paths of glory lead but to the grave.
Can storied urn, or animated bust,
Back to its mansions call the fleeting breath?
Can Honour's voice provoke the silent dust,
Or Flattery soothe the dull cold ear of Death?* —Thomas Gray, 1716–1771.

v. 47 "For what futility you have created all men!"

"You are most lucid when you are most depressed!"

Jesus took all of the rejection, anger and punishment dispensed by the righteous Judge due to our sin!
So death does not get the last word. Don't be discouraged! Your sin will be conquered in the end:

"Their breasts are filled with gladness,
Their mouths are tuned to praise,
What time, now safe for ever,
On former sins they gaze:
The fouler was the error,
The sadder was the fall,
The ampler are the praises
Of him who pardoned all." —Bernard of Cluny

2. Proclaim God's great love
Sing!

Sense sings but now and then, but faith is an eternal songster. —Spurgeon 1856–1892

[N]ot in vain were pious minds taught by the Holy Spirit to inculcate the wonderful work of God in songs composed for this purpose, to commit them to memory and to appoint them to be sung.—Musculus.

Because God is, and ever will be, faithful, we have a theme for song which will not be out of date for future generations; it will never be worn out, never be disproved, never be unnecessary, never be an idle subject, valueless to mankind. —Spurgeon

Speak!

We think when we are in trouble we get ease by complaining: but we do more, we get joy, by praising. —Matthew Henry

Write!

The mouth has a warmer manner than the pen, but the pen's speech lives longest, and is heard farther and wider. —Charles Spurgeon

For the most ancient fathers, and other judicious authors, who have spent their days in writing learned expositions and godly meditations upon the Holy Scriptures, although they be dead, yet they "sing all the mercies of the Lord, and shew the truth of his word from one generation to another." —John Boys 1571–1625 Dean of Canterbury

Serve!

vv. 15-16 "learned to acclaim you," "walk in his presence"; "exult in his righteousness"; "rejoice in his name all day"

Amen and Amen

Blessed be Jehovah for evermore. Amen, and Amen. (v.52)

Victory begins to shine in this phrase. Some think that these words are not [from] the Psalmist, because they do not [seem to] agree with the preceding;...or if the Psalmist wrote them, he did so merely in finishing his prayer. But it is a matter of the greatest moment; for it indicates the victory of faith, since he observes that after that grief, the reproach of the heel is gloriously removed that the Messiah may remain a victor forever, having bruised the serpent's head, and taken away from him in perpetuity all his power of hurting. That this should certainly take place, he adds the seal of faith again and again: "Amen, and Amen."—James Altling, 1618–1679.

Women in the Word: Psalm 89
March 15, 2017 Rebecca Jones

Questions for reflection:

1. What great comfort has this Psalm brought to you?
2. How does it affect you to read these testimonies of the gospel from people who have been dead for three or four hundred years?
3. What legacy might you leave for people who will live after you? (Remember that it is not necessarily writing as eloquent things as we have read from these poets and theologians! How might *your* legacy be established?) Hint: See vv. 1, 2, 15,29,37,50

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<http://www.spurgeon.org/treasury/ps089.php>