

Psalm 82-89 Chapter Study

Psalm 82

A Psalm of Asaph.

Asaph was one of the **worship leaders** in the temple. He wrote several Psalms.

This Psalm addresses **judges**.

It reminds those who have been appointed the office of judgment in civil matters that they are accountable to God for how they have judged.

¹ God stands in the congregation of the mighty;

Asaph **begins** by painting a picture of the **end** of a trial.

God is the Supreme Judge, the Chief Justice, who's heard all the evidence, weighed all the facts & stands to render the official verdict.

"The congregation of the mighty" refers to those on trial.

They are themselves people who possess authority.

But they are now facing a **higher** authority as they stand before God.

Using the Hebrew poetic form of repetition – Asaph rewords what he'd just said –

He judges among the gods.

The word 'gods' here is **elohim** and is most often used in the Bible to refer to God.

It's a plural word that literally means gods.

It's used for God because its plural refers to the **abundance** of God's majesty & power.

Occasionally the word **elohim** is used to refer to idols; the pantheon of false gods worshipped by the nations.

Then, on rare occasion, **elohim** is used in a **third** way – this is an example of it.

It was a title for the **judges of Israel** because in their role of administering justice, they **represented** God.

They were authorized by Him to render verdicts in cases that came before them.

As such, they were His agents.

The judges of Israel were originally set up during the Exodus.

Everyone knew Moses was God's spokesman, so they went to him whenever there was a dispute to have him settle it.

They trusted that his verdict was God's Word on the matter.

The problem was – there was no way Moses alone could hear **all** the cases a couple million people were generating.

His father in law counseled him to appoint some others who could help share the load of judgment.

Moses then appointed 70 men who were already esteemed by the people as mature & solid guys.

God then anointed them with His Spirit to hear & render verdicts that were genuinely just.

These judges were given the **title** of **elohim** because **both** their office & ability to judge were ordained & empowered by God.

The problem is that over time, those first judges died, & their office passed to **other** judges who possessed the **authority** of the office but used it to advance their own interests rather than to render righteous judgment.

Justice was perverted as judges used their office to advance themselves & friends.

God wants those judges to know that just as people have stood before them for judgment, so they will stand before Him to give account for how they have performed their office.

² How long will you judge unjustly, And show partiality to the wicked? Selah

Knowing they will face judgment, how much **longer** will they continue their wicked practice?

Point is – stop NOW! Turn things around and do what's right.

³ Defend the poor and fatherless; Do justice to the afflicted and needy. ⁴ Deliver the poor and needy;

Free **them** from the hand of the wicked.

God calls the judges to provide for the powerless what they do not have - power.

Evil preys on the weak. SO God calls the judges to lend the power of their office to restrain evil from making victims of the powerless.

Now – understand that this doesn't mean the judges are to defend the powerless when they are in the wrong.

If the poor & needy have committed a crime or are in the wrong, they must face justice like anyone else.

But the judges must never allow the wealth & power of the rich to sway or shade a verdict in their favor.

⁵ They do not know, nor do they understand; They walk about in darkness; All the foundations of the earth are unstable.

When judges pretend there is no authority higher than they –

When they assume they can do whatever they want & will answer to none –

Then the foundations of a society are insecure because they are based on the whim of who ever is in power.

The **genius** of modern representative democracy that began with the English Magna Carta is that it is Law which rules a nation, not a man, not a king. [Elab]

In ancient Israel – God was their King, who Changed NOT.

His Word was the Law and was the perfect expression of Justice for all.

Judges were to adjudicate according to the Law, not their personal whim.

Our Founding Father understood this and set up the Constitution to be the basic Law upon which our nation would operate.

The duty of the Supreme Court is to **apply** the Constitution to the cases that arise today.

The problem is that some judges see the Law as **larger** than the Constitution & have no problem bending it to fit their will.

This is what they did in 1973 when they legalized abortion.

This is what they did when they ruled on pornography in the 60's & 70's & said that pornography isn't based on some ultimate unchanging standard but is instead based on community standards.

So what's considered **obscene in San Diego** may be considered as **art in San Francisco**.

You can't build a secure society on such a shaky foundation.

This is what happens when judges forget that they are called to stand for an **unchanging standard** of justice.

God reminds these forgetful judges that they are mere men & will one day stand before His court -

⁶ I said, "You *are* gods, And all of you *are* children of the Most High. ⁷ But you shall die like men, And fall like one of the princes."

Then Asaph expresses his yearning for justice to prevail -

⁸ Arise, O God, judge the earth; For You shall inherit all nations.

Though Psalm 82 speaks to the judges of Israel, it applies equally to all judges.

In **Romans 13:1** the Apostle Paul writes -

Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.

The context in which Paul wrote that was the Roman Empire, a heathen system that had taken an unofficial opposition to the Gospel.

Despite that, Paul calls believers to recognize the legitimate role of civil government and to honor its authority as ordained by God.

Christians are to honor the authority of civil government.

How that government uses its God given authority, they will answer to Him for.

So, what was true of ancient Israel is true of our nation.

Psalm 83

A Song. A Psalm of Asaph.

There's no historical marker for this Psalm so we don't know when it was written.

It's a time of great national distress for Israel as a 10-nation confederacy has risen to try & wipe her out.

During the days of King Jehoshaphat, there was an alliance of Eastern tribes that attacked Israel so the setting may be that.

But it's clear from other nations mentioned that this Psalm is **prophetic** of a future attack on Israel.

¹ Do not keep silent, O God! Do not hold Your peace, And do not be still, O God! ² For behold, Your enemies make a tumult [uproar]; And those who hate You have lifted up their head. [defiant arrogance] ³ They have taken crafty counsel against Your people,

They've planned an elaborate conspiracy.

And consulted together against Your sheltered ones.

They've taken considerable thought in how to attack.

⁴ They have said, "Come, and let us cut them off from *being* a nation, That the name of Israel may be

remembered no more.”

Their plans are to utterly erase Israel from the map.

This is interesting in light of the Palestinian & Iranian threats that they will not rest until Israel is driven into the sea & all of the land is under Muslim control.

5 For they have consulted together with one consent; They form a confederacy against You:

The phrase “form a confederacy” is literally – “**cut a covenant**.”

It refers to a **formal treaty & alliance**.

Now we get a list of the people who comprise this coalition of forces.

6 The tents of Edom and the Ishmaelites; Moab and the Hagrites;

This is the Arabs living east of Israel.

7 Gebal, Ammon, and Amalek;

These are the Syrians living on Israel’s northeastern border.

Philistia with the inhabitants of Tyre;

This refers to the Gaza Strip & Lebanon, which in modern terms is Hamas & Hezbollah.

8 Assyria also has joined with them; They have helped the children of Lot. Selah

This is more of Syria, which was a vast province in the ancient world.

What’s interesting about this list of 10 groups is that they all united to attack Israel in 1948 when they first became a nation.

Their animosity toward the Jewish State continues to this day.

9 Deal with them as *with* Midian, As *with* Sisera, As *with* Jabin at the Brook Kishon, ¹⁰Who perished at En Dor, *Who* became *as* refuse on the earth.

These were enemies of Israel that had been brought down by **Barak** during the time of the Judges.

11 Make their nobles like Oreb and like Zeeb, Yes, all their princes like Zebah and Zalmunna,

12 Who said, “Let us take for ourselves The pastures of God for a possession.”

These were the leaders of the Midianites defeated by **Gideon**.

13 O my God, make them like the whirling dust, Like the chaff before the wind! ¹⁴ As the fire burns the woods, And as the flame sets the mountains on fire, ¹⁵ So pursue them with Your tempest, And frighten them with Your storm. ¹⁶ Fill their faces with shame, That they may seek Your name, O Lord.

Even more than seeing them defeated & crushed, the Psalmist prays they would be converted to faith in God. But – if they will not repent . . .

17 Let them be confounded and dismayed forever; Yes, let them be put to shame and perish, ¹⁸That they may know that You, whose name alone *is* the Lord, *Are* the Most High over all the earth.

Psalm 84

To the Chief Musician. On An Instrument of Gath. A Psalm of the Sons of Korah.

The sons of Korah were one of the worship teams in Solomon’s temple.

They’d also written Psalms 42 & 43 which lament separation from the temple.

This psalm is a celebration of being there.

It has 3 stanzas, each separated by a selah.

The first stanza declares the worshiper’s ambition as he thinks about his trip to the temple.

The second stanza describes his approach.

The third is his arrival at the temple.

1 How lovely *is* Your tabernacle, O Lord of hosts! ²My soul longs, yes, even faints For the courts of the Lord; My heart and my flesh cry out for the living God.

This is the cry of a heart desperately in love with God.

Worship isn’t an option for the Psalmist – it’s a spiritual need every bit as real & intense as physical hunger & thirst.

3 Even the sparrow has found a home, And the swallow a nest for herself, Where she may lay her young – *Even* Your altars, O Lord of hosts, My King and my God.

The psalmist is jealous of the little birds that have made their nests in the temple; they get to live there, while he

can only visit for a few hours at a time then has to return to his home.

4 Blessed *are* those who dwell in Your house; They will still be praising You. Selah
He means the priests & Levites who's occupation was to attend to the service of God in the temple.
The second stanza begins -

5 Blessed *is* the man whose strength *is* in You, Whose heart *is* set on pilgrimage.
That it, setting out on a journey to the temple to meet with God.

The person who's blessed is the one who defines his/her life – not in worldly terms of wealth, fame or power, but in terms of their nearness to God.

6 As *they* pass through the Valley of Baca, [the dry land] They make it a spring; The rain also covers it with pools.

The person whose heart is set on God is **not** influenced by their circumstances.

Rather, their circumstances are altered by their confidence in God.

Several years ago during the days of the Soviet Union and their prison camps in Siberia, a man who'd dared to criticize the government was arrested & shipped off to one of them.

He wasn't a believer when he arrived but he was struck by the example of one man who was a Christian. Though conditions in the camp were horrible; the prisoners ill & near starvation, the believer did his best to serve & cheer the others.

He was regularly beaten by the guards for the acts of kindness he showed to his fellow prisoners.

At night, he could be heard quietly praying and worshipping God.

He eventually died of wounds inflicted by a beating from the guards.

But when he died, he left dozens of other believers behind him.

He'd been a bright light in a very dark place.

7 They go from strength to strength; *Each one* appears before God in Zion. 8 O Lord God of hosts, hear my prayer; Give ear, O God of Jacob! Selah

As the psalmist approaches the temple, he asks God to fulfill his expectation to meet with him.

The final stanza is a celebration of his arrival at the temple.

9 O God, behold our shield, . . .

The translation here is a bit awkward.

The psalmist **isn't** calling God to examine our shield; He **IS** our shield.

One of the first things we'll lay down when we arrive in heaven is **worry**.

We'll never need to sweat things again as God will be both our defense & supply.

And look upon the face of Your anointed.

This invites God to look at the smiling face of the worshipper that's been made radiant by the goodness of God.

It's like saying – "Look how happy You've made me God!"

10 For a day in Your courts *is* better than a thousand [anywhere else]. I would rather be a doorkeeper in the house of my God Than dwell [lounge, luxuriate] in the tents of wickedness.

The word '**tent**' is the **nomad's** tent. It's something **transient & impermanent**.

'Dwell' carries the idea of piling something up and sitting on it.

It's a great picture of worldly wealth & accomplishments.

People work so hard to amass the trappings of worldly success – but at their best they're **fleeting**.

Being a common servant in God's house is light years better than sitting on the top of the heap of this world's riches.

In Milton's **Paradise Lost**, he has the devil saying it is better to rule in hell than serve in heaven.

No! The psalmist has it right. It is better to serve in heaven than to rule in hell.

11 For the Lord God *is* a sun and shield; The Lord will give grace and glory; No good *thing* will He withhold From those who walk uprightly. 12 O Lord of hosts, Blessed *is* the man who trusts in You!

Psalm 85

To the Chief Musician. A Psalm of the Sons of Korah.

This Psalm celebrates Israel's return to their land after the Babylonian Captivity.

1 Lord, You have been favorable [shown favor] to Your land; You have brought back the captivity of Jacob. 2 You have forgiven the iniquity of Your people; You have covered all their sin. Selah

This *selah* calls us to ponder the thoroughness of God's forgiveness.

What God has forgiven is forgotten & ought never again plague us with regret or fear of judgment. Look

3 You have taken away all Your wrath; You have turned from the fierceness of Your anger.

Meaning it's been utterly, forever forsaken. So -

4a Restore us, O God of our salvation,

Now – before we go on – remember what that word 'salvation' means in Hebrew.

It means to be safe, secure, whole & at peace because there's no want or need.

The Psalmist asks God to apply His full salvation because the sin that would hinder it has been forgiven.

What follows needs to be understood in this setting.

At first reading it looks like the Psalmist is *asking* God to forgive.

In reality, he's asking rhetorical questions **BECAUSE** God has forgiven.

This is something we ought to do as well.

We need to ponder what the cross means & just how *thoroughly* God has saved us.

4b Cause Your anger toward us to cease. ⁵Will You be angry with us forever? [No!] Will You prolong Your anger to all generations? [No!] ⁶Will You not revive us again, That Your people may rejoice in You? [Yes]

⁷Show us Your mercy, Lord, And grant us Your salvation.

Keep in mind that this is a psalm of the people returning from captivity in Babylon.

After 70 years of exile, the land was in desperate need of renewal.

That's what the Psalmist is asking for when he prays for salvation – a renewal of the nation and land.

8 I will hear what God the Lord will speak, For He will speak peace To His people and to His saints; But let them not turn back to folly.

The great error Israel had made that led to their defeat & exile was their ignoring the Word of God. So the psalmist is committed to not repeating that mistake.

9 Surely His salvation *is* near to those who fear Him, That glory may dwell in our land.

10 Mercy and truth have met together; Righteousness and peace have kissed.

11 Truth shall spring out of the earth, And righteousness shall look down from heaven.

12 Yes, the Lord will give *what is* good; And our land will yield its increase.

13 Righteousness will go before Him, And shall make His footsteps *our* pathway.

While this was the prayer of the returning exiles it's something that will ultimately only be fulfilled during the Millennium.

Psalm 86

A Prayer of David.

Like several of the psalms of David, we don't know the precise setting of this Psalm.

Whenever it was, it was a time of great trial when he felt powerless & his life was in danger.

1 Bow down Your ear, O Lord, hear me; For I *am* poor and needy.

2 Preserve my life, for I *am* holy; You are my God; Save Your servant who trusts in You!

3 Be merciful to me, O Lord, For I cry to You all day long.

4 Rejoice the soul of Your servant, For to You, O Lord, I lift up my soul.

5 For You, Lord, *are* good, and ready to forgive, And abundant in mercy to all those who call upon You.

6 Give ear, O Lord, to my prayer; And attend to the voice of my supplications.

7 In the day of my trouble I will call upon You, For You will answer me.

8 Among the gods *there is* none like You, O Lord; Nor *are there any works* like Your works.

9 All nations whom You have made shall come and worship before You, O Lord, And shall glorify Your name.

10 For You *are* great, and do wondrous things; You alone *are* God.

11 Teach me Your way, O Lord; I will walk in Your truth; Unite my heart to fear Your name.

This is a great prayer – “Unite my heart to fear Your name.”

Our hearts can be divided up into different compartments.

Some are devoted to God while others remain unyielded.

There are many believers who shun secular radio & music.

They only listen to what they call “**Christian** radio & **Christian** music.”

But they have a totally different standard when it comes to TV & movies.

Now – please understand, I am not saying Christians ought to listen & watch only “Christian” stuff. Personally, I have a problem using the word “Christian” as an **adjective**.

My point is that our hearts can be complicated containers of mixed motives that when we’re honest are contradictory.

David knew that & prayed that his whole heart would be united to a healthy honor & respect for God as God.

12 I will praise You, O Lord my God, with all my heart, And I will glorify Your name forevermore.

13 For great *is* Your mercy toward me, And You have delivered my soul from the depths of Sheol.

This is a little technical but important. What David says in the last half of v. 13 is huge because it settles something that’s been a point of debate between liberals & conservative commentators on the Bible.

Liberals claim there was no concept of the afterlife in ancient Hebrew thought.

They say the afterlife was added to Judaism much later when the Greeks came through the area.

Yet here’s David at 1000 BC, 700 years before the Greeks, saying that he knows God will deliver his soul from Sheol, which is the Hebrew word for Hades.

David knew that the faithful go to heaven, not Hades.

14 O God, the proud have risen against me, And a mob of violent *men* have sought my life, And have not set You before them.

15 But You, O Lord, *are* a God full of compassion, and gracious, Longsuffering and abundant in mercy and truth.

16 Oh, turn to me, and have mercy on me! Give Your strength to Your servant, And save the son of Your maidservant.

17 Show me a sign for good, That those who hate me may see *it* and be ashamed, Because You, Lord, have helped me and comforted me.

Psalm 87

A Psalm of the Sons of Korah. A Song.

Like many of the psalms of the sons of Korah, this psalm speaks of the city of Jerusalem as the place where God has set His name.

1 His foundation *is* in the holy mountains.

2 The Lord loves the gates of Zion More than all the dwellings of Jacob.

Zion is another name for Jerusalem.

God puts more value on the city of Jerusalem than on all the rest of the land of Israel.

3 Glorious things are spoken of you, O city of God! Selah

A better translation would be “Glorious things **shall be** spoken of you, O city of God.”

This prophetic tone is made clear in Isaiah 2:2-3 –

Now it shall come to pass in the latter days that the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow to it. Many people shall come and say, “Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; He will teach us His ways, and we shall walk in His paths”

This speaks of the Millennium when the Jesus returns & establishes the KoG on earth.

Of that time, God now speaks in v. 4 -

4 “I will make mention of Rahab [another name for Egypt] and Babylon to those who know Me; Behold, O Philistia and Tyre, with Ethiopia: ‘This *one* was born there.’”

This is difficult to sort out because it’s not the way we usually see things worded.

God is saying to these powerful kingdoms the day will come when they will find their spiritual birth in His revelation at Jerusalem.

⁵ And of Zion it will be said, “This *one* and that *one* were born in her; And the Most High Himself shall establish her.”

It’s a wild thing to realize many of the nations that today *hate* Israel & are godless in their systems will find God during the Millennium as He reveals Himself there in Jerusalem.

⁶ The Lord will record, When He registers the peoples: “This *one* was born there.” Selah

⁷ Both the singers and the players on instruments say, “All my springs *are* in you.”

Just as the nations will be renewed & brought to faith in God during the Millennium, so God is the *source of life* to all those who know Him today.

Psalm 88

A Song. A Psalm of the Sons of Korah. To the Chief Musician. Set to “Mahalath Leannoth.” a Contemplation of Heman the Ezrahite.

This is recognized by many as the saddest of all the psalms.

There’s scarcely a word of comfort throughout. The last word is “darkness.”

This was originally a poem that was set to music by the Sons of Korah.

The original poem was written by a man named Heman.

Solomon was likened to this guy Heman in terms of his wisdom.

He’d lived years before Solomon but his wisdom had become proverbial.

His wisdom was hard-bought.

Judging by the description of his distress, it appears he was a leper.

¹ O Lord, God of my salvation, I have cried out day and night before You. ²Let my prayer come before You; Incline Your ear to my cry. ³For my soul is full of troubles, And my life draws near to the grave. ⁴I am counted with those who go down to the pit; I am like a man *who has* no strength, ⁵ Adrift among the dead, Like the slain who lie in the grave, Whom You remember no more, And who are cut off from Your hand. ⁶You have laid me in the lowest pit, In darkness, in the depths. ⁷ Your wrath lies heavy upon me, And You have afflicted *me* with all Your waves. Selah

⁸ You have put away my acquaintances far from me; You have made me an abomination to them; *I am* shut up, and I cannot get out; ⁹ My eye wastes away because of affliction. Lord, I have called daily upon You; I have stretched out my hands to You. ¹⁰ Will You work wonders for the dead? Shall the dead arise *and* praise You? Selah

¹¹ Shall Your lovingkindness be declared in the grave? *Or* Your faithfulness in the place of destruction?

¹²Shall Your wonders be known in the dark? And Your righteousness in the land of forgetfulness? ¹³But to You I have cried out, O Lord, And in the morning my prayer comes before You. ¹⁴ Lord, why do You cast off my soul? *Why* do You hide Your face from me?

¹⁵ *I have been* afflicted and ready to die from *my* youth; I suffer Your terrors; I am distraught. ¹⁶Your fierce wrath has gone over me; Your terrors have cut me off. ¹⁷They came around me all day long like water; They engulfed me altogether. ¹⁸Loved one and friend You have put far from me, *And* my acquaintances into darkness.

And so the psalm ends, with no glimmer of hope in anything other than his cry to God.

As troubling as this psalm is, it’s realistic to the life of faith because there are times in everyone’s life when we are *IN* the trial and there *appears* no help.

It’s during those times that we need to cry out to God all the more – holding on to the fact that He *will* come through.

Psalm 89

A Contemplation of Ethan the Ezrahite.

Like Heman, Ethan was one of the proverbially wise men Solomon was compared to.

Ethan was a prophet & counselor to David when he was king.

This psalm is a description of God’s covenant with the house of David.

It’s pretty straight-forward so we’ll just read most of it and make only a few comments along the way.

¹ I will sing of the mercies of the Lord forever; With my mouth will I make known Your faithfulness to all

generations.² For I have said, “Mercy shall be built up forever; Your faithfulness You shall establish in the very heavens.”

God says -

³ “I have made a covenant with My chosen, I have sworn to My servant David: ⁴‘Your seed [descendants] I will establish forever, And build up your throne to all generations.’” Selah

God’s mention of *seed* would move the astute student of God’s Word as David was, to Genesis 3 & God’s promise of the Messiah who will redeem man & earth from the Fall.

David understood the Messiah was to come through his descendants.

⁵ And the heavens will praise Your wonders, O Lord; Your faithfulness also in the assembly of the saints.

⁶For who in the heavens can be compared to the Lord? *Who* among the sons of the mighty can be likened to the Lord?⁷ God is greatly to be feared in the assembly of the saints, And to be held in reverence by all

those around Him.⁸ O Lord God of hosts, *Who is* mighty like You, O Lord? Your faithfulness also surrounds You.⁹ You rule the raging of the sea; When its waves rise, You still them.

¹⁰ You have broken Rahab [poetic name for Egypt; the dominant world power of that time] in pieces, as one who is slain; You have scattered Your enemies with Your mighty arm.¹¹ The heavens *are* Yours, the earth also *is* Yours; The world and all its fullness, You have founded them.¹² The north and the south, You have created them; Tabor and Hermon [2 notable mts] rejoice in Your name.¹³ You have a mighty arm; Strong is Your hand, *and* high is Your right hand.¹⁴ Righteousness and justice *are* the foundation of Your throne;

Mercy and truth go before Your face.¹⁵ Blessed *are* the people who know the joyful sound! They walk, O Lord, in the light of Your countenance.¹⁶ In Your name they rejoice all day long, And in Your righteousness they are exalted.¹⁷ For You *are* the glory of their strength, And in Your favor our horn [strength] is exalted.¹⁸ For our shield *belongs* to the Lord, And our king to the Holy One of Israel.

¹⁹Then You spoke in a vision to Your holy one, And said: “I have given help to *one who is* mighty; I have exalted one chosen from the people.

And who was that?

²⁰I have found My servant David; With My holy oil I have anointed him,

When the prophet & judge Samuel was sent by God to Bethlehem to find the new king for Israel, he was sent with anointing oil to pour on the head of the one God chose.

²¹ With whom My hand shall be established; Also My arm shall strengthen him.²² The enemy shall not outwit him, Nor the son of wickedness afflict him.²³ I will beat down his foes before his face, And plague those who hate him.²⁴ “But My faithfulness and My mercy *shall be* with him, And in My name his horn shall be exalted.²⁵ Also I will set his hand over the sea, And his right hand over the rivers.²⁶ He shall cry to Me, ‘You *are* my Father, My God, and the rock of my salvation.’

²⁷Also I will make him *My* firstborn [the position of favor], The highest of the kings of the earth.²⁸ My mercy I will keep for him forever, And My covenant shall stand firm with him.²⁹ His seed also I will make *to endure* forever, And his throne as the days of heaven.³⁰ “If his sons forsake My law And do not walk in My judgments,³¹ If they break My statutes And do not keep My commandments,³² Then I will punish their transgression with the rod, And their iniquity with stripes.³³ Nevertheless My lovingkindness I will not utterly take from him, Nor allow My faithfulness to fail.³⁴ My covenant I will not break, Nor alter the word that has gone out of My lips.

God promises that His covenant with David is unalterable.

Even if his descendants forsake God, God will graciously bring them back so that the covenant will stay in force.

³⁵ Once I have sworn by My holiness; I will not lie to David:

God is staking everything He is and has on his promises to David.

³⁶His seed shall endure forever, And his throne as the sun before Me; ³⁷It shall be established forever like the moon, Even *like* the faithful witness in the sky.” Selah

At this point it's most likely that the words of Ethan end and another author picks it up during the time of the Babylonian Conquest of Judah & Jerusalem.

God's covenant with David couldn't be **revoked**, but it had been **suspended** due to the rebellion & wickedness of Judah's kings, David's later descendants.

³⁸ But You have cast off and abhorred, You have been furious with Your anointed. ³⁹You have renounced [lit. *spurned*] the covenant of Your servant; You have profaned his crown by *casting it* to the ground. ⁴⁰You have broken down all his hedges; You have brought his strongholds to ruin. ⁴¹All who pass by the way plunder him; He is a reproach to his neighbors. ⁴²You have exalted the right hand of his adversaries; You have made all his enemies rejoice. ⁴³You have also turned back the edge of his sword, And have not sustained him in the battle. ⁴⁴You have made his glory cease, And cast his throne down to the ground. ⁴⁵The days of his youth You have shortened; You have covered him with shame. Selah

Now the psalmist turns his lament into prayer

⁴⁶ How long, Lord? Will You hide Yourself forever? Will Your wrath burn like fire? ⁴⁷Remember how short my time is; For what futility have You created all the children of men? ⁴⁸What man can live and not see death? Can he deliver his life from the power of the grave? Selah

⁴⁹ Lord, where *are* Your former lovingkindnesses, *Which* You swore to David in Your truth? ⁵⁰Remember, Lord, the reproach of Your servants *How* I bear in my bosom *the reproach of* all the many peoples, ⁵¹With which Your enemies have reproached, O Lord, With which they have reproached the footsteps of Your anointed.

⁵² Blessed *be* the Lord forevermore! Amen and Amen.

And of course, Israel's shame & loss didn't last forever.

After 70 years of exile, they were allowed to return to their land and rebuild.

The nation was restored & at just the right time, the Messiah was born as had been promised.