

EXTOL HIM BY HIS NAME YAH!

In our walk with God, we need to keep a constant perspective of praising Him. I remember a radio program I used to listen to years ago where the minister would always shout out 'hallelujah' ten times in praise. He said we should always praise God and he started the habit of shouting hallelujah to the Lord ten times. That might sound a little strange but I tell you that the joy of the Lord does fill one up in shouting a true, heart-felt praise to God.

In doing a study on praise, I realized that is such a broad topic that I could just as well as say I would do a study on cancer. Do you realize how many volumes have been written on that subject? There are so many aspects to write about. Such is the fact about praise: Who we are praising, how we should praise, what is the composition of true praise and the list goes on.

I decided to begin with study in a powerful psalm of praise, Psalm 68. Such a framework as a whole psalm

gives a more complete nutritional foundation. A psalm contains all the necessary ingredients for effecting the growth in us that needs to take place. Kind of like the difference in eating a banana for potassium, or just taking a potassium supplement. God balanced that banana the way our bodies need the nutrition, such is the power a psalm carries over a topical study alone.

Topical studies have their place, like a supplement does, but the preference is for the whole food.

1 To the chief Musician, A Psalm or Song of David. Let God arise, let his enemies be scattered: let them also that hate him flee before him.

1. The introductory information of this psalm tells us it was at the finalized level for temple use. The note of its being a psalm or song of David

reads in a literal translation, "to/of David psalm song". Thus it is neither only a psalm or a song, it is both. By the way, the Hebrew translated "*psalm*" is a word most literally meaning "a melodying". It is a tune most specifically designated for playing on a stringed instrument. A psalm cannot be without a musical accompaniment, otherwise it is just a verbal song, accapella.

This psalm begins with powerful imagery. It starts with the appearance of God (Elohim in the Hebrew). He is the focal point of our vision. What we see is awe! Suddenly, He is there and He is in action. This action is not touchy, feely, it is righteous and powerful. In the prophetic sense, it is God's final coming in wrath at the Second Coming, but Israel had already beheld such glory when God brought them out of Egypt and into the promised land.

2 As smoke is driven away, so drive them away: as wax melteth before the fire, so let the wicked perish at the presence of God.

2. In this majestic appearance, we are drawn to the imagery of the effects of fire and heat. We are told

repeatedly throughout the prophets that

when Messiah returns, He will come with hot thunderbolts, and raining fire in burning coals. The literal reading, of the tail end of the second verse, tells us the wicked will be destroyed from the face of Elohim. Who is it that we all shall see come in the clouds with glory? The Messiah, the Lord Jesus! He is Elohim. It will be from His face that the wicked shall melt in their destruction.

3 But let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

3. Verse three is set up as an opposite of verse two. Just like we saw the wicked will be destroyed "from the face of Elohim", so we see this same layout in the Hebrew of this third verse. The difference is, instead of it reading "from", it reads "'to' the face of Elohim."

If we are prepared for Christ's coming, we will be rejoicing so hard to behold His face. We will see Him coming in the clouds, and in a moment, we will find ourselves transformed and brought up to Him in those very clouds. Can you imagine!

That "*exceedingly*" hits it on the head. No mild applause of God here. We have seen many causes of depression as we behold the wicked prevailing over the earth, but shortly we will see their scheming destroyed and brought to shame, the day of righteous vengeance. This certain knowledge is something we should always hold before us in looking for His second coming.

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH, and rejoice before him.

4. This verse harkens us back to the first verse. It more literally reads to "sing to Elohim melody His name." We see in the King

James, the reading of singing in both places. The second occasion, is using that Hebrew word translated "*Psalm*" in verse one, which is the playing of a melody on a stringed instrument. Part of the praise instruction here lies in our breaking out into songs of praise and playing an accompaniment in music to those songs.

The "*rideth upon the heavens*" sounds romantic enough and certainly fits into the Second Coming scenario. Sounds perfect, but I have a problem with that translation. The word translated "*heavens*" is not translated "*heavens*" elsewhere. The Hebrew is the word for the "desert; wilderness". The perspective of the psalm here is not actually looking forward, but backward. This rejoicing comes from Elohim's having lead them safely and victoriously out of Egypt and through the wilderness. Part of our lesson on praise, is that we should constantly 'remember' what was done for us, not just look forward to the final redemption, but also look back to our initial redemption and His preservation.

Another important lesson to glean from this verse, is the use of His name "*Jah*" which is pronounced, "Yah". This is the first mention of God's name in this psalm. We are actually given

an abbreviated version of His name here but, such as this verse, shows that an abbreviated form is approved for usage as His name. The full form of the name is greatly disputed as to how it is pronounced, but the short form has no such dispute, as far as I am aware.

This verse gives some actual instruction in the praising of Elohim. It tells us we are to lift Him up in our praises using that name of Yah. Simple instruction, but seldom done.

The verse concludes with this to be done *“before him”*. More literally *“to His face”*. Such a constant beholding His face is important. We will behold His face in either shame and destruction or joy and rejoicing, exalting His holy name.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.

5. Look at the preciousness of these words. We are given a main reason for giving such praise.

God cares for

the suffering of families. Those who suffer in the lack of support and care the father and husband is to give his family. God will take care for those families whose father and husband has died. He will step up with the needed strength. God is holy and that holiness speaks of compassion, judgment and righteousness. Such care coming from *“his holy habitation”* tells us the commands for this care are issued as a part of God’s sitting as ruler upon His throne.

Please also bear in mind that such care tells a very important lesson. When someone suffers through the loss of their father or husband, it is no sign that God has shown His disfavor on them. *“Look,”* one may say, *“they must not be right with God for such suffering would not come upon them.”* Don’t be like Job’s three friends who spoke so foolishly in condemning him in such a manner.

6 God setteth the solitary in families: he bringeth out those which are bound with chains: but the rebellious dwell in a dry land.

6. This verse continues the revelation of some of the judgment that issues from the throne of God. That lone orphan is a

concern before God. That widow is upon the heart of God. Remember the book of

Ruth. There we saw Naomi widowed, but before the book is over she had seen the comforting hand of God in seeing a grandson. Not just any grandson, but one who was to be in the line of Christ.

An important difference in the reading should be noted here. The word translated *“with chains”* is the Hebrew word *“bakosharoth”* and should be translated *“in prosperities”*. The sense of the verse then reading, that God brings out those who are bound from that bondage. He turns the bondage into the reverse of a prospering. Consider that the suffering condition did not indicate God had scorned them. God’s final judgment reveals quite the opposite.

The final ending of this verse, tells of God’s judgment of quite a bit of mankind. Consider Sodom and Gomorrah. That *“dry land”* literally is a *“scorched land”*. Also consider, when Christ returns and rains flaming coals down upon the armies of the wicked, their remains will be dwelling in a scorched land. Their corpse remains are carried to a special place of burial that has been reserved for them on the east of the dead sea.

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

7. Verse seven seems to be a build up. It presents the position to be considered. That of recalling the journey through

the wilderness, when Israel was brought out of Egypt. A time of remembering, when Israel stood before the face of God in the past. For a moment, the listener of this psalm might notice a tone of suspense. The question arises, *“What happened, what happened!”* The *“selah”* possibly indicated a musical pause, a sign to prepare for what is to follow, the answer to that question of *“What happened?”*.

8 The earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.

8. The answer of suspense is given following that *“Selah”*. The description is that of God’s revelation of Himself at the mountain where He gave the

ten commandments – Mt. Sinai. Both the earth and the heavens responded to His presence. Consider that the mere presence

of any man never results in the heavens and the earth having a reaction. The earth has never shaken before the presence of any of mankind’s greatest leaders. Not so before God!

This God is very clearly defined as the *“God of Israel”*.

Also look back at those two accounts of the word *“presence”* in this verse. That literally comes from the Hebrew meaning *“from the face of”*. Now we have seen that not only the wicked and the righteous have a reaction before His face, even the very elements do.

9 Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary.

9. This is an incredible verse folks. We have just seen some of the majesty of God displayed at Mt. Sinai. What

we find next, tops that majesty. This is building like a symphony getting louder. It continues to build from that *“Selah”*. You may wonder how rain would top the shaking of the earth. The one depicts the terror of God’s might. The other, the provision of His grace.

Take a look at the Hebrew of this verse. It tells of an offering God made for man. Men in their worship of God offer a number of different sacrifices. The worship system prescribes all kinds of offerings. One of those offerings is a freewill offering. We also see the priest giving an offering in a waving of a portion of the sacrifice before Yah. The priest waved it, then received it back for his own to eat. Read the following:

26 And thou shalt take the breast of the ram of Aaron’s consecration, and wave it for a wave offering before the LORD: and it shall be thy part. 27 And thou shalt sanctify the breast of the wave offering, and the shoulder of the heave offering, which is waved, and which is heaved up, of the ram of the consecration, even of that which is for Aaron, and of that which is for his sons: Exodus 29:26-27

We find there were freewill offerings given to God that were whole burnt offerings. These were offerings entirely burned to ashes. That is what Jesus did on the cross in dying for us.

Now consider that what the King James translated as *“Thou, O God, didst send a plentiful rain”* translates more literally as *“‘Rain/shower’ ‘voluntariness/freewill”*

offering' 'to move to and fro/to wave' 'Elohim.'" You say, "So?" Under the Hebrew understanding, this verse is telling us God gave mankind that water, which gives life, as a voluntary wave offering. Christ Jesus came down for our needed water of life, of his own freewill, offered Himself a whole burnt offering. He, also being the priest, was the one who would partake of the wave offering as a personal benefit to Himself. He offered Himself, but received the meat of that offering in the benefit of the results of that which brought Him the bride of Christ.

The remainder of verse nine tells us this wave offering resulted in the "inheritance" of God being established. That "confirm" is to establish, make it sure. That "inheritance" of God's people, were in need, they were parched and weary. They needed His offering for that water of life. So God's greatness goes beyond the shaking of mountains and earth. The heavens pour forth water for the needed life. They show His care for the fatherless and the widows, for those who sit solitarily, who have no family for companionship and support, for those bound He provides release and abundance of life.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

word translated for "congregation" is really the word for "life, alive, living". This tells us that God's life dwelt, or abode, in her. Who is this her? That inheritance of verse 9. Such is the case where the water of life has fallen. In the church of Christ, God's life abides!

The remainder of verse ten tells us this mercy of the water of life is not for all. It itemizes a certain class. That word for "poor" also means, "afflicted, humble, wretched, needy." This mercy of the water of life was established for those who come to God, and see themselves as wretched and needy. It is not for the proud, it is for the humble.

11 The Lord gave the word: great was the company of those that published it.

11. Remember what the Apostle John called Jesus in his gospel?

1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:1

Do you see the import of the opening line of verse 11? Wow!

The word translated "Lord" here is that famous word, "Adonai". This tells us the Father is also addressed as Adonai, amongst other titles.

The second part of this verse follows with the instruction that, in a more literal reading says, "'The preachers' 'host' 'great'." God gave His Son (the Word) and a great host of preachers would continue to spread that Word given of God.

12 Kings of armies did flee apace: and she that tarried at home divided the spoil.

Here we see the same Hebrew word, in the plural though, for hosts, here translated as, "armies". The kings of this world also have their hosts. When they confront the Word at his Second Coming, they will "flee apace." That Hebrew word is doubled here, showing an emphatic stress. These armies facing Christ at His return will greatly scramble as fast as they can to retreat!

The other half of this verse is the rejoicing of those who belong to God. That translated as "she that tarried at home" is actually a hyphenated word in the Hebrew. Just like we hyphenate two words that are so closely linked, but not actually written as one word (example: top-notch), so this is that closely linked of a word pair. The first word is a word for "abode", but also carries the thought of the habitation of shepherds, the pasture. The second word is for "house". Allow me to make the connection here. The place of the house of the pasturing is where the sheep are all together. This is a descriptive hyphenated word to indicate the saints.

The verse goes on to say these saints will divide the spoil. This speaks of conquest of the fleeing hosts of the kings of this world.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold.

12. The message continues with the cause of great praise.

We saw the hosts, that would

go out preaching, spreading God's Word.

Here we see the same Hebrew word, in the plural though, for hosts, here translated as, "armies".

The kings of this world also have their hosts. When they confront the Word at his Second Coming, they will "flee apace."

That Hebrew word is doubled here, showing an emphatic stress. These armies facing Christ at His return will greatly scramble as fast as they can to retreat!

The other half of this verse is the rejoicing of those who belong to God. That translated as "she that tarried at home" is actually a hyphenated word in the Hebrew. Just like we hyphenate two words that are so closely linked, but not actually written as one word (example: top-notch), so this is that closely linked of a word pair.

The first word is a word for "abode", but also carries the thought of the habitation of shepherds, the pasture. The second word is for "house". Allow me to make the connection here. The place of the house of the pasturing is where the sheep are all together. This is a descriptive hyphenated word to indicate the saints.

The verse goes on to say these saints will divide the spoil. This speaks of conquest of the fleeing hosts of the kings of this world.

13. The word for "pots" is one of uncertainty. It is only used one other place. It may mean hooks, such as

those from which pots could be hung over a fire. Assuming that to be the case, we can speculate on the description we find in this verse as a word of promise. It directly addresses whoever is listening to the song. Though you have been defiled, laying, as it were amongst the ashes under these cooking pots, you can be changed into something beautiful and precious.

From being an ash covered object, we have the means, provided of God, to become like an art object. Imagine a beautiful sculpture of a dove. Such in itself is attractive, but to be gold plated it is even more stunning.

So we see this psalm has just moved from describing a scene, such as shall be seen at Christ's return, to focusing on the listener. It turns and presents the beautiful salvation offered to the listener.

14 When the Almighty scattered kings in it, it was white as snow in Salmon.

natural continuation of what preceded it.

We saw the "Kings of armies did flee apace" in verse 12. Considering that verse is referring to what will happen when Messiah returns, it is natural to see verse 14 pick up on that and add more detail. The enemy armies who survive, will be dispersed at His arrival. A good portion of those who do not survive will be incinerated by the burning coals of fire that shall be raining before Him. Such will leave the white of ashes and the appearance of scattered snow from a distance.

The second half of the verse adds a location name, it is "Salmon". Salmon is a wooded hill in Samaria. The word means, "Shady". Consider that this Mount Salmon borders on the area the hosts of armies will gather in that momentous day. The location known as the Valley of Armageddon. Such a place name is another clue to the prophetic nature of this passage.

15 The hill of God is as the hill of Bashan; an high hill as the hill of Bashan.

Bashan is located east of the Jordan. The comparison of this verse is that God's hill, which is Mt. Zion in Jerusalem, will not

14. At first look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

look, this verse might seem somewhat disconnected, but I believe it is actually a smooth,

15. "Bashan" means "fruitful". Such is likened to the future of God's holy mount.

be like that of Salmon. It will be higher. Remember that when Christ returns, the earth surface will be greatly altered. The mountains will be laid low and the low places raised. Jerusalem will be raised to be the highest mountain in the world.

In verse 15, we see a comparison of God's hill to be standing out, like the hill of Bashan did. The glory will not be in the likes of Salmon, it will be in the likes of Bashan.

16 Why leap ye, ye high hills? this is the hill which God desireth to dwell in; yea, the LORD will dwell in it for ever.

16. We are told, in other psalms, that the hills will appear as if they are dancing. The trees will be writhing under

the great stormy tempest of His appearance. Such a reference, as is seen in verse 16, is a poetic way to point to God's desire being set upon Jerusalem. It also makes the connection to His Second Coming.

17 The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place.

17. This verse doesn't actually used the word for "angels", though whoever is found in that great host will be His messengers, which is what

angels are. Angels, though, are only one class of beings, while the saints, who will be caught up to be with the Lord, will be a part of that host.

The descriptive number should draw us to the realization the army will be massive. In their midst, will be the Messiah Jesus.

The description also draws us to recall the glory of God manifest on Mt. Sinai of the Ten Commandments. The splendor our psalmist details, is a description of the majesty we will behold on the Day of the Lord. God wants us to keep that coming glory of His victory, in our minds and continually before us.

18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.

18. Maybe you will recognize this verse quoted in the New Testament in Ephesians 4:8. There we find Paul informs us this is referring to the Lord

Christ Jesus' first coming. Consider the instruction here of His ascending. The return with the chariots will be descending. Such a position, as this verse presents, calls our attention to the fact a different time is being talked about in verse 18, and not the Second Coming.

The sheer beauty of this verse brings rejoicing to the listener to know of the hope this verse shows. What it is describing, is God has provided so that even a "rebellious" man or woman can have hope. Have you been rebellious against God? He has provided hope for you to be able to dwell with Him! That is what Jesus' first coming accomplished. He opened the door for you; turn from the path of death and destruction onto the path of life and preservation.

This verse ends with some enlightening words. We know it will be Jesus Christ who will come as victorious King. We see "LORD God" written here. The Hebrew literally reads, "Yah Elohim". Jesus is Yah and Jesus is Elohim. He is clearly called God, for that is the meaning of Elohim. He is also clearly called by the name God revealed to Moses at the burning bush, of Yahweh. Yah, as I have said, is simply the abbreviated form of that name.

19 Blessed be the Lord, who daily loadeth us with benefits, even the God of our salvation. Selah.

19. This verse brings us up to another "Selah". It bursts forth with the due praise for His merciful gifts of salvation.

We saw "Lord" back in verse 17, which is the title, "Adon" and we also find that same title here in verse 19. In verse 17, we saw Adon as the One whom we will see coming in the clouds. Here we see the praise directed towards Him, with the expansion at the end of the verse. It is calling Him, once again, "Elohim" and tying this person to the one who has provided for our salvation. This clearly shows that Jesus is called God – "Elohim".

This verse of praise should also cause us to realize Jesus does a daily provision for us. The Hebrew reads, "yom, yom", that is "day, day". Every day He is providing for our deliverance and supplying us with His needed strength to no longer be one of the rebellious ones. This is a praise for His daily care and provision for our needs. Indeed, "Blessed be the Lord" – "Baruch Adonai!"

20 He that is our God is the God of salvation; and unto GOD the Lord belong the issues from death.

20. If you will notice, this verse reflects what was just read on the other side of the "Selah" in verse 19. Such a duplication on

both sides helps to see, and focus on, the issue of praise the psalmist David wants to mull and rejoice over.

These two words translated "God" here, are the short form of the word – "El". It is singular. What is plural is the word for "salvation". Literally it would translate as "salvations". Salvation is more than just a single issue of being saved from an eternity in the burning Lake of Fire. That is only one particular salvation, exceeding great as it is! God's salvations are for the here and now. That is why we saw that "yom, yom" in verse 19.

Consider that those in the world, except by God's wondrous restraining hand, are subject to many sudden catastrophes that God protects His children from. So many live in a constant terror of some instantaneous calamity befalling them. They never know if they will turn a corner and find devastation in their lives. Not so for those who know God. We know we might meet with the loss of a loved one, or the like, but we have the comfort that God is in control in the affairs of His children. He cares for His own and preserves them. We know that if something troublesome does befall us, it is because God sees it as necessary for some reason in our lives. He will be there to walk us through and He has a goal and purpose. So many of the psalms speak of this and we can also remember that famous verse:

28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28

The third use of the title "GOD" in verse 20 is not that word "El". It is the word, "Yahweh", which is not just a word, it is a proper name. The term, "Lord", we find in this verse is the word "Adon".

Consider, at this juncture, the name of "Jesus" means "Yah is Salvation". The "El" of our salvation is the God of our salvation. The second part of verse 20, shows an expansion on the first half. This verse is making a clear declaration that our Saviour is Yahweh and this Saviour is God. This Yahweh is also Lord or "Adon".

Jesus is the one to whom belong those brought forth from death. He purchased us to Himself with His own blood.

This is a powerful verse that not only shows our direction of praise, it also shows correct doctrine so we can know who Jesus really is.

21 But God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his trespasses.

21. This verse debunks the universalist doctrine of all being eventually saved. It is posed as a balance of the previous

verse. It is also a two part verse where the second half enlarges on the first. “*God*” here is in the full form of “*Elohim*”.

“*The head*” and “*the hairy scalp*” being poetic ways of putting forth that these rebels against God’s laws will have their lofty heads of pride dealt with.

“*Trespases*”, it should be noted, are not just errors. They are not just some form of wrong doing. A trespass is that which crosses over a forbidden line. It is a seeing the fence that reads, “No Trespassing” and crossing over that fence anyway. To trespass is to go against a declared law. To trespass is actually a criminal act. Those who walk in pride and break God’s laws will be dealt with according to their rebellion.

In context to the whole of this psalm, such an exhibition of God’s wrath will take place at the Second Coming.

This verse not only instructs, and warns, it is still a praise. Such knowledge of God’s coming wrath, is a cause for rejoicing and praise. It tells of the character of God in being just and righteous. He will not keep silent forever, Praise be to the Most High!

22 The Lord said, I will bring again from Bashan, I will bring my people again from the depths of the sea:

22. This verse begins a swing towards looking at the righteous again. That great conflict to come at the Second Coming,

will be a face-off of righteousness versus iniquity. Both will be brought together for that momentous event.

As we saw earlier, Bashan was on the east of the Jordan River. The “*sea*” is relative as to where one is. In Jerusalem, one could be talking of either the Dead

Sea or the Mediterranean Sea. If this verse is referring to the Mediterranean Sea, I would consider this to be a picture of God’s gathering His people from all over the world, from the east and from the west.

Another possibility in this sea is, that the nations are often considered as the “*raging waters*” and the “*sea*” in Scripture. God’s people are presently dispersed throughout the nations. To “*bring my people again from the depths of the sea*” would then be telling of Gods pulling His own out of their dispersion amongst the nations to be with Him. This we actually can see beginning today in Israel being drawn out and returning to the land of Israel. We will also see this fulfilled when the saints are raptured at His Second Coming. We will again see more such work done after His return when the dispersed of the nation of Israel will all make the final completion in making “*Aliyah*”, as it were, or immigration back to the land of their fathers.

23 That thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.

23. This verse does limit the bringing up again, held in focus of verse 22.

This particular coming together must refer to one or both of the first two options I talked about. The purpose of this particular gathering will be to witness the righteous vengeance of God and actually take part in it.

Don’t be fooled by the false teaching that would have us believe God is just one big ball of love. Love is one of His characteristics, but that love is also under the purity of His righteousness and holiness. There is a righteous wrath and God actually plans for us to be a part of that.

As an interesting side-note here: We see the mention of “*thy dogs*”. The Muslims don’t have dogs as pets. Both to Jews and Muslims, dogs are considered an unclean animal. For the Muslim though, they are not to even touch a dog, not so for the Jews. Interesting, dogs will be a part and specifically, “*thy dogs*”. As I have discussed in other lessons, I believe the main of the host for that final day in Armageddon, will be those of the Islamic religion. They hate Israel and want to see it wiped off the map. Isn’t it interesting

that dogs will have a part in that day of vengeance on those who want nothing to do with them. Maybe the Muslim aversion to dogs has a further spiritual connection than they could ever admit. Islam’s spiritual head (Satan), knows of that final destiny and has a hatred for it that reflects in the laws he worked to be written in their codes.

24 They have seen thy goings, O God; even the goings of my God, my King, in the sanctuary.

24. To understand this verse, one would have to jump ahead to verse 25 and beyond.

For now, just take it that “*they*” witnessed God’s goings in seeing the worship of God in Israel. It was through the actual worship that these surrounding nations witnessed the “*goings*” of God. This worship they witnessed, was the praising His people were offering as they approached His sanctuary.

The enemies of Israel were their neighbors. They had no excuse for ignorance of something of the true and living God. They saw their neighbors, and had that sight to contrast their false religions. Such naturally put them to shame. Instead of repenting and turning to the true God, they hardened their hearts in their idolatry.

These enemies saw the sanctuary in the mobile tent that Moses had constructed at first. In time, they saw the sanctuary built by Solomon in Jerusalem. What is a building though? The surrounding nations had their temples. Many are quite magnificent in architecture and beauty. So, what would be special to note in a tent, to compare with some of their architecture? This verse tells us the object of note was God’s goings, who is the King of those who serve Him. In the wilderness, they could have witnessed the cloudy pillar, but such was not a common sight after crossing into the Promised Land. The next verse begins the answer to what these goings are referring to.

25 The singers went before, the players on instruments followed after; among them were the damsels playing with timbrels.

25. What we find described here could be likened to a parade. It is referring to a proper formal procession of worshipping. In

this parade we see the singers coming first

into view. Remember David had quite a bit involved in the musical worship of God. He wrote the psalms and we find the different offices of musical Levites, trained singers and musicians who glorified the Lord with their music in worship.

The procession we see coming into view starts with the vocalists. Such a procession was likely seen in the singing of the songs of ascents. In David's time, though, I can think of one special occasion where we can see such a procession. When David had the ark of the covenant brought up to a special place pitched for it in Jerusalem, he brought it up with music and dancing, we are told.

As we stand upon the walls of Jerusalem and see the ark approaching the gate, we can witness and hear the singers. We hear the songs praising His glory. Next, we see the priests who are bearing the ark, which cannot actually be seen, for according to law, the ark would have been covered. All that could be seen, would have been the poles the priests were holding to carry it. After the company of priests we see the musicians, each playing their particular type of instrument. Sorry, no electric guitars in this worship band! As we see this procession, we notice the young (unmarried) women mixed amongst the singers and musicians. They were not amongst the priests, nor are we told they were dancing. We are told they were along with them playing timbrels.

Timbrels are a form of drum. They are a percussion instrument. Such a percussion instrument is appropriate in the worship of God. There are those who condemn any instrument that does not produce a melody. Drums do not produce a melody, they are solely for the creation of rhythm, yet we see these young women were actually noted in their contribution to the worship with such an instrument.

As for dancing, the one we do know was dancing was David and undoubtedly others of the priests, for David was dressed in a garment such as the Levites wore.

That particular procession was a one-time special occasion, but verse 24 told of such being witnessed in the sanctuary. Remember, this psalm was written by David, who dated before the first great temple was built. Where ever God's ark abode, was where God sat as King on the Mercy Seat, which was the lid of the ark. Such would be called His sanctuary.

The nations beheld this godly worship so they had no excuse of the specialness of what was going on in this worship. True worship is a witness.

Another side-note here. Consider that the final armies are predominantly Islamic. Ancient Islam didn't, but modern Islam does deny that Israel has any historical ties to the land. They actually deny the first and second great temples ever existed! These last few verses, and those yet to follow, tell us these enemies are lying. They are not ignorant of the truth, they full well know the truth, for they saw it with their own eyes. (Not to say there aren't those today who have believed the lies, but that historically, they have no excuse for such blindness.)

26 Bless ye God in the congregations, even the Lord, from the fountain of Israel.

living "Elohim", whether our gathering be large or small, near or far, are to "Bless ye" Him.

Do you really know what it means to bless God? Remember where we are told that the greater blesses the lesser:

7 And without all contradiction the less is blessed of the better. Hebrews 7:7 (Genesis 14:19)

How is it, we who are so much less before the Almighty, can bless Him?

The primary meaning of the root word for bless, in the Hebrew, is "barach" which means, "to bend the knees; to kneel down".

The secondary meaning is, "to invoke God; to ask for a blessing; to bless as in a benediction". It carries with it the thought of adoration, which is done with bended knees. So in this sense, when one is "blessing" God, one is not speaking to Him as of lesser than oneself. Quite the opposite. One is showing that He is greater. When used in the very sense in which we find Hebrews 7:7 recalling of the greater blessing the lesser, we find the word for "blessed" in a phrase such as "blessed be thou of Yahweh" (1 Samuel 15:13 and similar in Genesis 14:19). Such is the invoking of a blessing, to cause to prosper, upon the other. "Such has been used of the pious vows and prayers which a parent about to die conceives and expresses" - Gesenius. Such as a

priest invokes upon the people, such is a "blessing" of this sort.

The issue is that the term "bless" has a wide application of meanings. In one sense it is the type the apostle Paul was talking about in Hebrews 7:7. Another is that offered in adoration and worship towards the Almighty.

Moving on to the remainder of verse 26, the blessing is to be offered to God, though from many different gatherings, but from one source - "Israel". This holds a significant lesson. If one nation worships a god, and says that God is that which his idols depict, such worship is not to the true God. Such worship is an abomination and not accepted of God as unto Himself.

Verse 26 starts the second half of the verse addressing Him as "Adon". To acceptably worship God, we must come before Him as the true and ultimate "Adon - Lord". Such means we must come on spiritually bended knees of humility before the Almighty.

The next detail is that this Mighty One is from the spring, or "the fountain" that specifically comes out of Israel. We know Jesus is Lord and He came from the seed of king David, of Israel. From this verse, we see that Jesus is the person we are to bow in adoration before.

27 There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali.

27. This verse lists some of those included in the different congregations that come to worship God and bless Him.

Four of the 12 tribes of Israel are listed. This was written by David, who was before the split of the kingdom of Israel. Why were these four particular tribes the ones chosen to name? Remember that King Saul preceded David as the first king of Israel. Saul was from Benjamin. The next king, being David, who was of the tribe of Judah. But following this aspect, why does it follow with Zebulun and Naphtali? I believe this was was prophecy of where Christ's ministry would 'headquarter':

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim: 14 That it might be fulfilled which was spoken by Esaias the prophet, saying, 15 The land of Zabulon, and the land of Nephthalim, by the way of the sea,

beyond Jordan, Galilee of the Gentiles; 16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. *Matthew 4:13-16*

Indeed, nothing in Scripture is without significance. Such a list detailed the past kings and the great King to come. This thought flows into the next verse.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

28. The glory of God is shown on behalf of Israel. Israel didn't just appoint its own kings and claim its own

victories. These victories, and kings to lead the way, were those commanded by God. He not only "commanded" them, He is the One who "hast wrought" that strength. The strength of Israel is a Person. God arranged for that needed Person, who was the ultimate answer for the needed King. He wrought it, He was the One fully providing, so all glory goes to His provision.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

29. David never saw the temple, which his son was to build. David was looking forward

to what he knew was to be built.

David also knew the nations of the earth would hear and submit to the glory of God. In the nations bringing gifts to God in Jerusalem, we see that the knowledge we saw, in verse 26, of the Lord being from the spring of Israel, would become world-wide knowledge. No longer would the nations make the vain claim of their idols portraying the true God.

From such as seen in verse 29, we see that all will have heard and know the truth that God is the God who sits enthroned in Jerusalem. A world-wide Gospel success is a cause of great rejoicing and glorifying of God.

A certain degree of this migration of kings to bring honor to God, did actually take place during the reign of King Solomon. The perfect fulfillment of this world-wide knowledge and glorifying of God will not take place, though, until Christ returns in glory.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, till every one submit himself with pieces of silver: scatter thou the people that delight in war.

period that follows His return.

Something of interest in the reading found here is that translated, "company of spearmen". The word translated as "company" is almost always translated as "alive; life". The word translated as "spearmen" is never translated that way anywhere else, though it is used many times. It is predominately translated as "reed" and "branch". It is the reed, as in a water plant reed. Such has derivative meanings such as a measuring stick or a shaft. Consider a possible hidden meaning here, though. The armies to come up to attack Israel in the last days will not come with spears. They will come with guns.

What are guns, but hollow reeds through which the bullets are fired? Wouldn't "living reeds" be a very apt description of something like firing machine guns and canons to someone who has never seen or heard of guns? Such an armed military force will be rebuked by our Lord the day of His return.

In 30b, we see it speaks of the enemy, that will be rebuked, as being a host of "bulls, with the calves of the people". The term for bulls speaks of might and valiantness as well as speaking of literal bulls. We see the enemy armies as lead by their generals and admirals. Such lead their hosts of soldiers and sailors – "the calves of the people". Such a use of terms referring to these bovine, also shows they will be objects for a great sacrifice.

The conclusion of this verse clearly depicts what will happen at that great battle. It is worth noting the tribute will be silver. No gold is mentioned. Spiritually, gold speaks of God and His glory. Silver speaks of redemption. The nations bringing tribute will be paying with a symbol of redemption, for it is this monetary gift that will spare them from judgment. We are told elsewhere (Zechariah 14:16-21) that the nations who do not come up to show honor to the Lord

30. This verse takes an interesting direction. When Christ returns, the attacking armies will be dealt with and the nations will submit and bring offerings up to Jerusalem during the 1,000 year

will be judged.

31 Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God.

31. The word for "Princes" here indicates those who are particularly wealthy and have many servants.

Egypt has long been a picture of this world system. Israel was delivered from the slavery to such "Princes" of Egypt. Tables will be turned. These nations of the world will become converted to obey the true God. In that final day, they will acknowledge the God of Israel, which they are loathe to do.

The word translated as "Ethiopia" is the word "Cush" meaning black. Ethiopians are a dark skinned people, and Cush was the son of Ham who was the son of Noah. His line received the curse from Noah. Those who were once cursed of God will seek Him speedily. The word translated "soon stretch out" is the word for "run". Such indicates the speed with which they will bow, lifting up hands in worship to the true God.

32 Sing unto God, ye kingdoms of the earth; O sing praises unto the Lord; Selah:

32. This is the final verse of this section, as it breaks with the concluding "Selah". The

conclusion of the submission of the nations of the world to God will be one of joyous praise. God will come back with terror, but the conclusion of the matter will be a world brought to the light. They will be broken free, for a time, from the darkness of Satan's grip. Satan will be locked away from troubling the nations for a period of a thousand years.

We should also note that the "kingdoms of the earth" do not cease to exist. They continue to exist to bring glory to the God of heaven. What form of government each will have, isn't mentioned. All will be receiving orders from Jerusalem of God's laws. The only true maker of laws has only ever been God (James 4:12). It will be that way again.

The second "sing" in this verse is that word we looked at before of "melodying". As in David's time, so in the millenium, worship of God will be connected with the playing of musical instruments in His worship. The use of musical instruments in worship did

not end with the transition to the New Testament. If such was something only tolerated in the Old Testament, as part of a “primitive” religion, as some attest, you can be certain it would not be reinstated as something for the worship of His glory. Such would be like a move back to polygamy. Hey, once such a thing is broken free of, God will not say to go back to that tolerated lower standard of living.

33 To him that rideth upon the heavens of old; lo, he doth send out his voice, and that a mighty voice.

That will be a day of glory and rejoicing. David bows in worship of this glorious vision. David sees both forward and back. He declares that God’s glory and might isn’t just something yet to come. David declares that God has always ridden as the King since the days of old.

33. These concluding verses turn to the final praise. Christ will return, riding upon the heavens,

with the great

34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.

of the same word is meant to pull us through the connection. Yes, God will come with a strong voice, declaring His arrival, but it is also up to us to bow in acknowledgment to His glory. For us to “Ascribe” such to Him, is to confess He is Lord.

“His excellency is over Israel” is a confession that Jesus is high and exalted, just as His Second Coming will literally demonstrate to the whole world that such is His rightful place of power and control.

35 O God, thou art terrible out of thy holy places: the God of Israel is he that giveth strength and power unto his people. Blessed be God.

34. The word translated, “strength” in this verse is the same word translated “mighty” in verse 33. Such continued usage

of the same word is meant to pull us through the connection. Yes, God will come with a strong voice, declaring His arrival, but it is also up to us to bow in acknowledgment to His glory. For us to “Ascribe” such to Him, is to confess He is Lord.

“His excellency is over Israel” is a confession that Jesus is high and exalted, just as His Second Coming will literally demonstrate to the whole world that such is His rightful place of power and control.

35. The word translated as “terrible” is that for “fearful”. To behold God is to behold a sight which should initiate a healthy fear. To get a

glimpse of His glory is to see something so terrifying, in the light of our own weakness and impurity, that we will tremble in fear.

11 When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: surely every man is vanity. Selah. Psalm 39:11

Consider the moth who comes too close to the fire. It is the light that attracts it, but that fire holds such power the moth would be instantly destroyed if it approached too close. The heat of fire purifies gold and silver, but the frailty of mortal flesh will be as the moth. It is God’s holiness that destroys the sinful man.

Such a vision should cause us to cry out like Peter of old:

8 When Simon Peter saw it, he fell down at Jesus’ knees, saying, Depart from me; for I am a sinful man, O Lord. Luke 5:8

The glory of verse 35, of this psalm, is that the God who will wither the moth, is able to step in and give the needed strength unto His people. Redemption is of God, not the lowly and frail moth. So we come to the end of this psalm, not with another “Selah”, but with the heart of such a recollection of God’s glory and redemption, “Baruch Elohim” – “Blessed be God”.



Free to copy under CC-BY-NC-ND3.0 Copyright 2012 by Darrell Farkas

The English version used is from the King James Bible.

To find this article on-line go to www.basedintheword.org entitled “Extol Him by His Name Yah!”