

DISCIPLESHIP GROUPS

Our Mission: Reaching Out to Leaders Who Can Change the World.

MESSIANIC PSALMS

Psalm 89

INTRODUCTION

What promises have you made that have been difficult to keep?

OBSERVATION/INTERPRETATION.

Read Psalm 89:1-29

1. What words express “Ethan’s” praise?
2. What is the connection between God’s faithfulness and His might?
3. What covenant is he concerned about? Vv 3-4; 19-29; 2 Sam 7:8-17
4. If David was not the first born, to whom could the psalmist be referring? Vs 27; Rev 1:5
5. What was the unconditional part of this covenant? Vs 28, 29
6. How do both David and Jesus fit the description of this psalm? Vv 19-29; Jn 12:31-34

Read Psalm 89:30-51

7. What is the conditional part of the covenant? Vv 30-31
8. How could God be faithful and still reserve the right to discipline a king for sins?
9. What does the psalmist think has happened? Vs 38 Why? Vv 40-45; 50-51
10. How is verse 48 a foreshadow of Jesus’ resurrection? Jn 16:28; 33; Act 2:29-31

APPLICATION

Are you confident that God’s promises can and will be fulfilled?

Matt 16:21 “From that time on, Jesus began to” matches the introduction to 4:17–16:20. Hints of Jesus’ knowledge of his coming fate have appeared previously (9:15; 10:38) but never unambiguously. Here Jesus speaks plainly. Anticipating that he may be killed does not require any supernatural insight (recall 12:14), but more than just common sense must lie behind the prediction of his *resurrection*. Most of his ministry has taken place in and around Galilee. But now he must go to Judea and to Jerusalem, the capital city of Israel, the heart of the power of the Jewish authorities, where hostility against him will increase to the point of execution. The triad of leaders presented here reflects the three main groups of politico-religious authorities in Jerusalem. “Elders,” who have not been previously mentioned, refer to members of the Sanhedrin who did not belong to some other specific party or profession. The “chief priests” and scribes (“teachers of the law”) appeared together in 2:4, also in Jerusalem, foreshadowing this hostility. Jesus does not explain the divine necessity behind the word “must” here, but he will account for it in 20:28. Jesus also looks beyond his death to his *resurrection* and vindication, though he does not elaborate at this point. “On the third day” uses inclusive reckoning (Friday, Saturday, Sunday). Inasmuch as the rest of the Gospel describes the events that culminate in the crucifixion and resurrection, this verse serves to introduce not only 16:21–28 but all of 16:21–28:20.²¹

² On the meaning and authenticity of Jesus’ various passion predictions, see esp. H. F. Bayer, *Jesus’ Predictions of Vindication and Resurrection* (Tübingen: Mohr, 1986).

¹ Blomberg, C. (1992). *Matthew* (Vol. 22, pp. 258–259). Nashville: Broadman & Holman Publishers.