



# PITWM VERSE BY VERSE

## PSALMS

<a href="#">Psalm 2</a>	<a href="#">Psalm 8</a>	<a href="#">Psalm 19</a>	<a href="#">Psalm 23</a>	<a href="#">Psalm 32</a>	<a href="#">Psalm 33</a>	<a href="#">Psalm 34</a>	<a href="#">Psalm 45</a>
<a href="#">Psalm 46</a>	<a href="#">Psalm 47</a>	<a href="#">Psalm 63</a>	<a href="#">Psalm 64</a>	<a href="#">Psalm 65</a>	<a href="#">Psalm 66</a>	<a href="#">Psalm 73</a>	<a href="#">Psalm 89</a>
<a href="#">Psalm 90</a>	<a href="#">Psalm 91</a>	<a href="#">Psalm 95</a>	<a href="#">Psalm 96</a>	<a href="#">Psalm 104</a>	<a href="#">Psalm 110</a>	<a href="#">Psalm 113</a>	<a href="#">Psalm 118</a>
<a href="#">Psalm 137</a>	<a href="#">Psalm 139</a>	<a href="#">Psalm 146</a>	<a href="#">Psalm 147</a>	<a href="#">Psalm 148</a>			

## PSALM 2:1-12

[NEXT](#) 8 SHORTHISTORY

### INTRODUCTION:

<sup>1</sup>Psalm 2 is not only about David and other kings of Israel. It is also about Jesus. The prophets said that Jesus would be king of all the nations. David never ruled the whole world. Jesus will rule the whole world. He will do this when He returns to the earth. Now He is ruling in heaven with God.

**2:1 Why do the heathen rage, and the people imagine a vain thing?**— The psalmist David asked this Question: *What is it that ails the heathen* (the Gentiles; or nations not apart of Israel). *Why are the nations in tumultuous agitation?* And *what causes the masses to plan/plot that which is destined to come to nought?* **The people imagine a vain thing.** "*Vain*" means empty and worthless. "*Imagine*" means meditate.

**2:2 The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying,**— What causes the kings of the earth and the rulers to band together in mutual purpose **against the Lord, and against his anointed?** The kings and the rulers are taking a stand, rising up, and revolting. They are taking counsel, plotting, and conspiring together against the Lord and His Anointed One! It was all in God's plan. Acts 4:25-26, further substantiates these verses. They are saying that Herod, Pilate, and the Romans were fulfilling David's prophecy about the nations being gathered together against God's Son.

**2:3 Let us break their bands asunder, and cast away their cords from us.** The solution the kings and rulers thought of was to break away; tear their restraining bands apart, and fling off the control of the Lord and His Anointed One. Wow! Rebellious nations do not want God's restraints! They prefer to establish their own conduct by what they feel is right to them. Well, that's going on today! <sup>2</sup>Ungodly leaders have a tendency to have ungodly subjects. When people are not subject to God, they have no morals, and the whole society turns to evil.

**2:4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.** God's response as He sits in the heavens is to laugh at their threats of trying to come against Him. We know quite well that whatever we come up with God already knows it before it comes from our tongue (Ps.139:4). He is not caught off guard! God views this as rebellion and **shall have them in derision** meaning He will mock and ridicule their evil plan.

<sup>1</sup> <https://www.easyenglish.bible/psalms/psalm002-taw.htm>

<sup>2</sup> <http://www.lovetheLord.com/books/psalms/02.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

He sits and laughs and mocks them!

**2:5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.** If the kings and rulers didn't know who they were coming up against or trying to break away from, they will really see and feel God's wrath when He speaks out and addresses them with rebuke. He will vex them meaning confound with rage and fury and terrify them. I hope that was descriptive enough for you not to get on God's bad side!

- His wrath will come and they will hear Him speak!

**2:6 Yet have I set my king upon my holy hill of Zion.** God has the Perfect King to set in Zion. It does not matter what the earthly kings and rulers think or come against. He shuts them up with His plan that is already in play, for He speaks, "Yet I have set My king upon My holy hill of Zion (Jerusalem). It's not like it's going to happen. God speaks that it is so. He knows the ending at the beginning. It's going to happen!"

**2:7 I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee.** Since God already knows it, He says I'm gonna let you in on something— **I will declare the decree: Thou art my Son; this day have I begotten thee.** <sup>3</sup>This leaves absolutely no doubt at all that this is speaking of the Lord Jesus. Just as the voice came from the heavens at Jesus' baptism, Matthew 3:17 saying *"And lo a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"* We can, also, look at the voice from the heavens at the transfiguration. Matthew 17:5 *"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."* Also look at Acts 13:33. It is prophesied/spoken of in the Old Testament and fulfilled so many times in the New Testament!

- He is in charge to declare the decree!

**2:8 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.** After decreeing and declaring the Son, God shows the Son that all He has to do is ask of Me what you will. He is willing—I shall give the heathen (nations) as an inheritance to you (the Son) and the uttermost parts (remote places) of the earth your (the Son's) possession. This is how the nations of the earth will find blessings for themselves in Him.

- Ask of me!

**2:9 Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.** This will mean that He will break them (kings and rulers) with a rod (scepter) of iron, smashing them like clay pots. The Potter has power to destroy His creation if it is not pleasing unto Him.

**2:10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.** The kings and judges of this world are subject to Almighty God. They may rule over the little people on the earth, but God is higher than they are. The earthly kings are subject to the King of kings. They receive God's wise instruction! The earthly kings and judges are wisely instructed!

- Be wise to follow instruction!

**2:11 Serve the Lord with fear, and rejoice with trembling.** They are reprimanded and warned to become servants of the Lord, and that means to serve the Lord with fear, **and rejoice with trembling.** All those that

<sup>3</sup> <http://www.lovetheLord.com/books/psalms/02.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

know the Lord, do all of the above in service to Him. We fear (reverence) Him, we rejoice and tremble in His

- Serve the Lord!

**2:12 Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little.**

**Blessed are all they that put their trust in him.** This last scripture says **Kiss the Son**, meaning to pay homage, honor, embrace, depend entirely upon the authority of God's Son, and do not be ashamed **lest he be angry, and ye perish...** To get to God you must come through the Son! Those who resist will cause His anger to spark and will perish. The warning is **when his wrath is kindled but a little**, it only takes a spark. Is the Son in your life today? So, to be ready for His coming, we must submit to His leadership each day. **Blessed (happy) are all they that put their trust (seek refuge) in him.**

- Put your trust in the Son!

## SUMMARY:

The psalmist asks two questions: **1.)** Why do the nations rage? And **2.)** Why do the people plot a vain thing? (**2:1**). The kings and the rulers are taking a stand, rising up, and revolting. They are taking counsel and plotting together against the Lord and His Anointed One! (**2:2**). When people are not subject to God, they have no morals, and the whole society turns to evil. The solution the kings and rulers thought of, was to break away, and throw off the control (restraints) of the Lord and His Anointed One (**2:3**). (**2:1-3**).

God's response as He sits in the heavens is to laugh at their threats and He will mock and ridicule them (**2:4**). The Lord shall speak to them in His wrath, and vex them in His sore displeasure (**2:5**). Yet He has set His King upon His holy hill of Zion (**2:6**). (**2:4-6**).

He even declares the decree: *"Thou art my Son; this day have I begotten thee."* (**2:7**). All the Son has to do is ask of Him what He will, and God is willing to give the heathen (nations) as an inheritance to the Son, and the uttermost parts (remote places) of the earth as His possession (**2:8**). He will break, meaning rule them with a rod (scepter) of iron, smashing them like clay pots. The Potter has power to destroy His creation if it is not pleasing unto Him (**2:9**). (**2:7-9**).

The kings and judges of this world are subject to Almighty God, and must be wise in instruction (**2:10**). They are reprimanded and warned to become servants of the Lord, and that means to serve the Lord with fear, and rejoice with trembling (**2:11**). This last scripture says Kiss the Son, meaning to pay homage, embrace, depend entirely upon His authority, and do not be ashamed lest He be angry, and ye perish... Those who resist will cause His anger to spark and will perish. The warning is when his wrath is kindled but a little, it only takes a spark. So, to be ready for His coming, we must submit to His leadership each day. Blessed (happy) are all they that put their trust (seek refuge) in him (**2:12**). (**2:10-12**).

[TOP](#)

## 4SHORT STORY OF PSALM 8

When David was young he kept sheep. He was with his sheep on the hills at night. The sheep were safe with him. David saw the moon and the stars in the sky. God made them all. God was strong and powerful. But God had enemies. These enemies fought God. They also hurt the people of God. David felt very small when he looked at what God had made. David felt that he was not important. But David also knew that God would make people strong. As Paul wrote to the Christians in Corinth, *"God said, My power works best when you are weak"* (2 Corinthians 12:9). And now David writes Psalm 8. Perhaps it was when he lived in Gath. Gath was a Philistine city. It was 30 kilometers west of Bethlehem, from which David came. In the psalm David remembered:

- the sheep, the hills and the wild animals
- the moon and stars at night

He put all that he felt into Psalm 8. Perhaps he used music from Gath. The New Testament of the Bible tells us that David was an outstanding musician. In some bibles it would begin: "For the director of music; For the choir director: According to gittith; A psalm of David, to be accompanied by a stringed instrument." Notice that this psalm is meant to be sung. Here it is noted as "of" or "for" the choirmaster or director of music. We can only guess at the meaning of "gittith." The psalm is attributed to David.

## TERMS:

**"Gittith":** This term is found in the superscriptions of two other Psalms (81[Asaph] and 84 [Sons of Korah]), both of which are joyous. It may be assumed that this is a hymn of delight. David rejoices in God's creation; this being the first of the so-called nature Psalms. <sup>5</sup>The word Gittith means a winepress but also designates a stringed instrument which was shaped like a winepress. The Greeks took the word and the instrument which it represented and called it a kithara and from that comes the Spanish *guitarria* and from that the English guitar.

**"Majestic"** (NIV, NRSV) or **"Excellent"** (KJV) is the adjective 'addîr, *"mighty, majestic, noble, principal, stately,"* from a root that connotes that which is superior to something else, and therefore, that which is majestic.

**"Glory"** (hôd) refers here to God's *"splendor, majesty, vigor, glory, honor."*

[TOP](#)

<sup>4</sup> <http://www.easyenglish.info/psalms/psalm008-taw.htm>

<sup>5</sup> <http://www.pbc.org/files/messages/3733/0392.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

## PSALM 8:1-9

[NEXT 19:1-14](#)

**8:1 O Lord our Lord** <sup>6</sup>The first "*Lord*", signifies that it is a translation of the Hebrew name for God—YHWH (Yahweh); YHWH, the name that evokes His covenant relationship with Israel. The second "*Lord*", (Adonai) speaks of strength, and elsewhere in the psalms it is associated with kingship of the Lord (Psalm 97:5, 135:5-12). Taken as a whole, the phrase "**O Lord, our Lord,**" invokes the nearness, strength and reign of God. This God, says David, is "**our**" God: He has entered into relationship with Israel. The word "*majestic*" or "*excellent*" is a royal term that is often used in connection with the public display of awesome power. Yahweh revealed His awesome power to Israel, but David says it is also on display in all the earth. In other words, He is not like the pagan gods, whose power was thought to be geographically limited. David employs two opposites—earth and heaven—to indicate a whole. This is the "*Creator God*" and "*Universal King*", who conquered chaos in creation and who reveals Himself through creation (Genesis 1:2). His name is "**Excellent**" in all the earth and His glory is set above the heavens, meaning it does not diminish. We can't help but rejoice and tremble as God reveals Himself on earth and above the heavens.

1. God is infinitely more glorious and excellent than the noblest of creatures and those that shine most brightly.
2. We on this earth, only hear of God's excellent name and praise Him; the angels and blessed spirits above see Him in all of His glory and praise Him, and yet He is exalted far above even of their blessing and praise.
3. In high exaltation of the Lord Jesus who is the brightness of His Father's glory, at the right hand of God, and the express image of His person, God set His glory above the heavens, far above all principalities and powers, and the heavens are declaring His glory. Hallelujah!

### TERMS:

**Avenger:** Someone that hurts the people of God. One who was endeavoring to take revenge, or who was acting as if determined to avenge some imaginary or real wrong.

**Babes and Sucklings:** infants or young children.

**Ordained:** "predestined, appointed, established, prepared, equipped."

**Still:** silence, put at rest, immobilize, hush.

**8:2 Out of the mouth of babes and sucklings has thou ordained strength because of thine enemies, that thou mightiest still the enemy and the avenger.** From the glory of the heavens, to a tiny part of the smallest humans on earth—babies nurse and cry with their mouths, demonstrating their vulnerability. There are two pictures of children in Psalm 8:2.

1. babies at the breast: this tells us:
  - the love of a mother for her child is very strong
  - the child grows strong as it feeds from its mother
2. what children say:
  - their words are usually true
  - their words show what they understand

Babies demonstrate the eternal way of God in which His power is displayed in human weakness. Children are

<sup>6</sup> [http://www.pbc.org/files/messages/13970/22876\\_4928.pdf](http://www.pbc.org/files/messages/13970/22876_4928.pdf)  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

able to trust and praise God without doubts or reservations. They praise God when they sing in our worship services.<sup>7</sup> How often we see in our children an excitement for praising God? The children are excited to learn about God and recite answers and memory verses they have learned. What explains this desire that they have to praise God even when they are very young?

- These do this because of their childlike nature to respond to God.
- They are children of believers in the church being taught the love of God.
- They are children expressing this praise from their lips because there is just a knowing to do so.

**First**, this shows the importance of bringing our children to worship as soon as possible. We don't want them to be a distraction to others, but on the other hand we want to teach them at a young age. We want this because God has ordained that these children praise Him. **Second**, this Word of God reminds us that the focus of our homes should be praising the excellent name of God. Life in our homes will come down to one of two things: praising God or serving self.

God ordains this praise of our children to silence the enemy and avenger. God uses something as weak and frail as children to become instruments of His great power, He gives us His strength to still the enemy.

- The enemy - The enemy of the writer, regarded also as the enemy of God.
- And the avenger - One who was endeavoring to take revenge, or who was acting as if determined to avenge some imaginary or real wrong.

The enemies we face are three: the wicked world, Satan, and our sinful flesh. God uses the praise of children to silence these enemies. Why? - Because God demonstrates His awesome power by using weak means. David is saying that the Lord brings His enemies to an end through babies and particularly through their trusting dependence. God has "*ordained*" praise (strength), meaning, He is able to prepare praise for Himself from the life of everyone of His children, whether they be young or old. He is more powerful than all His enemies and as praise from the lips of children and infants comes forth; we are in awe of what they say, when they say it and how they deliver it. It is nobody but God! Amazing! We can't help but say look at what God is doing in these children. How excellent is Thy name!

The enemies of the Lord are led by Satan, who was intent on snuffing out the "seed of the woman," the eventual descendant of Eve who would save humanity (Genesis 3:15). But the line of descent, which went through David, survived because of the Lord's protection. When the child was finally born, Herod sought to kill Him by murdering all the male children in Bethlehem (Matthew 2:16). That baby in particular has been—and will be—the undoing of many. His coming means the eventual doom of Satan (Revelation 20:10).

**8:3 When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;**—<sup>8</sup>Here is young David out under the stars at night watching his sheep. He considered the beauty of nature and its silent witness to the wisdom of God. He sees the ordered procession of the stars and watching them through the night sees how they wheel in silent courses through the heavens. He notices the varying glory of different stars, and the evident vast distances that are visible in the heavens. All the breath-taking beauty of this scene breaks upon his eyes as the sun sets. He is astonished at the greatness of a God who could create such things. The interesting thing is that thirty centuries after David wrote these words we feel the same impression when we consider the starry heavens. How tremendous is the power that sustains it all and keeps it operating as one harmonious unit! That is what impressed this Psalmist.

<sup>7</sup> <http://www.hudsonvilleprc.org/2010/06/02/gods-praise-out-of-childrens-mouths-psalm-82/>

<sup>8</sup> <http://www.pbc.org/files/messages/3733/0392.html>

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# PITWM VERSE BY VERSE

**8:4 What is man, that thou art mindful of him? And the son of man, that thou visited him?**— Then he faces the inevitable question which comes to man whenever he contemplates God's greatness. What is man, he asks, in the sight of a God who could make a universe like that? The word for "*man*" here is the word that means "*weak and frail*." Our lives are like a vapor, here one moment and gone the next. And yet, God is mindful of us, meaning that He remembers us. "*What is man that thou art mindful of him, and the son of man that thou dost care for him?*" <sup>9</sup>The word "*care*" has a rich meaning. It literally means, "*to visit*." Because God treasures His creation, He looks for ways to come and get close to us and to visit us with His blessings.

Why does he exist on this small planet in this vast universe? Is there meaning, is there significance, is the reason for his living? Those are the questions that are being asked more and more. To respect God's majesty, we must see ourselves in the light of His greatness. We will be forever wondering God's desire for us. I believe it's just God's compassion, His humility, His adornment He just wants to bestow on creatures who really need His saving righteous power! He sees beyond what we need. What we cannot see, He already knows! Praise God! He's so faithful to what He's created! And since we are made in His image He will see His creation accomplish what He has set them out to accomplish! That's why God Himself became man, went to Calvary in order to redeem fallen humanity. The price that was paid for our redemption proclaims His care for us; proclaims the worth of man that He would visit him. In Jesus Name! We are the pinnacle of His creative power, the apex of His awesome plan for the universe.

**8:5a For thou hast made him a little lower than the angels,**— <sup>10</sup>In the first chapter of Hebrews, we are told that Jesus was above the angels since He was and is God. But Hebrews 2:7-9 explains that when Jesus became a man, He was made lower than the angels in the sense that He took on human flesh. He was still God. He was God in human flesh. He was temporarily lower than the angels because He took on human form. Therefore, Hebrews 2:7-9 implies that humans are made lower than the angels. Second, scripture never says that we are equal to the angels. Scripture only implies that we are lower than the angels while we live here on this earth. Yet, those who go to heaven will some day judge angels.

*"Do you not know that we will judge angels? How much more matters of this life?" (NASB) 1 Corinthians 6:3*

Some day those who believe in Jesus Christ and follow Him will judge the angels. The saints of the ages will judge the angels. This will occur not while we are made of flesh and bone. It will occur only after we receive new heavenly bodies.

**8:5b ...and hast crowned him with glory and honour.** Man is not the product of accidental circumstances. Man is not the product of a series of chance, random chance, through billions of years. Man is the highest order of God's observable creation here on the planet Earth, where He has crowned him with glory and honour. God's glory is above the heavens; yet He put this same glory and honor on man as a crown. "This is an effective way of identifying man with God and of saying that he has been made in God's image, reflecting God's glory in a way other parts of the creation do not" (Boice). Although man has marred God's image through sin, God has restored it in Jesus Christ. In Him, we are again crowned with glory and honour. God has placed His expressions in man—glory and honour; to have dominion over all living things.

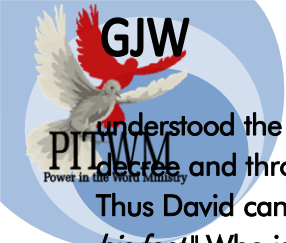
**8:6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.** <sup>11</sup>David

<sup>9</sup> [http://www.pontiacbible.org/index.php?/sermons/more/praying\\_for\\_a\\_new\\_perspective](http://www.pontiacbible.org/index.php?/sermons/more/praying_for_a_new_perspective)

<sup>10</sup> <http://www.neverthirsty.org/pp/corner/read2/r00796.html>

<sup>11</sup> <http://www.enduringword.com/commentaries/19008.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

understood the mandate given to Adam and His descendants at creation (Genesis 1:26-28 and 9:2). By both God's decree and through superior ability, man indeed has dominion over the other creatures and resources of the earth. Thus David can say, *"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet."* Who is him? Man has dominion, however, this can be true only of human nature in the person of the Lord Jesus. The point of the argument of the apostle Paul in Heb. 2:8, may be this: It was the original appointment (Gen. 1:26).<sup>12</sup> The verb for *"made him rule"* is *"mashal."* It means "to rule, to reign, to have dominion over." God causes Man to act as His representative. In other words, you and I are not defined by what we have done, but by what we still have to do. Before the *"Fall"*, God assigned Man the task of ruling. Now, David tells us that God places that task on us and makes us rule. This verse does not read, *"You created me in such a way that I am able to rule."* This verse reads, *"You caused me to rule, regardless of my desire; my yearning; my need."* It means that we are responsible for the way that we handle God's creation even if we don't acknowledge God. Man is the steward of God's assets whether he likes it or not. Man was made for the purpose of ruling and God causes Man to rule. So, you and I are held accountable for what we do with God's creation. Having something placed under one's feet is the language used for authority or dominion. When a city was defeated in war in the ancient world, the victorious generals would often place their feet over the necks of the leaders of those they subdued. This indicated complete and entire subjugation.

<sup>13</sup> Adam lost his authority over the earth through sin, at which point the earth was given authority over him. Jesus came as our near kinsman with the right of redemption, having come both of the seed of Abraham and as flesh and blood to establish kinship with Adam (Heb. 2:14). Based upon the law of redemption, then, the whole creation became His servant, for He purchased it and obtained the divine right to receive the dominion that Adam had lost. The book of Hebrews applies this to Jesus Himself, telling us that all of creation, (*panta*) has been subjected to Him (Heb. 2:8). The *"all"* is further defined for our benefit so that we do not misunderstand. Again quoting Psalm 8:6, Paul speaks of the extent of Christ's dominion in Eph. 1:21-23. "And hath put all [things] under his feet, and gave him [to be] the head over all [things] to the church, God has put all things under His feet, and has appointed Him universal and supreme Head of the Church, which is His Body, the fullness of him that fills all and all" In other words, God created *"the all"* and then has reconciled *"the all"* to Himself by means of the cross. You have to be *"in Christ"* to have *"the all"* under your feet. That would mean *"Humility"* means proper respect for God not self-deprecation (self-interest).

**8:7 All sheep and oxen, yea, and the beasts of the field; 8 The fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas.** Here's the definition of what we are – we are accountable to Him. God owns it all. You and I are accountable to Him for everything we act on, with or through. And He expects us to exercise authority in the same way that He would. The mandate of dominion asks man to use the creatures and resources of the earth, but to use them wisely and responsibly. Here in the Psalms, the dominion extends to all things, including *"sheep, oxen . . . beasts of the field, the birds of the air, and the fish of the sea."* And still, it is ultimately fulfilled in Jesus, the ultimate Man; and will be one day also completely fulfilled in His resurrected followers. We should ask ourselves are we preparing to be good or bad rulers of the earth? In light of all this, it is a great tragedy when a man is captured and held in bondage by the things of this world. We were born to have dominion over such material things, instead of being in bondage to them.

**8:9 O Lord our Lord, how excellent is thy name in all the earth!** When David thought about how vast a dominion God had given to man, it made him praise God all over again. That this humble creature – humble in light of the majesty of the universe, humble in light of its present standing under angelic beings – should be given such

<sup>12</sup> <http://skipmoen.com/tag/psalm-86/>

<sup>13</sup> <http://www.gods-kingdom-ministries.org/coldfusion/Chapter.cfm?CID=153>  
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# PITWM VERSE BY VERSE

authority is a demonstration of both the excellence and the goodness of God. It begins with the celebration of God and ends with that same celebration of God! "***O Lord our Lord, how excellent is thy name in all the earth!***" He is far above us, yet He is our Lord. He is far more righteous than any of us, yet He is our personal Lord. Over all Psalm 8 speaks of the greatness of God, the humble state of man, and man's relationship with the rest of creation. It is completely focused on God throughout. Even when it talks about man the underlying focus is on God. The psalmist recognizes that any glory or dominion that man has is from the Lord.

## SUMMARY:

<sup>14</sup>This Psalm probably comes from the early part of David's ministry, reflecting his experience as a shepherd boy under the starlit heavens at night alone with his sheep on the hillsides of Judea. There he had ample opportunity to observe the glories of God in nature. He can only express it in these beautiful words, "***O Lord our Lord, how excellent (majestic) is thy name in all the earth!***" What it is about God that is so impressive? It is so impressive that it could even, still be grasped and expressed by a child. Yet here is a God who can reveal Himself in such marvelous ways that children, babes, even infants, can grasp what He means. In fact they often understand more rapidly and more thoroughly than the so-called intelligent.

Remember that the Apostle Paul says much the same thing in his opening words in First Corinthians 1:27-28: "***God has ordained, has chosen, the weak things and the things that are not to set at naught the things that are - to show them up, to expose them -- and to convey messages through weak, foolish and obscure things.***" Every now and then God seems to delight in taking some poor uneducated person and using him in great power to change a nation or the world. He has the ability to convey Himself to the childlike mind. The reason for this, of course, is because children (and those who are childlike) are filled with humility. It is pride that blots out truth. By means of His ability to convey truth to infants, God has founded a bulwark -- erected a wall -- "because of your foes, in order to silence the enemy and the avenger."

The Psalmist now turns to the second thing that has impressed him about God: His wisdom. He is astonished at the greatness of a God who could create the heavens, the moon, and the stars. How tremendous is the power that sustains it all and keeps it operating as one harmonious unit! That is what impressed this Psalmist. Then he faces the inevitable question which comes to man whenever he contemplates God's greatness. "***What is man?***", he asks, in the sight of a God who could make a universe like that? And what is "***the son of man that God would even visit him?***" <sup>15</sup>If I start with God, then I have man in his proper perspective. If I start with man, I have no perspective. Here I am, a speck of dust down on this little planet, and yet, God thinks about me. And His thoughts concerning me are good, not evil. And yet, He also desires to visit with me. But you know what? He has never once said to me, "***I am too busy for you.***" In fact, He seems always so happy whenever I come around. So glad that I came, as though He was longing for my fellowship, when I had everything to gain from it, and He has so little to gain. "***O, how excellent, Lord, is thy name in all the earth!***"

God created man in His image and after His likeness. First, man has a unique relationship to God. He was made to be a little less than God (the KJV says, "***a little lower than the angels***"). Now the angels are God's ministering spirits. After all, man was created after God had created the angels. What is included in that remarkable expression is the revelation of God's purpose for man! Man was to be the instrument by which God would do His work in

<sup>14</sup> <http://www.pbc.org/files/messages/3733/0392.html>

<sup>15</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=1&contentID=6809&commInfo=25&topic=Psalms](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=1&contentID=6809&commInfo=25&topic=Psalms)  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

the world and the expression of the character and being of God. He is the creature nearest to God because man is made in God's image. Therefore, while we live here on this earth we are lower than the angels. But when Christians enter heaven they will be higher than the angels because they will be the sons and daughters of the living God (John 1:12).

<sup>16</sup>At the Incarnation, when the pre-eternal Word and Son of God became man, the dignity of humanity was elevated and man is now in a state above that of the angels! How do we know that? In the New Testament, I *Corinthians* 6:2-3, we read: "*Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?*"

<sup>17</sup>The Palmist reminds us that although there is a vast difference in man and God, God has still crowned him with glory and honor. God has given us dominion over all of this earth. Don't miss that. Consider all the works of His hands and then admire the fact that He has given you the dominion over it all. Man can be ruled by God and God will make him fit to rule the earth. God says that it is His desire to crown man with glory; we must not forfeit or tarnish that crown by not having admiration for Him. God tells man, the creature just a little lower than the angels, "As long as I am your Lord, you can be lord of this earth." Every time you consider a beast that man has tamed and uses for his own pleasure, you ought to consider that it was God's plan that we be under His Lordship, just as He allows those beasts to be under ours. We do not serve God because He forces us to; we serve Him because we admire Him and appreciate Him. But there is another reason we serve Him. He allowed His Precious Son to become as we are, lower than the angels. To become as we are and suffer for us that we might become as He is.

The Psalmist ends as he began, with an expression of the wisdom and worthiness of God. He reminds us again that His Name is an excellent Name. David does not close the psalm by contemplating man's dominion over the earth. But his thoughts once more turn to God. "*Let him who boasts boast of the Lord*" 1 *Corinthians* 1:31.

## APPLICATION:

It is imperative to recognize that mankind did not gain dominion over creation by some work of his own. He received it from God. One of God's first commands to Adam says we are to "*take care of*" creation. *Gen.1:28* grant us the kingly role of "*dominion*." God is concerned for even "*insignificant*" creatures. While creation reveals God, God sustains creation. The human creation is the "*crown*" of God's creation, and yet all of creation is enormously valuable. How long has it been since you just spend time adoring God for caring for creation?

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<sup>16</sup> <http://feeds.antiochian.org/1313>

<sup>17</sup> <http://www.all-god.com/Preacher/daily-in-the-psalms-psalm-8.shtml>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

<sup>18</sup>The **19th Psalm** is a great text to turn to for help when it comes to answering challenges because its verses clearly state that not only **IS** there a God-this Psalm also says that He has revealed Himself to us in three ways.

1. The first proof that David gives is this : ( **1** ) In verses 1-6 he states that God has revealed Himself----in His **WORLD**.
2. Then David also says that God has revealed Himself through what He has **WRITTEN**...
3. But in the last verse of this psalm David alludes to one other way that God has since revealed Himself to us through the coming **REDEEMER**...God's **WORD** made flesh.

You see, God revealed Himself and His great Love for us all most clearly through His Son, Who, unlike any other man, lived a perfect, sinless life. And then gave that life freely for you and me by taking our sins on Himself as He hung on the Cross of Calvary. In that way he removed the sin barrier that exists between us and God and made it possible for us to know our holy God personally.

**19:1a The heavens declare the glory of God...**— There are 127 references in the Bible to the word "*heavens*". "**The heavens**" are plural because there are various spheres represented.

1. <sup>19</sup>**The first heaven** is the firmament. This heaven is the closest to the Earth.

Genesis 1:8 "**And God called the firmament Heaven. And the evening and the morning were the second day.**" The Bible also, refers this heaven as the sky.

2. The second heaven is the space where the sun, moon and stars are located.

Deuteronomy 4:19 "*And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.*" The plural form of "*heavens*" quite often is in reference to the stars beyond this solar system: the myriad of galaxies in the universe.

3. The third heaven is the location of God's throne: situated to the utter most north from the earth. According to the Apostle Paul he was caught up to the third heaven.

2 Corinthians 12:2 "*I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth; such an one caught up to the third heaven.*"

The location of this heaven "*in the sides of the north*" is shown in Scripture in Isaiah 14:13 in the rebellion of Satan. "*For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:*"

The "**glory of God**" is the sum of all of God's perfections, shining brilliance that brings admiration and praise. It is His greatness of power which demands our fear and honor. It is His beauty by which He is adorned. It is His strength and honor; His excellence and grace. God's glory is wrapped up in all those qualities that demand our praise (*David Regan*). The perfect timing of planetary movements declares His precision. And yet, the multifaceted declaration of the heavens only begins to show the great glory of God.

<sup>18</sup> <http://www.redlandbaptist.org/sermons/sermon20020901.php>

<sup>19</sup> <http://www.learnthebible.org/three-heavens.html> (St. James, Richard)  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**19:1b ...the firmament sheweth his handiwork**—the most readily visible evidence of God's presence in the universe. Therefore with the voice of the heavens:

- The glory of God (Psalm 19:1) shows His power
- The handiwork of God (Psalm 19:1) shows His intelligence

## 19:2-4— Four observations found:

1. <sup>20</sup>**First**, from **verse 2, Day unto day pours forth speech, and night unto night declares knowledge**. The observation here very simply is that knowledge comes through nature, day and night. At night the night sky speaks. In the day the day sky speaks. Or to be precise, speech pours forth. Nature does not whisper, it shouts and it shouts continually (*not as we would shout*). If you've ever seen a Cinerama, you would be impressed with the curved screen that gives such a life-like impression. And now you can walk into the Omni-theatre at the St. Paul Science Museum and hear all of the oooh's and ahhh's as people recline and see themselves enveloped in a domed screen, and then an hour later walk outside into a dome and a three dimensional drama ten million times bigger, more unpredictable and suspenseful, and hear not a single exclamation. Why?
2. The **second observation** of David's I want us to see is in **verse 3, There is no speech, nor are there words; their voice is not heard**. In other words, the knowledge which pours forth from days and nights is visual not verbal. David loved the verbal revelation of God, so he is not belittling that. But he also delights in the visual revelation of God. The testimony of the heavens is silent, yet can be "*heard*" by men of any nation and understood in any language.
3. The **third observation** I want us to see is in **verse 4, Yet their voice (or line) goes out through all the earth, and their words to the end of the world**. In other words, the voiceless knowledge poured forth by days and nights is available to everyone on the globe who is not physically blind. This is not a private or secret knowledge. The moon you see tonight is the same moon that shines down on Shanghai and Moscow and London. And not only that, it is the same moon that Shakespeare looked at when he wrote some of his sonnets. Nature is a trans-geographical and trans-temporal language. The result of this is that all men can be held accountable for acknowledging the truth of what nature communicates. What does nature communicate?
4. That leads to **observation number 4** which is found back in **verse 1: The heavens are telling the glory of God and the firmament declares His handiwork**. The voiceless, visual, universally available knowledge is that behind it all is a glorious God as Maker of the world. The world is His handiwork and He is glorious. From this we learn three things. *First*, nature should lead us to believe in God and His glory as Creator and therefore every man who can perceive nature is accountable to honor God and thank Him. Romans 1:19-20 says, "*What can be known about God is plain to man because God has shown it to them. Ever since the creation of the world His invisible nature, namely His eternal power and deity, have been clearly perceived in the things that have been made. So they are without excuse...*"

**19:5 Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race**. The last part of verse 4, the psalmist now zeroes in on one particular body of the heavens—the sun. In fact, the heavens are described as a tabernacle for the sun. It is there that the sun encamps and marches as a mighty monarch across the skies, arising every morning as *a bridegroom coming out of his chamber*, indicating that the sun burst forth every day from the night chamber in the strength of youth.

**19:6 His going forth is from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from**

<sup>20</sup> <http://www.soundofgrace.com/piper80/091480e.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

**the heat thereof.** As the sun blazes across the sky, it finds no boundary from which its heat can be hidden, which is the vital force whence the whole Earth receives life and energy, incidentally given here in the bible first of all.

## THE VIRTUE OF GOD'S WORD (19:7-9)

1. The law of the Lord is perfect, converting the soul (19:7) .
2. The testimony of the Lord is sure, making wise the simple (19:7b) .
3. The statutes of the Lord are right, rejoicing the heart (19:8) .
4. The commandment of the Lord is pure, enlightening the eyes (19:8b) .
5. The fear of the Lord is clean, enduring forever (19:9) .
6. The judgments of the Lord are true and righteous forever (19:9b) .

**19:7a** The witness to the glory of God now turns to the testimony of the Law of the Lord. **"The law of the Lord is perfect;"** by which he means not merely the Law of Moses but the doctrine of God, the whole body of scriptural truth. Perfect in that it lacks nothing in order to its completeness; nothing in order that it might be what it should be. It is complete as a revelation of divine truth; it is complete as a rule of conduct. <sup>21</sup>...**"converting the soul"**—The particular illustration of the perfection of the law is seen in the fact that it *"converts the soul;"* that is, that it turns it from the ways of sin to holiness. The great means, of the conversion of sinners is the Word of God. When the law drives and the gospel draws, the action is different but the end is one, for by God's Spirit the soul is made to yield, and cries, *"Turn me, and I shall be turned."*

The glory of the works of God - the heavens, the firmament, the sun, as described in the previous verses - is that, they convey the knowledge of God around the world, and that the world is filled with light and life under the welcoming warmth of the sun.

The glory of the law, or the revealed truth of God is, that it bears directly on the soul of man, turning him from the error of his ways, and leading him to pursue a life of holiness. When the *"law"* of God is applied to the heart, or when the truth of God is made to bear on that heart, the legitimate effect is seen, in turning the sinner from the error of his ways. This effect of truth is seen everywhere, where it is brought into contact with the heart of man.

**19:7b** **"...the testimony of the Lord is sure..."** —God bears His testimony against sin, and on behalf of righteousness; He testifies of our fall and of our restoration; this testimony is plain, decided, and infallible, and is to be accepted as sure. God's witness in His Word is so sure that we may draw solid comfort from it both for time and eternity, and so sure that no attacks made upon it, however fierce or subtle, can ever weaken its force. What a blessing that in a world of uncertainties we have something sure to rest upon! **"...making wise the simple"** — The word rendered simple means simplicity, then, simple in the sense of being open to persuasion, easily seduced: Humble, candid, teachable minds receive the word, and are made wise unto salvation. Things hidden from the wise and prudent are revealed unto babes. The persuadable grow wise, but the cavers (*raising trivial objections*) continue to be fools. As a law or plan, the Word of God converts, and then as a testimony it instructs.

**19:8a** **The statutes of the Lord are right...** —The Word here rendered statutes properly means mandates, precepts - rules given to anyone to guide him. His precepts and decrees are founded in righteousness, and are such as are right or fitted to the right reason of man; As a physician gives the right medicine, and a counselor the right advice, so does the Book of God. The word *"statue"* is related to the verb *"to command"* or *"order."* The Word is therefore also perceived as divine orders. **"...rejoicing the heart"** —Making the heart glad by the fact that they are

<sup>21</sup> <http://bible.cc/psalms/19-7.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

equitable and just - and glad as the result of obedience. David especially noted that true freedom comes from obeying God; the law of God is not oppressive or restrictive. Some of the Jewish religious leaders later interpreted the law legalistically, but David knew the law could be liberating. *"He who was converted was next made wise and is now made happy"*; and that truth which makes the heart right then gives joy to the right heart.

**19:8b "...the commandment of the Lord is pure..."**—not adulterated by any person. It also purifies us; free from all stain; from all imperfection; from any corrupt tendency. It is the sincere milk of the Word. **"...enlightening the eyes."**—making the eyes light up; giving us light and knowledge. The reference here is undoubtedly to the mind or soul as being enlightened by the truth of God.

<sup>22</sup>Look at the sun and it puts out your eyes, look at the more than sunlight of Revelation and it enlightens them; the purity of snow causes snow blindness to the Alpine traveler, but the purity of God's truth has the contrary effect, and cures the natural blindness of the soul.

Now observe the gradation or degree of that enlightening: the convert becomes a disciple and next a rejoicing soul, he now obtains a discerning eye, and as a spiritual man discerneth all things, though he himself is discerned of no man.

**19:9a The fear of the Lord is clean, enduring forever— "Fear"**, in this context refers to a reverential awe of God. This is clean in itself, and cleanses out the love of sin, sanctifying the heart in which it reigns. To respect and reverence the Lord God brings cleanliness of soul and thus everlasting life. Filthiness brings decay, but cleanliness brings incorruptibility, steadfastly enduring forever.

**19:9b "...the judgments of the Lord are true and righteous together."**—taken separately or corporately, God's judgments are manifestly pure and righteous. The word here rendered "*judgments*" refers also to the revealed truth of God, with the idea that, that has been judged or determined by him to be right and to be best. The judgments of the Lord are unquestionable and need no excuse to justify them. All that He has decided is right and proper and altogether righteous. All that God determines, whether in giving or in executing His laws; all in His requirements, and all in the administration of His government - is always and wholly righteous. It is precisely what it should be, and is therefore, worthy of universal confidence.

## THE VALUE OF GOD'S WORD (19:10)

1. More desirable than much fine gold
2. Sweeter than honey and the honeycomb

**19:10a More to be desired are they than fine gold, yea, than much fine gold**—Gold is an article of principal value among men; and the object here is to show that to a pious mind the revealed truth of God is esteemed to be the most valuable of all things - a treasure above all which men can accumulate, and all which men can prize. God's law or judgments are more valuable than gold. The psalmist here and in the following verses describes his estimate of the worth of revealed truth as he perceived it.

**19:10b ...sweeter also than honey and the honeycomb.**—The psalmist uses figures here that appeal to human cravings for possessions and sense experiences. Honey is the sweetest of all substances, and regarded as an article of luxury, or as most grateful to the taste. The honey which is pressed from the combs or dropped from the combs and is therefore, the most pure honey. The idea is that the truth of God, as revealed, is more grateful to the heart, or affords more pleasure to the soul, than that which is esteemed as the highest luxury to

<sup>22</sup> <http://www.biblebb.com/files/SPURGEON/TOD/chstp19.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

the palate. The meaning is, that it is loved; it is pleasant; it is agreeable; it is not regarded merely as necessary, and admitted to the soul because it is needful, as medicine is, but it is received into the soul because it is delighted in, or is more agreeable and pleasant than the most luscious article of food is to the taste. God's Word is a far greater good to man and therefore, far more to be desired than any amount of gold or honey.

## 3. There is great reward (19:11)

**19:11a Moreover by them is thy servant warned...** —The essential idea here is, to throw light on a subject, so as to show it clearly; that is, to make the duty plain, and the consequences plain. God's word warns the wicked not to go on in his wicked way, and warns the righteous not to turn from his good way. All David's instructions as a prophet, and all his rules of government as a king; and the whole of that wisdom, prudence, and knowledge, with which he conducted in both offices, were from the Lord by His word: and it may be applied to any servant of the Lord. David showed no hostility toward God, and he tried hard to change whenever he could see that he was wrong.

<sup>23</sup>*Firstly*, Scripture can act as a warning to us. We tend to be impatient with those who try to warn us. But think, for example, of the flashing light and the ringing bell at a railway level crossing that warn of an approaching train. Each year unfortunately there are tragic accidents when people ignore the warning or become impatient and try to cross ahead of the train. We neglect such warnings at our peril. The warnings in Scripture are similarly designed for our own good, to protect us from harm and from doing what is foolish.

**19:11b ...and in keeping of them there is great reward.** —There is reward in heeding the warning of God's Word. Although the wicked may seem to prosper on every hand, we must be assured that keeping the commandments of God's Word will prove to our ultimate benefit.

*Secondly*, obedience to the teaching of Scripture brings its own rewards. This of course is not to suggest that we should obey God's Word simply for what we can get out of it. Nor is it suggesting that the rewards are necessarily material or monetary. But living in accordance with God's Word does bring its own satisfaction even when it involves suffering and sacrifice on our part.

The reward is that:

- There is peace and pleasure in obedience.
- There is benefit to your soul.
- There is increase in divine knowledge.
- There is reward in heaven.

Now comes the request:

### A. A PRAYER FOR PURIFICATION (19:12)

1. The difficulty of understanding (knowing) one's errors
2. Plea for cleansing from secret faults (sins of which one is not aware)

**19:12a Who can understand his errors?**... —It refers here to wanderings, or departures from the law of God, and the question seems to have been asked in view of the purity, the strictness, and the extent of the law of God - asserting jurisdiction over the thoughts, the words, and the whole life - who can recall the number of times that he has departed from such a law? There is no one who can discern all of his sins. God's Word is like a piercing ray of light: it conveys truth but it also shows up everything in our lives which is not clean.

<sup>23</sup> <http://daily.presbycan.ca/devotions/1997/97-10-20.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**19:12b ...cleanse thou me from secret faults.** — that which is hidden, covered, concealed. The reference is to those errors and faults which had been hidden from the eye of him who had committed them, as well as from the eye of the world. The sense is, that the law of God is so spiritual, and so pure, and so extended in its claims, that the author of the Psalm felt that he must embrace many things which had been hidden even from his own view - errors and faults lying deep in the soul, and which had never been developed or expressed. Again and again, as we read God's Word, we become aware of our own shortcomings and failures. We all have "hidden faults", "secret faults" - failings that we drift into without being aware of it; sins committed unknowingly or in ignorance of God's laws. David's first prayer is a prayer for Pardon/Purification; the second prayer is a prayer for Power/Prevention. Pardon for sins committed, and power not to commit sins.

## B. A PRAYER FOR PREVENTION (19:13)

1. Plea to be kept from the domination of presumptuous sins (sins of which one is aware).
2. Then one shall be blameless and innocent of great transgression.

**19:13a Keep back thy servant also from presumptuous sins...**—"Presumptuous sins" - failings that arise from our stubborn conviction that we know best and we can lead our own lives without reference to God; willful sins, ones we do, knowing that they are in sin before we commit them. It's also known as deliberate wrongs - committed in defiant rebellion against God. Not only does the Psalmist pray for cleansing from sins unknowingly to him, but he prays forgiveness for both, and realizes that even his dreadful sins of murder and adultery were covered by God's mercy. David prays: 'keep me back from deliberate wrongs.'

**19:13b ...let them not have dominion over me...** —Let them not reign over me; let them not get the mastery or control over me. Let me not become the slave of sin.

**19:13c ...then shall I be upright...** —blameless—The believer knows he can never be sinless in this life, but he must strive to be blameless. It means that he would be truly a servant of God; or, that he would have this evidence that he was a friend of God; that he was kept from the indulgence of secret faults, and from open transgressions.

**19:13d ...and I shall be innocent...** —This does not mean that he would be absolutely innocent, or free from all sin; but it means here, as it is explained in the following phrase, that he would be innocent of the "*great transgression*" (an entire casting off of allegiance to God), or would be free from that. **...from the great transgression.** —This is an outline history of the suicide of a Christian:

- First, secret sin, unsuspected, because the conscience is torpid (stagnant, lazy);
- then open sin, known to be such, but done nevertheless;
- then dominant sin, with an enfeebled (weak) will and power of resistance;
- then the abandonment of all presence or profession of religion.

The ladder goes down into the pit, but not to the bottom of the pit. And the man that is going down has a descending impulse after he has reached the bottom step and he falls--Where? The first step down is tampering with conscience. It is neither safe nor wise to do anything, howsoever small, against that voice. All the rest will come afterward, unless God restrains.

However, through it all David prayed he would be saved from the great guilt which would ensue if he should give unchecked indulgence to secret faults, and if he should be allowed to commit the open sins which were the result of pride and over-weening, self-confidence.

## C. A PRAYER FOR PERFECTION (19:14)

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

1. That the words of his mouth and the meditation of his heart be acceptable in His sight.
2. Addressed to the Lord, the source of his strength and his redemption.

**19:14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer.** After praying for Pardon for sins; for Power to keep him; he now prays to Please God/perfection. David's response should be our response. When he takes in the beauty of creation and understands the message of the special revelation, he is humbled and wants to:

- *"Let the words of my mouth"* they echo special revelation
- *"and the meditation of my heart"* - that focuses on the natural revelation
- *"be acceptable in Thy sight My rock"* (something relating to natural revelation)
- *"and my redeemer"* (something we can only have through special revelation)

<sup>24</sup>Words of the mouth are mockery if the heart does not meditate; the shell is nothing without the kernel; but both together are useless, unless accepted; and even if accepted by man, it is all vanity if not acceptable in the sight of God. We must in prayer view Jehovah as our strength, enabling, and our Redeemer, saving, or we shall not pray aright. Some please themselves. Some please men. Some seek to please God. Such was David.

- The prayer shows his humility.
- The prayer shows his affection.
- The prayer shows a consciousness of duty.
- The prayer shows a disregard to self-interest.

The contribution of this Psalm is that God has revealed Himself to mankind—God's revelation through nature and God's revelation through the Law. The wisdom God gives speaks of what should be man's response to the revelation of God. Our near kinsman's name, our **"Goel"** or **"Redeemer"**, makes a blessed ending to the Psalm. It began with the heavens, but it ends with Him whose glory fills heaven and earth—in David's prayer. David could not bear it, that a word or a thought of his should miss acceptance with God. It did not satisfy him that his actions were well witnessed unto men on earth, unless his very thoughts were witnessed to by the Lord in heaven. This is truly seeking God's wisdom!

## SUMMARY:

### The Revelation:

David used precise words to describe God's instructions for humanity: *"the law"*, *"the testimony"*, *"the statutes"*, and *"the commandment"*. Then the verse changes the parallel structure of the previous two verses. First, he comes with the human response to God—*"fear of the Lord"* which refers to reverential awe of God. Second, *"judgments"*, as in *"verdicts"*, which lead us to the ways the law of God can help us; can give us the wisdom that we will need to seek. Thus its':

- Perfect, **converting** the soul
- Sure, **making wise** the simple
- Right, **rejoicing** the heart
- Pure, **enlightening** the eyes
- Clean, **enduring forever**
- **True and righteous** altogether (in total) they are more to be desired than gold, and that they are sweeter than honey and the honeycomb; that people are warned by them, and that in keeping them there is great reward.

<sup>24</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=019&verse=014>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

## **The Response:**

<sup>25</sup> God's Word revives our souls, gives joy to our hearts, and makes us wise. (Psalm 19:7-8) The so-called "*wisdom*" of the world will fail us, but God's wisdom in His Holy Word will never fail us. This is true, because God's Word is "*trustworthy*" and "*right*."

- God's Word and His commands give "*light*" or understanding to our hearts. God's Word gives us a true prospective on life. (Psalm 19:7b-8a)
- God's Holy Word can do this for us, because "*the ordinances of the Lord are sure and altogether righteous*." (Psalm 19:8b)
- God's Holy Word is a true treasure to His children. God's Word is "*more precious than gold, than much pure gold*." (Psalm 19:9b)
- God's Holy Word is also a source of sweetness and joy in the lives of believers. It is "*sweeter than honey, than honey from the comb*." (Psalm 19:10a)
- Most importantly, God's Holy Word promotes the fear and awe of the Lord in the hearts of His children. (Psalm 19:10b)
- God's Word also warns us about sin's consequences and assures us of the blessings of walking in obedience to the Lord. (Psalm 19:9a)

**The Reason** for God's Word is because the Word warns him of evil (19:11a) and because obeying the Word brings great reward (19:11b).

- God's Word further makes us aware of our sins, causing us to flee to the Lord God for forgiveness for our sins, and discourages us from willful and deliberate sins. (Psalm 19:11)

**The Request** is to acquit me of my hidden faults (19:12) and keep me from presumptuous sins (19:13).

- God's revelation of Himself in creation and most of all in His Holy Word promotes in us a desire to live holy and blameless lives for Him. (Psalm 19:12-13)

## **The Result:**

- Our desire must be that of the psalmist, David, in Psalm 19:14. The psalmist said to God in prayer, "*May the words of my mouth and the meditation of my heart be pleasing in Your sight, O Lord, my Rock and my Redeemer*."

## **APPLICATION:**

You cannot find your way alone. God reveals Himself through nature and His Word. May you be sustained in that alone! –making God's Word a priority in your life, knowing that it is perfect in every way to give all the wisdom you need!

[TOP](#)

<sup>25</sup> <http://sharaug.christianblogsites.com/blog/post/2009/07/21/psalm-19>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

Psalms 23 shows the Lord as the Great Shepherd, who cares for His sheep and equips them for ministry. David is the writer of this psalm. From a very young age, David was the shepherd of his father's sheep. He was the youngest of Jesse's sons. He had a heart for the sheep because he would keep, feed, take care, and protect. It also gave him a chance to know and trust God. Just as he took care of the sheep, the Lord took care of him in the same way. God noted that David was a man after His own heart. In the New Testament the Lord is known as the Good Shepherd (John 10:11, 14), the Great Shepherd (Hebrews 13:20), and the Chief Shepherd (1 Peter 5:4), and the Believers are His sheep.

# The 23<sup>rd</sup> Psalm

The Lord is my Shepherd —	Jehovah-Raah, <i>the Lord is my Shepherd</i> Ps.23:1	Relationship
I shall not want —	Jehovah-Jireh, <i>the Lord will provide</i> Gen.22:14	Supply
He maketh me to lie down in green pastures —		Rest
He leadeth me beside the still waters —	Jehovah-Shalom, <i>the Lord our Peace</i> Judg.6:24	Refreshment
He restoreth my soul —	Jehovah-Rapha, <i>the Lord who heals</i> Exo.15:26	Healing
He leadeth me in the paths of righteousness —	Jehovah-Tsidkenu, <i>the Lord our Righteousness</i> Jer.33:16	Guidance
For his name's sake —		Purpose
Yea, though I walk through the valley of the shadow of death		Testing
I will fear no evil: —		Protection
For thou art with me; —	Jehovah-Shammah, <i>the Lord is there</i> Ezek.48:35	Faithfulness
Thy rod and thy staff they comfort me —		Discipline
Thou preparest a table before me in the presence of mine enemies	Jehovah-Nissi, <i>the Lord our Banner</i> Exo.17:15	Hope
Thou anointest my head with oil; —	Jehovah-M'Kaddesh, <i>the Lord who sanctifies</i> Lev.20:8	Consecration
My cup runneth over —		Abundance
Surely goodness and mercy shall follow me all the days of my life:		Blessing
And I will dwell in the house of the Lord —		Security
For ever —		Eternity

**23:1 The Lord is my shepherd...**— A lot of times we want to place our Savior in a box instead of allowing Him to also be our Shepherd. The Lord Jesus Christ is frequently found in scripture to reveal Himself or His relation to the people as a Shepherd (Isaiah 40:11; 49:9-10; Jeremiah 31:10; Ezekiel 34:6-19). And it is evident that this verse speaks of the Lord Jesus Christ. We've establish that He is Shepherd, but is He your shepherd? The unconverted are pictured as goats. So, the converted (believers) are sheep. David says that the Lord is my shepherd because he is in covenant relationship with God. God knows him and he knows God as a gentle shepherd. He knows what a shepherd does by constantly talking to God; communing with God, trusting God when God gave him the courage and instructions on how to fight, and be victorious over the lion and the bear. As he stayed in the field and took care of the sheep it prepared him and gave him all kinds of insight as he listened to the Great Shepherd!

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# PITWM VERSE BY VERSE

**23:1b ...I shall not want.** David has to know that the Lord would be his source as shepherd, and that the Lord would supply his want. He does not want because he has everything he need from the shepherd who meets those needs. In **Psalms 13**, David is saying *"How long, O LORD? Will You forget me for ever? How long will You hide Your face from me?..."* But before he ends the psalm he says *"But I trust in Your unfailing love; my heart rejoices in Your salvation. I will sing to the LORD, for He has been good to me."* It's like he remembered the goodness of the Lord in spite of the circumstances going on. Even in Psalm 18, he gives thanksgiving unto the Lord for delivering him out of the hand of all his enemies. So, therefore, the role of how the Shepherd's been to him is given with great trust by saying *"I shall not want!"* Isn't that's how we feel when we admonish and praise and give thanksgiving unto the Lord? No one can take the Shepherd's place. He satisfies!

**23:2 He maketh me to lie down in green pastures: he leadeth me beside the still waters.** We find peace and refreshment when we rest. There were times when David and his men would be tired and weary after a great battle. The Lord God causes us to rest; lie down in green pastures (tranquility) as He leads us beside still waters (refreshment). It would be that place that has an even flow; and calmness. So, when things get too hectic; when the body needs replenishing; when the soul needs a rest, the Lord knows just what it takes to bring us to a peaceful place for rest tranquility, and calmness. We can't minister when we're tired and weary. Psalm 91:16 says *"With long life will I satisfy him, and shew him my salvation."*

**23:3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.** *"Restore"* also mean to replenish; return to the original state or cause life to return. This means physical as well as spiritual restoration. When the body becomes weak, He heals it. And sometimes it only takes *"rest."* When the soul becomes sorrowful, He revives it. When our spirit becomes weak, He reinvigorates it. Leading us in the paths of righteousness means He brings us back to the right path if we've strayed off.

**23:4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.** Considering the verse before this one, the shepherd leads the sheep in path of righteousness, but there will come a time that their path may be walking through a valley. And this valley may be the shadow of death. We as sheep can be in imminent danger. But, this portrays a shadow, a glimpse, a hint of giving up to death (sickness, joblessness, homelessness—whatever depletes you) when you're in a valley (a low period in life). The observation is that we're going to go through a circumstance. The circumstance comes not to stay, but we pass through it. In death we have to go through it to get to life. Death sometimes brings fear, but we are not to fear any evil or shadow of death. Why? - God's rod and staff comforts us. The shepherd would carry his rod and staff to protect and care for the sheep. It seems that they might be one and the same instrument, but used for different purposes. The shepherd uses the rod to defend the sheep when there were wolves (ravenous animals), enemies approaching that would try to harm the sheep. Then the shepherd uses the staff to direct the sheep and gently bring them back into the herd when they wandered off or tried to stray away. There is no need to fear when Jesus our Shepherd knows how to comfort us. He's protected and defended us from enemies that we were unaware of, and at the same time He's brought us back into the fold of the grace of His love.

**23:5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.** When we have come through the valley of the shadow of death, David declares that God prepared a table before him, even in the presence of his enemies. It sounds like victory to me; overcoming victory. The rest and restoration came before the valley. The valley came before the table. This reminded me of





# PITWM VERSE BY VERSE

the song "At The Table." The first line of the songs says: *Come on in where the table is spread and the feast of the Lord is going on.* So, what will the enemies be doing? They can't do anything. The devil thought he had Jesus when Jesus died on the cross. The devil thought he had Jesus when Jesus was buried in the grave, but he underestimated who Jesus was, for *"God raised Jesus from the dead and set Him at His own right hand in the heavenly places"*, thereby giving Jesus all power (Eph.1:20-22). Our enemies can't rejoice because they can't foresee what the Shepherd will do for us! What can we feast on at His table? His grace, His love, His peace, His joy for He has already given us all these things. Our victory comes from feasting upon the victory already won in our lives. The victory has already been paid for. Now, His anointing placed upon our lives is able to break every yoke. When David was anointed with oil by Samuel, the oil ran from the crown of his head to the sole of his feet. David was protected in spite of his enemies. If God was willing to do all this for David, how much more shall He do for those who are filled with His Holy Spirit? Daily the infilling of the Holy Spirit can cause your cup to overflow. Circumstances can't contain you in a box unless you allow them to. Your cup that's being filled with the Holy Spirit's power runneth over everytime you feast on His promises; everytime you speak them over your circumstance, everytime you invade the enemy's territory! The table is spread!

**23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.** We come to the end of this psalm with a confirmation: The Lord is good and He is merciful! With this belief, surely God's goodness and mercy will not only follow us, but His goodness and mercy will pursue us all the days of our lives. God's goodness is following the sheep providing green pastures and still waters. And God's mercy is following the sheep retrieving them when they foolishly leave the path of righteousness. As long as the Lord is our Shepherd we can expect this all the days of our lives. Believers will dwell in the house of the Lord for ever. That's great assurance.

## SUMMARY:

David is the writer of this psalm. The Lord is the Great Shepherd who cares for and protects His sheep. David says that the Lord is his shepherd because he is in covenant relationship with God. God knows him and he knows God as the gentle Shepherd which causes him not to want, because the Lord has everything he needs. The Shepherd supplies his needs (23:1). From time to time the sheep need rest. The shepherd provides green pastures and still waters to refresh the sheep physically. And spiritually the soul is in need of restoration. When the body becomes weak, He heals it. When the soul becomes sorrowful, He revives it. When our spirit becomes weak, He reinvigorates it. The sheep are led in paths of righteousness for Jesus' name sake (23:2-3). When the sheep are in the valley, the assurance is that they will walk through it. Though walking through the valley of death, there is no time to fear because the Shepherd will be with the sheep. It's a time of testing. His rod and staff is always able to comfort them (23:4). David knew that enemies come and go, but the Shepherd gives him hope by letting him know that He is able to prepare a table before him, even in the presence of those enemies. His head He anoints with oil, causing a running over of blessings; blessings of goodness and mercy following him all the days of his life (23:5). This makes David want to dwell in the house of the Lord forever. Is this to say that wherever the Lord is, that's where I want to be? He's aware of God's presence in the Temple when he goes to worship, so his desire is to be in the Lord's dwelling place forever! (23:6).

[TOP](#)



## PITWM VERSE BY VERSE

# PSALM 32:1-11

[NEXT](#) 33:1-9

### SYNOPSIS:

The writer of this psalm is David.

Psalm 32 is a sequel to Psalm 51 where David expresses the joy of forgiveness. God had forgiven him for the sins he had committed against Beth-Sheba and Uriah (2 Samuel 11:12). God wants to forgive sinners. Forgiveness has always been part of His loving nature. God announced this to Moses (Exodus 34:7); He revealed it to David, and He dramatically showed it to the world through Jesus Christ.

**Psalm 32** David testifies to the blessings that come from confessing sin and receiving God's forgiveness. He says one is blessed when their transgressions are forgiven and covered. They are blessed when the Lord says they are not guilty, when they don't try to hide their sins. When one don't admit their sins, but keep silent about them, they become weaker and miserable, for God's hand was heavy making life harder every day. Strength had evaporated like water on a hot summer day. Selah. David acknowledged his sin, and his iniquity he did not hide. He confessed his sins to the Lord, and He forgave them all! Selah (**32:1-5**).

We are to pray while we have time; while the Lord is found, because when the floods of great waters come toward us, they won't touch us. David says God is his hiding place. He's the one who preserves him from trouble, and surrounds him so he can sing songs of deliverance about the way God saved him. Selah. The Lord teaches the way to go, and guides with His eye. David says don't be like the senseless horse or mule that won't come unless he has a bit in his mouth and a bridle to keep him in line. Many sorrows will overcome the wicked, but mercy will surround the one who trusts in the Lord. So, all those that are the Lord's, and all those who try to obey Him, are to rejoice in Him (**32:6-11**).

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 33:1-9

[NEXT](#) 34:1-10

The writer of this psalm is anonymous.

**33:1 Rejoice in the Lord, O ye righteous: for praise is comely for the upright.** But, as we come from the preceding psalm, it admonished the one who trusts in the Lord and the one who obey Him to rejoice. It just lingers over to this psalm. The psalmist tells the righteous to rejoice in the Lord because praise looks good on us; it's attractive, appropriate, and suitable for those in good standing with the Lord.

**33:2 Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings.** Praise comes in all forms even with instruments; playing the harp with its melodious sound. Sing unto the Lord with the ancient lap-harp (psaltery); the ten string instrument.

- David was an accomplished harpist. He soothed King Saul from tormenting spirits that troubled him by playing the harp (1 Samuel 16:17-22).
- The Levites were appointed to give constant praise and thanks to God.
- Praise came before a great battle in 2 Chronicles as God fights for Jehoshaphat and the people. After which, they came with psalteries and harps and trumpets unto the house of the Lord (verse 28). When God gives you the victory, it's an invitation to praise Him.

**33:3 Sing unto him a new song; play skilfully with a loud noise.** The Jews had said *"How shall we sing the LORD'S song in a foreign land"* after being taken captive? Because they thought that singing before such idolatrous people was insulting for them, for they only worshipped before the true God in His temple. They had to be reminded that that's how they get their inspiration back. Singing a new song could provide a new outlook; a new way of seeing things; a new occasion and impulse to express how you feel toward God because His mercies are new every morning. When one plays skillfully with excitement, it will cause loud shouts of joy.

**33:4 For the word of the Lord is right; and all his works are done in truth.** The psalmist words leads us to remember that the Word of God is right and His works are truth. This leads us to the very essence of why we are able to praise God—because of His Word and His Works. Many have seen His Word works! Many have come through situations because of His Word by faith. And if we believe His Word to manifest as He says it would, then we know that what He said is right, and what He's done was done in truth. Then Praise Him!

**33:5 He loveth righteousness and judgment: the earth is full of the goodness of the Lord.**  
<sup>26</sup>*"Righteousness"* is the essential principle of justice. *"Judgment"* is the carrying out of the principle in act. God loves both righteousness and judgment. They are further grounds for praising Him. The earth is full of the goodness (loving-kindness) of the Lord. The whole earth is full of God's glory (Isaiah 6:3); His riches (Psalm 104:24), and His mercy (loving-kindness). This is further grounds of thankfulness to be acknowledged in praise.

<sup>26</sup><http://biblehub.com/commentaries/psalms/33-5.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**33:6** By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. Earlier we acknowledged that the Word of the Lord is right, now, we see that by His spoken Word (by His command) the heavens were made. God is to be praised, not only for His personal goodness, but for the greatness of the heavens formed—His Creation as well. In Genesis, the words, *"And God said, Let us..."* continues to prove this. **All the host of them** —meaning the galaxies of the heavenly bodies: the sun, moon, and stars. **By the breath of his mouth** meaning Spirit. The Father speaks the Word, the Son becomes the Word, and the Spirit brings forth or manifests the Word. All speaking of the Trinity God that brings forth His Creation. Then Praise Him!

**33:7** He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. Even the waters of the sea come together as a pile, a mass, or a mountain by His Word; by the breath of His mouth. We still remember the water standing as a heap as the children of Israel walked through the Red Sea without getting wet. When something is laid up in deep storehouses, it means that there is a great quantity and it will be used for a later date and time.

**33:8** Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of him. The earth as a whole does not fear the Lord. A precious few stand in awe of Him. But, all the earth must forsake their idols and regard only the living God Jehovah as the Supreme Being. The day is soon to come when this scripture will be literally fulfilled.

**33:9** For he spake, and it was done; he commanded, and it stood fast. God spoke the heavens into existence. And not only so, He commanded His creation to stand fast, thus the planetary bodies of every universe maintain their position by the power of the Almighty's Word.

## SUMMARY:

God inhabits the praise of His people. This psalm gives us an invitation to praise Him. Therefore, we are to rejoice in the Lord because praise looks good on us; because we have the victory; it's attractive, appropriate, and suitable for those in good standing with the Lord. Instruments help us praise the Lord. Playing skillfully, singing a new song with loud shouts of joy (**33:1-3**).

The psalmist words lead us to remember that the Word of God is right and His works are truth, giving us reason to praise Him. The earth is full of the goodness of the Lord for He loves righteousness and judgment. The heavens were made by the spoken Word of the Lord, and all its heavenly bodies by the breath of His mouth. It shows that even the waters of the sea are gathered together as a pile, a mass, or a mountain and is laid up in deep storehouses by His Word; by the breath of His mouth. All the earth is admonished to fear the Lord. And all its inhabitants are to stand in awe of Him. God spoke, and it was created; He commanded, and it stood forth. Praise Him! (**33:4-9**).

[TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

## PSALM 34:1-10

[NEXT](#) 45:1-17

### INTRODUCTION:

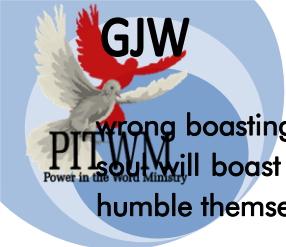
This history of this psalm is best introduced in 1 Samuel 21 and 22. As David runs away from Saul, who was trying to kill him, he whines up in the town of Nob trying to find refuge. He meets Ahimelech, the priest and lies about why he was there. David needed help and he was hungry. He told the priest that the king (Saul) had him on a secret mission. The priest gives him some of the holy bread (Showbread) because there was no common bread available. However, one of Saul's servants, Doeg, the Edmonite saw David with Ahimelech, the priest. David inquires about needing a sword because the king's mission required haste for he didn't bring his sword. The priest lets him know that Goliath the Philistine's sword was there. So, he takes it, and still in fear of Saul, he runs into Achish, the Philistine king of Gath. These people knew of his fame and heroism, but, at that moment fear came upon David. He has run into Achish, this Philistine king, and they probably remember that David had slain Goliath the giant, a Philistine when he was a young boy tending his father's sheep. Now David has Goliath's sword. He's in deep trouble as he is surrounded by them. 1 Samuel 21:13 says *"And he changed his behavior before them..."* which is when he played crazy before them; his actions presented himself as a crazy person. Achish, the king told his servants that this was the actions of a mad man and to let him go. But look at God, David was able to get away by playing crazy. Apparently, the custom was not to harm mentally unstable people. So, in 1 Samuel 22 it says that David escapes to the cave of Adullam. When some of the people who were distressed, in debt, and discontented heard about his whereabouts, they joined him, totaling about 400 men. We can take a note from David in 1 Samuel 30:6 when he said *"he encouraged himself in the Lord his God."* Now, although in a cave, he begins to praise God long before we get to the 30<sup>th</sup> chapter.

**34:1 I will bless the Lord at all times: his praise shall continually be in my mouth.** David had much to bless the Lord about; to praise God for. He sings psalms, play the harp, and makes melodies in his heart. David was always protected by God even when King Saul, his father-in-law tried to kill him. Even though fearful for his life, and running from Saul, he had time to pen this psalm. What was in his heart came through his mouth—blessings and praise was going to come at all times unto the Lord. That's encouragement for all Christians no matter what the circumstance. If we would get our thoughts off the situation and put our thoughts on the God who is able to take care and ease and bring peace in the midst of the situation, our assurance and faith would stabilize. Joy would override the fearful thoughts. It did say that David was fearful, but when he talked to God and obeyed God, fear became non stressful. *"Continually"* would mean when you have the occasion to speak, it would always celebrate the Lord. It will always lift Him up because your actions of what you say, that is, the goodness He has brought in and to your life would override what was trying to paralyze you. Bless Him and praise Him out of your mouths. He inhabits the praises of men.

**34:2 My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.** <sup>27</sup> *"Soul"* is defined as one person, or is the spirit and essence of a person. It's that part of you that makes you who you are and that will live on after your death. <sup>28</sup> The soul now has three parts: *"reason"*, *"spirit"*, and *"appetite."* Therefore, David declares that the essence of his person will make boast in the Lord. There is right boasting and there is

<sup>27</sup> <http://www.yourdictionary.com/soul>

<sup>28</sup> <http://tomblackson.com/Ancient/chapter53.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

wrong boasting. Anytime we boast in the Lord it is always right. All God has displayed toward David, his grateful soul will boast of it; proclaim it. And all who hear of these outstanding blessings and praises will be glad. The humble themselves shall be glad.

**34:3 O magnify the Lord with me, and let us exalt his name together.** To *"magnify"* is to see a greater expansion. God is already a big and awesome God, but do we see Him as that. Therefore our word that magnify Him will declare to someone that has not seen that greatness; that largeness of Him. Our words will express what we've seen He can do. Our words will express His possibility and our impossibility of what we can't do. His name is who He is and what He's done. When we proclaim God's name we recognize and lift up His greatness to others. *"Together"* would be to *"let us"* (he and all the humble) exalt God's name together on one accord.

**34:4 I sought the Lord, and he heard me, and delivered me from all my fears.** David would always inquire of the Lord by praying; asking the Lord what to do, and the Lord heard him and would give him the right answer. At the point of running away from Saul, there were many times David became fearful. One point was when he had seen one of Saul's servants, Doeg, the Edmonite in the town of Nob, and thought to himself that Doeg would probably go back and tell the king (*which he did*) where he was. David admits his fear; admits that there was no one else to seek after. Another time was when he runs into Achish, the Philistine king of Gath, and he plays crazy for fear of his life. He could not even find refuge after running away from Saul except in a cave. I would imagine after seeking the Lord, fear had to vanish; deliverance occurred; release occurred; relief occurred to save him from all his fears. Can we say: *"I am rescued from all my fears when I seek Jesus!"* Fear may pop up many times in our lifetime, but David gives us a key to handling this—Seek the Lord—Look to the Lord!

**34:5 They looked unto him, and were lightened: and their faces were not ashamed.** Now when we come to this verse, it refers to *"they."* Who are they? I'm not sure but looking at other translations, I'm considering that this would pertain to anyone who seeks God. *"Those who look to Him for help will be radiant with joy; no shadow will darken their faces"* (NLT). This simply mean that when men in need look to the Lord, their countenance is immediately brightened or cheered because of the One to whom they look to for relief and deliverance. Their faces were not ashamed; no downcast look of rejection.

**34:6 This poor man cried, and the Lord heard him, and saved him out of all his troubles.** David now refers to himself as this poor man; an oppressed sufferer, that when he cried out a single prayer unto the Lord, the Lord heard and saved him out of all his troubles. Sometimes it's hard to believe, but when God does it, it's done, and it completely overwhelms you. You've got to tell somebody!

**34:7 The angel of the Lord encampeth round about them that fear him, and delivereth them.** David lets us know that a special manifestation of God Himself encamps around and guard those that fear Him; those that reverence Him. Knowing that we are not alone, and that it is the Messenger of Jehovah setting up perimeters around the ones who fear Him, we will continue to look to the Lord for protection and deliverance against our enemies.

**34:8 O taste and see that the Lord is good: blessed is the man that trusteth in him.** This means *"put God to the test"* to see for yourself how good He is. That's the only way you can taste and see. That's the only way you will see that the Lord is good. It's not a *"test drive"*—it's a *"faith drive."* His blessings will come because you trusted in God; because you were in relationship and fellowship with Him. How happy you will be when you take refuge in the Lord.



## PITWM VERSE BY VERSE

**34:9** O fear the Lord, ye his saints: for there is no want to them that fear him. Fearing the Lord is reverencing Him; to revere Him (hold Him in the highest regard). So, David is saying, *"Believers, hold the Lord in highest regard, Why? - because there will be no deficiency to them who reverence Him."*

**34:10** The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing. Well, who are the young lions?—the ones with power. However, if you look at a powerful lion, can you image him lacking anything? What about when he gets hungry and can't find food? Well, it's the same for those who have everything but lack salvation. So unbelievers suffer want and grow hungry but those who seek the Lord lack for no good thing.

### SUMMARY:

This experience of running in fear for your life has taught David to magnify the Lord, even to write down this psalm for us to see. He begins with blessing the Lord at all times. And this praise is not only in his heart but it continuously comes out of his mouth. Even when his soul boasts in the Lord, the humble ones that hear of it will be glad. David wants others to magnify the Lord with him, and together exalt His Name (**34:1-3**).

David sought the Lord, and the Lord heard him, and delivered him from all his fears. Others who looked unto the Lord their countenances are immediately brightened or cheered and were not ashamed. David talks about himself crying to the Lord, and the Lord heard him and saved him out of all his troubles. The angel of the Lord encamps, guards, and rescues those that fear Him (**34:4-7**).

The psalmist admonishes us to *"taste and see"* meaning put God to the test to see for ourselves how good He is, for blessed is the man who trusts in the Lord! If we belong to the Lord, fear Him; reverence Him, for everyone who does, will have everything they need. There will be no want to them that fear him. Even strong young lions sometimes lack and suffer hunger, but those that seek the Lord; call upon Him in their time of need with deep respect will not want for any good thing (**34:8-10**).

[TOP](#)

**INTRODUCTION:**

This is a poem to the king (possibly Solomon) on the occasion of his wedding. It is also a prophecy about Christ and His bride, the church, who will praise Him throughout all generations. David wrote the majority of the Book of Psalms, but the author of the Psalm 42—49, 84, 85, 87, and 88 was written by the Sons of Korah (Temple assistants); a song of love. This is called a "*messianic*" psalm because it prophetically describes the Messiah's future relationship to the church, His body of believers.

**45:1 My heart is inditing a good matter: I speak of the things which I have made touching the king: my tongue is the pen of a ready writer.** The psalmist says his heart is overflowing; just bubbling over with a good thought; a tribute or poem that so touched him about the king. He is so overwhelmed that his tongue has become a ready writer willing to write about the things that had embraced him so. I know the feeling that when God speaks something in a message, I write it down, and am ready to tell others. The Spirit of God is our writer giving us the tongue of the learned and making our tongue the pen of a ready writer.

**45:2 Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.** The psalmist says to the king that he is fairer (*excellent and handsome*) than the children (sons) of men. On the occasion of the king's wedding, he is to look his best. He stands in a most honorable and upright position, and that his words were gracious that flowed from his lips; His lips were anointed with grace. Jesus is the source of all grace. Therefore, the psalmist knows that God has eternally blessed him forever. The words that Solomon said to his bride in chapter 4:1 in Song of Solomon: "*Behold, thou art fair, behold thou art fair...*" We have to remember the King and the Shepherd are one and the same. The relationship described between Solomon and the Shulamite pictures to us the love between Christ and His bride, and when Jesus returns and takes His people to heaven, the bride will become His wife.

**45:3 Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty.** The king was to strap on his sword upon his side as part of his armor; uniform or formal attire. He's embodied with glory and majesty as the mighty king with power, might, and arrayed with ability.

**45:4 And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things.** This verse reminds me of the song "*Ride On King Jesus.*" Revelation 6:2 says "*And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.*" The psalmist is saying thy majesty ride prosperously (*victoriously, triumphantly, successfully*) for the sake of truth, humility, and justice. And His right hand (*the hand of power*) is to teach (*show how, achieve, and perform*) awesome things.





# PITWM VERSE BY VERSE

**45:5** **Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.** The arrows of the king's hands hold, and let loose sharp arrows aimed at and they penetrate through the heart of his enemies, where they are subdued and fall prostrate at his feet. Just as Hebrews 4:12 says *"For the word of God is quick and powerful, and sharper than any two-edged sword, piercing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."* The Word of God penetrates like arrows swiftly to bring truth to the heart to humble the sinner as he falls at the feet of Jesus.

**45:6** **Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre.** This verse is stated in Hebrews 1:8—*"But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom."* "Throne" and "scepter" are known for authority. Jesus Christ is God, the Sovereign Majesty; the King who sits upon His throne; and the scepter of His kingdom is a upright authority forever and ever over all.

**45:7** **Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.** This verse is stated in Hebrews 1:9, *"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."* We see Jesus Christ has been anointed with the oil of gladness above all fellows. Who is meant by fellows? It means companions or associates. God has anointed the Anointed One above all. He loves righteousness and hates iniquity. We must look to Jesus Christ for righteousness.

**45:8** **All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad.** Three scents of smells were mentioned about the king's garments:

1. **Myrrh**—an aromatic gum resin of brownish color used to perfume beds and clothing. The anointing oil of the priests contained myrrh (Ex.30:23). Myrrh was valuable and was included in the gifts brought to Jesus by the Magi (Matt.2:11). Mixed with wine it was offered to Jesus when He was on the cross (Mk.15:23), and later was used to anoint His body John 19:39).
2. **Aloes**—in the Old Testament it refers to eaglewood, a large tree with a fragrant oily incense. In the New Testament Nicodemus brought aloes to anoint the body of Jesus (John 19:39).
3. **Cassia**—in Ezekiel 29:19 referred to an aromatic wood which was one of the ingredients of the anointing oil (Ex.30:24).

**"Myrrh and Aloes"** were the mixture mentioned in John 19:39 as a mixture brought by Nicodemus to the tomb to wrap Jesus in linen clothes along with the spices as the manner of the Jews did to bury. Just as Jesus was anointed with the oil of gladness, He was also buried with the fragrance of spices. With such joy, the king comes out of his ivory palaces. The first mention of ivory in the bible occurs when it was imported into Palestine by Solomon (1Kg.10:22; 2Chr.9:21). It was a mark of wealth for King Solomon's reign. And this lets us know that the king was in a glad; happy, and joyous mood. And some translations mention stringed instruments brought gladness.

**45:9** **Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.** We already know from verse 8 that the king was glad, smelling good, and ready as the marriage scene begins to unfold. The daughters of kings made up the bride's entourage, depicted as honorable (*precious*) women. Spiritually every believer is a king's daughter and a member of the royal family of heaven. And the queen (*the bride*) stood upon his right hand (*a place of honor*), gloriously arrayed in gold of Ophir. And spiritually the bride would be Christ's church.

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# PITWM VERSE BY VERSE

**"Ophir"** is possibly located in southwestern Arabia or in India, seemingly known for its high quality gold. 1 Kings 9:28 says *"And they came to Ophir and fetched from thence gold, four hundred and twenty talents, and brought it to king Solomon."* Gold was symbolic of the wealth he acquired.

**45:10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;**— The bride is introduced in verse 9 as the *"queen"* and here she is addressed as *"daughter."* She is to consider and incline her ear. She is also advised to forget her own people and her father's house, that is, break all relationships, separating herself from all that she has known as far as her loyalty and counsel is concerned as a daughter. Being the bride of Christ our relationship has changed, and we are to reflect and turn our ear toward Jesus our King as far as our loyalty and counsel is concerned. *"Seek ye first the kingdom of God..."* We are to solely submit to Christ.

**45:11 So shall the king greatly desire thy beauty: for he is thy Lord; and worship thou him.** By forgetting her own people and her father's house, the king shall greatly desire her beauty (inner beauty); fall in love with, for he will surely be her lord, and she shall worship (adore and honor) him. When we look at Jesus as our King and Lord and make Him priority, He looks at our inner beauty reverencing and worshiping Him. 1 Peter 3a says *"Your beauty should not come from outward adornment... 4a Rather, it should be that of your inner self. 6 like Sarah, who obeyed Abraham and called him her lord. You are her daughters if you do what is right and do not give way to fear"* (NIV).

**45:12 And the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat thy favour.** **"Tyre"** is an ancient Phoenician seaport city famous for wealth. In the Old Testament, David and Solomon had friendly alliances with Tyre. *"The people of Tyre, the richest people of our day will shower you with gifts and entreat your favors"* (TLB). Therefore, the daughter of Tyre means the people of Tyre will be there with a gift. Even the richest people shall petition or request the king's favor.

**45:13 The king's daughter is all glorious within: her clothing is of wrought gold.** As the king's daughter (bride) has prepared herself for the king, she is all glorious within and her clothing is fashioned and woven with gold. Spiritually the king's daughter is depicted as the church and is glorious within. The beauty of the redeemed is not an external beauty only, but an internal beauty as well.

**45:14 She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.** Now, when the bride is brought before the king, her apparel is described as interwoven with gold needlework and embroidered tapestry. Her companions (the virgins; maiden escorts) that followed will also be brought to him.

**45:15 With gladness and rejoicing shall they be brought: they shall enter into the king's palace.** As they enter the king's palace, they bring with them gladness and rejoicing.

**45:16 Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.** The children (sons) of the king will take the place of their fathers; becoming princes in all the earth (land). As children of the living God we are small kings—King of kings taking our rightful place in all the earth.

**45:17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.** The children's name will be continually known and remembered in all generations, for the king

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# PITWM VERSE BY VERSE

will make their name remembered. How is that? Because the king has dominion! Thus the people will praise them forever and ever. Jesus has a name above every name and it will never be forgotten.

## SUMMARY:

**45:1** The writer, the psalmist says his heart is overflowing; just bubbling over with a good thought; a tribute or poem that touched him so much about the king. He is so overwhelmed that his tongue has become a ready writer willing to write about the things that had embraced him so. **45:2** The king's appearance is described as fairer (*excellent and handsome*) than the children (sons) of men; **45:3** embodied with might, power, and ability arrayed with glory and majesty, strapped with his sword on his side as part of his uniform or formal attire. **45:4** Because of truth, meekness and righteousness he rides victoriously in his splendor. His right hand will teach wonderful exploits. **45:5** The power of the king's hands hold, and let loose sharp arrows aimed at and penetrate through the heart of his enemies, where they are subdued and fall at his feet. **45:6** The king's throne and scepter are forever and ever. **45:7** The king loves righteousness and hates wickedness, therefore, God has anointed him with the oil of gladness above his companions. **45:8** All his garments smelled of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they had made him glad. **45:9** The king's daughters made up the bride's entourage for they are depicted as honorable (*precious*) women. And the queen (*the bride*) stood upon the king's right hand (*a place of honor*) gloriously arrayed in gold of Ophir (**45:1-9**).

**45:10** She is advised as a daughter to forget her own people; her father's house, that is, break all relationships, separating herself from all that she has known. **45:11** Then the king will greatly desire her beauty: for he is thy Lord; and worship thou him. **45:12** The daughter of Tyre will bring a gift, and even the richest among the people shall petition or request the king's favor. **45:13** The king's daughter was all glorious and beautiful inside and her clothing was fashioned and woven with gold. **45:14** When brought before the king, her apparel is interwoven with gold of needlework and embroidered tapestry. Her companions (the virgins; maiden escorts) that followed will also be brought to him. **45:15** As they enter the king's palace they bring with them gladness and rejoicing (**45:10-15**).

**45:16** The children (sons) of the king will take the place of their fathers becoming princes in all the earth (land). **45:17** The children's name will be continually known and remembered in all generations, for it will be made by the king, thus the people will praise them forever and ever (**45:16-17**).

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 46:1-11

[NEXT](#) 47:1-9

### HISTORY:

The author of the Psalm is not ascribed to David, but to "**the Sons of Korah**," and there are no indications in the Psalm that David was the author, or that it refers to his times. There is reason to believe that most of the Psalms attributed to the "*Sons of Korah*" were composed subsequent to the time of David. It was composed in response to a terrifying event in the life of Good King Jehoshaphat (2 Chronicles 20).

<sup>29</sup>**To the chief musician for the sons of Korah. A song upon Alamoth** – He who could sing other Psalms so well was fitly entrusted with this noble ode. The most skilful musician in Israel must be charged with the due performance of this song, with the most harmonious voices and choicest music—*For the Sons of Korah*. One alone cannot fulfill the praise, there must be picked choristers under him, whose joyful privilege it shall be to celebrate the service of song in the house of the Lord. As to why the sons of Korah were selected; Korah had three sons, Assir, Elkanah, and Abiasaph and of their descendants David only selected a number to preside over the music of the sanctuary, and they continued in this service until the time of Jehoshaphat, 2 Chronicles 20:19,... It may be well to add that they were a division of the Levites who took their turn in serving at the temple. All the works of the holy service ought not to be monopolized by one order of talent; each company of believers should in due course enjoy the privilege. None ought to be without a share in the service of God

**A Song upon Alamoth:** Which may denote that the music was to be pitched high for the treble or soprano voices of the Hebrew virgins. They went forth in their dances to sing the praises of David when he smote the Philistines. It was meet that they should make merry and be glad when the victories of Jehovah became their theme. We need to praise God upon virgin hearts, with souls chaste towards his fear, with lively and exalted expressions, and happy strains. Or the word Alamoth may refer to shrill sounding instruments, as in 1 Chronicles 15:20, where we read that Zechariah, and Eliab, and Benaiah were to praise the Lord "*with psalteries on Alamoth*." We are not always, in a slovenly manner, to fall into one key, but with intelligence are to modulate our praises and make them fittingly expressive of the occasion and the joy it creates in our souls. These old musical terms cannot be interpreted with certainty, but they are still useful because they show that care and skill should be used in our sacred music. The Psalm is divided into three parts or strophes or scenes, the close of each of which is indicated by the word "*Selah*," in Psalm 46:3, Psalm 46:7, and Psalm 46:11.

The Psalm's background may be the crisis of 701 B.C., when God miraculously delivered the city of Jerusalem from the armies of Sennacherib, king of Assyria (2Kgs.18:19).

Centuries later, this psalm inspired Martin Luther to pen a stirring ode to faith. In his hymn, Luther employed military imagery amid starkly contrasting images of good and evil, evoking a fearsome world filled with enemies so daunting that there would be no hope of conquering them without God. So powerful is the Lord that the only weapon needed to strike down "our ancient foe" is one little word. And while we may lose everything for our faith, including our life and our loved ones, "God's truth abideth still." This hymn has remained as well, being one of the greatest to come out of the Reformation. Its words strikingly remind us where our strength lies—(A Mighty Fortress Is Our God!)

<sup>29</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=046&verse=001>





# PITWM VERSE BY VERSE

**46:1a God is our refuge and strength, a very present help in trouble.**

**GOD CAN BE TRUSTED WHEN THE WHOLE WORLD GOES CRAZY**

"God" or the Hebrew name "*Elohim*". First of all "*Elohim*" was used "*In the beginning God created.*" We are created for His will and He will take care of us. "*El*" means "*mighty*" or "*strong*." The name of *Elohim* is your strong tower and unshakable refuge. The word for "*God*" in the singular sense is "*El*" which is used most often in describing God's characteristics or attributes.

**God is our refuge...** One translation of "**refuge**" – "*machaceh*" – A place you flee to for safety, like finding shelter from a rainstorm. Its meaning is from a verb to "*flee*" and then "*to flee to*" or "*to take shelter in*" - denotes a place to which one would flee in time of danger - "*as a lofty wall; a high tower; a fort; a fortress.*" While other nations boasted in their impregnable castles perched high on inaccessible cliffs secured with iron gates and protected by fierce warriors, Israel was in a safer position than them all.—God is for us as a place to which we may flee for safety; a source of strength to us in danger.

The first half of this verse is quite simple. God is our refuge, our shelter, the person to whom we flee. Changing the metaphor, God is like a mother bird protecting her young. Thus we find shelter beneath '*His*' wings (Ruth 2:12). Using yet another image, when the heat of life becomes unbearable, we are invited to '*dwell in the secret place of the Most High*', abiding '*under the shadow of the Almighty*' (Ps. 91:1). We therefore may seek protection '*beneath*' Him when trouble comes (Ps. 46:1).

1. REFUGE when running into the strong tower of the Name of the Lord to be safe – Pro.18:10
2. REFUGE when underneath His everlasting arms – Deut.33:27
3. REFUGE when in the day of my trouble – Ps.59:16
4. REFUGE when strong confidence shall have a place in Him – Prov.14:26
5. REFUGE from the storm – Is.25:4
6. REFUGE when He is a shelter and a strong tower from the enemy – Ps.61:3
7. REFUGE as He bare you on 'eagles wings', and bring you unto Himself – Exo.19:4

People constantly get confused when it comes to dependence upon God. This does not mean that we abandon all common sense. When we are on the roof of our home, and the water is rising, and we are praying for deliverance, and someone with a boat comes by and offers us a ride, we don't refuse and say, "*I am waiting on God to deliver me.*" That boat is God providing you the deliverance. When there are tornados in your area or high force winds and devastating rain showers, and there is a recommended safe place in your house where you can go, then it is reasonable to go to that place. God is a refuge to run to.

**Strength** – "*'oz*" – means might, strength – This word is used in the sense of one person being able to prevail over another. God is our strength because He is able to prevail over our troubles. The word "*strength*" implies that God is the source of strength to those who are weak and defenseless; or that we may rely on His strength "*as if*" it were our own; or that we may feel as safe in His strength as though we had that strength ourselves. We may make it the basis of our confidence as really as though the strength resided in our own arm.

We can have fearless trust in Him no matter what upheavals are occurring in our lives or no matter what catastrophic events are happening all around us! <sup>30</sup>Gaining the strength of God, however, is not an automatic occurrence. According to Scripture, we tap into God's strength by seeking Him (1 Chronicles 16:11), observing His commandments (Deuteronomy 11:8), loving Him (Psalm 18:1-2), and praising Him (Exodus 15:2). These are the secrets to gaining

<sup>30</sup> [http://www.childrenofdestiny.org/article\\_gainingthestrengthofthelord.asp](http://www.childrenofdestiny.org/article_gainingthestrengthofthelord.asp)  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

God's strength. But, if we are willing to do these things, we also gain strength in the following ways:

1. STRENGTH for all our days – Deut.33:25
2. STRENGTH for our heart – Ps.73:26
3. STRENGTH to overcome fear – Is.41:10
4. STRENGTH to overcome grief – Neh.8:10
5. STRENGTH for battle – Ps.18:29
6. STRENGTH to cross over and possess – Deut.11:8
7. STRENGTH to stay the course – Is.40:31
8. STRENGTH to accomplish – Phil.4:13

God is our strength, but we need to let Him win over our hearts first.

**46:1b ...a very present help in trouble.** – The word "very," or "exceedingly," is added to qualify the whole proposition, as if this were "*emphatically true*." It was true in the most eminent sense that God had always been found to be such a helper, and, therefore, there was nothing to fear in the present distress of V2. The word "*present*," as if He were near to us, or close by us, does not accurately express the idea, which is rather, that "*He has been found*" to be such, or that He has always "*proved*" Himself to be such a help, and that, therefore, we may now confide in Him. God is present helping us to bear trouble, to improve in it, and to survive in it. Present by gracious communications and sweet manifestations; present most when He seems absent, restraining, overruling, and sanctifying from trouble. Trust and wait (James Smith). Sometimes the Lord allows trials in our lives to get our attention and to help us to grow spiritually. Sometimes trials are given to us to help us grow more dependent on the Lord and to help us to grow in our love for Him. The word "*help*" here *ezrah* – means aid, assistance. This word often speaks of military assistance, help with an enemy. A help found to be very powerful and effectual in straits and difficulties. The word "*trouble*" – *tsarah* – literally a "tight spot" would cover all that can come upon us which would give us anxiety or sorrow. Therefore, He is:

- <sup>31</sup>Our REFUGE: Our only, impregnable, accessible, delightful place of retreat.
- Our STRENGTH: Our all sufficient, unconquerable, honourable, and emboldening strength.
- Our HELP: Ever near, sympathizing, faithful, real, and potent **is our God**.

**46:2a Therefore will not we fear, though the earth be removed,**—Therefore will not we fear – Our confidence in God shall be unshaken and abiding. Having Him for our refuge and strength Psalm 46:1, we can have nothing to fear. Israel will proceed in a reasonable manner, regardless of the situation around her, because she knows God is in her midst. We need not fear even if "*the earth gives way and the mountains fall into the heart of the sea, though its waters roar and foam and the mountains quake with their surging.*"

**46:2b ...and though the mountains be carried into the midst of the sea;**—This may either mean, though the earth should change its place or its very structure in these convulsions; or, though it should perish altogether. Look at the mountains, the most fixed and firm things of earth, should be uprooted and sunk in the ocean - implying that nothing earthly was stable; or, the mountains here may be referred to as emblems of that which seemed to be most settled and established on earth - the kingdoms of the world. Israel will remain calm because God is "*Refuge & Strength*." The idea is, that in any convulsion, any change, any threatened danger, they would place confidence in God, who ruled over all, and who could not change.

<sup>31</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=046&verse=001>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**46:3** *Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof.*

**Selah** The word rendered "*be troubled*" means to boil; to ferment; to foam; and here it refers to the ocean as agitated and lashed into foam. <sup>32</sup>Evil may ferment, wrath may boil, and pride may foam, but the brave heart of holy confidence trembles not. Great men who are like mountains may quake for fear in times of great calamity, but the man whose trust is in God needs never to be dismayed. We will not fear, for God cannot be shaken.

**"Selah"**— In the midst of such a hurly burly, the music may well come to a pause, both to give the singers breath, and ourselves time for meditation. The pause is not an exclamation of dismay, but merely a rest in music; we do not suspend our song in alarm, but tune our harps again with deliberation amidst the tumult of the storm.

## WHEN WE ARE SURROUNDED BY OUR ENEMIES WE ARE AS SECURE.

**46:4a** *There is a river, the streams whereof...*— Many great cities have rivers flowing through them, sustaining lives and becoming the center of trade. What river is this? Jerusalem had no river, but it had God who, like a river, sustained the people's lives and was the center of their attention. The great fear of an Eastern city in time of war was for fear that the water supply should be cut off during a siege; if that were secured, the city could hold out against attacks for an indefinite period. There is no allusion here to any particular stream or river, but the image is designed to represent a state of peace and calm security in contrast with the rough and troubled ocean. While the ocean rages, and foams, and dashes against the mountains as if it would overturn them. The state of Jerusalem, the city of God, was well represented by a calm and gently-flowing river; a river of full banks, scattering widely joy and fertility and beauty wherever it flowed. The "*idea*" here is simply that Jerusalem would be calm and serene amidst all the external agitations in the world.

**46:4b** *...shall make glad the city of God...*—In the psalm, the city of God is Jerusalem. The city of God was threatened by neighboring nations, but the inhabitants of Jerusalem were calmly trusting in God for protection. How could this be? The answer is that ever since the Garden of Eden, God has always had a river to bring peace to His own. It is the river of God's grace. There are four ways in which the streams of a river would gladden the citizens.

1. The first as regards to prospect (*hope; view; vision*).
2. The second as regards to traffic (*passage; transfer*).
3. The third as regards to fertility (*fruitfulness; productiveness*).
4. The fourth as regards to supply (*provide; make available*). (W. Jay).

**46:4c** *....the holy place of the tabernacles of the Most High.* — In speaking of Jerusalem as the sanctuary of the tabernacles of the Most High, the Psalmist makes a beautiful allusion to the circumstances or condition of that time: for although God exercised authority over all the tribes of the people, yet He made choice of that city as the seat of royalty, from which He might govern the whole nation of Israel. The tabernacle and the temple were alike, divided into two parts - the holy and the most holy place - and hence the "*plural*" term is sometimes applied to them. The word "*tabernacles*" – *mishkan* – means temporary dwelling place. Here's a city that is the dwelling place of the Most High, the place in which He makes His visible presence known amongst the nations. It's a picture of security, but verse 5 enters with a reality check because this city is under siege. But the city is going to hold; she's not going to be moved. Why?

1. "*God is in the midst of her*" – He's right in the midst of her.
2. "*God shall help her*" – God is her aid; God is her help.
3. "*That right early*" – God will help her soon; "*He'll help her at the dawn of day.*"

<sup>32</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=046&verse=003>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**46:5** **God is in the midst of her; she shall not be moved** — God was understood to dwell in a special way in the temple at Jerusalem. Since God is the only deity, there would never be a way to defeat Jerusalem unless God abandoned the temple and city. This central article of Judean theology was modified by a vision of the prophet Ezekiel: when God could no longer tolerate the evil of Jerusalem's population. He moved out of the city. It ceased to be God's city and was destroyed by mere humans with ease (Eze.10). The people commonly believed that so long as they obeyed God, God would save their city from any human invasion because Jerusalem was God's capital in Judah. The theology of the Psalmist however, is clear: if the people were righteous, God would not allow the city to be taken from them, no matter the size or power of the enemy attacking. The holy city shall not be moved or shaken, because God dwells there, and is always ready to help her.

**46:5b** **...God shall help her, and that right early.** — The expression, "*the dawn of the morning*" denotes daily, as soon as the sun rises upon the earth; literally, "*at the turn of day*", "*when morning dawns.*" Possibly, there may be an allusion here to what occurred in the camp of the Assyrians, when the discovery that the angel of the Lord had smitten them, was made early in the morning, or when men arose in the morning: "*The angel of the Lord went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: and when they arose in the morning*" (*that is, when men arose in the morning*), "*behold, they were all dead corpses*" *Isaiah 37:36*. Help is there at early rising; help is stationed at attention; help is already in protection mode; help is already there; help is in God. And He dwells amongst us for no other purpose than to preserve us uninjured. "*Behold, he that keepeth Israel shall neither slumber nor sleep*" *Psalm 121:4*.

**46:6a** **The heathen raged...** — *Psalm 2:1* asks: "*Why do the heathen rage...?*" What is it that ail the heathen (Heb gōy), and what causes the masses to plan that which is destined to come to naught? *Ps.21:2* say: "*The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.*" Now, what causes the kings of the earth and the rulers to band together in mutual purpose against the Lord and His Anointed? Why would they rise up in fury against God's people? The reason is in Verse 21:3 — "*Let us break their bands asunder, and cast away their cords from us.*" So, the heathen rage and constantly devise ways to thwart the purpose of God because they do not like the constraints of God's law, bible morality, or Christian conduct. They prefer to be a law unto themselves, to establish their own conduct by what feels right to them. However,

**46:6b** **...the kingdoms were moved...** — They raged, but all to no avail. That is, those who were invaded, as well as those that made the invasion. There was a general convulsion or shaking among the nations of the earth. <sup>33</sup>Crowns fell from royal heads, ancient thrones rocked like trees driven of the tempest, powerful empires fell like pines up-rooted by the blast: everything was in disorder, and dismay seized on all who knew not the Lord.

**46:6c** **...He uttered his voice...**—God spoke; He gave command; He expressed His Will. With no other instrumentality than a Word, the Lord ruled the storm. He gave forth a voice and stout solid hearts were dissolved; proud armies were annihilated; and conquering powers were enfeebled.

**46:6d** **...the earth melted** —The very earth seemed to melt or dissolve before him. Everything became still. The danger passed away at His command, and the raging world became calm. The Bible abounds in language of this kind, showing the absolute power of God, or His power to control all the raging elements on land and ocean by a Word. The very earth seemed turned to wax, the most solid and substantial of human things melted like the fat of rams upon the altar. But immediately peace followed; the rage of man subsided; hearts capable of repentance

<sup>33</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=046&verse=006>  
<http://www.pitwm.net/pitwm-versebyverse.html>





## PITWM VERSE BY VERSE

relented; and the implacable were silenced. How mighty is a Word from God! How mighty the Incarnate Word from God! that such a Word would come from the excellent glory even now to melt all hearts in love to Jesus, and to end for ever all the persecutions, wars, and rebellions of men! So far we have seen what man did and what God did!

**46:7 The Lord of hosts is with us; the God of Jacob is our refuge. Selah** – He's the God who made promises to us. He's the God of the Covenant. He's the God who has pledged to be faithful to His people. *"He's the God of Jacob"*, another name for *"God of the Jews"*. Because Jerusalem did not fall to Assyria, the Psalmist wrote, *"The Lord of hosts (of everything) is with us"*. He meant that God was fighting for Jerusalem. Christians believe that God still fights for His people. He is the same God that the Psalmist called *"the God of Jacob"* and *"the Lord of hosts; the Lord of everything"*.

There's a different word translated for *"refuge"* in verses 7,11— *"refuge"* – *"misgab"* – high place, refuge, secure height, retreat; stronghold; The main idea is that of height – things up high are more secure and safe. It's like the ancient Israeli fortress of Masada - the huge mountain fort that was the last to fall to the Romans in A.D.70. It was impenetrable because there was no way to attack such a high, steep, mountain (Masada used in Ps.18:2; "fortress"). Nobody can get to God's people. They're secure because of Who He says He is and because of what He does! And that same Word that spoke the worlds into being protects you from all your enemies. REFUGE trusting Him to be a shield, and horn of salvation, high tower, to save from violence – 2Sam.22:3

<sup>34</sup>**THERE WERE THREE STAGES OF FUTURE VINDICATION.**

**46:8 Come, behold the works of the Lord, what desolations he hath made in the earth.** When the morning light broke, the joyful citizens of Jerusalem were invited to go view the remains of their enemies that they may see with what power Jehovah has undertaken in their behalf. God had completely devastated His enemy.

1. Judgment - Great Tribulation *"What desolations he hath made in the earth."*

**46:9 He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.** The Lord defeated and disarmed His enemies; destroyed their weapons where they could fight no longer. All the offensive weapons of the enemy were no match for God. The war chariots, which were largely employed by the Assyrians and formed the main strength of the army of Sennacherib were utterly destroyed by the power of His might.

2. Establishing His Kingdom in peace.

**46:10 Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth.**

These words are addressed to Israel as well as us. Today we need to be still and know that He is God! What joy is brought to our souls when we are confronted with a problem which has no solution, and yet God works it out for our good and His glory. The thing is, can we stand still; take our hands off the situation, so God can be exalted?

3. His exaltation throughout the earth.

**46:11 The Lord of hosts is with us; the God of Jacob is our refuge. Selah.** This is also verse 7 sung again. Jehovah of Hosts who is bringing this to pass, who is moving all things toward this culmination is with us. He dwells in the midst of His people seek refuge in Him.

<sup>34</sup> [http://www.blueletterbible.org/commentaries/Chuck\\_Smith/sn/sermon.cfm?contentID=5051](http://www.blueletterbible.org/commentaries/Chuck_Smith/sn/sermon.cfm?contentID=5051)  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

**Psalms 46** may have been a worshipful response to God's deliverance of Jerusalem from King Sennacherib's armies. We find a statement of confidence in the first scene, **Psalms 46:1-3**: God is our refuge and strength, and a very present help in trouble. So don't fear!

1. Though the earth be moved - God is not moved.
2. Though the mountains be shaken - God is never shaken.
3. Though all may fall - God stands.

God is still our refuge and strength, and a very present help in trouble.

The reason for this statement of confidence is found in the second scene, **Psalms 46:4-7**: There is a river, stream that shall make the city of God glad. Like an ever-flowing river, God being an unfailing source of consolation for Jerusalem. God Himself was in that city as its Protector. Though the heathens raged, and the kingdoms were moved, God had only to utter His voice and even the earth would be dissolved. They had nothing to fear while the God of hosts - the God of mightier armies than those which had invaded the land - was with them. He being the God Jacob, their refuge was with them!

<sup>35</sup>There is this picture in **verses 4 and 5** of a serene city, the city of God; but then, when you look at **verses 5 through 7**, you realize that this city is under siege. The armies of the enemies of God are surrounding this city, and yet the Psalmist has given us a picture of God's power to protect against anything by showing how serene the city of God is even when she's surrounded by her enemies. It's another picture of the challenges facing the people of God in this fallen world, a city engulfed by an innumerable hoard of its enemies. And we learn here in **verses 4 through 7** that when we are surrounded by our enemies, we are as secure as if we were singing the praises of the Lord Jesus Christ around the celestial throne in glory.

There is vindication for this statement of confidence is found in the third scene, **Psalms 46:8-11**: we have a reference to the mighty power of God as actually put forth in the desolations, which "*He had made in the earth*". He had shown that power by making wars to cease; by breaking the bow, and cutting the spear in sunder; and by causing the war chariot to be burned in the fire. They had, therefore, nothing to fear while such a God was their Protector, and it was their duty calmly to confide in Him, and leave the whole issue with Him, for it was His purpose to exalt Himself among the nations of the earth. That's why He can say "*BE STILL and KNOW that I AM GOD!*"

## APPLICATION:

There is only 'One' refuge and strengthener to count on in time of trouble. God's presence has proved He can help. Seek means to look for that presence! And it was their duty calmly to confide in Him, and leave the whole issue with Him, for it was His purpose to exalt Himself among the nations of the earth. That's why He can say "*BE STILL and KNOW that I AM GOD!*"

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<sup>35</sup> <http://www.fpcjackson.org/resources/sermons/Psalms/Psalms%2042-72/24apslm46.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

Again the superscription reads: "*To the chief Musician. A psalm for the sons of Korah.*" Here, as elsewhere, the author is anonymous and may be identified either as the sons of Korah, David, or one of David's associates. However, the tone is definitely Davidic. "*For the sons of Korah*" the Psalm is sung. There are mixed views as to the occasion of the psalm being written. All that can be said is that it is a triumphal psalm, and was composed apparently on some occasion of "*victory*" over enemies, with reference to a triumphal procession. But there is no doubt that it prophetically has in mind the ascension of the Messiah to His throne and celebrates His reign over the whole earth.

The psalm consists of two parts, quite similar in structure and in design. Each part consists of an exhortation to praise God, followed by a statement of reasons why, it should be done.

I. <sup>36</sup>The **first part** comprises the first five verses:

1. An exhortation to praise God - to celebrate the joy of the soul by a clapping of hands, and by a shout of triumph, **Psalm 47:1**.
2. The reasons for doing this: **Psalm 47:2-5**. These reasons are that He is terrible; He is a great king over all the earth; He will subdue the nations and make them subject to His own people; He will choose our inheritance, and in anticipation of this, and in proof of this, He achieves victory, and had gone up as from that victory to His own abode in heaven.

II. The **second part** embraces the last four verses of the Psalm:

- (1) An exhortation, as before, to praise God, **Psalm 47:6**.
- (2) The reasons for this: **Psalm 47:7-9**. These reasons are, as before, that God is king over all the earth; that He now sits upon the throne of His holiness, and that **Psalm 47:9** the princes of the nations - the subdued kings and rulers - are borne along in triumph to the people of the God of Abraham; and that in this victory it has been shown that the shields of the earth belong to God.

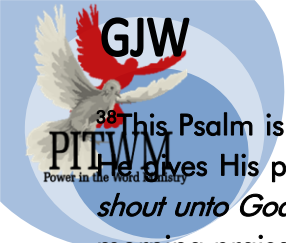
The psalm, therefore, is a triumphal ode, and was probably composed to be sung on occasion of some military triumph. All of this is celebrated as indicating the intervening power of God in victory and as evidence of His purpose to protect His chosen people in time of peril. The Psalm may yet be used in a higher sense by the church at large, when all the foes of God on earth shall be subdued; and when His kingdom shall be in fact set up over all the world.

**47:1a O clap your hands, all ye people;** – It opens with a command – to clap your hands and shout with the voice of triumph or cries of joy. The command is directed to whom? – *All ye people*. Why? Because He is the Great King who rule over all the earth! All this is unto God! And it does not go without reason. Why do we applaud? Mainly to give an expression of appreciation for what we have seen, heard or felt. <sup>37</sup>Sometimes it's done half-hearted, and insincere. However, it should be with heart-felt joy! It should be with the intent of our great appreciation to God! When we applaud for personal accomplishments, remember that it should be accompanied with Praise to God! He is always the Creator of what blossoms in us. He is always the greater One in us. He is always the Giver of the gift, no matter what we think we did. To be a good leader, honor the Great King.

<sup>36</sup> <http://barnes.biblecommenter.com/psalms/47.htm>

<sup>37</sup> [http://www.bereanpca.org/Assets/Sermons/outlines/Oct\\_11\\_2009.pdf](http://www.bereanpca.org/Assets/Sermons/outlines/Oct_11_2009.pdf)

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

<sup>38</sup>This Psalm is an exhortation to praise the Lord for His sovereignty over the whole earth, and for the victories He gives His people through that sovereignty. The Psalm begins: "*O Clap your hands, all ye people (nations); shout unto God with the voice of triumph (cries of joy).*" The first thing to notice is that very few churches on Sunday morning praise the Lord the way the Psalmist is exhorting us to praise Him: loudly, and with great enthusiasm.

Some would consider "*clapping*" one's hands for God, and "*shouting*" to Him with "*cries of joy*", to be indecent unsophisticated, and even unholy. Those who think such behavior is inappropriate would do well to study the book of Psalms, and note the many places we are exhorted to praise the Lord loudly. When we go to a sports game, and the home team scores a victory, do we not enthusiastically praise the efforts of our team? Why not do the same to praise the great victories of the Lord? "The most natural and most enthusiastic tokens of exultation are to be used in view of the victories of the Lord, and His universal reign" [Spurgeon, 352]. Sadly, we can "*clap*" and "*shout*" for our favorite sports teams, but we are called insane fanatics if we get enthusiastic about the Lord, who has done much more for us than our local athletes have.

It is not just Israel, who is to rejoice at Divine triumph, but the world at large. The most natural and most enthusiastic tokens of exultation are to be used in view of the victories of the Lord, and His universal reign. Our joy in God may be demonstrative, and yet He will not censure it. *All ye people*: The joy is to extend to all nations or peoples. Israel may have been the intended, but all the Gentiles are to following in the march of triumph, for they have an equal share in that kingdom where there is neither Greek nor Jew, but Christ is all and in all.

**47:1b ...shout unto God with the voice of triumph.** There are 72 mentions of the word "*shout*" in the bible. Shout goes above talking with exuberance. This Psalm will cause you to make a joyful noise in praise to God; that is, in acknowledgment that this victory has been gained by His interposition. "*Triumph*" - With such a shout as is usually raised when a victory is obtained; such a shout as occurs in a triumphal procession.

**47:2a For the Lord most high is terrible;** — In this verse we are given the first reason for all this Praise. When God dealt with the enemies of His people, he showed Himself "Terrible." Because of His high nobility and His mighty power, every man ought to stand in awe of Him. His awesomeness is first connected to His majestic authority "*over all the earth.*" It says that He is "*terrible*" - literally, is "*to be feared*"; that is, "*reverenced and adored.*" The Amplified version reads "*The Lord Most High excites terror, awe, and dread; He is a great King over all the earth.*" He is "*terrible*" to His enemies, being the Lion of the tribe of Judah; who will rule the nations with a rod of iron, and break them in pieces as a potter's vessel (Ps.2:9; Rev.2:27). The concept of "*king*" and the respect for authority has to be understood. God is worthy of profound reverence and adoration because God's rule is universal.

**47:2b He the great King over all the earth!** — God's sovereignty extends to all nations (whether they acknowledge it or not). Any nation that turns to Him may receive the blessings He extends to His people. Though the children of Israel make up the chosen nation, yet all who worship Him will be blessed. So, all nations have reason to rejoice in Him. Because He is the "*great king*" He has the right and privilege to extend the bounds of His kingdom anywhere on earth. <sup>39</sup>He is now King of Zion, and head over all things of the church; and before long the kingdoms of this world will become His, and He will take to Himself His great power and reign, and *shall be King over all the earth openly and visibly; He shall be One, and His name One*, (Zechariah 14:9); which is another reason for joy and gladness among the people.

<sup>38</sup> <http://www.scripturestudies.com/Vol8/HA/wis.html>

<sup>39</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=ps&chapter=047&verse=002>

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

**47:3 He subdued the people under us, and the nations under our feet.** — This is another reason for all this Praise. So many times the nation of Israel had witnessed this first hand. Their foes were defeated before their eyes and they neither shot an arrow nor struck a blow. The word rendered "*subdue*" is that which commonly means "to speak." The idea in the use of this word here is that He has only to speak and it is done (compare Psalm 33:9), or that He could do it by a Word. God's military victories on their behalf brought them into the Promised Land. This phenomenon of subjugating pagan powers was repeated many times during Israel's history. The Lord God protects and restores us in the face of the challenges that we experience as believers today.

**47:4 He shall choose our inheritance for us** — God originally chose Canaan as the habitation of His people (Gen.12:1-7). The Promised Land is symbolic of the inheritance in the kingdom of heaven that we will receive. God knows what is best for His people. <sup>40</sup>It is a glorious fact that our great King Jesus has chosen the inheritance of His people. Ephesians 1:3-6 is just one passage that describes some of His choosing for us:

- He chose us in Him before the foundation of the world.
- He chose us to be holy and blameless before Him in love.
- He chose us to be adopted as sons into His family.

We often get into trouble by wanting to choose our own inheritance.

- We sometimes want to choose our own blessings. One has health, another has wealth, a third has great talents; each wishes they had what the other has. Yet it is far better to let God choose our blessings.
- We sometimes want to choose our own calling. One sees the calling of another and thinks that the calling of the other is better, or they want to imitate the calling of another instead of running their own race.
- We sometimes want to choose our own crosses. We think that our own problems are so much worse than others, and we think that we could bear any number of crosses – except the one He chose for us.

**47:4b The excellency of Jacob whom he loved** — He chooses for us as He chose for Jacob, that we might rejoice in Him. The One that bestows the inheritance is the One that chooses it. He loved the Jews but this does not negate the bigger picture involving blessing to all nations in the original Abrahamic Covenant of Gen.12:1-3.

**"Selah"** – <sup>41</sup>The word "*selah*" is found in two books of the Bible, but is most prevalent in the Psalms, where it appears 71 times. It also appears three times in the third chapter of the minor prophet Habakkuk. It is also a musical direction to the singers and/or instrumentalists who performed the Psalms, which was the hymnbook of the Israelites. If this is true, then each time "*selah*" appears in a psalm, the musicians paused, either to take a breath, or to sing acapella or let the instruments play alone. Perhaps they were pausing to praise Him about whom the song was speaking, perhaps even lifting their hands in worship. This would encompass all these meanings—praise, lift up, and pause. When we consider the three verses in Habakkuk, we also see how "*selah*" could mean to pause and praise. Even though Habakkuk was not written to be sung, Habakkuk's prayer in **chapter 3** inspires the reader to pause and praise God for His mercy, power, sustaining grace and sufficiency.

Yes, pause, ye faithful songsters. Here is abundant room for holy meditation; Interlude. It would take a moment just to breathe all of this in. All of what God the Great King has fulfilled is breath-taking! Applause and shouts of joy unto God glorify Him, only when we've taken our eyes off of everything else and placed them totally upon Him.

**47:5 God has gone up with a shout, the Lord with the sound of a trumpet.** The command of the first verse is here, regarded as a fact; the fight is over; the conqueror ascends in triumph. The going up here refers to the

<sup>40</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=2&contentID=7717&commInfo=31&topic=Psalms&ar=Psa\\_47\\_4](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=2&contentID=7717&commInfo=31&topic=Psalms&ar=Psa_47_4)

<sup>41</sup> <http://www.gotquestions.org/selah.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

ascending to a royal throne, signifying the triumph of Christ and His glorious ascension into the heavens The ascending or descending of God is frequently associated with a shout and a trumpet (1Thess.4:16). The words are fully applicable to the ascension of the Redeemer.

- Now, the idea is that God comes down from heaven to help and save His people, and when He goes back up, He deserves praise and acclamation from His people.
- Jesus ascended to the royal throne in heaven after He finished His work for us on the cross and proved it by the empty tomb. He can only go up with a shout because He came down in humility to fight for His people and to save them.

In ancient times, trumpets were made of animals' horn and then later of metal. Two types of trumpets were blown on The Festivals of Trumpets in ancient Israel. The first was the "*chatsoserah*"—the **straight, long silver trumpets** blown only by priests and used for a variety of occasions (one to announce the new month). The second was the "*shofar*", made from a ram's horn. The Israelites were to mark this particular day as a memorial of the significance of the trumpets to them physically and symbolically.

**The significance?** - Both of these trumpets were used in war, and both had roles in celebratory events.

- Trumpets were primarily used for signaling large groups of people. Trumpets summoned the Israelites and announced certain holy days or festivals (Lev.23:24; 25:9; Num.10:2).
- Trumpets served several functions in war
  - Rallying troops together (Jud.6:34; Neh.4:20)
  - Initiating the battle (Judg.7:20; Jer.4:19), and
  - Signaling instructions to the troops (2Sam.2:28; 18:16)
- Trumpets were also used in worship (1Chron.13:8; Ps.98:6)
- Trumpets will announce the return of the Lord (Matt.24:31; 1Corth.15:52; 1Thess.4:16), and
- Trumpets signal several important events in Revelation 98:7-12; 9:1-14; 10:7; 11:15)

It is the sound of victory to honor God.

**47:6 Sing praises to God, sing praises! Sing praises to our King, sing praises!** — The repetition of the phrase "*sing praises*" denotes frequency, constancy, fervency, and great devotion in the performance of this service; and that the ascension of Christ, the occasion of it, is of the greatest moment and importance, and requires it to be performed in such a manner. From verses 6-7, the phrase, "*sing praises*" is repeated five times, and shows the earnestness and happiness of the people. They are the words of exultation and triumph. [Feel your obligation to God; express it in thanksgiving (Clarke)]. The singing is unto God, who has shown Himself to be the Great King of His people - one who rules on their behalf, and who has interposed for their deliverance in danger. Songs of praises should be on our lips and joy should be in our hearts, "*for God is the King of all the earth.*"

**47:7a For God is the King of all the earth:...** — The idea from the second verse is repeated for emphasis. God's glorious authority extends far beyond the land or people of Israel. He is the global God, the King of all the earth.

**47:7b ...sing ye praises with understanding** — Praise is appropriately offered with singing and should also be made with understanding. If we do not understand what we sing, it argues carelessness with our spirit, or shows hardness of heart; and this makes the service disrespectful. God wants our worship to be intelligent and not mindless. It is not necessary to be smart to worship God, but we should worship Him with all our being, including our mind



# PITWM VERSE BY VERSE

(Mark 12:30). How are we to praise God?

Praise Him cheerfully when we clap your hands as an expression of our inward joy.

- Praise Him universally together with all you peoples who should praise the Lord.
- Praise Him vocally as you shout unto God with the voice of triumph.
- Praise Him frequently, as the idea of sing praises is repeated often. You cannot praise Him too much.
- Praise Him intelligently, as you are to sing praises with understanding and to know and proclaim the reasons for your praise.

"*Strange that we should need so much urging to attend to so heavenly an exercise*" [Spurgeon, 354].

**47:8a God reigned over the heathen:** — <sup>42</sup>Though this is literally true in God's universal dominion, yet more is meant. God reigns over the heathen when? - By the preaching of the Gospel. They are brought into the Church, of Christ. The great truth that God reigneth in destiny is the guarantee that in a gracious gospel, His promises shall be fulfilled, and His kingdom shall come. Continuing prophetically, the Psalm looks forward to the time when God will be acknowledged by all the nations as the True and Living God.

**47:8b ...God sitteth upon the throne of His holiness.** He is a holy God; He proclaims holiness. His laws are holy, He requires holiness, and His genuine people are all holy. The throne of His holiness is the heaven of heavens; also the temple at Jerusalem; and, lastly, the hearts of the faithful. <sup>43</sup>What other throne is like this?

- God has a throne of holiness, for which He is to be feared by all men.
- A throne of grace, for which He is to be loved by His redeemed.
- A throne of glory, for which He is to be praised by His whole creation.

Never was it stained with injustice, or defiled with sin. Neither is He who sits upon it dismayed, or in a dilemma. He sits in serenity, for he knows His own power, and sees that His purposes will not miscarry. Here is reason enough for a holy song.

**47:9a The princes of the people are gathered together...** —The prophetic eye of this Psalm sees the willing subjects of the Great King assembled to celebrate His glory. Not only the poor and the men of low estate are there, but nobles bow their willing necks to His sway. "*All kings shall bow down before him.*" No people shall be unrepresented; their great men shall be good men, their royal ones regenerate ones. How grand will be the parliament where the Lord Jesus shall open the court, and princes shall rise up to do Him honour! Those who were divided in their principles, and interests, and religions, are now united and gathered together to Christ, laying their scepters at His feet, and jointly owning His worship and service .

**47:9b ...even the people of the God of Abraham**—The Psalm looks back, first of all, to Abraham. When God appeared to Moses in the burning bush (Gen.3:6), He said, "*I Am the God of thy father, the God of Abraham...*" This is speaking of the Second person of the Trinity which is Christ! They that lay hold of the promise by faith; "*They that are of the faith, are the children of Abraham*" Gal.3:7; that have the same spirit of faith that Abraham had. God gave a promise to Abraham: a promise that had about it a covenantal structure; a promise that God said would never be repealed; a promise that from out of Abraham and the loins of Abraham would grow a

<sup>42</sup> [http://www.studyight.org/com/acc/view.cgi?book=ps&chapter=47&verse=8#Ps47\\_8](http://www.studyight.org/com/acc/view.cgi?book=ps&chapter=47&verse=8#Ps47_8)

<sup>43</sup> <http://www.biblebb.com/files/SPURGEON/TOD/chstp47.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

people that would be greater than the stars in the night sky. That same God, who was known only here and there, a patriarch like the father of the faithful, shall be adored by a seed as many as the stars of heaven. All have joined with praising the God of Abraham.

Through Christ's death we receive the promise of eternal inheritance, all which is a reason for joy and gladness in this Psalm. As God has gathered *even the people of the God of Abraham*— He enabled them to take possession of it. He enabled them to protect their possession or when they could not, He guarded it for them without any effort on their part. This land would have been the pride of Jacob, a land he would have rejoiced to dwell in and have as his possession. All that they needed was in the land promised.

**47:9c ...for the shields of the earth belong unto God;** — The emblems of rank, the weapons of war, all must pay loyal homage to the King of all. The princes or rulers, who are called shields, because by their office they are the common prosecutors of all their people. These are the Lord's at His disposal, or subject to His dominion, both as to their hearts and their kingdoms. All principalities and powers must be subject unto Him!

**47:9d ...He is greatly exalted.** By this, it means that God shall be greatly glorified—In nature, in power, in character, and in glory. There is none to compare with Him. Can you see the vision, the picture, and the magnitude of God's Reign?

## SUMMARY:

<sup>44</sup>This is the psalm that will usher in the glorious Kingdom Age, as we clap our hands and shout unto God with a voice of triumph, because He has now established His kingdom over all of the earth and we are there with Him. He is the King over all the earth, sing praises. This psalm is read seven times before the blowing of the trumpet to announce the Holy Day, the beginning of the Jewish New Year.

Israel, anticipating their deliverance from their enemies, celebrates the triumph of God, and call upon the nations to unite with them in praise to God. <sup>45</sup>It is significant that they would use it for a New Year, because always in a New Year there is a hope of things better, a new day dawning, a new year dawning, and new opportunities. He is the King over **all** the earth, sing praises.

<sup>46</sup>We know from Revelation, that in the days of trial, which precede the reign of Christ, a great multitude will be saved from amongst the nations. Apparently it is this great company, "*the willing-hearted of the peoples*" (v.9 JND) that are called in this Psalm to express their joy with shouts of triumph, because God has vanquished every enemy. The Lord Most High has shewn Himself to be terrible to those who refuse to submit to His claims. He is not only King, but "*a great King*" that none can withstand. He has subdued the Gentiles and exalted Israel above the nations and in sovereign grace has chosen the land of Israel, the excellency of Jacob whom He loved.

Anticipating the time when God will have taken possession of His earthly throne, calls for all to sing with intelligent

<sup>44</sup> [http://www.blueletterbible.org/search/Comm/chuck\\_smith/content.cfm?type=c2000&key=6814&Exact=0&criteria=Psalm](http://www.blueletterbible.org/search/Comm/chuck_smith/content.cfm?type=c2000&key=6814&Exact=0&criteria=Psalm)

<sup>45</sup> [http://www.blueletterbible.org/commentaries/comm\\_view.cfm?AuthorID=1&contentID=6814&commInfo=25&topic=Psalms](http://www.blueletterbible.org/commentaries/comm_view.cfm?AuthorID=1&contentID=6814&commInfo=25&topic=Psalms)

<sup>46</sup> [http://www.biblecentre.org/commentaries/hs\\_20\\_psalms\\_42to72.htm](http://www.biblecentre.org/commentaries/hs_20_psalms_42to72.htm)

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

praise to God, the King of all the earth, who reigns over the nations, and whose throne is characterized by holiness. Then every opposing enemy having been subdued under the feet of Israel, the willing-hearted of the nations will be gathered together with the people of the God of Abraham, and the defense of the whole earth against all evil (the shields of the earth) will be in the hands of God: the result being that, while the whole earth will be blessed, God Himself will be greatly exalted.

**The point is:** This Psalm is about the rule and reign of Christ. It doesn't waste time in trying to prove the existence of God. It proclaims the God who is there in **all** of His power and greatness and glory. First, He is our Great King, and we are to render hands clapping and shouts of triumph with our voices. Everytime we think about the goodness of God; everytime we recognize His awesomeness, His greatness, His authority over all the nations, we see His reign is unlimited.

It is not impossible for great men to be good men and/or a good leader. For the heads of a country to be members of Christ; and for princes as well as the people to serve the God of Abraham, our focus should be on the One who put them there; who brought them to that point; recognizing that God is greater than the so called great! His rule is over not only His people but **all** the peoples. We are still the sheep under the Great Shepherd. We are still the servants under the Great King. He reigns over all; all will bow; all will surrender, for His presence will be made known. The One True King is to be praised and exalted throughout eternity!

## APPLICATION:

Imagine, what Good Leaders, whose eyes are focused on God—who rule over the nations and all the earth, are able to do with the loyalty and trust of the followers who sing praises unto the King; who clap and shout unto God with the voice of triumph—giving the best that God has placed within them! Selah!

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 63:1-11

[NEXT](#) 64:1-10

### HISTORY:

<sup>47</sup>The 63<sup>rd</sup> Psalm begins with a heading that says, "*A Psalm of David, when he was in the Wilderness of Judah.*" In verse 9 he speaks of "*those who seek to destroy my life.*" So he is probably a fugitive of some kind. Someone is chasing him in the wilderness.

We are inclined to think of the days when King Saul chased David in the wilderness and tried to kill him. But verse 11 points to a later time. It pictures David as the king already: "*But the king shall rejoice in God; all who swear by him shall glory; for the mouths of liars will be stopped.*" But when Saul was chasing David, he wasn't king yet.

But there was a time when David was king and a fugitive from his own land; forced to flee to the desert, namely, the time when his son Absalom rebelled and tried to overthrow his father's throne. According to 2 Samuel 15:23, David fled the city, crossed the Kidron brook, and went into the wilderness. This is probably the experience behind this Psalm.

The "Wilderness of Judah" was that wild and uncultivated tract of country lying on the east side of the territory of the tribe of Judah, commonly called "*the Wilderness of Judah*" lying along the Jordan. [*There are Psalms appropriate for a wilderness; and we have reason to thank God it is the wilderness of Judah we are in, and not the wilderness of Sin.* (Matthew Henry)]. David was repeatedly driven into that wilderness in the time of King Saul, and also when David was king, fleeing from his son Absalom's treason and rebellion. The general structure of the psalm would accord well with any one of those occasions. David writes from the perspective of these tenses:

- I. Present—Seeking God's Presence (63:1-5)
- II. Past—Remembering God's Power (63:6-8)
- III. Future—Anticipating God's Judgment (63:9-11)

### David's desire towards God (63: 1, 2).

**63:1a O God, thou art my God**—This is not the seeking of a man who was unacquainted with God. It is not the seeking of a man who had no relationship with God. This is the deepest affirmation saying that between David and God there is a covenant, a relationship based on God's oath. <sup>48</sup>The words here rendered God: The first one - "*Elohiym*" - is in the plural number, and is the word which is usually employed to designate God in (Genesis 1:1); the second (*God*) is a word which is very often applied to God with the idea of strength - a strong, a mighty One; and there is probably this underlying idea here, that God was the source of his strength; or that in speaking of God as his God, he was conscious of referring to Him as Almighty. It was the divine attribute of power on which his mind mainly rested when he spoke of Him as his God.

**63:1b ...early will I seek thee:** – The word "*early*" used here has reference to the early dawn, or the morning; and the noun which is derived from the verb, means the aurora, the dawn, the morning. The proper idea, therefore, would be that of seeking God in the morning, or the early dawn; that is, as the first thing in the day. The word "*early*" also has not only the sense of early in the morning, but that of eagerness, immediateness. He who truly longs for God longs for Him now; first in one's plans and purposes; first in all things. He would seek God before other things came in to distract and divert his attention; he would seek God when he formed his plans for the day, and before other influences came in, to control and direct him. It yields the respect to prayer and to

<sup>47</sup> <http://www.desiringgod.org/resource-library/sermons/your-love-is-better-than-life>

<sup>48</sup> <http://biblecommenter.com/psalms/63-1.htm>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

seeking God early, in the first place or "*diligently*." Observe the eagerness implied in the time mentioned; he will not wait for noon or the cool eventide; he is up at cockcrow to meet his God. Communion with God is so sweet that the chill of the morning is forgotten, and the luxury of the couch is despised. The morning is the time for dew and freshness, and the Psalmist consecrates it to prayer and devout fellowship. **The point is:** that he would seek God as the first thing in the day.

**63:1c ...my soul thirsteth for thee, my flesh longeth for thee** — As our bodies need food and drink, so our souls need something. That something is God! The Psalmist refers to both "*soul*" and "*flesh*" in order to denote his whole being; expressive of the same thing but in different words. David has a heart for God. He has a taste for fellowship with God. David longs for God's presence like a wanderer in a desert longs for water. Hiding from his enemies in the barren wilderness of Judea, David was intensely lonely. He longed for a friend he could trust to ease his loneliness; his thirst. No wonder he cried out, "*O God, my God! How I search for you! How I thirst for you!*" (TLB) as he sought lasting satisfaction! Our bodily nature usually tugs in the other direction, but the spirit when fervent can compel it to throw in what power it has upon the other side. [*So, God satisfies with this consolation both our higher and lower nature.* (Thomas Le Blanc)].

- Thirst is a dry, uncomfortable feeling in the mouth or throat caused by having nothing to drink.
- Thirst is an insatiable longing after that which is one of the most essential supports of life.
- Thirst will be heard; the whole man must yield to its power.
- Thirst is where long is to wish, very much; desire greatly; yearn, crave.

When the wilderness caused David's weariness, discomfort, and thirst, his flesh still cried out (longed) in unison with the desire of his soul. Only God Himself can satisfy the craving of a soul really aroused by the Holy Spirit.

**63:1d ...In a dry and thirsty land, where no water is;** — such was the wilderness of Judea, where David now was, and where he was destitute of the means of grace, of the ordinances of God's house, and wanted comfort and refreshment for his soul, which he thirsted and longed after, as a thirsty man after water in a desert place. The picture here, there is no running streams; no gushing fountains; nothing to alleviate the thirst. A weary place and a weary heart make the presence of God the more desirable. David acknowledged a personal intimate relationship with God in which his longing for God is as intense as the longing of dry, parched lips for water.

<sup>49</sup>**There are three kinds of spiritual thirst:**

1. **Thirst of the empty soul** – Devoid of God, he is constantly in pursuit of that which will fill his emptiness.
2. **Thirst of the dry soul** – The difference between the empty soul and the dry soul is that one has never experienced "rivers of living water" (John 7:38) while the other has and knows what he is missing.
  - a. Drinking too much from the desiccating fountains of the world and too little from "*the river of God*"
  - b. While there are times God floods our souls with a sense of His presence, there are other times we dehydrate by a sense of His absence.
  - c. A Christian is prolonged with mental or physical fatigue.
3. **Thirst of the satisfied soul** – Unlike the dry soul, and as self-contradictory as it may sound at the moment, the satisfied soul thirsts for God precisely because he is satisfied with God. He has "*taste[d] and see[n] that the Lord is good*" (Psalm 34:8), and the taste is so uniquely satisfying that he craves more.

The illumination which seemed to come from the Lord upon His Word was perceived by Piper this way: When you drink my water, your thirst is not destroyed forever. If it did that, would you feel any need of my water afterward? That is not my goal. I do not want self-sufficient saints. When you drink my water, it makes a

<sup>49</sup> <http://biblicalspirituality.org/thirst.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

spring in you. A spring satisfies thirst, not by removing the need you have for water, but by being there to give you water whenever you get thirsty – Again and again and again.

**63:2 To see thy power and thy glory, so as I have seen thee in the sanctuary.** Now we get to David's petition.

- *To see God's power and glory here in this wilderness as I have seen it in the tabernacle"*
- *To see it again in the sanctuary as I have formerly seen it there."*

<sup>50</sup>How is God's divine power and glory in the sanctuary manifested to believers?

- By seeing the divine power and glory in the sanctuary, we shall have our strength renewed to go on our Christian course afresh.
- A view of the divine glory crucifies our lusts, and puts the corruptions of our heart to death.
- Fresh views of the divine power and glory nourish our humility.
- These views of the divine glory in the sanctuary arm us for our conflict with the last enemy.

[This made David long to be in the sanctuary when he was in the wilderness; and why so? - To see thy power and thy glory. Could not David see them in the heavens, in the mountains, in the goodly cedars, and other works of God? Yes, but not as in the sanctuary; and therefore he saith, To see thy power and thy glory, so as I have seen thee in the sanctuary; there I have seen thee otherwise than ever elsewhere; there he saw the king upon His throne and in His glory. (William Greenhill)].

As he is now on the run and cannot attend the sanctuary, David cries for his God. However, note: he cries less to see the sanctuary of his God than he does to see the God of his sanctuary. Our delight should be in the Lord. David didn't treat his times with the Lord lightly and neither should we.

## **His esteem of God (63: 3, 4).**

**63:3a Because thy lovingkindness is better than life,...**— Lovingkindness is favor, mercy, tender compassion, steadfast eternal love because it comes from God. If one or the other was to be sacrificed, he preferred that it should be his life; David would be willing to exchange that for the favor of God. Physical life itself can be lost. But His eternal love (lovingkindness) can never be lost! <sup>51</sup>This means that David wanted God more than he wanted life. And if you want God more than you want life, then you want God more than you want all the joys of this life—family, health, food, friendship, sexual relations, job-satisfaction, productivity, books, skateboards, computers, music, homes, sunsets, fall colors. He is warning us, rather, that if our hearts settle (even gratefully!) on the beauty of the gift and do not yearn for the infinitely greater beauty of the Giver, then we are idolaters and not worshipers of God.

Why We Need the Wilderness? Why we cannot do without the wilderness experiences of life? If all of life were a paradise, as so many people think it should be and as so many try to make it, then would we not much more often become addicted to savoring the gifts of God rather than God? *"Surely that is why Jesus said it is hard for a rich man to enter the kingdom of God."* **The wilderness is the way of God to wean us from the most precious things in the world.** And those who savor the vision of God know that his love is better than all that this life can give.

**63:3b ...my lips will praise thee.** Is it possible that any man should love another and not commend him, nor speak of him? When we experience God's goodness, we are led to open our lips in thanksgiving. That is:

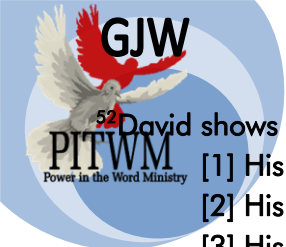
- (a) because of this loving-kindness; or
- (b) because thou wilt restore me to the place of public worship.

<sup>50</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=063&verse=002>

<sup>51</sup> <http://www.desiringgod.org/resource-library/sermons/your-love-is-better-than-life>

<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

<sup>52</sup>David shows "7 ways" he used to bless God, by using each part of his physical & emotional makeup!

- [1] His lips – "My lips shall praise You." (63:3b)
- [2] His tongue – "Thus I will bless You while I live;" (63:4a)
- [3] His hands – "I will lift up my hands in Your name." (63:4b)
- [4] His will – "My soul shall be satisfied as with marrow and fatness," (63:5a)
- [5] His mouth – "And my mouth shall praise You with joyful lips." (63:5b)
- [6] His memory – "When I remember You on my bed," (63:6a)
- [7] His intellect – "I meditate on You in the night watches." (63:6b)

Praising lips must be joyful lips. David was in continual danger. Care and fear held his eyes at every waking moment, and gave him wearisome nights but he comforted himself with thoughts of God.

**63:4a Thus will I bless thee while I live** — The word "*thus*" refers to the sentiment in the previous verse, meaning that as the result of David's deep sense of the value of the loving kindness of God, he would praise him through all the remainder of his life, or would never cease to praise him. Scripture says, "*For the grave cannot praise thee, death can [not] celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I [do] this day: the father to the children shall make known thy truth.*" David has been running for his life, and then, suddenly, he realizes, "Hey, I am still alive!" "*Thus*", he says, "*I will bless thee while I live!*" David celebrates God while he is alive, giving an external sign of this by raising up his hands.

**63:4b I will lift up my hands in thy name.** He is alive not because he has been so clever, but he is alive because of God's grace and power. Lifting up his hands is giving glory to God and recognizing God's grace and blessings. This is a demonstrative gesture of prayer and reverence in who God is. David recognizes and pays homage to God and His grace in this Psalm. Our hands are to be lifted up for worship, public prayer, praise in joy, in thanksgiving, in labour, and in confidence because of His name.

## His satisfaction in God (v. 5).

**63:5 My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips: —**

The idea is, that his soul now longed for the service of God as one who is hungry longs for food, or as one who is thirsty longs for drink; and that the time would come when this longing desire would be satisfied. He would engage in the service of God as he desired to do; he would be permitted to enjoy that service without interruption.

- <sup>53</sup>The Lord satisfies the souls of His people as with marrow and fatness, by feasting them with the flesh and blood of Jesus Christ.
- The Lord satisfies the souls of His people as with marrow and fatness, by showing them His glory in the face of Christ.
- The Lord satisfies the souls of His people as with marrow and fatness, by shedding abroad His love in their hearts.
- The Lord satisfies the souls of His people as with marrow and fatness, when He feasts them with new covenant promises.
- The Lord also satisfies the souls of His people, by filling them with the Spirit.
- The Lord satisfies his people as with marrow and fatness, when He revives former experiences of His kindness.

**The point is this:** David began to seek after God early, yearning for His presence, thirsting with an emptiness, praising joyfully with hands lifted up with an expectation and confidence that God would satisfy and comfort him.

- The empty vessel filled. How? By meditation.
- With what? God's goodness as marrow and fatness.

<sup>52</sup> Thomas Le Blane, from Boice Ps.63, pg.519.

<sup>53</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=063&verse=005>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

- To what extent? Satisfaction.
- The full vessel running over.
- My mouth shall praise thee with joyful lips.
- The soul overflows with praise -- joyful praise. G. J. K.

## **His secret communion with God (63: 6).**

**63:6a When I remember thee upon my bed...** — David recalls memory upon his bed. This is interesting, because David writes this psalm from the desert wilderness of Judah. There will be a time when you will look back on the many days that you spent in Bible class or in the study of God's Word as a time of relaxation, a time when tension was at a minimum, a time that you will view as blessed. This is what David is doing. That is, when I lie down at night; when I compose myself to sleep. Nothing can be more proper than that our last thoughts, as we sink into quiet slumber, should be of God; of His being, His character, His mercy, His loving-kindness; of the dealings of His providence, and the manifestations of His grace toward us, during the day; and nothing is better suited to compose the mind to rest, and to induce quiet and gentle slumber, than the calmness of a soul which arises from the idea of an Infinite God, and from confidence in Him.

**63:6b ...and meditate on thee in the night watches.**—Meditation always brings more sweetness than does, mere remembrance. The word "*watches*" here refers to the ancient divisions of the night for municipal or military purposes - periods of the night assigned to different persons to keep watch around a camp or city. The most common division of the night was into three parts, though the arrangement varied at different times. David is not specific here, but is referring to any time in the past when he would recall God; when he would wake up thinking about God, he would meditate about God.

Recognize that these two halves of v. 6 are adverse in a way. The first half hearkens back to David taking in God's Word when his life was easy; the second half views him now, staying awake during the various watches with his men, under the pressure of running and not being caught. David spends this time meditating and recalling to himself God's Word. The idea is, David's circumstances have changed; but God has not. David has gone from great power and wealth to poverty and hiding, yet God's Word remains the same.

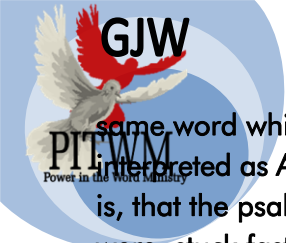
## **His joyful dependence upon God (63: 7- 8).**

**63:7a Because thou hast been my help...** — Meditation had refreshed his memory and recalled to him his past deliverances. The idea is, that he had experienced the divine interposition in times of danger, and that this was a reason why he should still confide in God. God's mercy and favor in the past is still a reason why we should confide in Him in time to come. So David knows what God has been to him.

- God helps by way of prevention.
- God helps by way of support.
- God helps by way of rescue, and redemption, and deliverance. Thomas Horton.

**63:7b ...therefore in the shadow of thy wings will I rejoice.** This means that he continues to shout for joy or to celebrate being under God's protection (which is the imagery of being under the shadow of God's wings). The very shade of God is sweet to a believer. Under the eagle wings of Jehovah we hide from all fear, and we do this naturally, because we have aforetime tried and proved both His love and His power. We are not only safe, but happy in God: we rejoice as well as relax.

**63:8a My soul followeth hard after thee:** — The word used here means properly to cleave to; to adhere; to be glued to; to stick fast. Then it means to attach oneself to anything; and then, to pursue or follow after. This is the <http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

some word which is used of Adam clinging to his wife (Gen. 2:24); no fundamentalist wants to see this word interpreted as Adam following after his wife. The idea here is that of adhering to, or cleaving to; and the meaning is, that the psalmist adhered firmly to God, as pieces of wood glued together adhere to each other; that he, as it were, stuck fast to Him; that he would not leave Him or be separated from Him.

- Following hard after God is expressive of ardent and intense desires. It does not consist in cold and lethargic wishes, but unquenchable longings after communion with God and conformity to His will.
- It implies laborious exertion, not earth nor is heaven merely the object of pursuit, but God Himself. And the desires of a truly renewed soul are not sluggish and ineffectual;
  - The soul's pursuit after God. It follows,
    - a. In desire. b. In action. c. Earnestly. d. Quickly. e. Closely. f. The soul's support.
    - g. Thy right hand upholdeth me, the arm of strength. In doing and bearing. G. J. K.
  - "A mighty hunter before the Lord."
    - a. The object of pursuit: **Thee**.
    - b. The manner of pursuit: **Hard after**.
    - c. The dangers encountered. J. S. B. :(*suffering*).

David is speaking of a completed action (perfect tense). His soul has clung to God in the past, and David continues to cling to God at the time of writing this Psalm. <sup>54</sup>Here are a few thoughts regarding clinging to the Lord:

1. You will have to open your arms and/or hands first. You can't cling to Him with your arms crossed or slack, or if your hands are clenched. He is there to carry you, but you have to trust Him and hang on.
2. When you are clinging to Him, you will go where He is going and fit into His way.
3. It is an act of the will. He invites us to cling to Him. He is the strong One. We choose whether to cling to Him or go through life alone.

**63:8b ...thy right hand upholdeth me.** God's right hand refers to His grace and mercy in delivering His own. The meaning is that God sustained him in life; defended him in danger; kept him from the power of his enemies. God also responds to us. As we pull closer to Him, He pulls closer to us. God's right hand upholds His people in three ways.

1. As to sin; lest they should fall by it.
2. As to suffering; lest they should sink under it.
3. As to duty; lest they should decline from it. W. Jay.

## His holy triumph in God over his enemies and in the assurance of his own safety (63: 9-11).

**63:9 But those that seek my soul, to destroy it, shall go into the lower parts of the earth.** As David earnestly sought for God, there were men of another order who as eagerly sought after his blood. They aimed, at his honour, his best welfare; and this they would not merely injure but utterly ruin. The devil is a destroyer, and all his seed are greedy to do the same mischief. Those who hunt souls to destroy them shall be themselves the victims.

The slayers shall be slain, and the grave shall cover them. The hell which they in their curse invoked others shall shut its mouth upon them. Every blow aimed against the godly will recoil on the persecutor; he who smites a believer drives a nail in his own coffin. Their pain and suffering will be unfathomable. If you are a growing believer, and you have been cheated, lied to, unjustly persecuted, you don't need to worry about taking revenge. You don't need to worry about getting even. God will take care of that for you. God is better at it!

**63:10 They shall fall by the sword: they shall be a portion for foxes.** David continues to speak of what will

<sup>54</sup> [http://www.thoughts-about-god.com/active/kk\\_cling.htm](http://www.thoughts-about-god.com/active/kk_cling.htm)  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

happen to his enemies; they will die by the sword and become jackal food. He prophecies of their destruction, whose bodies will not be buried but will be devoured with wild beasts.

1. The enemies of the Christian: Evil spirits, evil men, evil habits, etc., etc.
2. Their intent: To destroy the soul.
3. Their fall: Is certain, shameful, destructive.
4. Their future: Hell is reserved for them G. J. K.

**63:11 But the king shall rejoice in God; every one that sweareth by him shall glory: but the mouth of them that speak lies shall be stopped.** The king—that is, David himself, and all who reverence God, "*shall share a glorious part*," while treacherous foes shall be for ever silenced. The king rejoices in God, and those who swear by God will boast in Him. Simultaneously, those who speak lies will be shut up. Those who swear by the name of God show themselves to be loyal to God and will be upheld by Him in the time of danger. The Lord's anointed shall not fail to offer his joyful thanksgiving; his well established throne shall own the superior lordship of the King of kings; his rejoicing shall be alone in God. "*Every one that sweareth by Him shall glory*" – signifying adherence to God, and worship paid to Him. It was customary to swear by the life of the king. They that heartily espouse the cause of Christ, shall glory in its victory at last. "*If we suffer with him, we shall reign with him.*" *Matthew Henry*. We thereby have...

- Royal rejoicing.
- Lawful swearing.
- and Evil speaking

<sup>55</sup>The psalm finishes by drawing a contrast between the truly faithful of God and the ones who just profess to be faithful to Him. These last two phrases give a conclusion to the whole psalm. Those that are truly faithful to God will worship Him even in threatening circumstances—giving the connotation of "*swears by Him*," will also praise Him. Those that are not truly faithful, those who just say they are but are lying, will not—those who lie and make false commitments to God will have their mouths shut so they will not defile God's holy name. Cling to God by faith.

## SUMMARY:

This Psalm begins with a desperate plea of a parched and weary soul physically threatened with death from the elements and spiritually longing for God. David is thirsty for God and begins to seek Him early as a priority. The conclusion of this Psalm contains a threat of death from enemies. But the apex in the Psalm speaks of satisfaction, help and protection. These come to the psalmist through worship from the past, present and future.

In addition, he meditates on God's work and remembers times of God's protection. His soul's satisfaction only comes through the close relationship he had with and all-powerful yet ever-present God. And even though his enemies were still after him, God would be faithful to take care of them and David would be faithful to praise Him. As he followed hard after God, God's right hand was there to uphold him.

Essentially the Psalm is summed up in the last two phrases. Those who claim loyalty to God with their lips but lie in their actions will be silent in desperate time. But those who are counted among God's faithful will praise Him and worship Him and they will receive satisfaction for their souls.

## APPLICATION:

We don't have to stay empty or dry or wanting more. We can be continuous filled with God's immeasurable Spirit. Follow hard after God's Word, after His presence, after His power and glory. In those times of meditation, remember the things God has done in the past and know He is still able to do the same in the present. Rejoice and be exceedingly glad that our enemies cannot destroy us because God has not left us alone. He comforts and assures.

[TOP](#)

<sup>55</sup> <http://2t22.110mb.com/archive/ot/Psalms63--1-11.pdf>  
<http://www.pitwm.net/pitwm-versebyverse.html>





### SYNOPSIS:

This psalm is ascribed to be written by David. It's a complaint against the hurtful tongue of his enemy and his consolation that God will defend him.

David admonishes God to hear his prayer, preserve his life from fear from the threats of his enemies. Hide and protect him from the secret counsel behind closed doors devising mischief. Their tongues are sharp like swords. Their words are poisonous aimed like arrows to suddenly shoot without fear at him. They encourage each other to do evil because they don't think anyone would see or notice them. They go over the plot thoroughly. Their inward thoughts and deeds of their hearts are deep. But God! By himself David would fail. But, he is not by himself. God will suddenly shoot an arrow at his enemies and wound them. He will use their own words against them, and they will be destroyed. And all those that see them will flee shaking their heads. The end result is that men will flee from cursing the righteous, and fear God, and begin to declare the work of God, and they will seriously learn to fear and respect the Almighty. Then, the righteous shall be glad in the Lord, shall trust in Him, and even those that are upright in heart shall praise Him (**64:1-10**).

[TOP](#)



This psalm is ascribed to be written by David.

**65:1 Praise waited for thee, O God, in Zion: and unto thee shall the vow be performed.** 2 Samuel is the first occurrence of Zion. Zion is the name of the city that David captured and made his capital (2 Sam.5:7) and which became the site of the tabernacle, and later of the temple in Jerusalem. In Zion, praise was waiting. There was a deep silence of waiting, and then finally to be given to God, for praise was due Him; praise was befitting Him! In this place the vow shall be performed; fulfilled. The most fitting praise to God is that which waits in silence, anticipating God's presence and His goodness.

**65:2 O thou that hearest prayer, unto thee shall all flesh come.** It's a song sang to Him- "*O God that hears prayer.*" God is gracious to hear our prayers. That seems to say that all flesh at some time will come to Him because He is the only One hearing prayer. When we are lonely, He hears. When we're sick, disobedient, hurting, lost, persecuted, beaten down, ready to repent—He hears our prayers!

<sup>56</sup>The occasion for the prayer was apparently their overwhelming sins, but God had atoned for their transgressions (**65:3**). This atonement for sin made possible the praise of the people and their entrance into the courts of the tabernacle. It is one thing to approach God; it is another to really know Him. David takes a fresh look at God and sees His power displayed in three ways (**65:5-8**):

1. **His power to convert (65:5)**
  - a. The Hebrew people (**65:5a**) - In Egypt they had been destined by Pharaoh for utter extermination but God redeemed them.
  - b. The heathen people (**65:5b**) - Gentiles from all nations will be saved also.
2. **His power to create (65:6)** - He demonstrated His power and strength by forming the mountains and soothing the seas and their waves.
3. **His power to control**
  - a. The restless waves (**65:7**) - This reminds us of the day Jesus slept on the bow of Peter's boat when a storm came up. When he woke up, all He had to say was "*Peace be still!*"
  - b. The restless world (**65:8**) - "*Thou makest the outgoing of the morning and evening to rejoice.*" This is a way of saying there is no limit to His power.

**65:9 Thou visited the earth, and waterest it: thou greatly enriches it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.** God cares about the earth and shows great consideration because when He visits it, He waters it. He waters the earth to make it fertile. And the river of God

<sup>56</sup> <http://www.family-times.net/commentary/psalms-651/>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

is full of water and will not run dry. He prepares the earth for His people and sends them rich harvests of grain (corn) after they had planted the seeds.

**65:10 Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers: thou blessed the springing thereof.** God waters, and <sup>57</sup>when we plough the earth, the plough does not leave it flat, but the rain makes it flat again. It also makes it soft so people can plant seeds to sprout across the land.

**65:11 Thou crownest the year with thy goodness; and thy paths drop fatness.** As the year has made full circle, it was crowned (capped and completed) with God's goodness; making the ground rich and fertile; and overflowing with abundance. And in His paths He drips or allows abundance to fall; from seedtime and harvest. God always bring His goodness to fruition.

**65:12 They drop upon the pastures of the wilderness: and the little hills rejoice on every side.** Even uncultivated lands; untilled meadows; pastures of wilderness have droppings of God's goodness. The grass grows, the hills rejoice on every side because of its great beauty, without the hand of man. The pastures and the hills have God's water and sun to cultivate them.

**65:13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.** The pastures have the flocks of sheep to graze the beautiful grass. The valleys are covered with a mantle of corn and together they are bringing on shouts of joy and songs. There is celebration of fruitful abundance God had graciously provided.

## SUMMARY:

<sup>58</sup>David may have written this psalm to be sung annually when the harvest was brought to the Lord. It is obviously a harvest hymn of praise, designed to be sung on an occasion of thanksgiving and not a ritual. The psalm begins with a mention of man's preparation to praise God because He hears prayer (65:1-2).

It seems that the psalmist is inspired to write about the abundant harvest and give thanks to God. He summarizes the generosity of God's care of the land (65:9), and develops the theme of blessings on the land (65:10-13). God's rain showers prepare the land for production (65:10). Eventually God's blessings bring the harvest (65:11). He causes uncultivated areas to drip with moisture and the pastures to blossom (65:12). The flocks and grain flourish under His blessing (65:13). He sees the hillsides robed in flocks of sheep and pictures the cornfields shouting one to another with joy (65:9-13).

[TOP](#)

<sup>57</sup> <http://www.easyenglish.info/psalms/psalm065-taw.htm>

<sup>58</sup> <http://www.family-times.net/commentary/psalms-659/>  
<http://www.pitwm.net/pitwm-versebyverse.html>



## INTRODUCTION:

The inscription begins: To the chief musician. A song or psalm. This note is attached to fifty-five Psalms. It refers to the leaders of the temple singers and so is translated "*choirmaster*" by the RSV, meaning instructions to the choirmaster as to how the particular Psalm was to be sung. Praise is the topic, and the subjects for song are the Lord's great works, His gracious benefits, His faithful deliverances, and all His dealings with His people. <sup>59</sup>The name of the author of this psalm is unknown. There is no certain evidence that it was composed by David, yet there is nothing in the Psalm itself which is inconsistent with the supposition that he was the author.

### **66:1-2 Make a joyful noise unto God, all ye lands: Sing forth the honour of his name: make his praise glorious.**

The writer invites all men to unite in praise. This is a striking occasion; a special act of thanksgiving, and celebration for God's great mercy. All people, all lands, all the earth, all the inhabitants of the world, are called upon and are capable of praising God.

<sup>60</sup>The Israelites would "*shout*" about a king when exulting in victory. The Psalm will, in fact, extol the victorious and Divine King and demonstrate that He is worth shouting about. The psalmist wants shouting to be joined by singing so he envisions all this praise focusing on the "*glory*," or royal essence, of God to the extent that even such praise is "*glorious*"—meaning, it reveals His worth.

Even though you're not in the choir, you are still commanded to make a joyful noise unto God. The noise is to be modulated with tune and time, and fashioned into singing, for we adore the God of order and harmony. The words, "*make a joyful noise*", is used 7 times in the Bible and all 7 of them are in the book of Psalms. The praise is evident when the words say, "*sing...*" "*Say...*" and "*worship...*" There is honor due His name and we are to make that honor known in connection with songs. Recognize His glory in our praise of Him. Do not mere thank Him for His kindness but magnify Him for His greatness and majesty. The meaning is, to set forth His praise with songs - with music - with shouts; - all which are appropriate expressions of the praise due Him. The honor of God should be our subject, and to honor Him our object when we sing. Make His praise glorious.

**66:3-4 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee. All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name. Selah.** There was more required than to think of God. You had to "*say*" to God Himself. That is, to say in your songs of praise, let your songs be directly addressed to God, setting forth the grounds of that praise, or the reasons why it is due Him. The word "*terrible*" has reference to the "*greatness of His Power*." He is fearful, terrible and therefore has to be reference. The Lord is not just mighty, but Almighty. Due to this "*Power*", all "*enemies*" on the earth will "*submit*" themselves unto Him. His enemies will be compelled to do so. <sup>1</sup>The meaning here is, that He has power to subdue them, and to compel them to acknowledge His right to reign. His power is just that great! The difference between the submission of the true people of God and that of all others is that the former are subdued by love, the latter by power; the submission of the former is genuine, that of the latter is forced.

<sup>59</sup> <http://barnes.biblecommenter.com/psalms/66.htm>

<sup>60</sup> [http://www.pbc.org/files/messages/13973/22878\\_4930.pdf](http://www.pbc.org/files/messages/13973/22878_4930.pdf)  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

The inhabitants of heaven will be submissive to God because they love Him; the dwellers in hell will be restrained by power, because they cannot deliver themselves. Power brings a man to his knee, but love alone wins his heart. All inhabitants of the world will bow down before God, or render homage. This speaks of the coming kingdom Age, which will be a time of universal praise and universal worship. This universal worship, that will be yielded him, will be in the latter day; which shows that this Psalm respects those times, when Christ shall be King over all the earth, and His name, worship, and religion, will be one, (Zechariah 14:9,16) (Revelation 15:4).

The nature and works of God will be the theme of earth's universal song, and He Himself shall be the object of the joyful adoration of our emancipated race.

*"Selah."* A little pause for holy expectation is well inserted after so great a prophecy, and the uplifting of the heart is also a seasonable direction. No meditation can be more joyous—the excited by the prospect of a world reconciled to its Creator.

**66:5a Come and see the works of God:**— The Psalmist now begins to recount how awesome God is when He defends His people. It says *"Come and see the works of God"*— referring to the famous story when God rescued the Israelites by parting the Red Sea. God saved the Israelites then, and He continues to save His people today. His acts are suited to inspire awe and veneration. <sup>61</sup>Remember the plagues which bowed the will of Pharaoh, the drowning of Egypt's chariots in the Red Sea, the overthrow of Og and Sihon, the scattering of the Canaanites before the tribes? This same God still liveth, and is to be worshipped with trembling reverence.

<sup>62</sup>When Nathaniel heard that Jesus hailed from Nazareth, he asked, *"Can any good thing come out of Nazareth?"* and Philip answered, *"Come and see."* Nathaniel came and saw, and told Jesus, *"Rabbi, you are the Son of God; you are the King of Israel"* (John 1:46-49). After Jesus was crucified, Mary Magdalene *"came"* to the tomb on the first day of the week and *"saw"* that the stone had been rolled away. She then beheld the resurrected Jesus, whereupon she *"came,"* announcing to the disciples that she had *"seen"* the Lord (John 20). Mary becomes the first evangelist. Just as the psalmist speaks to all the earth, just as Philip answered Nathaniel, we tell our world, *"Come and see. See if you don't find evidence of the forgiveness and life that the very-much-alive Jesus gives to His people!"*

**66:5b-6 ...he is terrible in his doing toward the children of men.** The terror or that which was *"terrible,"* was the overthrow of Israel's enemies, the destruction of the Egyptians in the Red Sea - thus showing that God had power to destroy all the enemies of His people. **He turned the sea into dry land.**— This was an illustration of His power, and of His ability to defend and deliver His people. The background of **verse 6a**, *"He turned the sea into dry land,"* is found in Exodus 14:21. However, the background of **verse 6b** *...they went through the flood on foot:*— *"They passed through the [Jordan] river on foot,"* is found in Joshua 3:16.

A much greater miracle is that men should pass over the bitter sea of this life, and cross the river of mortality, that never ceases to run dry, and which swallows up and drowns so many, and we still come safe and alive to the land of eternal promise, and there rejoice in God himself, beholding Him face to face; and yet this greater miracle is so accomplished by God, that many pass through this sea as if it were dry land, and cross this river with dry feet; that is to say, having no difficulty in despising all things temporal, be they good or be they bad; that is to say, being neither attached to the good things, nor fearing the evil things, of this world, that they may arrive in security at the heavenly Jerusalem, where we will rejoice in Him, not in hope, but in complete

<sup>61</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=066&verse=005>

<sup>62</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=066&verse=005>

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# PITWM VERSE BY VERSE

possession for eternity. *Robert Bellarmine.*

**66:6C ...there did we rejoice in him.** We, as a nation - our fathers - thus rejoiced in God (See Exodus 15).

**66:7 He ruleth by his power for ever;**— He has not deceased, nor abdicated, nor suffered defeat. The powers; the abilities displayed at the Red Sea is undiminished: the divine dominion endures throughout eternity. Christ is the Ruler in Israel, King over His holy hill of Zion; who must reign till all enemies are put under His feet. He rules in the kingdom of nature and providence by His power, and does whatsoever He pleases. He rules in the kingdom of grace, in the hearts of His people, by His efficacious grace; which makes them willing, in the day of His power, to be subject to Him; and in the latter day He will take to Himself His great power and reign, when He will be King for ever.

**66:7b ...his eyes behold the nations:**— The eyes of the Lord are in every place, beholding the "*evil and the good*." Here it is taken in an adverse sense, and means, to watch from a watch tower, to threaten from a lofty place. Even as God looked out of the cloud upon the Egyptians and humiliated them, so does He spy out His enemies, and mark their conspiracies. His hand rules and His eyes observe; His hand has not waxed weak, nor His eye dim. God keeps perpetual watch upon the heathen nations, whose general attitude is that of hostility to His "*peculiar people*", lest His people should suffer at their hands. He sees all people and nations conduct. They can conceal nothing from Him.

**66:7c ...let not the rebellious exalt themselves.** He sees all the idolatry and wickedness committed in them; and his eyes will be as flames of fire to destroy them, when the time is come. The proudest have no cause to be proud. At any time rebellion may break out, His people be attacked, and "*the nations*" endeavor to "*exalt themselves*." They shall not be exalted in themselves for ever. All such attempts, however, will be in vain, since "*by His power, God ruleth for ever*." ...Selah. Pause again, and take time to bow low before the throne of the Eternal.

**66: 8 O bless our God, ye people, and make the voice of his praise to be heard:**—Bless our God; bless Him as ours. He is a God in covenant with His own. God should be foremost in our praise. As His people, we should recognize that the very fact that we are alive and that we have not fallen away from Him is due completely to His grace. Then we are to compel unwilling ears to hear the praises of our covenant God. The people of God must lead the way. Our voices must be heard long and loud making rocks, and hills, and earth, and sea, and heaven itself to echo with joyful shouts of acclamation that God preserves His own. All countries that know the Lord and fear Him are to ascribe blessing, and honour and glory for God is wholly, and totally dependable.

**66:9a Which holdeth our soul in life,**— The Lord not only preserves our temporal life, but maintains the spiritual life which He has given to believers. <sup>63</sup>It is true, that all we have is in the hand of God; God keeps our lives in His hands. Though the soul continues, life as we know it may not continue; life is that union of soul, and spirit.

Thou holdest our soul in life; that is, thou holdest soul and body together. The breath of princes is in the hand of God, and the same hand holds the breath of the meanest subject. This may be a matter of comfort to us in times of danger, and times of death: when the hand of man is lifted up to take thy life, remember thy life is held in the hand of God; and as God said to Satan (Job 2:6): Afflict the body of Job, but save his life. *Joseph Caryl.*

**66:9b ...and suffereth not our feet to be moved.** It is a great mercy to be kept from desperate courses in the time of sad calamities, to be supported under burdens, that we sink not; and to be prevented from denying God, or His

<sup>63</sup> <http://www.searchgodsword.org/com/tod/view.cgi?book=ps&chapter=066&verse=009>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

truth, in time of persecution. *David Dickson*. He preserves us from threatened captivity; also preserves our salvation and suffereth not our feet to be moved but stay on the right path.; not moved from their firm position of safety.

**66:10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.** God had proved or tried the Israelites by bringing calamity upon them to test the reality of their allegiance to Him. The nature of the proof: "*tried as silver is tried*." This is a metaphor taken from melting and refining metals; afflictions and trials of various kinds are represented as a furnace where ore is melted, and a crucible where it is refined. The calamity had been sent as a trial to prove and purify. Silver, according to ancient methods, required a prolonged process of refining before it could be pronounced pure. The calamity in which Israel had suffered had been of long duration. All the saints must go to the proving house; God had One Son without sin, but He never had a son without trial. Faith must be tested, and great faith must be tested greatly. It is absolutely necessary for our consecration. They bring a new and deeper wisdom to our lives, helping us to discern truth from falsehood and equipping us with the discipline to carry out what we know is right.

**66:11 Thou broughtest us into the net; thou laidst affliction upon our loins.** The people of God in the olden times were often enclosed by the power of their enemies, like fish or birds entangled in a net; there seemed no way of escape for them. As we look at the Israelites, when, in their departure from Egypt, pursued by the Egyptians, having the Red Sea before them, and no method of escape, Pharaoh said, "*The wilderness hath shut them in, - they are entangled;*" comparing their state to that of a wild beast in a net. Israel in Egypt was much like a bird in the fowler's net. They were pressed even to anguish by their burdens and pains. Not on their backs alone was the load, but their loins were pressed and squeezed with the straits and weights of adversity. The loins are mentioned as the seat of strength. God's people and afflictions are intimate companions. The idea is: that He had called the Israelites to endure as much as they were able to endure. As in Egypt every Israelite was a burden bearer, so is every believer while he is in this foreign land.

**66:12a Thou hast caused men to ride over our heads;**— In times past the king in his chariot gallops over the bodies of his dead and wounded enemies. The most probable meaning is that Israel had been subdued, as if on a field of battle, and as if their conquerors had ridden over them when prostrate on the ground.

**66:12b ...we went through fire and through water:**—Through afflictions, compared to fire and water; through fiery trials and overwhelming providences, though not destroyed by them, because the Lord was with them; (Isaiah 43:2). Therefore the Israelites are said to go through them, not to abide in them; nor to sink under them, and perish by them. "*Fire*" = the pillar of fire in the wilderness. "*Water*" = the Red Sea and the Jordan River. This verse is also like that sea (Mt 8:24) so tempestuous at first, that the vessel was covered with waves; but Christ's rebuked, quieted all, and there followed a great calm. There is safety in the calm, as well as the fire and water of life, when in God's plan of preservation.

**66:12c ...but thou broughtest us out into a wealthy place.** There is desolation (despair) and consolation (comfort) in **one** verse —

- A deep dejection, as laid under the feet of beasts; and a happy deliverance, bringing them out into a wealthy place.
- In the one He is a causing worker; in the other a sole working cause ("*The Lord caused it.*" *Thou caused men to ride*).
- In the one He is joined with company (*men*): in the other He works alone (*thou*).
- He hath a finger in the former; His whole hand is in the latter.

We must begin with misery before we come to mercy. If there were no trouble, we should not know the worth of deliverance. God did not forsake His people in Egypt. He brought them into a place of refreshment, the land that <http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

flows with milk and honey. The hand of God should be acknowledged.

1. In our temptations: Thou broughtest us.
2. In our bodily afflictions: Thou laidest, etc.
3. In our persecutions: Thou hast caused, etc.
4. In our deliverances: Thou broughtest us out, etc. G. R.

## SUMMARY:

This Psalm reflects upon a time of deliverance for God's people and to summon people to worship and thank God. All the lands lift up their voice joyfully in song with a shout unto God, to make the praise of Jesus glorious. Sing joyfully!, both by word and deed, in saying to God how awesome are His deeds and great is His power – His wondrous works in Israel's deliverance from Egyptian bondage; He made a path through the Red Sea. He has proved His love for Israel; He has proved His presence with them. He causes both good and bad to worship Him.

The Lord not only preserves our temporal life, but maintains the spiritual life which He has given to believers. By afflictions we are proved, as silver in the fire. Through various conflicts and troubles, the slave of Satan escapes from his yoke, and obtains joy and peace in believing, and after which, through much tribulation the believer must enter into the kingdom of God. God has showed His preeminence, His power, His protection, and His purging. None can be compared to the awesome God that He is. The troubles of the church will certainly end well to bring us into our wealthy place.

## APPLICATION:

We can solely depend on God when going through trials of fire or water. He has proved Himself in our lives time and time again as he did for the Israelites. We can give joyful praise because of His awesome dependability!

[TOP](#)





# PITWM VERSE BY VERSE

## PSALM 73:1-26

[NEXT](#) 89:35-37

### INTRODUCTION:

<sup>64</sup>Psalm 50, 73-83 are by Asaph. We can read about Asaph in two books of the Old Testament: Chronicles and Nehemiah. We learn four things about Asaph:

1. his father was Berechiah (1 Chronicles 6:39).
2. he was a music leader (1 Chronicles 15:17 ... this verse also calls Heman and Ethan music leaders).
3. he was a seer (2 Chronicles 29:30) ... a seer can "see what will happen", it's another word for "prophet."
4. he lived at the same time as King David (Nehemiah 12:46).

In 1 Chronicles 25: 1 - 2 we read this:

**25:1** David and the leaders of the army made these people separate. They were the sons of Asaph, the sons of Heman and the sons of Jeduthun. Their job was to prophesy. They had to make music with harps, lyres, and cymbals. **25:2** Here is a list of the men that did this work. From the sons of Asaph (there are) Jaccur, Joseph, Nethaniah and Asarelah. Asaph told the sons of Asaph what to do. Asaph prophesied with help from the king.

*"To prophesy"* means to tell people what God thinks and what He is going to do. They did this with music. Maybe this means that they sang what they prophesied. Asaph was the leader of *"the sons of Asaph."* And it became the name of a music group long after his death.

The Theme: Faithful living in a corrupt and unfair world. This theme of Psalm 73 will show us how to find confidence to live faithfully in a corrupt and unfair world; one in which the wicked prosper and the righteous suffer, and God seems inactive. Asaph is a godly man, a man who walks with God, prominent in his culture, representing God, serves before God in the tabernacle, appointed by the king, singing, playing instruments. This is his outward appearance, but he's about to show us his inward struggle and turmoil. We all go through it. A "lament" is to mourn aloud; wail; express great sorrow or regret, grief in music, poetry, or song form.

**73:1 Truly God is good to Israel, even to such as are of a clean heart.** Asaph begins with the goodness of God, and we should always do the same, for God is truly good. But he makes it a point to say that *"Truly God is good to Israel."* No matter how Israel had turned their backs on God, and been rebellious to Him, God had been truly good. No matter how many times they got into difficulties and needed God to get them out, He did. He always sent help. He always delivered them. *And especially to those who are of a clean heart."* This means the people that love and obey God. There are other people in Israel that do not love and obey God.

**73:2 But as for me, my feet were almost gone; my steps had well nigh slipped.** Now, he's transparent about himself, explaining that his feet came so close to the edge of the cliff, that his steps were slipping, and was almost gone, meaning (another translation-NCV) he almost stopped believing; he almost lost his faith. You can come so far to the edge that you can't tell what was truth, and what was a lie; what was real, and what was false; what you think you saw, or what the devil tried to make you see. Or what you wanted to do all along.

<sup>64</sup> <https://www.easyenglish.bible/psalms/psalm073-taw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

People video the craziest things: A toddler in a bathing suit is walking all over the perimeter of a swimming pool waiting to see if they would go over the edge of the pool. Yes, the baby scoots down into the water and the one videoing reaches over and catches the baby's arm as they go down into the pool under water and keeps filming as the baby walks by to get to another spot or even the diving board. Each time the baby literally gets to the edge and even falls into the water, going almost under. Asaph says he almost slipped, his feet were almost gone, but what about going under. You see that's what's happening in 2021-2022 pastors that are quitting, retiring, can't handle the stress any longer, and throw in the towel.

The Title of a News Report says "Religious leaders Struggle with Burnout, Depression, and Anxiety—just like the rest of America" by Maya Jaradat (May 11, 2022). One started to have a panic attack. It took him several months to acknowledge it. He stepped down. This is happening across the nation after Covid. Some from burnout and mental issues causing many to resign. There have been a rise of house churches or small worship groups where they share both prayers and their lives. They want to see the gospel change people's lives, but you see they are struggling with a lot of different things. It's not just sin. It's just life. One pastor said I ran away because I was going to run away. He literally got in his car, asked his wife if she wanted to come with him, and she did. He just kept riding. For him, this short break has kept him to go on a little while longer for now. A lot of rabbis are afraid to talk about conflicts or voicing their opinions on topics like gun control, reproductive care, or trans rights because some get death threats if they say this or that. One Quote: 'It's a hard time to be a moral leader' (social media exacerbates the phenomenon. (Read if you have a chance) <https://www.deseret.com/faiht/2022/5/11/23058739/religious-leaders-struggle-with-burnout-depression-and-anxiety-pastor-mental-health-worker-shortage>

**TAKE TIME TO POUR YOUR LOVE OVER YOUR PASTOR AND FIRST LADY OUT OF YOUR BUSY DAY IF THEY'RE APPROACHABLE BY TEXT, CARDS, MESSAGING, TWITTER, FACETIME, OR ANY OTHER METHOD THE LORD SHOWS YOU, FOR THEY ARE UNDER MORE ATTACK THAN WE CAN SEE. AND MOST OF ALL PRAY FOR THEM.**

**73:3 For I was envious at the foolish, when I saw the prosperity of the wicked.** Asaph tells why his feet were almost gone and his steps had slipped, for he had come to allow himself to be envious at the foolish, jealous of proud people. He saw wicked people doing well. He's envious at their prosperity. He's tired of waiting for his wealth to come. When you think about this, how can you be so riled up and envious at a foolish person when God has made you wise.

- *A foolish person disregards God's Word. You want to learn or you already know God's Word.*
- *A foolish person knows it all. You're leaning and depending upon the Spirit to lead you because you don't know it all.*
- *A foolish person does not learn their lessons from the mistakes they make. Your lessons are your testimonies that overcome the devil. Proverbs 26:11 says, "As a dog returns to its vomit, so fools repeat their folly."*
- *A foolish person is quick tempered. You have power, love, and a sound mind (discipline and self-control). Proverbs 12:16 "A fool is quick tempered; a wise man stays cool when insulted."*
- *A person who says in his heart, "There is no God." You want to get as far away from them as possible. Proverbs 14:1a "That man is a fool who says to himself There is no God."*

Envy is a sin and destroys from the inside.

- *1 Corinthians 13:4 "Love is patient, love is kind. It does not envy, it does not boast, it is not proud."*
- *Proverbs 23:17-18 "Do not let your heart envy sinners, but always be zealous for the fear of the LORD. There is surely a future hope for you, and your hope will not be cut off."*
- *Proverbs 14:30 "A heart at peace gives life to the body, but envy rots the bones."*
- *Proverbs 24:19 "Fret not thyself because of evil men, neither be thou envious at the wicked."*

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# PITWM VERSE BY VERSE

The prosperity of the wicked should not be the reason for a person to slip. But, that's what Asaph sees. It is the prosperity of the wicked that he begins to be overwhelmed with doubt about God's goodness. It is him being envious in his heart at the foolish man's wealth. He begins to become envious which derails his heart and the foolish has become the stumbling block for him. It's someone else's wealth. We have to see this is outward prosperity that's temporal, and not the inward prosperity that's lasting inward for eternity.

## SYNOPSIS: PSALM 73:4-11 — New Century Version (NCV)

*4They are not suffering; they are healthy and strong. 5They don't have troubles like the rest of us; they don't have problems like other people. 6They wear pride like a necklace and put on violence as their clothing. 7They are looking for profits and do not control their selfish desires. 8They make fun of others and speak evil; proudly they speak of hurting others. 9They brag to the sky. They say that they own the earth. 10So their people turn to them and give them whatever they want. 11They say, "How can God know? What does God Most High know?"*

This is what envy will do because you have taken your eyes off of God. The wicked are going to do what they do. They can't help it, so since nothing has happened to them, they are wondering if God knew what they've done or does He have knowledge of their existing endeavors.

**73:12 Behold, these are the ungodly, who prosper in the world; they increase in riches.** Asaph says "*Look at these ungodly; wicked people— enjoying a life of ease while their riches multiply.*" It's a tone when you say words like that. It's hard to keep the right focus when doubt creeps in; when depression creeps in; when envy creeps in, because there's another door allowing them to come in. This means our eyes were not fixed on our source, Jesus; the eyes of our understanding were not enlightened to know the hope of our calling, and the riches of the glory of our inheritance as saints. We looked in the wrong direction and placed our eyes on the ungodly, wanting their prosperity; their riches. Our riches and their riches are in two separate places. How does God feel when we're focused on the wrong prosperity? His Spirit is grieved! Time is far spent upon the wrong thing. It's just like math, if we don't get the basic of the formulas, we will fall short of going farther. You might have to start over with the basic until you really get it. Asaph thinks that the ungodly have no trouble, but plenty of money. But that's just the opposite. More money, more trouble!

**73:13 Verily I have cleansed my heart in vain, and washed my hands in innocence.** Whatever Asaph has done to stay clean, pure, and innocent, he thinks it was in vain? For what good purpose was it done? Believers are to repent of sins known and unknown before coming before the Lord, for it is not in vain that we do this. It is not for show that we do this. We should feel an unrighteousness if we don't. We should feel an unworthiness if we think sin is right and we as God's children can do anything before Him and think we will slide into heaven. He will say "*I never knew you, you workers of iniquity.*"

**73:14 For all the day long have I been plagued, and chastened every morning.** Asaph is saying it starts every morning and it lasts all day long that he's been going through some crap; some stuff and being chastised and punished by it; having trouble. **73:15 If I say, I will speak thus; behold, I should offend against the generation of thy children.** Asaph is facing a moral dilemma, for as he looks back to verse 13, he's saying, if he had really said that, he would have been a traitor to God's people, even a generation.

**73:16 When I thought to know this, it was too painful for me;—** As Asaph meditated upon this thought he came to the conclusion that to open his mouth against the God who loved him was too painful for him. To utter his



## PITWM VERSE BY VERSE

deep discouragement, he is faced with the possibility of spreading discontent among the brethren who are faithful to God. He's having a mental battle in his head.

**73:17** **Untill I went into the sanctuary of God; then understood I their end.** Asaph has come to himself. You see there is the world's view and there is God's view! We can say that he had "*a come to Jesus moment*." This is when he understood all things clearer, for it wasn't until he went into the sanctuary, the house of God where His presence brought clarity. He's familiar with this place; the presence of God. God allowed him to get everything off his chest, out of his heart, then "*Bam*", truth hits him; God's presence speaks to him. You're not going to stay in a pity-party for long, and God not say anything? And it's not even going to be loud when God speaks, but when He does, you'll know it's Him. He came to the right place to hear God! I wonder did he see any of the godless rich people in the sanctuary? I wonder did he see any of the wicked prospering people giving their money in the sanctuary? Did he even see them giving their lives to God? NO! Therefore, all those thoughts had to fade away when he came into the sanctuary. He really understood their end and what privilege he had! "*Where the Spirit of the Lord is, there is liberty!*" Can we just let God speak?

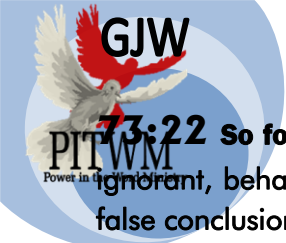
**73:18** **Surely thou didst set them in slippery places: thou castedst them down into destruction.** Selfishness is a slippery slope; a slippery dangerous place to be in. *2 Timothy 3:1-2 "But realize this, that in the last days difficult times will come. For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy."* Asaph saw God allowing them to become rich and prosperous, therefore, if riches and prosperity are the desires that gets ahead of God, then you're in a miserable and slippery place that ends in destruction. There's a saying: '*A fool and his money is soon parted.*' The Word says in Proverbs 13:11 (NIV) "*Dishonest money dwindles away, but whoever gathers money little by little makes it grow.*" It wasn't until he went into the sanctuary of God; then he understood their end, God had surely set them in slippery (dangerous) places that makes them easy to fall and be destroyed. Asaph's eyes were opened, for he realized the ungodly who prosper has the same opportunity to change what they do with their lives and with their riches, but they love the place they're in too much.

**73:19** **How are they brought into desolation, as in a moment! they are utterly consumed with terrors.** This is not a question. This is saying "*Oh how*" *they are brought into desolation!* This desolation comes suddenly, in a moment. One missed paycheck; one bad financial investment; one gambling experience; one being fired from a job will wipe a lot of us out. Here the rich and prosperous are destroyed in a moment! They are utterly swept away by sudden terrors where they are utterly consumed; going into hell without God; wanting to commit suicide, cause money is their god! Everything we encounter is something we've walked into; led into; or under attack by the enemy that gives us a chance to call upon the only One true and glorious God. The wrong choice will lead to despair!

**73:20** **As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image.** It seemed like a dream one is waking up from, but in reality, God arises, and He despises the image He sees.

**73:21** **Thus my heart was grieved, and I was pricked in my reins.** Asaph became grieved in his heart and pricked in his reins (kidneys or metaphorically—heart) for not being appreciative of his own life. He's saying I'm sorry Lord, I have been convicted of my wrong.





## PITWM VERSE BY VERSE

**73:22** So foolish was I, and ignorant: I was as a beast before thee. Asaph thought himself to be foolish and ignorant, behaving not like a natural man, but an animal thinking with his emotions, kicking against God with false conclusions and not understanding the counsel of God. He's now putting it into a better perspective.

**73:23** Nevertheless I am continually with thee: thou hast holden me by my right hand. Here's this "nevertheless" that Jesus used in the Garden of Gethsemane. "Nevertheless, I was foolish and ignorant, I am continuous with God"; still holding on to Him, for God has held on to Asaph by his right hand.

**73:24** Thou shalt guide me with thy counsel, and afterward receive me to glory. God is always listening. He's always near to guide with His great counsel and will receive Asaph in glory.

**73:25** Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. Is it something more in life to strive for than to fill our lives with envy? Yes, it's us really knowing that we are going to be received up in heaven. We have a Savior waiting for us. He went away to prepare a place for us! Asaph says "Whom have I in heaven but you?" And the excited resolve is that "There is none upon earth that I desire beside thee." Asaph shows us that his choice is made. God alone is to be our desire. Asaph just needed to get back to whose he was; who is standing with him, and for him—God, his true counsel! There is none other than God! When it's all over, there is none other than God! When this life ends, there is none other than God! This is who we lived our lives for and with! Desire the heavenly God so you won't wind-up in eternal damnation!

**73:26** My flesh and my heart falleth: but God is the strength of my heart, and my portion for ever. Yes, the flesh and heart fail, but God is eternal. "God is a Spirit and they that worship Him must worship Him in Spirit and in Truth!" Therefore, God is available to be the strength of our heart and our portion forever! We can't even come up against the enemy with flesh. Our weapons are spiritual. Therefore, God's strength is much better than ours. So, when flesh fails, we are in Christ to get back up again.

**73:27** For, lo, that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee. Those that are far from God are going to perish. God will destroy everybody that does not obey Him.

**73:28** But it is good for me to draw near to God; I have put my trust in the Lord God, that I may declare all thy works. James 4:8a says "Draw nigh to God and He will draw nigh to you." Therefore, coming closer to God brings Him closer to us. Reach out to Him by calling His Name, reading His Word, singing praises to Him. Be intentional by setting aside time for God and getting away from distractions. Do it over and over again until it becomes your lifestyle. That's when you can say Proverbs 3:5-6 "I Trust in the Lord with all my heart and lean not unto my own understanding. In all my ways I acknowledge You Lord and You will direct my paths." Asaph is back to putting his trust in the God who he had declared as good (73:1) "that he may declare all His works." It's great to fully trust God! It's great to be able to declare all His works <sup>65</sup>It is better to be "near to God" than to have plenty of money or things, for in a moment they will all be gone, but God will always be with us!

<sup>65</sup> <https://www.easyenglish.bible/psalms/psalm073-089-taw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

Asaph makes it a point to say that *"Truly God is good to Israel, especially to those who are of a clean heart."* Now, he's transparent about himself, explaining that his feet came so close to the edge of the cliff, that his steps were slipping, and was almost gone; he almost lost his faith. Asaph tells why his feet were almost gone and his steps had slipped, for he had come to allow himself to be envious at the foolish, jealous of proud people when he saw the prosperity of the wicked (**73:1-3**).

Asaph thinks that the ungodly have no trouble, but plenty of money. They prosper in the world and increase in riches. Whatever Asaph has done to stay clean, pure, and innocent, he thinks it was in vain? For what good purpose was it done? (**73:12-13**). As Asaph meditated upon this thought he came to the conclusion that to open his mouth against the God who loved him was too painful for him. To utter his deep discouragement, he is faced with the possibility of spreading discontent among the brethren who are faithful to God. He's having a mental battle in his head. It wasn't until he went into the sanctuary of God; then he understood their end, God had surely set them in slippery (dangerous) places that makes them easy to fall and be destroyed because they love the place they're in too much (**73:16-18**).

Asaph became grieved in his heart and pricked in his reins (kidneys or metaphorically—heart) for not being appreciative of his own life. He's saying I'm sorry Lord, I have been convicted of my wrong. Asaph thought himself to be foolish and ignorant, behaving not like a natural man but an animal thinking with his emotions, kicking against God with false conclusions and not understanding the counsel of God. He's now putting it into a better perspective. Asaph says *"Nevertheless, I was foolish and ignorant, I am continuous with God"*; still holding on to Him, for God has held on to Asaph by his right hand. God is always listening. He's always near to guide with His great counsel and will receive Asaph in glory. He continues to say *"Whom have I in heaven but you?"* And the excited resolve is that *"There is none upon earth that I desire beside thee."* Asaph shows us that his choice is made. God alone is to be our desire. Yes, the flesh and heart fail, but God is eternal, therefore, God is available to be the strength of our heart and our portion forever! (**73:21-26**).

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 89:35-37

[NEXT](#) 90:1-12

### INTRODUCTION:

In Psalm 89 written by the psalmist (Ethan the Ezrachite), praises God as the sovereign Creator of the world. He recalls God's covenant with David, but then laments that the promises of the covenant remain unrealized. Beginning with verses 30-34 of Psalm 89, God makes it plain that *"If His children forsake His law and don't obey them; If they break His statutes and not keep His commandments, He will punish them, but He will never completely take away His lovingkindness from them, nor let His promise fail. His covenant will He not break nor alter the thing that has gone out of His lips—He will not take back one Word."* Regardless of how faithless the descendants of David, God purposed in His heart that lovingkindness will not be taken from David. What an awesome God!

**89:35** **Once have I sworn by my holiness that I will not lie unto David.** If God had sworn it once, that's all it takes. He would still honor His covenant. Numbers 23:19 says *"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"* The reference to *"Once have I sworn"* will be found in II Samuel 7. God swearing by His holiness is swearing by Himself! Holiness is the very essence of His nature. He keeps His Word because if He didn't, He wouldn't be God!

**89:36** **His seed shall endure for ever, and his throne as the sun before me.** God's solemn promise that David's seed or lineage shall endure forever is a magnificent oath. It shall be forever in and through Jesus Christ. His throne will be in God's presence like the sun. Jesus Christ is right now sitting on the throne at the right hand of God.

**89:37** **It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.** This gives reference that like the moon in its permanence, the promise would be established forever. When I look up at the sky at any time, I am in awe of its beauty. When I'm gone from this earth, the heaven will still be as a faithful witness to God's promise. We know that this world may pass away, but God's Word will never pass away. Jesus is the eternal King. **"Selah"** means it is time to pause and think on this.

### SUMMARY:

God doesn't lie for He had sworn once and for all by His own holy name, that David's family will always rule. His line will continue forever and his throne will endure like the sun. And it will continue forever like the moon. And God's promise will be a faithful witness in heaven (**Ps.89:35-37**).

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 90:1-12

[NEXT](#) 91:1-16

### INTRODUCTION:

The superscription of Psalm 90 describes this Psalm as *A prayer of Moses the man of God*. It is interesting that a man who lived to the age of 120 with good eyesight and strength in his limbs (Deuteronomy 34:7) is the same man who wrote about the shortness of life. Note that this Psalm is called a prayer. Therefore, in your study of this Psalm, you should be seeking for the prayer requests that Moses makes.

**1.** intercession, supplication for anyone; **2.** prayer or supplication in general; **3.** a hymn or inspired song.

The phrase, "*the man of God*," in the title, is given to Moses in Deuteronomy 33:1; Joshua 14:6; Ezra 3:2; as a title especially appropriate to him, denoting that he was faithful to God; that he was a man approved by God. The Hebrew people were about to enter the promised land; the generation that came out of Egypt was passing away; Moses himself felt that he was near the end of his course, for he had been apprized that he could not enter the land of promise to the borders of which he had conducted the people. These things were eminently suited to suggest such views of the shortness of human life, and of its frailty, as are here presented.

The main subject of the psalm is the brevity - the transitory nature - of human life; the reflections on which seem designed to lead the soul up to God, who does not die. Our time here on earth is short in duration—nothing when compared to the eternity of God the Father—we are but a breath in a great wind, quickly dissipated.

The races of people are cut down like grass, but God remains the same from age to age. One generation finds God the same as the previous generation had found Him - unchanged, and as worthy of confidence as ever. None of these changes can affect Him, and there is in each age the comforting assurance that He will be found to be the refuge, the support, the "*dwelling-place*" of His people.

We can understand Psalm 90 as a final comment on Moses' life and a prayer for God's help in the coming struggles. Many generations of mourners have listened to his Psalm when standing around the open grave, and have been consoled thereby. This Psalm was penned by Moses. It is supposed that this psalm was penned upon occasion of the sentence passed upon Israel in the wilderness for their unbelief, murmuring, and rebellion, that their carcasses should fall in the wilderness, that they should be wasted away by a series of miseries for thirty-eight years together, and that none of them that were then of age should enter Canaan.

**90:1 Lord, thou hast been our dwelling place in all generations.** It opens with a powerful declaration of the greatness of God. "*Adonai*" the word used here means Lord, master, owner, sovereign, often applied to God. You can imagine Moses in the wilderness under the constant pressure of shepherding hundreds of thousands even millions of people, however, Moses points us to the fact that God is a "*habitation*", or "*dwelling-place*", a "*refuge*" or "*help*", in all generations to His people, whereas Moses led two generations out of Egypt. In reflecting on the past, Moses recognizes that the dwelling place of God's people has never been in a geographical locality, but rather has always been in Jehovah Himself. <sup>1</sup>What is a dwelling place? Well, it is where you live. It is your home. This statement declares that God has been man's home ever since man has been on the earth. In all the generations of man it is where he continually lives. God exists as a home for man. Here Moses is looking back over the course of human history and declaring that God is great because He is the God of history. Moses had seen the Pharaohs live and die. But God is Forever!

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# PITWM VERSE BY VERSE

**90:2 Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.** Then the Psalmist points out that God is the God of creation. Mountains are always mentioned as the grandest and most ancient of God's works. Moses here is looking back across that record and saying, the mountains were formed, but before that, God was! Before the earth had left the blueprint of God's mind to become the product of His creative fingers, God was gloriously present! The land emerged from waters that covered the earth. So Moses is gradually moving back in time from the formation of the mountains to the emergence of the land and finally the creation of the earth itself. Before all this, God was. He is the God of history. He is the God of creation. But beyond all that, He is the God of eternity. It suggests the translation "*From the vanishing point in the past to the vanishing point in the future,*" thus, from everlasting to everlasting God exists. It indicates even more than just different dispensations, but totally different periods of time for the earth and totally different inhabitants. However, throughout all ages, God remains the same. How great He is! God is a God who never begins; has no beginning and can have no end, a timeless endless God who is beyond and above His creation, and beyond and above all the events of history – the Great *"I AM!"* God is the one place where we can go for constancy and security. Hallelujah!

**90:3 Thou turnest man to destruction; and sayest, Return, ye children of men.** The psalmist speaks of man, whose life is short, whose existence at times seems no more important than the grass which grows and is soon cut down, or the flowers which bloom in the morning and die out by evening. "*Man*", signifies a man full of misery, full of sickness and infirmities, a miserable man. So frail is man in the presence of the Almighty God that He who brought man into creation with a word possesses the power to bring him to destruction with a word. The words may be rendered, "*thou turnest man until he is broken*"; not an annihilation of body or soul, but a dissolution (ending) of the union between them; and crumbled into dust; thou turnest him about in the world, and through a course of afflictions and diseases, and at last by old age, and however by death, returns him to his original, from whence he came, the dust of the earth, which he becomes again, (Genesis 3:19) (Ecclesiastes 12:7). The word here translated "*destruction*", has the idea of crushed matter; referring to the body that does see corruption. The idea here is that God causes man to return to dust; that is, the elements which compose the body return to their original condition, or seem to mingle with the earth. Genesis 3:19: "*dust thou art, and unto dust shalt thou return*"; and "*let the soul return to God who gave it,*" Eccl. 12:7. 4. This word "*dust*" refers to anything which is broken or beaten or pulverized into small particles. It could not refer to the inner man which is immortal (1Pt.3:4). God turns man because He wants them to return unto Him for reconciliation with Him.

For God kills and makes alive again, brings down to the grave and brings up. Sin came from Adam and so became subject to death. When men are brought to the brink of the grave, God returns them from sickness to health, delivers them from the pit, and enlightens them with the light of the living, as He did Hezekiah. Moses by lamenting the frailty and shortness of man's life moves God to pity. **The point is:** God turns till man becomes contrite, and God says, be ye converted, ye sons of Adam. God thereby call men to return unto him, that is, to repent of their sins and live a new life.

**90:4a For a thousand years in thy sight are but as yesterday when it is past,**— God is above time: it does not exist for Him. "*...one day is with the Lord as a thousand years, and a thousand years as one day*" 2Pt.3:8. Moses reminds us of this because God is not limited by time. It's easy to get discouraged when years pass and the world doesn't get any better. Since we cannot see into the future, don't make the mistake of assuming that God has the same limitations. We have no sensation of time passing while we are asleep. A millennium is a long time for us but not for God. Don't worry, God is completely unrestricted by time.



# PITWM VERSE BY VERSE

**90:4b ...and as a watch in the night**— is a military expression concerning a guard protecting his post. The watch is usually considered such a long time as it is being carried out. Though it is but four hours, once it is over, it seems as just a moment in time. So what this is saying is that a thousand years to our Father is as just a moment at the watch station for our Heavenly Father. One day of our time is as a thousand years with our Heavenly Father in eternity.

**90:5 Thou carriest them away as with a flood; they are as a sleep:**— Moses is writing this Psalm after seeing over a million people die in the wilderness. All of those who came out of Egypt were condemned to die for their rebellion against God's plan to enter the Promised Land. <sup>66</sup>"*Thou carriest them away as with a flood*" – The idea is, that they were swept off as if a torrent bore them from the earth, carrying them away without regard to order, rank, age, or condition. So death makes no discrimination. Every day that passes, multitudes of every age, sex, condition, rank, are swept away and consigned to the grave - as they would be if a raging flood should sweep over a land. Life is compared to a stream, ever gliding away; but sometimes it is as a mighty torrent, when by reason of plague, famine, or war, thousands are swept away daily. Death comes as a flood. The flood is continually flowing, and they are carried away with it; as soon as we are born we begin to die, and every day of our life carries us so much nearer death.

**90:5b ...They are as a sleep...** — they consider not their own frailty, nor is even aware of how near the approach to an awful eternity. Thus we have a picture of God who can and does "*engulf men in sleep.*" The word "*sleep*" is a figure of speech for death. Also the idea that human life resembles a sleep, because it seems to pass so swiftly; to accomplish so little; to be so filled with dreams and visions, none of which remain or become permanent. Before it (life) can be well known of what it is, it's over and lost in oblivion; and so short is that human life.

**90:5c ...In the morning they are like grass which groweth up.** In the morning the grass of the field covers the meadows with the beauty of youth. This metaphor makes great sense in the hot, dry climate of Israel and most of the Middle East. The small sprigs of grass that grow in the morning by means of the heavy dew are dried up and withered by the hot sun by the evening.

**90: 6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.** Some understand: the morning, to be of the resurrection, when there will be a change for the better, but it is rather to be understood of the flourishing of men in the morning of youth. Life is like grass, which, though changing under the influence of the night's dew, and flourishing in the morning, is soon withered and cut down. This is the part pertaining to in the evening—Man, in his prime, does but flourish as the grass, which is weak, and low, and tender, and exposed, and which, when the winter of old age comes, will wither of itself: but he may be mown down by disease or disaster, as the grass is, in the midst of summer or the aging of winter. We are taught, that the frailty, vanity, and shortness of man's life is such—All flesh is as grass.

The eternal world is real; all here is either shadowy or representative. On the whole, life is represented as a stream; youth as morning; decline of life or old age, as evening; death as sleep; and the resurrection as the return of the flowers in spring. All these images appear in these curious and striking verses, Ps.90:3-6.

This imagery declares the shortness of human life. But why is human life consigned to such a short expectancy, even if a person lives to be over 80? The next verse tells us.

**90:7 For we are consumed by thine anger, and by thy wrath are we troubled.** All of the original generation,

<sup>66</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=ps&chapter=090&verse=012>  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

but two, would be cut down by the scythe of death before they would enter the Promised Land, and Moses knew why. Humanity's sin and guilt have a consequence that consumes all of life. This consequence is the wrath of God. This is one of God's responses to human sin. Sin has provoked Him to anger. This wrathful, angry response includes God's command to all humanity to *"turn back to dust!"* We are consumed, we are troubled, and it is by God's anger, by God's wrath. Sin entered into the world and death, by sin. Are we consumed by decays of nature, the infirmities of age, or any chronic disease? It must have been a very mournful sight to Moses to see the whole nation melt away during the forty years of their pilgrimage, till none remained of all that came out of Egypt. As God's favor is life, so His anger was death. *"And by thy wrath are we troubled"*, or terror stricken.

Death is a consumption of the body; in the grave worms destroy the flesh and skin, and the reins of a man are consumed within him; hell is a consumption or destruction of the soul and body, though both always continue: saints, though consumed in body by death, yet not in anger; for when flesh and heart fail, or *"is consumed"*, *"God is the strength of their hearts, and their portion for ever"*, Ps.73:26, their souls are saved in the day of the Lord Jesus, and their bodies will rise glorious and incorruptible; but the wicked are consumed at death, and in hell, in anger and hot displeasure: and by thy wrath are we troubled; the wrath of God produces trouble of mind, whenever it is apprehended, and especially in the views of death and eternity; and it is this which makes death the king of terrors, and men subject to bondage in life through fear of it (Gill).

**90:8 Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.** *"Our iniquities"* are our sins—always implying guilt, wrongdoing, and vileness. Sin is the cause of all trouble, consumption, and death. When we sin, that is the time to ask God for forgiveness for our sins. Will you sin again? Yes, but that is what repentance is for. Since God is a righteous judge, He is calling us to an account for them; He hast arrayed them, or brought them forth to view. Many Christians are all wrapped up in themselves, and think that they can hide something from God. Sin can be like that. We defeat a problem, or so we think. Rather than getting rid of all vestiges of it, we hang on to a few trophies – An unhealthy friendship; A questionable Web site; A hidden resentment. Suddenly, what seemed dead and defeated growls menacingly to life again and wreaks havoc. Even the great apostle Paul confessed his inability to conquer sin (Romans 7:14–24). What hope then is there for us? The same hope that he had: *"I thank God through Jesus Christ our Lord"* (Romans 7:25) — (A. R. W.). God knows all our sins as if they were spread out before Him, even the *"secret ones."* We don't need to cover up our sins before Him because we can talk openly and honestly with Him. God is not shocked by what we confess, He already knows it. *"The light which streams out from the divine face illumines the dark places of human culpability (guilt); God knows human beings—all of us—as they actually are"* (Marvin Tate).

**90:9a For all our days are passed away in thy wrath:**— The life of man is rather measured by days than by months or years; and these are but few, which pass away or *"decline"* as the day does towards the evening. Justice shortens the days of rebellious Israel and man. This has a particular reference to the people of Israel in the wilderness, when God had sworn in His wrath they should not enter into the land of Canaan, but wander about all their days in the wilderness, and be consumed there. From hard taskmasters of Egypt to the wrath of an angry God displeased at their sin, Moses' people had known little in life but trouble.

**90:9b ...we spend our years as a tale that is told.** <sup>67</sup>In a tale there is oftentimes a mixture – something pleasant, and something tragic; such changes are there in life, which is filled up with different scenes of prosperity and adversity: and perhaps this phrase may point at the idle and unprofitable way and manner in

<sup>67</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=ps&chapter=090&verse=009>  
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# PITWM VERSE BY VERSE

which the years of life are spent, like that of consuming time by telling idle stories; some of them spent in youthful lusts and pleasures; others in an immoderate pursuit of the world, and the things of it; very few in a religious way, and these with great imperfection, and to very little purpose and profit; and particularly point to the children of Israel in the wilderness, who spent their time wandering. Life ended in woe and weariness.

**90:10a The days of our years are threescore years and ten;**— which refers either to the days in which we live, or to the persons of the Israelites in the wilderness. God has given men and women a life span of threescore years and ten which computes to the number 70, while fourscore means 80 in this flesh body. However, If, by reason of a strong constitution, some reach to these years, yet in their strength sometimes they have little joy and it does at times serve to prolong their misery, and make their death the more tedious; for even their strength then is labour (trouble) and sorrow, for the years have come in which they have no pleasure in. However, sometimes by our careful planning and right diet and living it may be extended in their few years of joy and strength. Sure we might make it to ninety years old, but in those added years they will not be the strength of the prime of our life. Our whole life is toilsome and troublesome; and perhaps, in the midst of the years we count upon, it is soon cut off, and we fly away, and do not live out half our days. If you haven't thought about it:

- When "should" a person die?
- How you will be remembered?
- Your "bucket list"
- What will happen to your family?
- Where you will end up?

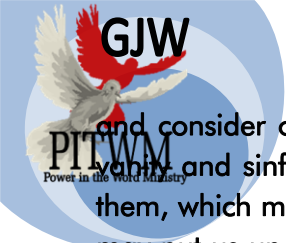
**90:10b ...and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.** Should one live beyond those allotted years? There was little reason to boast in longevity, for those lengthened years wrought only trouble and sorrow. Moses' life was an exception. He died at the age of one hundred twenty (De 34:7) and Aaron at the age of one hundred twenty-three (Num.33:39). The body is soon cut off and goes back to dust, but fly away either to – hell if wicked (Ps.9:17; Is.14:9; Lk.16:19-31) and to heaven if righteous (2Corth.5:8; Phil.1:21-24; Heb.12:23; Rev.6:9-11).

**90:11 Who knoweth the power of thine anger? even according to thy fear, so is thy wrath.** The angels that sinned knew experimentally the power of God's anger; damned sinners in hell know it; but which of us can fully comprehend or describe it? Those who make a mock at sin, and make light of Christ, surely do not know the power of God's anger. It is expressed in His judgments on men. The afflictions of this life are not to be compared to the miseries which await them who live and die without being reconciled to God, and saved from their sins. God's wrath concerning hell will be equal to the reverence He has demanded and which the wicked have refused to give. Moses and the people of God, though they feared God, yet, confess that they failed in respect of that measure of the fear of God which they ought to have had. So back to the question: "*Who knoweth the power of thine anger?*" Nobody knows the ultimate extent of the power of God's anger. God's wrath should be matched by our fear of Him. When we approach God in prayer, we should do it with reverence and humility. Let God be God and humans be humans.

**90:12 So teach us to number our days, that we may apply our hearts unto wisdom.** <sup>68</sup>God would teach us to number our days, as if the present one was the last; for we cannot boast of tomorrow; we know not but this day, or night; our souls may be required of us: but the sense is, that God would teach us seriously to meditate on,

<sup>68</sup> <http://www.searchgodsword.org/com/geb/view.cgi?book=ps&chapter=090&verse=012>  
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# PITWM VERSE BY VERSE

and consider of, the shortness of our days; that they are but as a shadow, and there is no abiding; and the vanity and sinfulness of them, that so we may not desire to live here always; and the troubles and sorrows of them, which may serve to wean us from the world, and to observe how unprofitably we have spent them; which may put us upon redeeming time, and also to take notice of the goodness of God, that has followed us all our days, which may lead us to repentance, and engage us in the fear of God: *"that we may apply our hearts unto wisdom"*; to consider our latter end, and what will become of us hereafter. The passage lets us know that man may number his days, and consider the shortness of them, and apply his heart to folly, and not wisdom. We are to *"apply the heart"* – Not merely mental, but moral wisdom; not merely speculative, but experimental; not merely theoretical, but practical. Our own ability is insufficient through the perversion both of the mind and heart by sin. This wisdom only comes from God.

## SUMMARY:

Moses the prophet (Deut.18:15-22) was unique in that the Lord knew him *"face to face"* (Deut.34:10-12). Man of God (Deut.33:1) is a technical term used over 70 times in the OT, always referring to one who spoke for God. The thrust of this magnificent prayer is to ask God to have mercy on frail human beings living in a sin-cursed universe. Moses begins the Psalm with a reflection on God's eternality, and then expresses his somber thoughts about the sorrows and brevity of life in their relationship to God's anger.

The concept of time is a major theme throughout this Psalm: *"in all generations"* (90:1); *"from everlasting to everlasting"* (90:2); *"a thousand years"* (90:4); *"yesterday"* (90:4); *"a watch in the night"* (90:4); *"morning"* (90:5, 6); *"evening"* (90: 6); *"days"* (90:9, 12, 14, 15); *"years"* (90:9, 10, 15); *"soon"* (90:10); and *"how long"* (90:13).

Here our life span is measured in terms of days and years. Man's shortness of life is shown to be a result of his sin. **Verses 1-6** contrast God's infinity and man's finiteness. Moses proceeds to contrast man's sinfulness with God's righteousness in **verses 7-10**. Man's life is *"short and sour"* because we are sinners living under the righteous judgment of God. *"The length of our days is seventy years—or eighty, if we have the strength; yet their span is but trouble and sorrow, for they quickly pass, and we fly away"* (90:9-10). *"As we gain a heart of wisdom"* (90:12b) speaks of the pride of man's heart being broken, its self-sufficiency banished and its' surfacing governed by wisdom. For us to think that we will live eternally here on earth is not using the wisdom God has given. This Psalm is a reminder that life is fleeting but God is eternal and the One to please. When that time comes, we are to have our house in order that will teach us to number our days with wisdom!

## APPLICATION:

Life is too precious to waste. A wise heart seeks God's will in life. What did this Psalm teach you about yourself and what did it teach you about God? How do you respond to this saying?"— "Life is short, and I'm going to enjoy it to the fullest while I can." Take another look at (your) life and who God is!

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 91:1-16

[NEXT](#) 95:1-11

### HISTORY:

It is a striking contrast with Psalm 90; Psalm 90 is somber; this Psalm is cheerful. Psalm 90 is one of concern; Psalm 91 is one of comfort. Some of the patterns in Psalm 91 correspond well to the life of Moses (*the noisome pestilence v3; the terror by night v5; the pestilence that walketh in darkness v6; A thousand shall fall at thy side...but it shall not come nigh thee v7; neither shall any plague come nigh thy dwelling v10; he shall give his angels charge over thee v11; etc.*). These and other references are reminiscent of the plagues on Egypt, the Passover night, and Israel's escape from bondage; and they speak strongly for Mosaic authorship.

**91:1** He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. The first thing the Psalm wants us to look at is: the one who dwells, the one who resides, lives, make their home, and abide in a place. That place of the Most High is His secret place, a place of consecration, communion and fellowship with God.

<sup>1</sup>In ancient days the "secret place of the Most High" was symbolized by a certain place within "Yahweh's" earthly Tabernacle. It was called the "holy place:" and particularly the "most holy place or holy of holies," where the Almighty sat enthroned. In that "most holy place" was the "Ark of the Covenant"—a symbol of the Almighty's throne and His mercy. Within the Ark of the Covenant was Yahweh's eternal law. The real tabernacle is, of course, above; but we can learn a lot about that heavenly place by studying the earthly shadow below: and particularly what lay in that earthly tabernacle below.

God's Holy Spirit dwells in our earthly bodies or temples where He displays His power. "*But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.*" The promise of power is not made to all who believe, but only to those who are willing to make their abode in the secret place; to sit down or take up residence there. The words "shall abide" (Heb lūn) signify "*to pass the night.*" They imply a constant and continuous dwelling and not just a temporary visitation during trouble or calamity under the shadow (defense, protection) of the Almighty where one will be safe; where no foe or power can withstand.

Four frequently used metaphors to describe divine protection in the secret place:

1. "**Shelter**" refers to a covert, hidden, concealed or "*secret hiding place*" that evil forces and personalities cannot invade (Psalm 91:1).
2. "**Shadow**", an expression frequently used in the phrase, "*the shadow of your wings*", (Psalm 17:8; 36:7; 57:1; 63:7), suggests the picture of a mother bird sheltering her young (Psalm 91:1, 4).
3. God is a "**Refuge**" (*shelter; from rain or storm, from danger; of falsehood*) in which are all necessary provisions and where evils that would harm are not allowed to enter (Psalm 91:2).
4. God is a "**Fortress**" (*fastness, stronghold*) that withstands the battering assaults of the enemy (Psalm 91:2).

We see that His shade shelters us from the sun and the storm v1. And we are made safe from our enemies and dangers. He is a fortress that protects us v2.

Four divine names fortify this portrayal of divine protection.

1. **Most High** -- El Elyon -- God's rule, strength and sovereignty (Genesis 14:18–20; Deuteronomy 32:8). Ps91:1.
  - i. "The Most High" meaning He can see everything; there is nothing above Him.
  - ii. "The Most High" is name for the deity (Gen.14:17-24), and emphasizes the supremacy of God as

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# PITWM VERSE BY VERSE

Creator and Sustainer of the world.

- 2. Almighty** -- El Shaddai -- protector of all, God is all powerful (Genesis 17:1; 28:3; 49:25; Exodus 6:3). Ps.91:1.
- The "Almighty", *God Almighty, God All Sufficient* (Greek "ikanos"). In Rev.16:7, "*Lord God the Almighty*."
  - The Hebrew root meaning breast; that God is the source of our daily sustenance and strength.
- 3. Lord** -- YHWH--Yahweh -- sacred, holy, to be, "He is", "to exist", "I AM that I AM" (Exodus 3:18; 6:2-6). Ps.91:2
- "LORD" (Yahweh) is the covenant name by which God made Himself known to Israel.
  - "*Yahweh*" is even occasionally "*Jehovah*"; Jewish tradition which reads the word as "*Adona*" ("*Lord*") out of respect for the name of God and the interpretation of the commandment not to take the name of God in vain.
  - <sup>1</sup>The LORD who revealed Himself as YHVH in the Old Testament is revealed as Yeshua (Jesus) in the New Testament. Jesus shares the same attributes as YHVH and clearly claims to be YHVH. In John 8:56-9, Jesus presents himself as the "I AM." When challenged by some Jewish leaders regarding His claim of seeing Abraham who lived some 2000 years earlier, Jesus replied, "Truly, truly, I say to you, before Abraham was born, I AM." Those Jewish leaders understood that Jesus was claiming to be YHVH. This is clearly established when they tried to stone Him to death for what they considered blasphemy under Jewish Law. In Romans 10:9, Paul declares, "if you confess with your mouth Yeshua as LORD... you shall be saved." Immediately thereafter, in Romans 10:13, Paul backs up this declaration by quoting the Old Testament, "Whoever will call upon the name of the LORD (YHVH) will be saved" (Joel 2:32). Calling on Yeshua (Jesus) as Lord is the same as calling Him YHVH, because Yeshua (Jesus) is YHVH (LORD), the Messiah foretold throughout the entire Old Testament.
- 4. God** -- Elohim -- the first "*True God*", Supreme God, God in His Creative capacity -- "Thee God." Ps.91:2
- About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" (Matthew 27:46).
  - In the beginning God (Elohim) created the heavens and the earth (Gen.1:1 NASB – definition added).
  - It is used for God as Creator, Preserver, Transcendent, Mighty and Strong.

**91:2 I will say of the LORD, He is my refuge and my fortress: my God; In him will I trust.** Seeing that there is a secret place where we can dwell with God, under His protection, knowing His presence and power is there, then I can express boldly in faith: "*I will say of the Lord*"—the One who you have connected with and have a relationship with; "*He is my refuge and my fortress: my God in him will I trust.*" I will address Him as my God; as the God whom alone I worship; as the only being to whom the name "*God*" can properly be applied; as being to me all that is implied in the word "*God - Elohim.*" We shouldn't trust every one. So placing our trust in God is placing our trust in someone who is permanent. "**T.R.U.S.T**" means "**The Real Underlying Stable Truth**!" That means I'm in a place with the One that is a refuge and fortress and that can be trusted and bring comfort. The Lord is *my refuge* when all others fail; He never changes; He's permanent, stable; He's there in "*every*" situation...

He is my fortress as the mountains were about Jerusalem; a garrison that is round about me; a keeper of my soul which none can break through and into. The AMP version says concerning the Almighty: (***Whose power no foe can withstand v1b***). I can see the love that He has, and the power to protect, therefore, I can't help but trust God who is faithful to protect and deliver. He is your fortress, high tower; the place where we can run to, to be safe. The key to this protection is in the first verse "***El Shaddai***" - "***The God of the mountains or God Almighty***". We must stay close, abide in Him, and let Him be the "***Secret Place***."

**91:3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.** "*Surely*",

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

meaning without fail; without a doubt; definitely or unavoidably He shall deliver. There is a "*snare*" set and the snare is a trap which wicked men, fallen angels and demons set for the righteous. <sup>1</sup>God delivers His people "*from the snare of the fowler*" in two senses: From, and out of.

- **First**, He delivers them from the snare-does not let them enter it – for when we follow His truth He keeps us from temptation and evil;
- And **secondly**, if they should be caught therein, He delivers them out of it if we will but turn to Him.

The first promise is the most precious to some; the second is the best to others. <sup>1</sup>But understand this: He covers you; but you have to run to him to hide. You must make the active choice (run to him) before He makes His active choice to cover you. Then you will see the faithfulness of God. He is not like us; His word always is true.

**"Fowler"**, refers to one who catches birds in a trap or a snare. Therefore, a fowler has a very distinct mode of operation. The fowler will seek to make the snare appear as normal as possible in its surroundings and he will take great pains to not be seen, heard or smelled. It has to appear as if he is not there at all. The fowler in Psalm 91 is a picture of the devil himself. It's all done in secrecy. He studies us, sneaks around to find out what ticks us off, how we will react when deceived.

If we had perceived that it was a trap we would not have fallen into it; we would not have been so easily fooled. We would have been on guard. But that's what a snare is; it's a trap that's done with concealment or secrecy with a hidden agenda – to catch you. Many have been taken in by the evil one, but God is a "*Deliverer*." Assuredly no subtle plot shall succeed against one who has His eyes watching for our defense. He can also deliver from the noisome pestilence – rushing calamity; one that sweeps everything before it.

Let's split the words: noisome (noise, annoyance). Usually, when it says "*some*" on the end of a word it means it's "*full of that*." So if it's full of noise, it sounds to me like a little bit more than just a disease! Most diseases are very silent, they're not very noisy. What's noisy? – (refers to deadly plagues, dreaded diseases, epidemics, storms; wars, plagues, famines; an epidemic that attacks many people, groups or even a disease of Whooping cough!).

What's pestilence (a pest; something that pesters you, bothers you)? <sup>1</sup>The trapper's snare is not seen until it is too late. The deadly pestilence is fatal. Whether the danger is invisible or incurable, God's protection is ever adequate. What does it mean to deliver? It means to save or to free.

**91:4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.** <sup>1</sup>God alone was Moses' Covering! When dealing with Pharaoh's rebellion and that of the Hebrews, Moses turned to God as His covering and let God deal with them. He trusted in God only, and not in men. His personal walk with God, him as a man, spoke with God "*face to face*" was established by faith in the Creator and not faith in his own abilities or that of mere men. God promised to be Israel's covering. If He had not they would have burned up under the hot sun of the desert in there forty years of wanderings there. Jesus is the only one who has paid the price to be our covering! Here we see a matchless love and a divine tenderness as God is likened Himself to a bird to cover you. Under these wings, therefore, four blessings are conferred upon us.

1. For under these wings of feathers we are concealed
2. Under these wings of feathers we are protected from the attack of the hawks which are the powers of the air:
3. Under these wings of feathers a wholesome shade refreshes us, and wards off the overpowering heat of the sun;
4. Under these wings of feathers also we are nourished and cherished. Bernard.





# PITWM VERSE BY VERSE

Even as a hen covereth her chickens, so doth the Lord protect the souls which dwell in Him. Hawks in the sky and snares in the field are equally harmless when we nestle so near the Lord; as we are under His wings, sheltered by Him, we will trust!

**"His truth"**—His true promise, and His faithfulness to His promise, shall be our shield and buckler— i.e., the shield borne on the arm and the buckler which was the coat of the mail giving protection to every part of the warrior's body. To quench fiery darts the truth is a most effectual shield, and to blunt all swords it is an equally effectual coat of mail. From this comes fivefold confidence as we dwell in the secret place of the Most High: (91:3-4).

1. He delivers from the snare of the fowler
2. He delivers from the noisome pestilence
3. He covers with His feathers
4. He protects under His wings
5. He make truth a shield and buckler

**91:5-8 Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; Nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee. Only with thine eyes shall thou behold and see the reward of the wicked.** Often we trust God in one thing, but not in another. There is the promise to the believer in verse 4 which causes us not to be afraid—His covering and His truth! Not to be afraid **"for the terror by night, nor the pestilence that walketh in darkness, nor the destruction that wasteth at noonday."** Please note, that the Psalmist does not say you will not get sick; nor does he say you won't face natural disaster (or, for that matter, any other kind). He says you will not fear them – A cause of alarm at night - a sudden attack; an unexpected invasion of thieves and robbers, winds and storms; sudden disease coming on at night looks for victims.

**"The arrow that flieth by day"** is a reference to open warfare, and yet flies unseen. There is also a **"pestilence that walketh in darkness"**, as that was which slew the first-born of the Egyptians, and the army of the Assyrians. No locks or bars can shut out diseases, while we carry about with us in our bodies the seeds of them.

And there is a **"destruction that wasteth at high-noon."** The word rendered destruction means the demon of the day, i.e., sunstroke. The Hebrews were accustomed to dividing the twenty-four hours of a day and night into four equal parts, i.e., morning (6am-12pm), midday (12pm-6pm), evening (6pm-12am), and midnight (12am-6am). When we are willing to take up our residence in the secret place of the Most High and abide under the shadow of the Almighty, we are assured of round-the-clock, twenty-four-hour protection from the devil and his angels. <sup>1</sup>Darkness is not dark to God. He has promised to be a wall of fire around His people and who can break through such a barrier? God has not forgotten to be gracious, nor shut up His tender mercies; it may be night in the soul, but there need be no terror, for the God of love changes not. From this comes the six-fold result of abiding in the secret place.

1. Not afraid of night terrors (91:5)
2. Not afraid of the day arrows (91:5)
3. Not afraid of pestilences (91:6)
4. Not afraid of noonday destructions
5. Though 1,000 fall at your left hand and 10,000 at your right hand, the destroyer does not come near you (91:7)
6. You see the wicked rewarded (91:8)

God is a **"Protector"** at all times and in all circumstances.

**91:9-10 As I read: Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling.** It reminds me of the

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# PITWM VERSE BY VERSE

commentary of C. H. Spurgeon – the neighborhood and congregation in London of 1854 was plagued by Asiatic cholera – an intestinal disease that produces severe gastrointestinal symptoms and is usually caused by the bacterium where many died. However, there was a shoemaker who pasted this scripture in the front window of his shop. This leads me to think about the death angel passing over the homes of the Israelites who applied the blood of the lamb to their doorpost. No evil befell or plague came near the Israelites dwelling. The problem was not only disease, but the oppression of death. Faith is truly a key when the believer decides to make the Lord their refuge and the Most High their habitation – meaning the ground of our security; the dwelling place, where you dwell, that place of safety. The Lord God is the home we are made to inhabit, a welcoming haven, a relief from the burden, and the end of the journey. God keeps His promises. It's like the word used earlier, "surely" – without a doubt; without fail. Then you will see that God preserves! I can see many putting scriptures around in their homes and reading it each time they come across it, because it is a reminder of their trust in God's protection and preservation around them. How can I know He will protect and preserve? In case we forget. There is a condition on these promises in this Psalm, verses 1-4:

- You've got to dwell in the secret place of the "Most High"; you've got to abide under the shadow of "the Almighty." As you're going through the rest of the verses about all the diseases know that you're protected, and everything that could happen to you that's not going to happen to you, because you're in God.
- In case you forget that there are conditions, in verse 9 he says: "*Because thou hast made the Lord, which is my refuge, even the most High, thy habitation*" - ***I'm reminding you that this isn't unconditional.*** You have got to abide under the shadow of the "Almighty"; you have got to dwell in the secret place of the "Most High." You have got to make the Lord who has been refuge, your refuge, your habitation - the Most High. Then He takes you out of everything and above everything, because He is the "Most High."

**91:11-12 For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone.** God gives us guardians and He gives us His guarantee. God dispatches angels to watch over us and to guard, keep us in all our ways. "Angels" are messengers, servants, ministering spirits employed by God to strengthen, protect, and help us. "*For He shall give His angels charge over thee*" – Charge" is a strict command. It's not in some, but "*in all thy ways.*" *They shall bear thee up in [their] hands, lest thou dash thy foot against a stone.*" God cares for us, but we are not exempt from life's problems. I can remember being in a car accident and it felt like the "Angel of the Lord" was carrying me in His hands because time seemed to stand still while being in it and I didn't have any fear. I was inches away from a concrete building upon the car finally settling down. There was no other way to look at it than, it was God's protection and preservation because you would have to have seen the car, then you'll know.

Dwellers in the secret place are under the constant care of angels (Heb.1:13-14). It is comforting to note that the word is not singular but plural, angels. Caring properly for us is more than a one angel job. The angels are said to bear us up "*lest we dash thy foot against a stone*" – *lest they fall into sin, or into any calamity and distress; lest the least hurt or mischief befall them or the least injury be done them.* How tender it is to know that they bear us in their hands as a nurse would give tender loving care to a small child. Now, don't miss the point: They are the figure of God's protection of your life! If you see the angels and don't see God's protection you're missing the whole point! You see, what God is wanting us to do through this Psalm is to look by the angels, to recognize that Christ has ordained these angels to guard us. They are not our focus, His protection of us is our focus; they are only the means of it!

**91:13 Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.**

"Tread" means to walk on, to trample, to proceed.

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

It was a common mark of complete victory when the vanquished foe lay prostrate on the ground and the conqueror placed his foot on the lifeless body of his enemy. From this practice came the metaphor of treading underfoot, indicating complete victory.

- The "**lion**" poetically represents an open and ardent foe. They are bold and they are loud.
- The "**adder**" or "**asp**" is symbolic of a more secret and malignant foe.
- "**The young lion**" – They are young and a nuisance, however, they come to harass and destroy;
- "**and the dragon**" – that old serpent, which is the Devil and Satan.

Each in his own invisible way variously wounds – One by his bite, another by his look, a third by his roar or blow, and a fourth by his breath. No matter what may come up against us, we will walk right over the problems. Even though we may feel our troubles will swallow us up or eat us alive, this verse tells us that we will trample them under foot. Do not allow fear to stop you from going where or doing what God wants you to do.

**91:14-16** There is a dramatic change seen in these next verses. It is evident that the speaker here is none other than Jehovah Himself. He addressed the one who has set their love upon Him, i.e., the one who is willing to dwell in the secret place. Now, we have God's promises to the psalmist and to us. When we set our love on God, then He makes astounding promises – "*I will...*" There is a mutual love and God's six-fold promises:

## CONDITION:

1. Because he has set his love upon me
2. Because he has known my name
3. **He shall call me** in trust.
4. **He shall call me** in trust
5. **He shall call me** in confidence.
6. **He shall call me** in confidence.

## PROMISE:

- Therefore will **I deliver him (91:14)** – rescue.  
**I will set him** on high (**91:14**) – exalt, yet secure and preserve  
**I will answer him (91:15)** – respond  
**I will be with him** in trouble (v15) – be present with.  
**I will deliver him and honour him (91:15)** – set free and show favor.  
With long life will **I satisfy him and shew him my salvation (91:16)** – assure.

There are two things in these promises:

1. Your love must be set towards God.
2. Knowing God's Name; Who He Is.

<sup>1</sup>If we apply these characteristics to **Psalm 91:1-2**, it might read this way:

1. He who dwells in the secret place of the Most High - El 'elyon shall remain stable and fixed because He is the Most High and He can see everything... He sees every aspect of my situation and He is the Most High so there is nothing above Him... No evil force or circumstance is above His control when under the shadow of the Almighty - El shaddai. He is the most powerful force in the universe whose power no foe can withstand, so I have nothing to fear.
2. I will say of the Lord – Yahweh who is a covenant keeping God, who desires to know me intimately. He is my Refuge and my Fortress, my God – Elohiym my Creator, the Creator of all that is or ever will be. He is a creative God who will make a way, even when there seems to be no way; on Him I lean and rely, and in Him I [confidently] trust!

I don't know about you, but I sure need to be reminded of this each day. There are so many pressures and evils in today's world and without God's assurance of deliverance and protection; I don't know how we would survive. I find strength in knowing that God is on my side and that He is watching over and protecting me and my family.

We're talking about the only "**True God**." Your love is shown when you dwell in Him, abide under, and when you trust Him! His name is found in verses 1 and 2. Knowing what His name means in the circumstances you call upon Him to be in is important for deliverance; for Him to answer. Then that means you have that connection



# PITWM VERSE BY VERSE

personally with *"The Most High"; "The Almighty"; "The Lord"; "My God!"* Ps.9:10 says, *"And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."*

- When you call on Him, *"He will answer and show you great and mighty things, which you know not"* – Jere.33:3.
- Whenever trouble comes *"God is our refuge and strength, a very present help in trouble"* – Ps.46:1.
- The man who honors God with his love and willingness to forsake the world will ultimately be honored by God – *"If any man serve me, him will my Father honor"* Jh.12:26c.
- This last promise with long life is in marked contrast to the apparent despair of the preceding Psalm (Ps.90:10) which describes long life as labor and sorrow. What can the difference be? -The difference is the reality of the last part of verse 16: *"And show him my salvation."* To see the salvation of God is to see beyond today and to know that *"the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us"* – Rom.8:18.

## SUMMARY:

The foundation of Psalm 91 is believing in the person of God. <sup>69</sup>Psalm 91 talks about the strength, security, protection, joy, etc. that comes from God. Verses one and two tell us that *"whoever dwells in the secret place of the Most High shall abide under the shadow of the Almighty."* God is the Almighty; He is El Shaddai the Almighty God and protector of all. He is the God that covers you totally with His love, life, joy, strength and protection. He is your refuge and your fortress and in Him you can trust. A certain trust is made with God based on the security found in the character and care of God and there are blessings of security, protection, and love. While there are blessings, there are also traps and fatal plagues. However, God shall cover; give protection by shielding us so that we would not be afraid of the terror, arrows, pestilence, or destruction. The fruit of our faith found in these scriptures is that:

1. We find refuge under God's wings.
2. We are protected by the armor of God's faithfulness.
3. We are reassured in times of terror, danger and evil not to fear.
4. We see the punishment of the wicked.
5. We tread upon the lion and snake.

In our constant fellowship with God, there are angels who only do God's bidding. They guard, protect, guide, and hold us with their hands. Faith in God creates intimacy between the believer and the Lord. For God to be our security blanket there can be no other to trust in. God rescues, delivers, protect, and preserve those who love Him because the believer has set his love on God and know His name. God answers those who call on Him; therefore, He is with them in trouble and satisfies them with long life and salvation. What awesome promises! God protected the Israelites passing through the Red Sea. The waters rose up like a blanket around them and God delivered and protected them. God preserved those who applied the blood over their doorpost. God preserved Caleb and Joshua as they trusted in Him through wilderness times. He can secure us in the same way.

## APPLICATION:

Make God your habitation, live in God, dwell on the character of God, shelter underneath God's tender wing and rest in the strength of God's Word - and if you do that God has promises because you set your love in the right place and you will begin to know God by Name! [TOP](#)

<sup>69</sup> [http://www.essortment.com/all/psalm\\_rflu.htm](http://www.essortment.com/all/psalm_rflu.htm)  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

## PSALM 95:1-11

[NEXT](#) 96:1-13

### HISTORY:

**Psalms 95 to 100** have a common theme that is undoubtable. They all begin with a summons to praise the lord God, though each is distinctive in that praise, with Psalm 95 as the keynote. There is nothing in these psalms that warrant a specific date for their composition. Many scholars see in them the type of praise that would have been characteristic of Israel after their return from the Babylonian captivity, and some say that they were composed for the dedication of the second temple. Yet, there is nothing historical in these psalms to warrant such precise dating. **The psalm has two parts: the first a celebration of God's kingship and the privilege that His people enjoy as they worship Him (95:1-7a), and the second a warning not to repeat the rebellion of their ancestors (95:7b-11).** Though messianic, it still has reference to the people of God throughout all ages to come.

### A CALL TO REJOICE:

**95:1 O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.** <sup>70</sup>We can safely assume then, that this Psalm is of David. This Psalm is an appeal to worship God in song and praise. And it is just as important for believers in Christ. It appears from this verse above, that the object of our praise in song should be to the "*Rock of our salvation.*" Jesus is the Rock of our salvation. He is the one upon whom His people could rely on for deliverance. We are saved by the grace of God. He is a place of everlasting strength and safety now and all the way to Eternity. This is what we should be singing praises of. Each country and each culture usually has a different kind of *worship* service but each one seeking to *worship* the same God. And if other nations can enthusiastically worship their false gods, should not the people of God be more enthusiastic in their worship of Jehovah? In the New Testament, John 4:23 tells us that God is seeking people who will *worship* Him in spirit and in truth. This is how we show love and adoration for our God: we are to make a joyful noise in our singing. A joyful noise signifies to make a loud noise, either with the voice or with instruments. Therefore, in our first call we have an invitation to worship God joyfully!

**95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.** Our second invitational call is to come before His presence with thanksgiving! We should shout it from the rooftops, because we have so much to thank God for. <sup>71</sup>It was the custom of the Jewish people to come into God's presence with singing of the Psalms. The presence of God was with the Israelites, in a very special way, in the tabernacle in the wilderness. God is omnipresent {everywhere all at the same time}. Many times in prayer, we are in that special presence of God; He is particularly present in those places sanctified and set apart unto Him. We must remember to be in a spirit of praise and thanksgiving at those times. Praise causes the presence of God to be with us. God inhabits the praises of His people. In both verses it brings His people together: Let us make...Let us come... How? Making a joyful noise with thanksgiving! It is a call and invitation to worship Him!

### A CALL TO REVERENCE:

**95:3 For the Lord is a great God, and a great King above all gods.** The psalmist now gives us reasons to calling

<sup>70</sup><http://www.lovethelord.com/books/psalms/94.html>

<sup>71</sup><http://www.lovethelord.com/books/psalms/94.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

Israel to praise God; and we as well are to follow. The reason is because *the Lord is a great God, and a great King*. He is above any false god (who only existed as statues; man-made, not as persons but only fixated in the mind). God is supreme above all!

**95:4 In his hand are the deep places of the earth: the strength of the hills is his also.** This refers to the depths of the seas valleys, and caverns and contrasts with the hills. The point is like that of verse 1, God was not a local god like the imaginary gods of the heathens, but He is the Creator and Ruler of the whole earth. "*In His hand*" means in His power; in His command are the formations of the depths of the earth and the mightiest mountains. In His hand there is no mountain tall enough that He is not God of; there is no depth {even hell} that He is not God of. He is God of the whole universe

**95:5 The sea is his, and he made it: and his hands formed the dry land.** God has made all things well and even in His hand He's made the sea and formed the dry land.

**95:6 O come, let us worship and bow down: let us kneel before the Lord our maker.** Our third invitational call is to now bow down and worship our Maker. "*Worship*" is to prostrate oneself before Him in humility.

**95:7 For he is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice,**— We know from Psalms 100 that we are His people, the sheep of His pasture. And John 10 depicts our relationship to the Good Shepherd. And Him being our Good Shepherd, we are under His care and we are to hear His voice if we are His sheep; and worship Him, for He is our God!

**95:8-11** The believer should never provoke God; not harden their heart, for He is calling. The psalmist uses Israel's march to the Promised Land as an example. This is where Israel's fathers doubted God even after seeing so many miracles. They tested God and for forty years God was grieved with that generation. Therefore, He swore in His wrath that none of this original generation of grippers would ever enter into His rest—the Promised Land except Joshua and Caleb.

## SUMMARY:

God is described as the Rock of our salvation, and our call and invitation is to sing unto the Lord by making a joyful sound, as we enter into His presence with thanksgiving, with these psalms (**95:1-2**).

Upon entering into His presence, we realize our reason to sing: the Lord is a Great God; a Great King above all gods. The deep places of the earth are in His hands and the strength of the hills is His. The sea is His for He made it and His hands formed the dry land. That's why we sing a song of praise! (**95:3-5**)

Our singing escalates into worship. The reason to worship and bow down before the Rock of our salvation is because He is the Lord; our Maker; our God, and we His people, the sheep of His hand. There is no better opportunity! (**95:6-7**)

## APPLICATION:

If we have experienced the bountiful and awesome way God has kept us and realized it was not of ourselves, we can't help but praise God with joy; not being afraid of whose is looking. He gives us the ability to show it within and without!

[TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

### PSALM 96:1-13

[NEXT](#) 104: 1-9, 24-30

This psalm is ascribed to be written by David; an exhortation to praise God.

**96:1 O sing unto the Lord a new song: sing unto the Lord, all the earth.** This is not only for Israel to sing a new song, but it's for all the earth to sing unto the Lord. <sup>72</sup>It's is a prayer of thanksgiving and a praise in song. This could be the song of all who have been redeemed. Salvation is for all the earth. Everyone of every nation of the world could sing this beautiful song of redemption. It is believed that the new song has to do with grace, and not the law. The time for mourning is over. It is time we sing joyful songs unto the God of our salvation.

**96:2 Sing unto the Lord, bless his name; shew forth his salvation from day to day.** We are to sing to the Lord. We are to bless His name. And we are to show forth His salvation daily. <sup>73</sup>Every day is the day to praise God for our salvation. It is such a little thing for us to praise His name. He has done marvelous things.

**96:3 Declare his glory among the heathen, his wonders among all people.** If we believe God is great, we can't help but tell others of His glory. We are to declare His glory among the heathen and we were chosen to announce His wonders; His glorious acts throughout all people.

**96:4 For the Lord is great, and greatly to be praised: he is to be feared above all gods.** We have a great God and our praise should be great toward Him. Fear Him for He is above all gods. Why? We see in the next verse.

**96:5 For all the gods of the nations are idols: but the Lord made the heavens.** These other gods of these nations are images of idols made of wood, and stone. Idols can't make anything. God alone made the heavens.

**96:6 Honour and majesty are before him: strength and beauty are in his sanctuary. The** Creator God is worthy of honor and majesty, strength and beauty both in His sanctuary in heaven, and His sanctuary on earth. All you see is Honor and majesty going before Him. And we can't help but witness strength and beauty arrayed in His sanctuary.

**96:7 Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength.** All the families of the peoples of the earth Jewish and pagan alike are to give unto the Lord; confess unto the Lord that He alone is glorious and strong.

**96:8 Give unto the Lord the glory due unto his name: bring an offering, and come into his courts.** They are to give unto the Lord the glory that's due unto His name; He deserves all the glory! When they came into His courts, they were to bring an offering. When we worship the Almighty God we **"enter Into His gates with thanksgiving and into His courts with praise..." (Ps. 100:4)**. We give an offering of praise!

**96:9 O worship the Lord in the beauty of holiness: fear before him, all the earth.** We worship the Lord in the

<sup>72</sup><http://www.lovetheLord.com/books/psalms/95.html>

<sup>73</sup><http://www.lovetheLord.com/books/psalms/95.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

beauty of all His holiness. His holiness is what we fear. The beauty of His holiness often produces such awe in us, fearing, that we tremble in adoration before Him.

**96:10 Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.** It is to be pronounced among the heathen that the Lord God reigns. *"Reign"* means that His supremacy, His control, and His rule will be over the heathen. His power and rule over the world is so established that it cannot be moved; cannot be overthrown. And He will be an upright judge of the people; judging justly.

**96:11 Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.** Therefore, let the heavens rejoice and let the earth be glad over His reign and at the anticipation of His coming. This is a cause for the sea to roar and all of its fullness. A great symphony of nature will joyfully shout the praises of the Creator God!

**96:12 Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.** A joyous field and all therein shall rejoice along with the trees of the wood—the forest.

**96:13 Before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.** In that day all the earth shall rejoice before the Lord. The Lord is coming to judge the earth. None other can do this, for He will judge the world fairly and the people with truth.

## SUMMARY:

<sup>74</sup>Sing a new song to the Lord! Let the whole world sing to the Lord! Sing to the Lord and praise His name! Tell the good news every day about how He saves us! Tell all the nations how wonderful He is! Tell people everywhere about the amazing things He does (**96:1-3**) ERV (*Easy to Read Version*).

The Lord is great and worthy of praise. He is more awesome than any of the *"gods."* All the *"gods"* in other nations are nothing but statues, but the Lord made the heavens. He lives in the presence of glory and honor. His Temple is a place of power and beauty (**96:4-6**) ERV (*Easy to Read Version*).

Tell the nations that the Lord is King! The world stands firm and cannot be moved. He will judge all people fairly. Let the heavens rejoice and the earth be happy! Let the sea and everything in it shout for joy! Let the fields and everything in them be happy! Let the trees in the forest sing for joy when they see the Lord coming! He is coming to rule the world. He will rule all the nations of the world with justice and fairness (**96:10-13**) ERV (*Easy to Read Version*)

[TOP](#)

<sup>74</sup><https://www.biblegateway.com/passage/?search=Psalm+96&version=ERV>  
<http://www.pitwm.net/pitwm-versebyverse.html>



**INTRODUCTION:**

The author is anonymous appreciating God through His creation. The psalm shows familiarity with the Genesis creation story but has an originality of its own. The main theme is that the universe was created by and is totally dependent on the Creator! The 104th Psalm is a Psalm of the Creation of the world and everything in it.

**104:1 Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honour and majesty.**

Immediately, the keynote for the psalm is set. It begins and ends like the one which precedes it. A psalm that praises the Creator and His creation can only begin with the statement that the Lord is *"very great."* Therefore, *"Bless the Lord O my soul."* Yet, this is a remarkable blending of faith and fear; the psalmist speaks the unspeakable name of Jehovah with holy reverence, and yet personalizes Jehovah by calling Him *"my God."* The Creator is greater than the Creation. Therefore, the Creator is to be worshiped, not the Creation. Honor and majesty is His clothing, an awesome array!

**104:2 Who coverest thyself with light as with a garment: who stretchest out the heavens like a curtain:—** For

the next four verses, it begins with *"Who."* There is only one Creator for Creation! And He is covered with light. Light was the first thing created (Gen.1:3), before either the heaven (Gen.1:6-8) or the earth. Light—is a figurative representation of the glory of the invisible God and also the first work of Creation. Heaven is represented as a tent stretched out, with curtains drawn around it, to hide the dazzling and unapproachable light in which the Lord dwells. *"Who"*—it is God who has covered Himself with light as a garment and it is God who stretches Himself out the heavens like a curtain. The heavens is God's dwelling place (Ps.123:1b).

**104:3 Who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind:—**<sup>75</sup>The word here rendered *"layeth"* means properly to meet; or to fit into each other,

as beams or joists do in a dwelling. It is a word which would be properly applied to the construction of a house. The word rendered *"beams"* means "an upper chamber, a loft." It refers here to the chamber - the exalted abode of God - as if raised above all other edifices, or above the world. The word *"waters"* here refers to the description of the Creation in Genesis 1:6-7 - the waters *"above the firmament,"* and the waters *"below the firmament."* The allusion here is to the waters above the firmament; and the meaning is, that God had constructed the place of His own abode - the room where He dwelt - in those waters; that is, in the most exalted place in the universe. It does not mean that He made it of the waters, but that His home - His dwelling-place - was in or above those waters, as if He had built His dwelling not on solid earth or rock, but the waters, giving stability to that which seems to have no stability, and making the very waters a foundation for the structure of His abode. God has chambers in the heavens. The foundations of the beams that are laid out are strong enough to hold the waters. Beams in the natural are for structural support. And I imagine beams in the spiritual are of strength to withhold God's habitation. In Genesis 1, the firmament that God made divided the waters. Only God makes the clouds the flooring of His

<sup>75</sup> <http://biblehub.com/commentaries/psalms/104-3.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

chariot and moves upon the wings of the wind. He moves with ease in the heavens. "...he was taken up; and a cloud received him out of their sight" Acts 1:9.

**104:4 Who maketh his angels spirits; his ministers a flaming fire:**— Note the word "make", angels are made, that is, created and controlled by God. They are created spirits to serve God in the operation of the universe. God employs them to execute His purpose; sending them out as messengers or angels to do His will, just as wind and fire are used to serve God and man. God's ministers are flaming fire to accomplish His purpose as His ministers or servants. We see both are at the bidding of God who created them. They have always served God!

**104:5 Who laid the foundations of the earth, that it should not be removed for ever.** When you want to build some-thing, you start with the foundation. The building is on top of any foundation. Based on the 3rd day in Genesis, God made the land and water distinct. God told the waters under the heaven to gather into one place in order to let the dry land appear. The dry land was called "Earth." Job said, "God hung the earth upon nothing" (Job 26:7b). The earth may shake; it may change, but the earth was built to last and shall not be removed forever, meaning shaken out of its place.

**104:6 Thou coveredst it with the deep as with a garment: the waters stood above the mountains.** A watery covering was spread at first over the whole earth, and enveloped it like a garment. This does not refer to the waters of the flood, when the earth was covered. The waters stood above the mountains from the beginning of the creation; since they were when the depths of water covered the unformed chaos. The highest unevenness of the land was concealed under the watery protective layer or covering.

**104:7 At thy rebuke they fled; at the voice of thy thunder they hasted away.** Yet it was not the design of Jehovah that the earth should remain in this condition, thus at the rebuke of God's voice, the waters fled—the waters shifted into the places established by God. <sup>76</sup>The voice of God, especially when He speaks in "rebuke," is as thunder.

**104:8 They go up by the mountains; they go down by the valleys unto the place which thou hast founded for them.** At the command of God the waters go up by the mountains (the highest point) and down by the valleys (the lowest point) until it flowed exactly where it was intended to be; the purpose God established in their appropriate places. No mass is out of place!

**104:9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.** And there is a boundary that the waters shall not pass over. When God speaks, the waters shall obey and it will not cover the earth again because of the promise He has made. God allows it to flood in different areas and it can come from above or from below, but it shall not cover the whole earth. The same God that holds the waters in their place is the same God who is able to hold us together if we trust Him!

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**104:24 O Lord, how manifold are thy works! In wisdom hast thou made them all: the earth is full of thy riches.** The psalmist says how diverse and many are the Lord's works. The method is by His wisdom. Creation is filled with stunning a variety, revealing the rich creativity, goodness, and wisdom of our loving God. Just as His creativity with people, there are a diverse uniqueness of talents, abilities, and gifts given by God in His profound wisdom.

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<sup>76</sup> <http://biblehub.com/psalms/104-7.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

**104:25 So is this great and wide sea, wherein are things creeping innumerable, both small and great beasts.**

This corresponds to the 5th day of Creation (Gen.1:21). This is that collection of waters which God called seas. There are countless and inestimable measure of every kind of creeping creatures; the great beasts are living with the small.

**104:26 There go the ships: there is that leviathan, whom thou hast made to play therein.** The ships that men sail over the sea; that go from place to place do not defile the Creation order. Leviathan is probably a poetic name for a whale, and is therefore one of the great sea creatures. Although, the word can be used for an enemy of God, this psalm joins the creation account in portraying the various creatures as subject to the Lord and not opposing Him. The Leviathan has this vast sea to play in as God's creations.

**104:27 These wait all upon thee; that thou mayest give them their meat in due season.** All the creatures depend upon the Lord's provision, even the Leviathan. Each living thing on the land and sea (these all wait) depend on God to supply their food in due season. Psalm 74:14 says *"Thou brakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness."* The fiercest of creatures is no match for God who provides when it's needed or in its due season. As cattle have *"grass,"* and lions *"meat,"* from God, so every kind of animal receives from the same source its proper food. *"...Therefore I say unto you, Take no thought for your life, what ye shall eat... Consider the ravens: for they neither sow nor reap..."* Lk.12:22, 24.

**104:28 That thou givest them they gather: thou openest thine hand, they are filled with good.** All God has to do is simply open His hand and creatures gather for their generous fill. They are filled and satisfied with good (whether spiritual or physical). All are gathered by the hand of faith. The whole of creation must recognize that, as it did not come into existence by itself and cannot maintain existence by itself.

**104:29 Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust.** If God withdraws the light of His countenance from His living creatures, they are confounded. He who gave them breath, should He take away that breath, they die and return to dust; the dust from which they were formed. To hide His face is to withdraw favor.

**104:30 Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.** God sends forth His Spirit and all are created. By His spirit, or breath, or mere Word, He gives life. But our every breath depends on the Spirit of God breathed into us. <sup>77</sup>Though one generation passes off, yet a new one is made in its place, and the face of the earth constantly puts on the aspect of freshness and newness. <sup>78</sup>There are two creations really. God at first made man of the dust of the earth, and breathed the breath of life in him, and he became a living soul. The second birth is that of the spirit of man. God is actually creating each day. Creation as such is an ongoing thing. <sup>79</sup>Other living creatures are produced. And thus by thy wise and wonderful providence thou preservest the succession of living creatures.

<sup>77</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/15602/eVerseID/15602/RTD/Barnes>

<sup>78</sup> <http://www.lovetheLord.com/books/psalms/104.html>

<sup>79</sup> <http://www.bibletools.org/index.cfm/fuseaction/Bible.show/sVerseID/15602/eVerseID/15602/RTD/JWN>  
<http://www.pitwm.net/pitwm-versebyverse.html>

# PITWM VERSE BY VERSE

## SUMMARY:

*God* set the earth firmly on its foundations, and it will never be moved. *He* placed the ocean over it like a robe, and the water covered the mountains. When *God* rebuked the waters, they fled; they rushed away when they heard *His* shout of command. They flowed over the mountains and into the valleys, to the place *He* had made for them. *God* set a boundary they can never pass, to keep them from covering the earth again (**104:5-9**).

The Lord have made so many things! How wisely *He* made them all! The earth is filled with *His* creatures. There is the ocean, large and wide, where countless creatures live, large and small alike. The ships sail on it, and in it plays Leviathan, that sea monster which *God* made. All of them depend on *God* to give them food when they need it. *God* gives it to them, and they eat it; *He* provides food, and they are satisfied. When *He* turns away, they are afraid; when *God* takes away *His* breath, they die and go back to the dust from which they came. But when *God* gives them breath, they are created; *God* gives new life to the earth. *Good News Translation* (GNT) (**104:24-30**).

## APPLICATION:

God knowing everything we need brings it forth through creation. He deserves glorious praise.

[TOP](#)



**INTRODUCTION:**

This Psalm is spoken in the Old Testament before the promise comes to pass; before the time of Christ. The Psalm is written by David under the inspiration of the Spirit revealing Christ as Lord, King, Priest, and Judge.

**110:1a The Lord said unto my Lord,** — We know that David was King over the nation Israel, but he was not called to ascend into heaven... *"The LORD"* (God the Father) *"said unto my Lord"* (God the Son)... (Acts2:34). The Lord Jehovah or Yahweh, *the self-existent God who simply spoke and brought the universe into existence* said unto David's Lord who is Adonai (*Lord*), David's King, (*our Lord*), The Messiah. The Messiah was addressed with the divine title of *"Lord."* Christ is the perfect fulfillment of the Davidic covenant, and among His names are both *"Branch of David"* and *"Root of David."*

**110:1b Sit thou at my right hand, until I make thine enemies thy footstool.** The Messiah's home in the beginning was heaven. He had come all the way from heaven to earth on a mission, and now His mission is over, and God tells Jesus to *"sit at My right hand."* The **first step** in His exaltation was His Resurrection: **the second** step was His ascension into heaven. Only the Messiah could sit at the right hand of Jehovah God, and this could only happen after Jesus had died and had been resurrected by the Father. His work was complete; His task was accomplished; everything the Father required of Him was finished, and Jesus was now exalted and seated in the place of divine honor again. Now He's saying you have royal power, you have permanent honor, an intimate posture. Having completed His atoning work, Christ's dominion over His enemies, as commissioned by God, all His enemies will be put under His feet. The Son at God's right hand was occupying the seat of victory. What had occurred? Jesus humbled Himself, became obedient unto death, even to the point of His death on the cross (Phil.2:8) — That's His Perfect Performance! He has ascended into heaven, and now He is exalted upon the throne that will never end, and the Father is speaking promises to the Son. Sitting at the right hand brings about:

**1. I make thine enemies thy footstool.**

1 Cor.15:25-26 says *"For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."* Jesus has defeated sin and death on the cross, and in the final days, the manifestation of Satan and all evil will be defeated. All power in heaven and earth has been given to Jesus by the Father. God is the One who subdues these enemies, making them subject to the authority of the Davidic King. There is an appointed time that all enemies will be under Jesus' feet. A "footstool" is where you rest your feet when they are tired. Christ's enemies will serve as footstools under His feet, subdued and destroyed.

**110:2 The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.** Jesus sits at His right hand. The original rod or scepter was given to Moses by God as a rod of power. However, this rod of Jesus is even more powerful than that. His authority as King has come!

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# PITWM VERSE BY VERSE

## 2. The Lord shall send the rod of thy strength out of Zion to rule.

He subdues and rules in the midst of them. He says the rod of Your strength will rule in the midst of Your enemies (an emblem of world dominion). The psalmist shows that out of Zion (the Lord's chief habitation; where He rules) He will send the rod of His strength; His mighty scepter to rule in the midst of Jesus' enemies; the enemies who would oppose Him. God has given Him authority and strength. The one who has the rod has the power and rulership.

**110:3 Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.**

### 3. Thy people shall be willing (voluntarily come) in the day of thy power.

*"Thy people"* meaning the Messiah's people (Israel) will be willing vessels to serve the King of kings in the day of His power. We know that God is all powerful; Almighty, but there is a day of His power that will stand out and be seen by all to come! People will be "willing," not "compelled or forced" to submit. The Messiah can only rule over *"willing" hearts*. The Lord is holy and in the beauty of holiness we worship Him; we are partakers; we are clothed and arrayed in the beauty of holiness. Holiness sets us apart and consecrates us for His use. God demonstrates in the day of His power His beauty of holiness from the womb of the morning, having the dew of His youth—a freshness and moistness in the Spirit like the early morning dew. *"For the kingdom of God is not in word (idle talk) but in power"* 1 Cor.4:20. And because of the power of the gospel and of His mighty hand, the servants of the Saviour will be willingly ruled by the Messiah.

### 4. Thou hast the dew of thy youth.

The people freely offer themselves in the beauty of holiness because they were refreshed and strengthen like the dew of the morning.

**110:4 The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.** We have seen the Messiah, Jesus Christ as Lord (David's Lord); as King exalted to sit on the throne with strength and power, but now He is exalted as Priest after the order of Melchizedek. **The Lord hath sworn, and will not repent.** It cannot be disputed. Numbers 23:19 says *"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"*

### 5. Thou art a priest for ever after the order of Melchizedek.

We first learn of Melchizedek in Gen.14:17-20 when Abram had rescued his nephew Lot from King Chedorlaomer of Elam, who had taken Lot from Sodom. After the rescue, Melchizedek brought Abram bread and wine and pronounced a profound blessing upon him. Abram then in turn gave Melchizedek a tenth of all his earnings. The conclusion was that Melchizedek had blessed, he had received, and he had vanished. His name means *"king of righteousness"*; He served as priest/king of Salem and he mysteriously appeared on the scene in Abram's life and blessed him. Then Melchizedek was a priest and servant of God before there were any Jewish priests or religion; before Aaron had come into office. He was a King before there were any kings thought of. He had no father or mother. There was no date of birth, or mention of death. In the Old Testament the office of priest was separate from king, but in the order of Melchizedek, he occupies both offices.<sup>80</sup> The King-priest, Jesus Christ has been here and left His blessing upon the believing seed, and now He sits in glory in His complete character, atoning for us by the merit of His blood, and exercising all power on our behalf; and still our High Priest. In this verse, Christ is the Eternal Priest, (*God has sworn and will not repent*) after the priestly Order of Melchizedek. It

<sup>80</sup> <http://biblehub.com/commentaries/psalms/110-4.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

was different from the Levitical or the Aaronic Priesthood. The Melchizedek Order was eternal while the Aaronic Order was temporary. Melchizedek's office was exceptional; none preceded or succeeded him. This is the order or office of the Messiah. He is both King and High Priest!

**110:5 The Lord at thy right hand shall strike through kings in the day of his wrath.** This verse begins to explain what the Lord's power will do. Being in the right position...

1. **He will strike through kings in the day of His wrath.**

Previously, David's Adonai was told to sit at the right hand of Jehovah (verse 1). Now, Adonai, the Messiah is at Almighty God's right hand. He's in the right position because He will shatter kings in the day of His wrath. Even though He's at the right hand, the eternal Messiah is the eternal Priest; the eternal Priest is the eternal King; the eternal King is the eternal Judge; the eternal Judge is the eternal Lord! The Messiah's conquests are described, through His work which is God's work.

**110:6 He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.** Being in the right position (at the right hand) continues to let us know what the Lord's power will do. It will cause Him to fulfill verse 1

2. **He shall judge among the heathen,**
3. **He shall fill the places with the dead bodies;**
4. **He shall wound the heads over many countries.**

**110:7 He shall drink of the brook in the way: therefore shall he lift up the head.**

5. **He shall drink of the brook.**

As a conqueror, yet pursuing, He shall be refreshed by the brook in the way, and pursue to completion His divine and glorious triumphs. The attacks of Satan shall not cause the march of Christ to faint, nor fail. The lifting up of the head means that Christ will be exalted over the nations of the world and as the only head, he will rule in Righteousness, Holiness, and Judgment. So, let us not faint because the King must be exalted in our lives!

## SUMMARY:

The Father refers to His Son as Lord. The Father assures the Son that His enemies will be humbled. It will extend from Jerusalem. People will serve God willingly. The Father vows to establish His Son's priesthood after the order of Melchizedek (**110:1-4**).

The Lord at His right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, He shall fill the valleys with the dead bodies; He shall wound the chief heads over many countries and He shall be refreshed from the springs along the way. Therefore, shall He lift up His head (**110:5-7**).

[TOP](#)

**INTRODUCTION:**

This is a psalm of praise to the unique God of Israel. The authorship is unknown, but with this psalm begins The **Hallel** (*from the Hebrew “halal” which is used 76 times in the Psalter, and it means “praise”*). Worshipers recited Psalm 113-114 at the beginning of the service and Psalm 115-118 at the end. It was reserved for use on the three of the great feasts of the Jews (i.e. Passover, Weeks, and Tabernacles. <sup>81</sup>This psalm is important to many Christians at Easter because they see God saving Israel from Egypt as a picture of Jesus saving people from death. <sup>82</sup>This psalm is a song of praise for redemption by Christ, to be sung in Gospel times, when the name of the Lord should be known among all nations. It is thought by some to be an abridgment of the song of Hannah, 1 Samuel 2:1.

**113:1 Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord.** An essential command of ancient festivals given to Israel was to praise the Lord! All faithful Israelites are to give honorable admonition unto the Name of the Lord! We are not above the LORD, so a fear; a respect; a reverence is due Him! He is Creator; we are servants to the Creator! Throughout the bible God is represented by His name which is apart of His character. It is a privilege to praise the Lord!

**113:2 Blessed be the name of the Lord from this time forth and for evermore.** I know we wait for the praise leader to say, *“Saints let’s praise the Lord, blessed be the name of the Lord.”* Yeah, but there has to be an unction of the Spirit deep down who quickens your spirit to begin to bless the Lord with your mouths to say *“I bless You Lord; You woke me up; I lift Your name on high; You are Yahweh; You are the only God”* without someone saying or telling you to do so it. God didn’t make us robots. He made us to love and care about Him, for He shows up everyday for us! This highlights the eternal nature of God's glory and the continuous call to honor His name.

Psalm 121:8 says *“The LORD shall preserve thy going out and thy coming in from this time forth, and even for evermore.”*

So, as He preserves us from this time and forevermore, let’s just bless and give Him the honor with our mouths! God You are Yahweh, Glorious, Faithful, Holy, and Righteous, I bless Your Glorious, Faithful, Holy, and righteous Name. That means we have a covenant relationship with Yahweh!

**113:3 From the rising of the sun unto the going down of the same the Lord’s name is to be praised.** God gives us 24hrs in a day, from the rising of the sun to the going down of the same to praise His Name! So, there’s time; somewhere in our busy schedule while sitting, standing, walking, or driving to take time for God! And it’s not when we’re having a problem! If we are to honor mother and father, don’t He deserve the Praise more, who made all?! **Praise You Lord**

<sup>81</sup> <https://www.easyenglish.bible/psalms/psalm113-taw.htm>

<sup>82</sup> <https://biblehub.com/commentaries/gill/psalms/113.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

**113:4 The Lord is high above all nations, and his glory above the heavens.** The Creator of Nations is above all Nations (*not in height, but in complete control*), and His Glory (*His Splendor and Beauty*) is above the heavens! This is just a glimpse of God's Superiority and His Majestic Radiance! He outshines all of His creatures, and His Creation! *"The LORD is King over every nation. He shines brighter than anything in the sky."*

**113:5 Who is like unto the Lord our God, who dwelleth on high,**—Now the psalmist asks a question. *"Who can you compare to be like the LORD who dwells on high?"* The answer is Nobody! There is none who can create a universe, nor tell the waters to divide, nor be self-existent! There is none to be compared to God who dwells on high, yet live in our hearts! I'm so glad that there is only One true God!

**113:6 Who humbleth himself to behold the things that are in heaven, and in the earth!**—The psalmist continues to say *"He bends down (humbles Himself) to look at the sky and the earth."* They are far below Him. Can you imagine God Almighty taking a glimpse of us? That's what He did when He came down from glory to earth, to give of Himself for us upon an Old Rugged Cross—He humbled Himself!

**113:7 He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill;**—God does the raising (bringing you up) and the lifting (bringing you out). God sees the poor. And He sees the needy. Everyone at some time or another in life needs raising or lifting. Jesus lets us know in John 12:32 that, *"And I, if I be lifted up from the earth, will draw all men unto me."* This occurred when they lifted Jesus up upon an Old Rugged Cross, and crucified Him! That's what He came to do. And the Father Resurrected Him at the right time!

<sup>83</sup>**God raises up the poor out of the dust** pictures God stooping to ground level and physically lifting someone others overlook.

- This is not merely poetic; it is historical. God literally selected David, a forgotten shepherd boy, from the fields and made him king (1 Samuel 16:11-13; 2 Samuel 7:8).
- Ruth gleaned leftovers in dusty harvest rows, yet the Lord arranged her redemption through Boaz, placing her in Messiah's lineage (Ruth 2-4; Matthew 1:5).
- The same pattern surfaces when Hannah declares, "He raises the poor from the dust" (1 Samuel 2:8), a direct parallel that underscores God's consistent character.
- By mentioning "*dust*," the psalmist reminds readers that our Creator formed *Adam* from dust (Genesis 2:7); therefore, He has full authority to reshape destinies.
- For today's believer, this means no circumstance is too low for God's intervention.

**God lifts the needy out of the dunghill** pictures the place outside the city, where broken pottery and discarded items lie.

- God's hand goes into the filthiest places—think of Jesus touching lepers (Matthew 8:2-3) and eating with tax collectors (Luke 5:29-32)—illustrating the same heart revealed here.
- "*Needy*" describes those lacking resources, help, or honor. In Jeremiah's day, He promised, *"I will gather the remnant of My flock"* (Jeremiah 23:3), demonstrating His personal involvement with society's castoffs.
- The *dump* also foreshadows salvation: Christ was crucified outside the city gate (Hebrews 13:12), taking our spiritual "*garbage*" onto Himself so He could lift us into fellowship with God.

<sup>83</sup> [https://biblehub.com/q/What\\_does\\_Psalm\\_113\\_7\\_mean.htm](https://biblehub.com/q/What_does_Psalm_113_7_mean.htm)  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

Practically, believers are called to mirror His compassion—visiting prisoners, aiding widows and orphans, and extending help where it appears hopeless (James 1:27; Matthew 25:35-36).

While Heaven is full of His glory, and Earth is full of His mercy, God is in the habit of raising and lifting mankind from the depths of his experiences; while being destitute and downtrodden; poor and needy. Why? The next verse tells why.

**113:8 That he may set him with princes, even with the princes of his people.** God's plans are all for our good while He gets the glory! God takes the castaways from the ash heap and makes them champions! He will set the nobodies; ordinary people and raise them out of the ashes to give them a seat with the prince even with the princes of his people.

- <sup>84</sup>Abraham became the father of nations.
- The shepherd boy David slayed the giant Goliath—and later became king.
- Gideon and his little band of 300 soldiers defeated a mighty army.
- Mary, an ordinary young woman from an obscure town, became the mother of the savior of the world.
- Saul, the chief of sinners, became Paul, the chief of the apostles.

**113:9a He maketh the barren woman to keep house, and to be a joyful mother of children.**

- Hannah was barren. She prayed and made a vow to God, and God opened up her womb.

The power of God is unlimited. Not only can He make a prince out of a pauper, but He can make a mother out of a barren woman! Our unique and wonderful God while dwelling on high, shows compassion to us below.

**113:9b Praise ye the Lord.** it is little wonder why the psalmist concludes in the same way as he began, **Praise ye the Lord.** This goes to the Maker and Creator who is able to accomplish all things well! It's good for us to have a grateful heart! Hallelujah!

## SUMMARY:

<sup>85</sup>This psalm is in three parts:

- **verses 1 - 3:** The servants of the LORD know to praise and bless Him;
- **verses 4 - 6:** The servants of the LORD know He is very great and significantly glorious;
- **verses 7 - 9:** The servants of the LORD know He still gives help to those that need help.

In **verse 1**, the word "**hallel**" (or halel) comes 3 times. The first time is "**hallelujah**". It means that *"the LORD is very great"*, or in other words, *"praise the LORD"*. Then the psalmist tells the servants of the LORD to praise Him. The psalmist is the person that wrote the psalm. When he wrote the psalm, these servants were all Jews, but now they come from any country in the world! *"The name of the LORD"* tells us all about the LORD. Every Hebrew name for God means something different. The name LORD tells us that He is the Covenant God. In **verse 2**, "**bless**" does not mean the same in Hebrew as "**praise**." When God blesses people, He gives them many things. When people bless God, they give Him all that they have. This includes praising Him; worshiping Him! In **verse 3**, some Bible students translate it, *"from when the sun rises to when it goes down."* This means

<sup>84</sup><https://sermonwriter.com/biblical-commentary-old/psalm-113/>

<sup>85</sup> <https://www.easyenglish.bible/psalms/psalm113-taw.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

*"praise God all day!"* Our translation means *"praise God in every part of the world!"* It is right to do both! (113:1-3).

A *nation*, in **verse 4**, is a country with a government. The LORD is King (Ruler) over every nation. Sometimes it does not seem as if He does. But we must believe that it is true! God has something that we call "**glory**", which means His splendor and beauty shines; is exalted above the heavens. There is nobody as great as He is. He sits and dwells on High (**verse 5**), on a *throne*, which is a special seat that a King sits on. This throne is in heaven so high above us, that God bends; humbles Himself to see the things that are in heaven, and in the earth, (**verse 6**) (113:4-6).

But God can see us. And He does give us help. **Verses 7** tell us some of the things that the LORD God does. It is a good example of Hebrew poetry. Poetry is a special way to use words. Here, both parts of the verse mean the same. *"He lifts up poor people from the ground"* means the same as *"He raises up people that need help, from the ashes."* These poor people that need help are people with nothing: no home, no money, no food. It is as if they were part of the ground, or the ashes from a fire. They can hope for nothing, but it is the LORD who can do something for them! And there are many people who will say, *"He has; He did something for me!"* When we pray, the LORD is the God who likes to say "**Yes!**" **8** When He answers us, we feel like princes (the sons of kings) even the princes of his people. **9** He even lets barren women have children. "**Barren**" means *"cannot have a child."* There are stories about this in 1 Samuel 1 and Luke 1. And today, many people can say the same thing! So, the Psalm ends as it began: *"Hallelujah! Tell the LORD that He is very, very great!"* (113:7-9).

[TOP](#)



# PITWM VERSE BY VERSE

## PSALM 118:1-29

[NEXT 137:1-9](#)

### INTRODUCTION / SYNOPSIS:

This psalm invites praise unto the Lord for His goodness; demonstrates His worthiness; testifies of His deliverance, and offers prayers of praise. The author of the psalm is anonymous.

**118:1-13** When our hearts are grateful we express our thanks to God. In this chapter it starts out telling us what to do, and why it's done. It admonishes us to *"give thanks."* Why, *"for he is good because His mercy endureth forever."* This is mercy we don't even deserve, but it endures forever. This is Israel's chance, Aaron's chance, and those that fear the Lord's chance to proclaim that "God's mercy endures forever." The psalmist *"called upon the Lord in distress and He answered and set him in a large place"* meaning set him free; rescued him. He comes to know that God is for him; *"God is on his side"* to help him, therefore, he says how can he be afraid; *"what can man do to him."* It reminds me of Romans 8:31 *"If God be for us, who can be against us?"* Those who hate him ought to beware. Given all that goes on in our lives, *"it is better to trust in the Lord than to put confidence in man or in princes."* The psalmist says twice though *"all the nations surrounded and attacked him, in the name of the Lord he will destroy them."* And the third time he again says they're being surrounded; swarmed about like bees. They blaze up and are extinguished like a fire of thorns, yet again in the name of the Lord, he will destroy them. The adversary pushed against him, and tried to make him fall, but the Lord helped him.

**118:14 The Lord is my strength and song, and is become my salvation.** Coming from verse 13, the psalmist can truly begin to sing that the Lord is his strength and his song, and has become his salvation; saving him when he was surrounded and attacked. The Lord helped him. Jehovah provides strength in the conflict; song for the victory, and salvation for the soul! We can truly look back at our lives and sing the same thing about who our Lord is! [YOU ARE MY STRENGTH, STRENGTH LIKE NO OTHER...REACHES TO ME].

**118:15 The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the Lord doeth valiantly.** Even in the **tabernacle** (*the dwelling place of Jehovah*) **of the righteous** (*the just; those who live righteously before Jehovah*), there is **the voice of rejoicing** (*shouts of joy; the sound of joy*), **and salvation** (*deliverance*). And we can truly say that **The right hand of the Lord** (His power; His mighty hand) **is heroic!**

**118:16 The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.** This reminds me of Moses raising his staff in battle, and whenever it was lifted up, God was exalted. God's powerful and mighty right hand caused Israel to win. We have the victory, for He is valiantly performing and displaying His power before us. When His powerful and mighty right hand is exalted (lifted up and honored), it does heroically; valiantly for the people of God!

**118:17 I shall not die, but live, and declare the works of the Lord.** I believe we say this verse all the time when we get to a point of badly needing our bodies healed; a point of affirmation to ourselves against the enemy of sickness and infirmity. It's our fight verse. So, to believe in the Lord's right hand is to declare and be convinced that he will not die, but he will live to declare the works of the Lord. This is important because we serve a heroic God.





## PITWM VERSE BY VERSE

**118:18 The Lord hath chastened me sore: but he hath not given me over unto death.** In times of chastisement (punishment), the psalmists says that even though he was severely discipline, God knows the limits, and He knows when to cut it off to where it does not end in death.

**118:19 Open to me the gates of righteousness: I will go into them, and I will praise the Lord:—** The psalmist says let the gates of righteousness open so he can go through them and praise the Lord. Evidently he's on the right track now of being righteous to enter because God had given him another chance and was not given over to death. That's enough for a praise break now!

**118:20 This gate of the Lord, into which the righteous shall enter.** This gate is where the presence of the Lord lives and the righteous will only enter into. Things we don't think we can go through is possible through Him. He's the way out when tested. He's the way out when it's hard. And He's the way out when delivered! *"Enter into His gates with thanksgiving and into His courts with praise"* Ps.100:4. The gate of the Lord is a must to go into.

**118:21 I will praise thee: for thou hast heard me, and art become my salvation.** In those gates of righteousness, the Lord will be praised because God had heard the cries of the righteous and He had heard the praises of the righteous and became salvation; deliverer for them.

**118:22 The stone which the builders refused is become the head stone of the corner.** This speaks of Jesus Christ, the Messiah, the stone which the builders refused (rejected) (Matt.21:42; 1Pt.2:7b). He is the living stone (1Pt.2:4) whom the Jews rejected, but He became the (chief) cornerstone (1Pt.2:6; Eph.4:20). The *"cornerstone"* is the stone that binds together the sides of a building. Jesus, the Messiah is the cornerstone of His church which He holds together. Without Him there would be no church.

**118:23 This is the Lord's doing; it is marvellous in our eyes.** All that was done, was not of man's doing but was done by the Lord, and it's marvelous to see.

**118:24 This is the day which the Lord hath made; we will rejoice and be glad in it.** This is another familiar verse that we quote when we go before people to express praise unto God or get up for a brand-new day. God made the day and delivered it to us. We are blessed to see a brand-new day, because He didn't even have to let us live. That's why we are to thank Him and rejoice and be glad in it. In this context it may refer to the day in which Jesus Christ rose from the grave. That day began a brand-new era of rejoicing for those who believed.

**118:25 Save now, I beseech thee, O Lord: O Lord, I beseech thee, send now prosperity.** Just as it reads, the psalmist is begging the Lord for two things: 1) to save now; and 2) to send prosperity. When you get tired of trying to do it on your own, begging is not a problem because you know you can't do it by yourself. Salvation comes through the Messiah. Prosperity comes after seeking Him. When Jesus rode into Jerusalem on the donkey, the people cried out *"Hosanna"*, meaning *"Save me."*

**118:26 Blessed be he that cometh in the name of the Lord: we have blessed you out of the house of the Lord.** We see that the first part of this verse is quoted in Matthew 21:9 by the multitudes that went before and followed Jesus as He entered Jerusalem upon an ass. They threw their garments and palm branches down before Him, blessing Him, honoring Him, and happy for the Messiah's arrival. They were expecting Christ to

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

establish David's kingdom. The second part of the scripture, the Messiah is blessed from the house of the Lord (the Temple) (like a chant or benediction said afterwards).

**118:27 God is the Lord, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.** Jehovah is the Lord God Almighty who has showed us (brought forth unto us) the Light of the World. The Messiah comes in the name of the Lord, bringing light to a dark world. In the Old Testament when the people sacrificed the animals, it was their offering unto God. Yes, the Messiah was on His way to Jerusalem, getting ready to be bound to an old rugged cross, and sacrificed for our sins for which He did not deserve. The verse began to praise Him by saying *"God is the Lord, which hath shewed us light."* Next, the verse leads in the way to crucify by saying *"bind the sacrifice with cords, even unto the horns of the altar."*

**118:28 Thou art my God, and I will praise thee: thou art my God, I will exalt thee.** No matter what, *"praise and exaltation"* are what the Lord God deserves because He is God.

**118:29 O give thanks unto the Lord; for he is good: for his mercy endureth for ever.** At the end of every day or the end of our prayer, give thanks to the Lord. No matter what goes on because He is good and His mercy is what endures forever.

## SUMMARY:

Coming from verse 13, (118:14) the psalmist can truly begin to sing that the Lord is his strength and his song, and has become his salvation; saving him when he was surrounded and attacked. 118:15 Even in the tabernacle of the righteous, there is the voice of rejoicing, and salvation (*deliverance*). 118:16 When His powerful and mighty right hand is exalted (lifted up and honored), it does heroically; valiantly for the people of God! 118:17 The psalmist declares again the right hand of the Lord, for he is convinced he will not die, but he will live to declare the works of the Lord. 118:18 In times of chastisement (punishment), the psalmists says that even though he was severely disciplined, God knows the limits, and knows when to cut the punishment off to where it does not end in death. 118:19 The psalmist says let the gates of righteousness open so he can go through and praise the Lord. 118:20 These are the gates where the presence of the Lord lives and the righteous will enter into. 118:21 In those gates the Lord will be praised because God had heard the cries of the righteous, and became their salvation; (deliverer). 118:22 Jesus, the Messiah is the cornerstone of His church which He holds together. 118:23 All that was done was not of man's doing, but was done by the Lord and it's marvelous to see. 118:24 We are blessed to see a brand-new day, because God did not even have to let us, that's why we are to thank Him and rejoice and be glad in it. 118:25 The psalmist is begging the Lord to save them now and begging Him to send prosperity. 118:26 They began to say *"Blessed be He that cometh in the name of the Lord, we have blessed you out of the house of the Lord."* 118:27 Jehovah is the Lord God Almighty who has showed us the Light of the World. In the Old Testament when the people sacrificed the animals, it was their offering unto God. 118:28 Praise and exaltation are what the Lord God deserves because He is God. 118:29 No matter what goes on: give thanks to the Lord because He is good and His mercy is what endures forever (118:14-29).

[TOP](#)

<http://www.pitwm.net/pitwm-versebyverse.html>



## INTRODUCTION:

So this Psalm depicts the return of the people to their homes after being in Babylonian captivity. We're looking back of what had occurred with the captives in Babylon.

**137:1 By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.** This scripture literally saddens you when you are made to remember a place as Zion where you used to be, but now you're by the rivers of Babylon where God has had you carried away and into this strange land because of disobedience. You're not home in Zion (Jerusalem), which represented the presence of God, so there are tears of sadness. Have you ever been homesick? Well this is worst than homesick. Many times you can go home if you're homesick, but these exiles couldn't go home. God allowed them to be defeated and captured into the enemy's hand. And they're not leaving until God says so. That's how bad God's wrath was upon them! Alongside Babylon's rivers lie the Euphrates and Tigris, and the canals that crisscross Babylonia which became the places of lament for the captives. The weeping was mourning, a bewailing and deep grief would indicate. We sat on the banks; we cried and cried, remembering the good old days in Zion.

**137:2 We hanged our harps upon the willows in the midst thereof.** It was on the drooping branches of the weeping willows trees (special kind of tree) that provided the most somber setting for the Jews to sit along the banks and weep for their city, and hung their harps. Well you remember everything in the Temple was burned up.

**137:3 For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.** And to add injury to insult, it was there that their captors, the Babylonians ridicule them by requiring a song from them, and their tormentors demanded songs for their entertainment and amusement saying, *"Sing us one of the songs of Zion!"*

**137:4 How shall we sing the Lord's song in a strange land?**— They probably knew the songs of Zion quite well, but they asked themselves How? Because it had become so hard for them to even sing the Lord's song in what they called a wasteland; a foreign land; a strange land—How can we; how shall we sing Jehovah's song among the uncircumcised?

**137:5 If I forget thee, O Jerusalem, let my right hand forget her cunning.** The psalmist doing the remembering tells us that if he forget about Jerusalem, he will let his right hand will drop off; forget its skill upon the harp or let his fingers wither and fall off like leaves than to play for these ruthless *"dogs."*

**137:6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.** Even their tongue will stick to the top of their mouth if they do not remember Jerusalem. *"Let me not sing again! I think of you more than the things that I like best."* These are some powerful affirmations of **"If I"** in verses 5-6. Grief had really overtaken them that these captives reasoned that if they had a choice they did not want to sing or play at all in this strange land. They just didn't realize that praising

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# PITWM VERSE BY VERSE

Jehovah would change them and get them through this exile.

**137:7 Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.** The psalmist begs the Lord to remember what the Edomites did the day Jerusalem fell. The Jews were their brothers; their neighbors; their confederates, and one time their allies. But the day Jerusalem fell to the Babylonians, the Edomites took part with her enemies and rejoiced at the destructions of Jerusalem. And Edom urged the Babylonians to "*Wreck it, smash it to bits!*" (*Tear it down*) even to its foundation..

**137:8 O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.** And the psalmist continued to say, but it's toward the Babylonians who had destroyed them. He wishes the worst calamities of war he can predict— O daughter of Babylon, the city that's doomed to be destroyed (Is.13; Is.47; Jere.51 all are predicted). That person will do to you what you did to us; A reward to whoever gets back at you for all you've done to us. He then will be very happy!

**137:9 Happy shall he be, that taketh and dasheth thy little ones against the stones.** Yes, a reward; happy is the one who seizes your infants and dashes them against the rocks. The murder of innocent children was a fact an ancient warfare. The Babylonians had committed more than their share of such atrocities in a massacres of whole families as they moved across the *Ancient Near East*. God will have His way with our enemies.

## SUMMARY: PSALM 137:1-6

1 When you are made to remember a place as Zion where you used to be, but now you're by the rivers of Babylon where God has had you carried away into this strange land because of disobedience, you are in deep grief. 2 It was on the drooping branches of the weeping willows trees (special kind of tree) that provided the most somber setting for the Jews to sit along the banks and weep for their city and hung their harps. 3 And to add injury to insult, it was there that their captors, the Babylonians ridiculed them by requiring a song from them, and their tormentors demanded songs for their entertainment and amusement saying, "*Sing us one of the songs of Zion!*" 4 They probably knew the songs of Zion quite well, but they asked of themselves "How? Because it had become so hard for them to even sing the Lord's song in a strange land. 5 The psalmist doing the remembering tells us that if he forget about Jerusalem, he will let his right hand drop off; forget its skill upon the harp or let his fingers wither and fall off like leaves than to play for these ruthless "dogs." 6 Even their tongue will stick to the top of their mouth if they do not remember Jerusalem. "*Let me not sing again! I think of you more than the things that I like best.*" These are some powerful affirmations of "If I" in verses 5-6. Grief had really overtaken them that these captives reasoned that if they had a choice they did not want to sing or play at all in this strange land. They just didn't realize that praising Jehovah would change them and get them through this exile.

[TOP](#)





# PITWM VERSE BY VERSE

## PSALM 139:1-24

[NEXT](#) 146:1-10

### HISTORY:

<sup>86</sup>The title of this Psalm in the Hebrew is, "*To the chief musician: a psalm of David.*"

**To the Chief Musician.** The last time this title occurred was in Psalms 109:1-31. This sacred song is worthy of the most excellent of the singers, and is fitly dedicated to the leader of the Temple Psalmody, that he might set it to music, and see that it was devoutly sung in the solemn worship of the Most High.

**A Psalm of David.** It bears the image and superscription of King David, and could have come from no other mint than that of the son of Jesse. Of course the critics take this composition away from David, on account of certain Aramaic expressions in it (the language appears to be lower than his time). It is most probable that it was written on no particular occasion, but is a moral lesson on the wisdom, presence, providence, and justice of God, without any reference to any circumstance in the life of David, or in the history of the Jews. It deals with the three great attributes of God: His Omniscience, His Omnipresence, and His Omnipotence. Jehovah God is clearly the object of this hymn of praise.

#### **God Is Omniscient:**

He knows all things, past, present and future, real and potential, and He knows them all at the same time.

**139:1 O LORD, thou hast searched me, and known me.** Addressing the "*all-knowing God*", the Psalmist notes that he has been searched (Heb. Chaqar). The word rendered "*searched*", has a primary reference to searching the earth by "*boring*" or "*digging*", as for water or metals (Job 28:3). The Hebrew word here also means, "*to examine carefully or explore*" and can even apply to a burglar who is searching for some valuable possessions. Then it means to search "*accurately*" or "*closely*", penetratingly, because He has scoured and ransacked every detail of our life. Yet it must be remembered that although we search God's Word to know about Him, the Psalmist admits God intuitively knows us, precisely, knows me personally. Nothing is, or can be, concealed from God. Sometimes we don't let people get to know us completely because we are afraid they will discover something about us they won't like. But God already knows everything about us and still accepts and loves us. God sees all that there is in our heart and that He has been fully acquainted with our past life. He sees all.

1. A cheering thought for sinners. If God knew them not perfectly, how could he have prepared a perfect salvation for them?
2. A comfortable truth for saints. "Your heavenly Father knoweth that ye have need of all these things." --G.R.

**139:2 Thou knowest my downsitting and mine uprisings: thou understandest my thought afar off.** — 1. The first part suggests God knows what we do: God knows my routine. I am observed when I quietly sit down, and marked when I resolutely rise up. Every move one makes is observed by the Lord God. God also knows our thoughts. Before it is my own it is foreknown and comprehended by Him. People who live with us for any degree

<sup>86</sup> <http://www.studyight.org/com/tod/view.cgi?book=ps&chapter=139&verse=001>  
<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

of time or are around us, begin to know pretty much how we think. This is saying that God has access to me from afar. God has both the awareness of my conscious thoughts and my subconscious thoughts. David is pointing to God's knowledge of these two extremes-sitting down and rising up-to show that God knows everything about him. The two opposites of sitting and rising represent all of our actions throughout the day. He knows everything in between. Thus, "**the concept of 'everything'** is expressed by combining the two opposites '**my sitting down**' and '**my rising up**.'" "**...my thought afar off**" 2. The second part suggests God knows what we think: God knows what we think even before we think it! And He still loves us.

**139:3 Thou compassest my path and my lying down, and art acquainted with all my ways. — 3.** This part suggests God knows where we go. "*Compassest*" (Heb. zarah) literally means to "*sift*" or "*winnow*." <sup>1</sup>God knows where we go, because He can see everything, and can discern everything. He sifts through our lives, understanding what is really going on. He immediately comprehends the good and the bad things we do – from the time we stumble out of bed in the morning, to when we collapse into bed at night. By "*path*" is meant the outward actions and carriage of man's ordinary conversation. By "*lying down*" is signified to us the private and close actions of man's life; such as were attended only by darkness and solitude. God is so intimately aware of all our ways that He has literally sifted our seconds to insure our well-being.

**139:4 For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether. — 4.** This part suggests God knows what we say. God not only hears everything we say, He knows what we're going to say, before we can even form the words in our mouth. Someone has said that our thoughts are like words to God – He hears them and understands them completely as if we had shouted them from the rooftop.

**139:5 Thou hast beset me behind and before, and laid thine hand upon me. — 5.** This part suggests God knows where to place us. David is here using some imagery from war. He knew all about strategic battle plans, ambushes and how to surround a city. David felt trapped by God's knowledge of his every thought, word, and deed. He knew that God surrounded him. He cannot turn back and try to escape because God is behind him. He cannot run forward because God is in front of him – and His hand keeps David from harm. God surrounds me even as the air continually surrounds all creatures that live. We have need of Him because He knows just where to place us.

**139:6 Such knowledge is too wonderful for me; it is high, I cannot attain unto it. — 6.** This suggests God knows us completely. David can't even begin to understand, much less describe, the depth of God's personal knowledge of his every action, of his every thought, of his every trip, of his every word, and of his every need. The word "*wonderful*" is placed at the beginning of the sentence in Hebrew for emphasis. It should read like this: "*Wonderful is God's knowledge. It's too lofty for me to even understand or imagine!*" We have hidden the truth about ourselves so long that we don't even know the truth about our own self. God puts the emphasis upon the attitudes; the motives from which the actions spring. When we try to understand the greatness of God's knowledge, we will become overwhelmed. Amazement should lead to awe, which should draw us to adoration.

We're talking about an Omniscience God – In classical theology the doctrine of God's omniscience means that God knows all things, past, present and future, real and potential, and He knows them all at the same time. He not only knows what was, and what is, He also knows what will be. On top of that, He knows everything that could



# PITWM VERSE BY VERSE

be but is not. <sup>87</sup>David is saying, "God, you know me completely. You've made a detailed inquiry into my life. You know all of my actions; all of my words, all of my thoughts; you not only know what I've done, you know why I did it. You know it all!" It's hard for us to comprehend a God who can know the truth about us and still accept us anyway.

## **139:7-12 God is omnipresent: He's everywhere present at the same time.**

<sup>88</sup>Every place is accessible to God. No one can escape the presence of God in the universe. "**Omnipresence**"—Man cannot hide anything from God, for He is everywhere present (Adam Clarke Commentary). He is literally everywhere in creation. If we were to have a parent, spouse or friend in attendance with us at all times, how would our conduct change? Would we still allow ourselves to use the rebel word, have the lustful glance, the inappropriate action? We are truly what we are, it has been said, when we are alone. But this is not true, because no one can ever be truly alone. God is always there, always aware. It is a discipline which will mold us into right habits, to practice the presence of God. And as we come to know our Father in this manner, we will also come to know that there is no place in which He cannot come with us. He is with us in our victories, and defeats. He is with us when we believe all others have left. He is with us in the most mundane details of our lives. Receive this truth; it will bless you today and tomorrow. [*In His Time; Walk With Wisdom re Jer.23:23-4*]. The Trinity is Omnipresent. The omnipresence of the Trinity thus means that everywhere, everything is at the same time before the presence of God. David then realized it was impossible to escape from such omniscient control, no matter how far or fast he might go, for God is everywhere.

## **God Is Omnificent: God is "unlimited in creative power."**

**139:13 For thou hast possessed my reins: thou hast covered me in my mother's womb—** (KJV) or <sup>89</sup>"*For you created my inmost being; you knit me together in my mother's womb*"(NIV). – The word "*for*" indicates that this section explains the preceding 12 verses. The "*you*" here is definite. God is intimately involved with our design, development and delivery. In short, He made us. It's that simple. Because God is the Creator, He is the owner of the preborn – they belong to Him. When David says that God created his inmost being, he is recognizing God's creative power and personal involvement in those things that are truly personal. In other words, he acknowledges the fact that God created his spiritual personhood. "*You knit me together or thou hast covered me*": The picture here is that our bones, arteries, muscles, and everything else is all woven together into a beautiful tapestry. This word in Hebrew carries with it the idea of "*protection*", which shows how precious the preborn is to God.

**139:14 I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well.** The word "**fearful**" means to stand in awe or to cause astonishment. The word "**wonderful**" means distinct or separate. When we recognize God as the Creator of all things, especially of human life, praise is the proper response. When we see Him as our Creator, we can't help but break out into spontaneous song and protracted praise. The Bible prods us to consider the origin of human life as God sees it and to worship Him for what He does in the womb. We must respond with holy caution and with unwavering respect for the preborn because His stamp of approval is upon every human being – and He does not make junk. God places a high value on human life because we reflect His character. Therefore, David and my soul knows "*right well*", "*exactly*" that regardless of what uncertainties life throws at us, God was there and is there to take me through those uncertainties that He designed, purposed, and ordained me to be. Such is the love and compassion of the Lord.

<sup>87</sup> [http://www.pontiacbible.org/index.php?/sermons/more/our\\_omniscient\\_god](http://www.pontiacbible.org/index.php?/sermons/more/our_omniscient_god)

<sup>88</sup> <http://www.abible.com/devotions/2001/20010927-0000.html>

<sup>89</sup> [http://www.pontiacbible.org/index.php?/sermons/more/our\\_omniscient\\_god](http://www.pontiacbible.org/index.php?/sermons/more/our_omniscient_god)  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

**139:15** My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. — Nothing is hidden from God. He personally puts our skeleton in place and then creates all the delicate parts of our bodies, weaving them together to form His living masterpiece. The same God, who keeps His eye on the sparrow, also keeps His eyes on every human being as they grow and develop in the womb. God makes us according to His plan. He makes all the parts fit together just right so they support one another. And, because He is the "*Divine Embroiderer*", unborn babies in the womb are intricate and complex, beyond the power of human observation as though it had been done low down beneath the ground where no eye of man can penetrate; But reflecting God's beauty and are therefore special and precious in His sight.

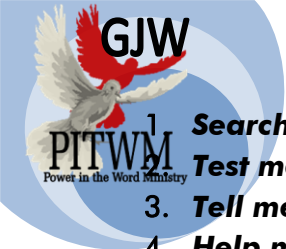
**139:16** Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. The idea here is that before the embryo had any distinct form or the unformed lump was undeveloped it was clearly and distinctly known by God. None of it seemed perfect by the eye of man. When God creates, He does it with purpose.<sup>90</sup> There are at least 10 things that God has given to us that are "*unchangeable*." **(1)** Our Parents; **(2)** Our Time in History (Esther 4:4); **(3)** Our Racial Background; **(4)** Our National Heritage; **(5)** Our Gender (Sex); **(6)** Our Birth Order; **(7)** Our Brothers and Sisters; **(8)** Our Physical Features; **(9)** Our Mental Abilities; **(10)** Our Aging and Death. God gave you your height, your bone size, your eyes, nose, and ears, your skin complexion, your teeth, your hair, your feet, your hands, your sight, your hearing, your voice, your chin, your body build or shape, your metabolism. This was all by God's perfect design. God didn't just ordain our DNA; he ordained our days. "*And in thy book all members were written*"— which in continuance were fashioned, when as yet there was none of them. In the book of God's eternal mind, and designs, the plan of the human body was drawn, all the parts of it described, and their form, places, and uses fixed, even when as yet not one of them was in actual being. It's as if He has a divine Day-Timer, into which He pre-recorded each day of our life – before we began to breathe!

**139:17-22** The work of God in forming the fetus is precious. How much more precious are the thoughts of God toward His creation? If we were to total them it would be immeasurable. If we should count them, they are more in number than the sand. More than the sands of the sea are the delightful thoughts of God toward us. God, who has seen the transgressions of the wicked, even those secretly done within the womb, will surely not allow such crimes to go unpunished. The Psalmist has resolved to have nothing to do with such sinners. He could not remain neutral on the matter of those who hate God. He was disgusted with, nauseated by, and loathed those men who unjustly raised their hatred against God. Is hatred sometimes a good thing? Understood the proper way, some hatred could be considered good—hatred of evil! i.e., hatred here is seen as zeal for God's honor. The words hate and love sometimes are used differently in the Bible than we normally use them. David used these words as he passionately announced his loyalty to God. His love meant he wanted to be on God's side; his hate meant he wanted nothing to do with those opposed to the Lord [Quest SB].

**139:23-24** What David mentioned in verse 1 as a matter of fact – that God had searched him – he now makes a matter of prayer in verses 23-24. God wants us to invite "*Him*" to search our lives. The verb "*search*" is used for digging up valuable minerals in a mine. The term "*test/try*" me is used of examining precious metals to prove their purity. While it is certainly a good idea to do some self-analysis, it is even better to ask God to examine you. Most of us, when examining ourselves, will arrive at the conclusion that we're OK – or at least that we're better than our neighbor or co-worker. We are really asking these 4 things of God:

<sup>90</sup> <http://old.wolkorea.org/english/syme/messages/d105.htm>  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

1. **Search me.** All of me; even my darkest secrets and deeds. **139:23**
2. **Test me.** To see if I am pure and true – try me and know my thoughts. **139:23**
3. **Tell me.** Let me know what you find – give me notice if there be any hurtful way in me. **139:24**
4. **Help me.** Show me how to correct my ways – lead me into the right way. **139:24**

Once we understand that God loves us, we will readily invite His investigation. We desire Him to "dig" into the depths of our being. We want Him to road test our character. Why? Because not only does God know us, He knows us better than we know ourselves. And He loves us too much to allow us to keep doing the things we've been doing. Don't be afraid to ask God to point out offensive stuff in your life. Allow Him to show you things that grieve Him, or bring pain to other people. When He exposes something, own it, confess it, and yield to the God who knows you intimately – and yet, loves you completely. Be willingly accountable to Him. As someone has said, "*A good person desires to know the worst of himself.*" Will that be you?

## SUMMARY:

Stedman: This 139th Psalm describes a man who is thinking about himself and his relationship to God. If you are struggling with an identity crisis and you are not sure just who you are then I suggest you read carefully as we look together at this marvelous Psalm. It is divided into four paragraphs of six verses each. It is easy to follow the outline for it is already structured for us in the RSV. In each paragraph the psalmist faces a question about himself in relationship to God....

- 1) In the first paragraph he asks, '**How well does God know me?**'
- 2) In the second paragraph the writer is exploring the question, '**How near is God to me?**'
- 3) In the third paragraph the psalmist is telling us **how he knows all this**:
  - a) First, because of deduction from the design of the body.
  - b) Then he is struck by the progress that is necessary in the forming of a human being. He is not only impressed by the argument from design but by the evidence of determination.
  - c) The psalmist is impressed by the abundance of revelation from God.
- 4) (fourth paragraph)
  - a) First, he asks God to take care of the problem of the wicked.
  - b) (Then) **Reveal the wickedness that may lie undetected in my own heart**, and guide me in the way that leads to fullness of life.

In order to have a relationship with God, you would have to be in relationship with God's Omniscience, Omnipresence, and Omnipotence. It is impossible to escape from such omniscient control, no matter how far or fast you might go; for God is everywhere. On the basis of these meditations, David then affirmed his loyalty to God and prayed for God to prove him by examining him.

<sup>91</sup>God has perfect knowledge of us, and all our thoughts and actions are open before Him. God knows all things—omniscient; that He is every where—omnipresent. God takes strict notice: He knows what rule we walk by, what end we walk toward, what company we walk with. "*When I am withdrawn from all company, thou knowest what I have in my heart. There is not a vain word, not a good word, but thou knowest from what thought it came, and with what design it was uttered.*" Wherever we are, we are under the eye and hand of God. We cannot by searching find how God searches us out; nor do we know how we are known. Such thoughts should restrain us from sin.

<sup>91</sup> <http://mhc.biblecommenter.com/psalms/139.htm>  
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# PITWM VERSE BY VERSE

Secret haunts of sin are as open before God as the most open villainies. The Psalmist asks God: "*Whither can I go in the most distant corners of the world, in heaven, or in hell, I cannot go out of thy reach*" V7. He cannot escape Him in heaven, in hell, or in the uttermost parts of the sea. "*Even there shall thy hand lead me, and thy right hand shall hold me*" V10. Wherever he goes, God is already there. No veil can hide us from God; not the thickest darkness. No disguise can save any person or action from being seen in the true light by Him. The believer cannot be removed from the supporting, comforting presence of the Almighty God. Should the persecutor take his life, his soul will the sooner ascend to heaven. The grave cannot separate his body from the love of his Saviour, who will raise it a glorious body. No outward circumstances can separate him from his Lord. While in the path of duty, he may be happy in any situation, by the exercise of faith, hope, and prayer.

We cannot think how many mercies we have received from Him. It would help to keep us in the fear of the Lord all the day long, if, when we wake in the morning, our first thoughts were of Him: and how much more admire and bless our Lord for His precious salvation, when we awake in the glory! Yet if it were not for His precious thoughts of love toward us, our reason and our living for ever would, through our sins, prove the occasion of our eternal misery.

How should we then delight to meditate on God's love to sinners in Jesus Christ, the sum of which exceeds all reckoning! Sin is hated, and sinners lamented, by all who fear the Lord. Yet while we shun them we should pray for them; with God their conversion and salvation are possible. As the Lord knows us thoroughly, and we are strangers to ourselves, we should earnestly desire and pray to be searched and proved by His word and Spirit. "*If there be any wicked way in me...*" The way of godliness is pleasing God, and profitable to us; and will end in everlasting life. All the saints desire to be kept and led in this way, that they may not miss it, turn out of it, or tire in it.

David meditates on the omniscience (139:1-6), omnipresence (139:7-12), and omnipotence (139:13-18) of God. He then applies these truths to the wicked, whom he calls on God to slay (139:19-22), and to himself, whom he calls on God to examine and to lead (139:23-24) [Victor Bible Reader's Companion]. The Psalmist was not afraid of being put under the searchlight of God's scrutiny. In this way God would vindicate him from unjustified attacks by the wicked; God will correct any of his sinful patterns and continue to lead him in the paths of righteousness.

Being aware of God's Omniscience, His Omnipresence, and His Omnipotence will bring such comfort to know that our life was planned with great care and is still under the auspicious (favorable) hand of God.

## APPLICATION:

<sup>92</sup>Where are you today? Do you think God has forsaken you? Or do you think that you have escaped God? He was there before you showed up. He is there to lead you now. He is there to hold you up with His right hand. Will you look to Him? Will your loyalty be to God for everything? Everyday be aware of God's meticulous knowing of you, His caring about you, and His moral examination (searching) of you.

[TOP](#)

<sup>92</sup> <http://www.learnthebible.org/thoughts-meditations/even-there.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>

**INTRODUCTION:**

<sup>93</sup>This is the first of the Psalms called Hallelujah Psalms, of which there are five, (*Psalms 146-150*) and which conclude the book. No author's name is prefixed to this, either in the Hebrew or Chaldee. But the Syriac, Vulgate, Septuagint, Aethiopic, and Arabic, attribute it to Haggai and Zechariah. It was probably written after the captivity, and may refer to the time when Cyrus, prejudiced by the enemies of the Jews, withdrew his order for the rebuilding of the walls of Jerusalem. David wrote 73 psalms; Asaph wrote 12; the sons of Korah wrote 9; Solomon wrote 2; Heman (with the sons of Korah), Ethan and Moses each wrote 1; and 51 psalms are anonymous (*Life Application Bible*).

The theme is a call for men to put their trust in God, rather than in princes.

**146:1 Praise ye the Lord. Praise the Lord, O my soul.** Praise goes to none other than the Lord. Why?...

<sup>94</sup>*Praise* takes our minds off our problems and shortcomings and focuses them on God.

1. **Praise** leads us from individual meditation to corporate worship.
2. **Praise** causes us to consider and appreciate God's character.
3. **Praise** lifts our perspective from the earthly to the heavenly

Our soul can praise Him; that is our will, emotions, and attitude, lifting Him up; acknowledging and paying tribute to only Him.

**146:2 While I live will I praise the Lord: I will sing praises unto my God while I have any being.** Living in the natural, our bodies will not go on forever. It is our moral duty to praise God while we have life, for no man shall praise Him from the grave. *"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day..."* Is.38:18-19.

This should be a lifestyle for those who have been the recipient of such an awesome God.

**146:3 Put not your trust in princes, nor in the son of man, in whom there is no help.** This is the theme of this psalm. Israel was always guilty of trusting those nations around her (i.e. Egypt or Assyria) instead of trusting God. As we live life, we know there were times we trusted in man and it didn't work out; they were no help. If anything it caused great conflict. <sup>95</sup>All people on this earth are "*sons of man*," until they receive Jesus as their Saviour and become sons of God. It really does not make any difference how important a title they have on this earth, people cannot be the help you need. They will ultimately let you down. Your trust should be in God, who will never let you down. This is how God has made us; Him to be our Savior because we couldn't save ourselves; we couldn't help ourselves or others.

<sup>93</sup> [http://www.bibleinsong.com/Song\\_Pages/Psalms/Psalm146/Psalm146.htm](http://www.bibleinsong.com/Song_Pages/Psalms/Psalm146/Psalm146.htm)

<sup>94</sup> <http://www.family-times.net/commentary/psalms-1461/>

<sup>95</sup> <http://www.lovetheLord.com/books/psalms/146.html>

<http://www.pitwm.net/pitwm-versebyverse.html>



# PITWM VERSE BY VERSE

**146:4 His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.** We're talking about man. He's not here to stay. The breath of man is the life that God placed in each of us when He breathed the breath of life in us. When the breath of life {spirit} leaves the body, the body is returned to the dust from whence it came. There are no more thoughts to come forth from his body, and his thoughts have perished.

**146:5 Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God:—** "*Happy*" means blessed. When trusting in man you can become depressed, however, when trusting in God you are happy and blessed. This is a strong contrast between man and God. <sup>96</sup>"*The God of Jacob*" may mean the God of the people of Israel; but it may mean just the God of the man Jacob. The God of Jacob is none other than the LORD. He gives help to the people that asks of Him. He is to be our only hope! Jacob's hope was in the Lord God Jehovah where we will find happiness. "*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;*" Titus 2:13.

**146:6 Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever:—** God is the Creator of all things: heaven, earth, the sea, and all therein. Truth is stored in Him. He is truth which makes it easier for Him to keep truth eternally.

**146:7 Which executeth judgment for the oppressed: which giveth food to the hungry. The Lord looseth the prisoners:—** However, He also executes judgment for the oppressed; people that are browbeaten, broken, exploited. He takes care of those in need when hungry. God is able to loose prisoners from the dungeons: Jeremiah from his dungeon (Jere.37:16-17); Daniel from his lions' den (Dan.6:23); or Peter from the prison (Acts 12:7-10); and you from your conflict. This is the God we should trust in. This is the same Jesus that fed the hungry, and set the captives free. From verses 7-9 God always shows His goodness to eight groups of people who are not strong: •the oppressed •the hungry •the prisoners •the blind •the bowed down •the strangers •the fatherless •the widows.

**146:8 The Lord openeth the eyes of the blind: the Lord raiseth them that are bowed down: the Lord loveth the righteous:—** God opens physically blinded eyes and spiritually blinded eyes. On numerous occasions in the New Testament, the Lord Jesus both gave sight to the physically blind and discernment to the spiritually blind. He also raised those that were bowed down physically and bowed down spiritually. There is a difference between the self-righteous and the righteous. The righteous are in Christ Jesus. Such who are righteous through Christ's righteousness are loved by Him; not for any righteousness that's in them, or done by them, but the righteous bear God own image. He has sought us from the very beginning to love.

**146:9 The Lord preserveth the strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.** <sup>97</sup>"*I was a stranger, and ye took me in...*" Matt.25:43. The Lord had a real compassion for the stranger, and even promised to bless us, if we would take the stranger in. The story of the "*Good Samaritan*" is a story of someone helping a total stranger. The Mosaic Law made provisions for the fatherless and the widows.

<sup>96</sup> <http://www.easyenglish.info/psalms/psalm146-taw.htm>

<sup>97</sup> <http://www.lovetheLord.com/books/psalms/146.html>  
<http://www.pitwm.net/pitwm-versebyverse.html>





# PITWM VERSE BY VERSE

We are cautioned to take care of the fatherless and widows. The wicked are those who will not help those less fortunate than themselves. God has no tolerance at all for this type of person. This is a contrast from the above verse of the righteous. God's divine protection for His saints stems from the same character that leads Him to overturn the plans and schemes of the wicked. The words "*turneth upside down*" (*Heb 'awat*) means to bend or curve, to make crooked or distort. As they have made their paths perverse, God will distort and overturn their evil plans. No one seeks to destroy the fatherless or widow without coming under the condemnation of God's wrath.

**146:10 The Lord shall reign for ever, even thy God, O Zion, unto all generations. Praise ye the Lord.** This should <sup>98</sup>encourage us to trust in God at all times, that the Lord shall reign forever, in spite of all the malignity (*desire to do harm*) of the powers of darkness. Zion is symbolic of the church. Therefore in every generation the God of Zion reigns. Christ is set King on the holy hill of Zion, and his kingdom shall continue in an endless glory. "*Yet have I set my king upon my holy hill of Zion*" Ps.2:6. It cannot be destroyed by an invader; it shall not be left to a successor, either to a succeeding monarch or a succeeding monarchy, but it shall stand for ever. **Praise ye the Lord.**

## SUMMARY:

<sup>99</sup>In this excellent psalm of praise,

- I. The psalmist engages himself to praise God (146:1, 2).
- II. He engages others to trust in Him, which is one necessary and acceptable way of praising Him.
  1. He shows why we should not trust in men (146:3, 4).
  2. Why we should trust in God (146:5), because of His power in the kingdom of nature (146:6), His dominion in the kingdom of providence (146:7), and His grace in the kingdom of the Messiah (146:8, 9), that everlasting kingdom (146:10), to which many of the Jewish writers refer this psalm, and to which therefore we should have an eye, in the singing of it.

## APPLICATION:

This is really a time for exuberant praise unto God... you fill in the blanks<sup>1</sup>

[TOP](#)

<sup>98</sup> <http://www.studyight.org/com/mhc-com/view.cgi?book=ps&chapter=146>

<sup>99</sup> [http://www.bibleinsong.com/Song\\_Pages/Psalms/Psalm146/Psalm146.htm](http://www.bibleinsong.com/Song_Pages/Psalms/Psalm146/Psalm146.htm)  
<http://www.pitwm.net/pitwm-versebyverse.html>



## PITWM VERSE BY VERSE

# PSALM 147:1-20

[NEXT](#) 148:1-14

### SYNOPSIS:

The psalmist exhorts the people to praise the Lord for it is pleasant and comely. God is worth our praise because He builds up Jerusalem, He gathers together the outcasts of Israel, He heals the broken hearted, builds up their wounds, knows how many stars and knows them by name. God is great, His power is absolute, and His understanding is infinite and unlimited. Therefore, we will come to find out that God understands us fully. The meek that are cast down in life are raised up by God. And the wicked that raise themselves up in this life are cast down to the ground by God. (**147:1-6**).

Sing and give God thanks, even singing accompanied with harps. God continues to cover the heaven with clouds, prepares rain for the earth, and makes grass grow even on the mountains. He feeds wild animals and young ravens that cry to Him for food. It's not in the strength or speed of the horses that delight Him, nor the legs of man but, He takes pleasure in those who fear Him and those that hope in His mercy. God is not interested in the physical and material might of nations. The exhortation is for Jerusalem to praise the Lord. It's a reminder as Jerusalem is rebuilt, for He has strengthened the bars of the gates against their enemies, and has blessed their children within them. Therefore, there will be peace in their borders, and their barns filled with plenty of the finest wheat (**147:7-14**).

God sends forth His commandment upon the earth and His Word runs very swiftly. He spreads snow like wool, frost like ashes, casts forth the ice like crumbs. Who can stand before His freezing cold? He sends out His Word and melts the ice. He causes the wind to blow and the waters to flow which shows us that the seasons are controlled by God. The psalmist concludes by revealing that God showed His Word to Jacob, His statutes and judgments to Israel. He has not done these things with any other nation, and they don't know His judgments. Praise ye the Lord (**147:15-20**).

[TOP](#)



## PITWM VERSE BY VERSE

# PSALM 148:1-14

[Home](#)

**148:1 Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.** It ended with *"Praise ye the Lord"* in Psalm 147 and continues in this next chapter being repeated in four verses. This is a joyful song in which all of God's creation are invited to praise Him. Praise Him from the heavens and in the heights (regions above). We know that the Apostle John saw a glimpse into Heaven in the Book of Revelation. There was praise and worship going on before the throne of God 24/7. When the living creatures gave glory and honor, then the twenty-four elders would start up. It didn't stop. Revelation 4:8c, 11 says *"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."*

**148:2 Praise ye him, all his angels: praise ye him, all his hosts.** Not only the heavens, but also those ministers that do His pleasure—All His angels and His hosts (great army) are to praise Him.

**148:3 Praise ye him, sun and moon: praise him, all ye stars of light.** All of His heavenly elements—the sun, moon, and the stars of light are to praise Him. They can't help it, for He spoke them into existence. We see that in the Book of Genesis.

**148:4 Praise him, ye heavens of heavens, and ye waters that be above the heavens.** Praise is coming from the highest of heavens and the waters above the heavens. Water, no matter in what form rise up to give its Creator praise!

**148:5 Let them praise the name of the Lord: for he commanded, and they were created.** When all the creation of God begin to praise His name, it will sound like a symphony of harmonious praise coming together in a perpetual true medley. God commanded His creation, and in response they praise His name!

**148:6 He hath also stablished them for ever and ever: he hath made a decree which shall not pass.** The continued existence of all the celestial wonder is totally dependent upon the Creator who established them for ever and ever. He made a decree which shall not pass away.

**148:7 Praise the Lord from the earth, ye dragons, and all deeps:**—Whatever creatures contained in the ocean depth are to praise the Lord. No matter the strength of them, praise will come.

**148:8 Fire, and hail; snow, and vapours; stormy wind fulfilling his word:**—The elements of fire and hail which are two opposites are of air and water. Fire captures the effect of lighting, while hail of water frozen in the air. Snow and vapor are elements of water and the stormy wind is of the air. Fire is put out; hail is melted, snow is melted, vapor disappears, and stormy winds are calmed. Their beauty in itself still give praise to the Lord, for

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# PITWM VERSE BY VERSE

He created them, and at His Word they fulfill and obey His purpose.

**148:9 Mountains, and all hills; fruitful trees, and all cedars:**— The towering mountains and all the lowly hills of the earth; the fruitful trees, and all the forest trees are to praise the Lord.

**148:10 Beasts, and all cattle; creeping things, and flying fowl:**— The fierce and tame animals, creeping and fowl animals of the world are to praise the Lord.

**148:11 Kings of the earth, and all people; princes, and all judges of the earth:**— The kings, all the people, princes, and all the judges are not exempt to praise God.

**148:12 Both young men, and maidens; old men, and children:**— Young and old men; maidens (young women), and children are to praise the Lord. No matter the age or gender, praise will come.

**148:13 Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven.** All of whom we've just talked about are to praise the name of the Lord. Excellent is His name, and His glory is above the earth and heaven.

**148:14 He also exalteth the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord.** Because God has lifted up the strength of His people is a cause to praise Him. All His saints, even the children of Israel, and the people near Him are to— Praise ye the Lord.

## SUMMARY:

Let all of creation Praise the Lord: the heavens, the skies, all His angels, all the armies of heaven, the sun, the moon, the stars, heavens above, waters above the heavens. Let every created thing give praise to the Lord, for He issued His command, and they came into being. He established them permanently in place forever and ever, and His decree will never pass away (**148:1-6**).

Let all from the earth Praise the Lord: creatures contained in the ocean depth, fire and hail, snow and vapor, stormy wind obey Him. Mountains and all hills, fruit trees and all the forest trees, fierce and tame animals, creeping and fowl animals, kings, all the people, princes, and all the judges, young men and old men, maidens (young women), and children give praise. Let them all praise the name of the Lord, for His name is excellent, and His glory towers over the earth and heaven. He has made His people strong, honoring His faithful ones— All His saints, even of the children of Israel, and people that are close to Him. Praise ye the Lord (**148:7-14**).

[TOP](#)