

God's people in the world—the true Church—distinguished by faith in Him. Grace has given faith that His kingdom shall fully come, answering our daily prayers (Matt 6.9-10). As citizens, we shall be fully saved and inherit all the blessings He ever promised. God helping us, we shall succeed in our fight for His public glory, the rescue of elect sinners, and the defeat of all evil. In Christ, we are more than conquerors. This hope sustains us. The just (i.e., the righteous people) shall live by faith.

Psa 108 bracingly trumpets this faith. The ultimate outcome is not in doubt. Jesus (our Joshua) has this promise from Jehovah (Josh 1.5, 6, 9). This is true about Him and about us, His Church, in Him. Therefore,

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 We praise hopefully and pray confidently for total victory through God.

Psa 108 is a combo of verses from other psalms: Psa 108.1-5 = Psa 57.7-11; Psa 108.6-13 = Psa 60.5-12. Still, Psa 108 is a new psalm. These two parts represent its two main ideas: 1) hopeful praise, and 2) confident prayer.

Trans: Many psalms move from petition to praise. Psa 108 is the reverse.

- I. We Praise Hopefully (1-5). No higher calling than praise, and no true praise without hope (confident expectation via God).
 - A. Praise described. Addressed to God (very sober, honest).
 - Resolute (1). “My heart is fixed,” my mind is steadfast, in this: “I will sing and give praise.” “My glory” poss. “all my soul” (Tanakh). The combo of “fixed” and “I will” imp. resolution. Praising God must not be a mere whim or product of emotion but a conscious spiritual commitment based on truth. We purpose to do it because it is proper/fitting (Psa 33.1)—always.
 - Eager (2). Personified instruments, and even dawn, asleep! David awake early to wake them! Lovely image of eagerness. As one might rise at 4 am for an important trip. We should always praise God with great desire and delight.
 - Public (3). True religion is personal (sincere) but not exclusively private (secret). Distinguish these carefully. “The people/nations” worshipped other gods than Jehovah and so represent unbelievers. “Secret Christians” dubious at best (Jn 12.42, 43; cf. Rom 10.9, “confess” openly, of course). Our bold confession of orthodox, moral Christian faith before society seems to be increasingly unwelcome and portends more severe persecution. Will we, with cold and fearful hearts, be driven into the closet?
 - B. Praise justified. From God's being (4) and future acts (5).
 - From the revealed greatness of God (4). Esp. His “mercy and truth” (kindness and faithfulness, TWOT 698). Freq. combo. → *He is absolutely trustworthy in His promises to bless.* A major

reason to glorify Him (Exod 34.6; Psa 86.15; 115.1). His mercy-truth > most impressive creatures (heavens/clouds). Unworthy of comparison but we only have creaturely thought/speech.

- From the ultimate conquest of God (5). An “amen” to what we know God will do anyway (be glorified; Rom 11.36).

Trans: As praise the fruit of hope, so prayer is the acknowledgement of our misery, need. Still, our “interim prayers,” before the end, are confident.

- II. We Pray Confidently (6-13). Confidently—the only way to pray (Mark 11.22-24; Jas 1.6, 7). How can we know He will answer? Because we do not ask amiss but for His will (Jas 4.3; 1 Jn 5.14, 15).
 - A. As God's beloved (6). “Beloved” (pl.) = Israelites/church, David being one representative. In saving the king, the nation is saved, and their God/Savior is glorified. How wonderfully fulfilled in the antitype of God's “beloved Son” (Matt 3.17) Jesus Christ (crucified then raised, ascended, reigning)/church (beloved in the Beloved, Eph 1.6; taking up our cross/persecuted then rescued/vindicated)!
 - B. From God's promise (7-9). “In his holiness” emphasizes absolute reliability of His word. “Rejoice/exult” = triumph with celebration. Geographic terms (7, 8) represent land of Israel, claimed by God for God and His beloved people. Geographic terms (9) land of Israel's enemies, also claimed by God using derisive language. In NT terms, the whole unbounded creation is Christ and His Church's inheritance (Matt 5.5; Rev 21.7). The reprobate in this world are just squatters to be evicted!
 - C. Under God's discipline (10, 11). First 2-in-1 question (asked by King David/Christ) about impending victory. Edom (just mentioned, 9) is “strong” (fortified), impregnable against mere human effort. The king knows this, looks to God for help (second 2-in-1 question rhetorical). Ironically, God who “has cast us off” will lead us in! His wrath has been disciplinary/temporal/from love (Psa 103.9; 85.3). When He has refined us in the fire, we shall come forth as gold! Our sins do not nullify His covenant or jeopardize our victory!
 - D. Through God's power (12, 13). Wonderful appeal to divine mercy; acknowledgement of hopelessness without it, precedes an announcement, staggering in its confidence, of OUR ultimate triumph, albeit with all credit to GOD for the victory. Alt., “With God on our side we will win; he will defeat our enemies.”

Applications

- For courage individually, corporately (Luke 12.32). In Him, we are invincible against all foes (1 Jn 4.4).
- For the worship of our Triune God. Every word of this psalm is fitting in the mouths of Christians today. Let us digest its message and spirit. Ω