

The Attackers: Confirmation of the Davidic Covenant: Ps 89:19–37: God Anoints David, Protects His Bloodline, & Confirms the Covenant, vv. 19–29; Warnings about Reversionism within the Chart Pedigree, vv. 30–32; God Insures the Covenant, vv. 33–37

40. Psalm 89 is Messianic and a confirmation of the Davidic Covenant. Its human author is Ethan the Ezrahite who quotes God beginning in verses 19 through 37.
41. Verses 30–32 take up the issue of justice administering divine discipline to those in the Davidic line who receive a negative King Evaluation Report.
42. To put this into proper context the Father’s entire quote is necessary:

Psalm 89:19 - Then You communicated in a vision to Your holy ones [**David and Nathan**], and said, “I have given help to a hero [**David**]; I have promoted one whom I have chosen from among the people.

v. 20 - “I have discovered David My servant. With My holy oil I have anointed him,

v. 21 - with whom My hand [**David’s point of contact will be the justice of God, just like everyone else’s**] shall be established. My arm [**omnipotence**] shall also make him strong [**divine protection**].

v. 22 - “The enemy [**Satan and his policies**] shall not lead him permanently astray, nor shall the sons of wickedness [**reversionists**] control him.

v. 23 - “And I will crush his enemies before his face and strike down those who hate him.

v. 24 - “Consequently, My faithfulness and My grace shall be with him and, in My Name, his authority shall be exalted.

v. 25 - “I will establish his hand [**successful foreign policy**] in the sea [**with Hiram King of Tyre in Phoenicia**] and his right hand on the rivers [**David’s defeat of Moab, Ammon, and Syria—kingdoms east of the Jordan River**].

v. 26 - “He shall call to Me, ‘You are my Father, my God, and the Rock of my salvation’ [**i.e., the Messiah**].

Psalm 89: 27 - “Also I will give to him [David] My Firstborn [בְּכוֹר (*bechor*):¹ the order of the firstborn: *pi shenayim*: Messiah]. The Most High [עֲלִיּוֹן (*Elyon*): The Everlasting God²] over the kings of the earth.

NOTE: Jesus Christ possesses eternal royalty as King of kings, He is the high priest after the order of Melchizedek, and receives the double portion of Israel and the royal family of the church.

Psalm 89:28 - “I will secure his descendants forever by means of My unfailing love. Therefore, My covenant [2 Samuel 7:16] with him is secure.

v. 29 - “Therefore, I have appointed his seed [Jesus Christ] forever, and his throne [David’s] like the days of heaven.

NOTE: The following verses take up the issue of those in the messianic bloodline who receive negative KERs. Verses 30–32 describe the divine discipline that comes to those kings who violate the three categories of divine mandates:

Psalm 89:30 - “If [protasis includes vv. 30–31] his sons [kings of the house of David] forsake My law [תּוֹרָה (*Torah*): Pentateuch], and do not walk [הִלְךְ (*halach*): lifestyle, behavior patterns, & character traits] in My judgments [מִשְׁפָּט (*mishpat*): laws of divine establishment],

Psalm 89:31 - if they profane My statutes [חֻקֵּה (*chuqqah*): spiritual code, i.e., rituals, offerings, & feast days] and do not keep My commandments [מִצְוֹת (*misvah*): the Decalogue or 10 Commandments],

Psalm 89:32 - then [introduces the apodosis] I will punish their transgression with the rod [military disaster], and their iniquity with stripes [individual and national discipline associated with the five cycles of discipline].

v. 33 - “But with regard to him [David] I will not void My lovingkindness [חֶסֶד (*cheseth*): unfailing love] and I will not violate My faithfulness.

Some may ask, “How can the line of Christ include so many horrible people?” The reality is that by divine standards everyone in the line was a horrible person. We are all horrible people. That’s why there had to be qualified substitute, i.e., one who possesses the perfect essence of God and also the attributes of true humanity but without sin.

¹ “The usual term for firstborn in the Old Testament is *bechor*. According to Deuteronomy 21:15–17, a father is forbidden to disregard the order of the birth of his sons and to assign the privileged position of the major beneficiary of his possessions to his favourite son who is not the firstborn. This is called ‘the right of the firstborn,’ which is defined as ‘*pi shenayim* of all that he has.’ The law of the firstborn is nothing but an expression of the exceedingly high esteem in which the first child was held, especially if that child was male. Thus *bechor* assumes the meaning ‘excellent’ (parallel to ‘*elyon*, ‘highest,’ Psalm 89:27)” (M. Tsevat, “בְּכוֹר,” in *Theological Dictionary of the Old Testament*, rev. ed., eds. G. Johannes Botterweck and Helmer Ringgren, trans. John T. Willis [Grand Rapids: William B. Eerdmans Publishing Co., 1977], 2:125–26).

² Terence E. Fretheim, “אֵל,” in *New International Dictionary of Old Testament Theology & Exegesis*, gen. ed. Willem A. VanGemeren (Grand Rapids: Zondervan, 1997), 1:400.

To introduce such a person into history required childbirth and a specific line that could be tracked by prophecy so people would know how to identify Him and believe in Him for salvation.

Those who are in the line are, for all practical purposes, conduits that lead to the ultimate objective: the birth of the Messiah. God indicates in verses 30–32 that those who violate His mandates will be dealt with through divine justice. However, the line, by divine decree, will remain unbroken, therefore, the promise to David is sacrosanct, inviolable, and unassailable and will be fulfilled. This is the message of the remaining verses.

Psalm 89:34 - “[God] will not violate [divine integrity] My covenant [Davidic], and I will not alter [immutability & veracity] what proceeds from My lips.

v. 35 - “One thing I have sworn on the basis of My holiness [integrity: righteousness, justice, & unfailing love]: I will not [לֹא (lo)³] lie [שָׁקַר (shaqar): an agreement entered into with deceitful intentions] unto David.

Psalm 89:36 - “His [David’s] seed [Jesus Christ] shall be forever [the Son of David will be resurrected into eternal life], and His throne as the sun before Me [His kingdom will continue as long as the earth remains and then onward into the eternal state].

v. 37 - “He [Jesus Christ] will be established forever as the moon, and the witness in the sky is faithful.” Selah.

³ “לֹא (lo)”: When prefixed to a noun or an adjective, it negates that word, making it have an opposite or contrary meaning” (Warren Baker and Eugene Carpenter, “לֹא,” in *The Complete Word Study Dictionary: Old Testament* [Chattanooga: AMG Publishers, 2003], 535).