

メシヤの栄光と恥
—詩篇 89 篇における嘆き—

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ABSTRACT Nobuyoshi KIUCHI, “The Glory and the Shame of the Messiah - A reflection on the Lament in Ps 89 -” Ps 89 is well known for its sharp contrast between the early section (vv. 2-38) where the psalmist extols the Lord for his greatness and loyalty toward his covenant with David, and the later section (39-53) where the Psalmist laments a calamity which befell a certain king, which is, in his eyes, contrary to the Lord’s promise,

While recent exegetes tend to see the psalm as an originally coherent and whole composition, the lament section (vv. 39-46) has not been satisfactorily explained in relation to the preceding hymnic section (vv. 2-39),

This short study attempts to explain the relationship between the two by reexamining the significance of the lament section with special reference to the absolute character of the divine promise to David.

The absolute character of the divine promise to David that is cited in vv. 20-38 is seen in its holiness, expressed by terms relating to *qdš* or phrases suggesting holiness, e.g., ‘holy oil’ (21), ‘swearing by his holiness’ (36), ‘desecrating the covenant’ (35) and ‘crown’ (40); the whole existence of the Lord, denoted here by the term *qdš*, is at stake if he breaks his promise,

The grave lament in vv. 39-46 has tended to be seen as too bold an utterance to come from the mouth of a believer. However, the fact that the tone of the lament in vv. 47-53 becomes milder suggests that after all the psalmist is not totally pessimistic about the future. Moreover, it is unlikely that the psalmist has forgotten his own praise and the absolute character of the Lord’s promise. Thus it is more preferable to see the lament in vv. 39-46 as the psalmist making his bitter complaint, based on his wholehearted

trust in the Lord's faithfulness: Because he trusted the Lord, he could utter such words, even resembling the words of accusation,

In terms of the lament's content, the psalmist sees a particular king from the viewpoint of the Lord's promise to David; the 3rd person singular suffixes in vv. 40-46 refer to David. Moreover, considering the contents of the promise, we see that the David in this psalm is actually the Messiah. Thus the psalmist is lamenting about the seeming failure on the part of the Lord over his own promise. In other words, the psalmist sets out the glory and shame of the Messiah.

The presence of such a lament is still a consolation and encouragement to the NT church as it awaits the complete fulfillment of the Lord's promise, since the believer can lament like the psalmist, knowing that the Lord is deeply involved in seemingly miserable situations of the church.