

### Psalm 89:16-19 (15-18)

This portion of the **Psalm 89** is a reading to coincide with the list of “blessings of obedience” in the first part of **Leviticus 26**, which promised, "If ye walk in my statutes, and keep my commandments, and do them..."

**Psalm 89:15** - "Blessed is the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance."

This Psalm is read on Rosh Hashanah, the Feast of Trumpets, which features the blowing of the shofar. But the shofar is also blown on Yom Kippur to begin the Jubilee Year, which was discussed in **Leviticus 25:9**.

“blessed” = *'esher* - happy

"joyful sound" = *těruw`ah* - sound of a trumpet; a shout; an acclamation of joy, or a battle-cry; especially clangor of trumpets, as an alarm. (It is translated "the trumpet of the jubilee" in **Leviticus 25:9**).

All the blessings of the Jubilee Year are included in the sound of the trumpet:

The Gospel proclaims liberty to the captives, freedom from the dominion of sin, and condemnation by it, from the tyranny of Satan, and even from the bondage of the law. - *Gill's Exposition*

The blowing of the trumpet was also used to greet a king or to call the people together for a solemn assembly.

Rashi - "that know the blasting of the shofar": Who know how to appease their Creator on Rosh Hashanah with the blasts, upon which they arrange the three benedictions of Rosh Hashanah - "*malchuyoth*" (manifestations of God's dominion), "*zichronoth*" (remembrances), and "*shofaroth*" (Sounding of the Shofar).

On Rosh Hashanah, "Say before Me verses whose themes are sovereignty, remembrances and shofar. Sovereignty, so that you should crown Me king over you; remembrances, so that I should remember you for good; and with what? With a shofar." (Talmud, Rosh Hashanah 34b.)

The sounding of the shofar accompanied the giving of the Torah at Sinai and will herald the coming of Messiah, according to rabbinical tradition.

- **Zechariah 9:14, 16** - "And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south. ...And the LORD their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land."

*Walking* - to "walk, O LORD, in the light of thy countenance" is equivalent to "walk in my statutes, and keep my commandments" in **Leviticus 26**.

"in the light of thy countenance" -

- **Proverbs 16:15** - "In the light of the king's countenance is life, and his favor is as a cloud of the latter rain."

The Priestly Blessing in **Numbers 6:24-26** - "The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace."

- **Psalm 4:6** - "There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us."

- **Psalm 80:3** - "Turn us again, O God, and cause thy face to shine; and we shall be saved."

To walk in the light of His countenance is to be accepted by God, to be the recipient of his favor and kindness. That knowledge is the "light" that guides our steps in this world.

The Hebrew emphasizes "walk" to mean "walk continually."

**Psalm 89:16** - "In thy name shall they rejoice all the day: and in thy righteousness shall they be exalted."

- **Psalm 5:11** - "But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee."

- **Psalm 7:17** - "I will praise the LORD according to his righteousness: and will sing praise to the name of the LORD most high."

## The Name

At the burning bush, God/the angel of the LORD appeared to Moses (**Exodus 3:2**).

**Exodus 3:13-15** - "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations."

"I Am" is *haya* - to be. Yahweh is the third person masculine singular form of the verb.

Meaning I AM, or "I Will Be Who I Will Be." It includes the idea that God is not bound by time, that He is present in past, present and future.

- **Exodus 3:15** - "This is my name for ever, and this is my memorial unto all generations" (Ex. iii. 15). The rabbis note that the word "*le-'olam*" - "forever" is written defectively, being without the "waw" for the vowel "o," which renders the reading "*le-'allem*" = "to conceal" (Kid. 71a).

The Angel of the Lord at the burning bush could have been a pre-incarnation appearance of Christ. God and the Angel seem to be interchangeable:

- **Exodus 23:20-22** - "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."

There was danger in using God's name:

- **Exodus 20:7** - "Thou shalt not take the name of the LORD thy God in vain"

In the third century B.C., pronunciation of the name seems to have been restricted to prevent it from being used in magical formulas.

The Name of God - YHWH was pronounced only once during the year, by the High Priest during Yom Kippur.

Jesus shockingly applied The Name to Himself:

- **John 8:56-59** - "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am."

Peter explains after healing the lame man in **Acts 4:12** - "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Forty years prior to the destruction of the Temple - i.e. after Christ's crucifixion, the priests ceased to pronounce the Name at Yom Kippur (Yoma39b).

## Righteousness

"in thy righteousness shall they be exalted" -

righteousness = *tsědaqah* - rightness, justice, piety

Like Abraham was exalted:

- **Genesis 15:6** - "And he believed in the LORD; and he counted it to him for righteousness."  
(See **Romans 4:22**)

"exalted" = *ruwm* - arise, be lifted up - sometimes used as lifting up an offering to God.

So this could mean "rise again" at the Resurrection, and at the same time refer to us being offered up as living sacrifices for service to God.

(See also **Zechariah 9:16** above)

- **John 3:14** - "Just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up" (See **Numbers 21:9**)

When we by faith identify with Christ's death on the cross, we are drawn to Him and also lifted up with Him on the cross, buried with him in the tomb, and rise with Him at His resurrection.

- **Romans 6:5** - "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection (be raised)"

i.e. "in thy righteousness shall they be exalted"

**Psalm 89:17** - "For thou art the glory of their strength: and in thy favor our horn shall be exalted."

NET - you give them splendor and strength

"glory" = *tiph'arah* - beauty, glory, honor

- **Isaiah 28:5** - "In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, (*tiph'arah*) unto the residue of his people,

"favor" = *ratsown* - favor, acceptance, will

"our horn shall be exalted" = we will have victory

**Psalm 89:18** - "For the LORD is our defense; and the Holy One of Israel is our king."

See **Psalm 125:2** - "As the mountains are round about Jerusalem, so the LORD is round about his people from henceforth even for ever."

The bottom line - if we know we are accepted by God, our life can be filled with joy,

freedom, spiritual victory and security, despite the circumstances.