

Verse-by-Verse Studies of Selected Eschatological Psalms

**Most of These Psalms Include God's Plan to Save
the Remnant of the Peoples of the Nations Left
After His End-Time Judgment of the World**

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The original version of this paper has been modified in several relatively minor ways to prepare it for converting to a pdf file to upload to the web.

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INTRODUCTION

God's end-time judgment of the world is included in every psalm we are discussing in this paper, with the exception of Psalms 22 and 100, and those two psalms prophesy of things that will come to pass after His end-time judgment of the world. Psalm 22 is the super-important Messianic psalm that starts with the words "My God, My God, why have You forsaken Me?" and prophesies regarding the crucifixion of the Lamb of God and the saving fruit of His atoning death. Psalms 45 and 72 (both discussed in this paper) also prophesy regarding the Messiah, the Lord Jesus Christ.

Most of the psalms discussed in this paper include the prophetic message that God will save a repentant end-time remnant of the peoples of the nations that He will leave after His end-time judgment of the world. This remnant of the peoples of the nations will be saved through the atoning death of the Lord Jesus Christ, but (as I understand the Scriptures) they will be distinct from the people of true Israel throughout the millennial kingdom, and forever.

One major purpose I had for writing this present paper was to supplement what I said regarding God's salvation plans for the peoples of the nations in my paper dated November 1998. (My paper dated August 2000 that deals with selected eschatological prophecies from the book of Isaiah also supplements what was said in the 1998 paper regarding God's salvation plans for the nations.) That 1998 paper was titled *A Verse-by-Verse Study of Six Important Eschatological Chapters of the New Testament: 1 Corinthians 15; Matthew 24, 25; and Revelation 20-22*. I mentioned on the title page of that paper that "This Paper Deals Extensively with the Topic of God's Ultimate Salvation Plans for the Nations." God's salvation plans for the peoples of the nations is discussed in various sections of that paper,¹ and the Appendix of that paper (pages 97-147) deals mostly with that topic. That topic was also discussed in a more limited sense in my book *Mid-Week Rapture*.²

Section 1 of the Appendix of the 1998 paper has the introductory heading: "Some Passages that Demonstrate that God Will Leave Many People from the Nations After His End-Time Judgment (at the end of Daniel's 70th week); this remnant of the nations will enter the millennial kingdom, and they (at least many of them) will be converted. Ultimately the nations will have a place in God's eternal kingdom (which starts after the millennium)." A large number of relevant passages of Scripture are listed, or listed and briefly discussed, in that section, including five of the psalms discussed in this present paper. Most of the rest of the psalms discussed in this present paper could have been included there in section 1 of the 1998 paper.

Psalms 2 and 110 are two of the most important eschatological psalms; both are Messianic. Those psalms are discussed in separate chapters of *Mid-Week Rapture*. Psalm 8 (when studied in the light of the New Testament) is one of the most important and interesting psalms discussed in this paper. It, along with Psalms 2 and 110, includes the

¹ See pages 1, 2 in the Introduction of that paper; pages 50-60 in the section dealing with Matt. 25:31-46; pages 61-63 under Rev. 20:3; pages 65-67 under the heading "A Brief Discussion on what the Rest of the New Testament (Apart from the Book of Revelation) Has To Say Regarding the Millennial Kingdom and God's Ultimate Salvation Plans for (the Elect of) the Nations"; pages 74-76, 82-86 in the section dealing with Revelation chapter 21; and pages 87-90 in the section dealing with Revelation chapter 22.

² See pages 58, 71, 74, 75, 184, 195, 196, 234, 244-246, and 333.

message that we will reign with Christ from the time of His (mid-week) return and our glorification.

Unless otherwise noted, all quotations from the Bible were taken from the NASB (1995 edition).

May this paper glorify God (the triune God) and bless His people!

PSALM 1

The Righteous and the Wicked Contrasted.

I'll quote a sentence from what Derek Kidner says as an introduction to this psalm.³ "It seems likely that this psalm was specially composed as an introduction to the whole Psalter."

I'll quote two paragraphs from what Hans K. LaRondelle says as an introduction to this psalm.⁴ "This poem is a fitting introduction to the book of 150 psalms. It reveals the basic pattern of Israel's wisdom and worship. Life is seen, not in isolated moments of the present, but in the perspective of eternity, in the view of God. The author connects life intimately with the will and heart of God. The psalm launches a challenging appeal to Israel—and to all who seek the blessing of God—to turn to His revealed Word in order to receive the true knowledge of God and to walk in the light of His wisdom.

The way of blessing is open before man through a life of unceasing fellowship with the God of Israel. This is by no means a path that human reason can find by itself, but is a gift from the Redeemer of Israel. As the fountain of life, the Lord shows the way of life. Every other way leads to ruin. Such self-chosen life courses are by definition the opposite of the way of the Lord, ways that deviate from His law. Those who reject the Lord, the God of Israel, and His law are described in negative terms as the godless ones (Ps. 119:51, 78) because there is no other God besides the Lord."

I'll also quote what Allen P. Ross says as an introduction to this psalm.⁵ "Psalm 1 is a fitting introduction for the Psalter in that it summarizes the two ways open to mankind, the way of the righteous and the way of the wicked. It may be classified as a wisdom psalm because of its emphasis on these two ways of life, the use of the similes, the announcement of blessing, and the centrality of the Law for fulfillment in life. The motifs in this psalm recur again and again throughout the collection.

The psalm describes the blessed man who leads an untarnished and prosperous life in accord with the Word of the Lord, and contrasts him with the ungodly who shall perish."

How blessed [The Hebrew noun (*asher*) translated "blessed" here is plural in the Hebrew; this plurality apparently intensifies the idea of blessedness. The Septuagint (the Hebrew Old Testament translated into Greek) uses the Greek adjective *makarios*, *a, on* for "blessed" here. This same Greek adjective is used in Matt. 5:3-11. I'll quote Matt. 5:3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."] **is the man who does not walk in the counsel of the wicked** [Christians must be careful not to walk in the counsel of the wicked. We must walk in righteousness and holiness in accordance with the Word of God, by His grace through faith.], **nor stand in the path** [or, way] **of sinners, nor sit in the seat of scoffers** [or, scorners,⁶ mockers. Compare Psalm 26:4, 5.]! **(2) But**

³ *Psalms 1-72* (Inter-Varsity Press, 1973), page 47.

⁴ *Deliverance in the Psalms* (First Impressions, 1983), pages 41, 42.

⁵ *Bible Knowledge Commentary*, Old Testament (Victor Books, 1985), page 790.

⁶ I'll quote what A. F. Kirkpatrick (*Book of Psalms* [Baker, 1982 reprint], pages 2, 3) says regarding *scorners* here, "...those who make what is good and holy the object of ridicule. With the exception of the present passage and Isa. 29:20...the term is peculiar to the Book of Proverbs. There 'the scorners' appear as a class of defiant and cynical freethinkers, in contrast and antagonism to 'the wise.' The root-principle of their character is a spirit of proud self-sufficiency, a contemptuous disregard for God and man (Prov. 21:24). It is impossible to reform them, for they hate reproof, and will not seek instruction (13:1; 15:12). If they seek for

his delight is in the law of the LORD [cf. Psalm 119:16, 35], **and in His law he meditates** [Having made God's law (word) top priority (because he has made God top priority in his heart), he thinks about it day and night in his heart that he might understand it and live in line with it, which includes having the right attitudes, motives, and priorities.] **day and night** [cf. Josh. 1:8]. [Christians need to know what God requires of His people in accordance with His law, but we put even more emphasis on understanding (and then walking in accordance with) the gospel of new-covenant salvation in Christ Jesus. That salvation gives us the power—through the indwelling Holy Spirit—to walk in the righteousness and holiness required by God's law/word (cf., e.g., Jer. 31:31-34 [with Heb. 8:6-13; 10:14-18⁷]; Ezek. 36:26, 27; Rom. 2:26, 27; 8:4⁸; and 1 Cor. 7:19). Christians are enabled and required to keep the law of God, but not the ceremonial law.⁹ It is not surprising that people are blessed when they submit to the will of their Creator. We were created (and saved) to be in divine order.

I'll quote part of what Kidner says here.¹⁰ "... *Law (torah)* basically means 'direction' or 'instruction'; it can be confined to a single command, or can extend, as here, to Scripture as a whole."

I'll also quote part of what W. T. Pursiker says here.¹¹ "He finds his delight...in the law of the Lord (v. 2), the teaching or instruction of Yahweh. The Hebrew term *torah* has a much broader meaning than is suggested by law. It stands for the whole revealed way of life contained in the teachings of Moses and the prophets, and is used in parallel construction with 'the word of the Lord,' to which it is virtually synonymous." **(3) He will be like a tree firmly planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers.** [Compare Psalm 92:12-14; Jer. 17:8; and Ezek. 19:10. Even though the new birth and the new-covenant dimension of the work of the Spirit were not available to the old-covenant saints, they did live productive lives by faith in God through the grace that was available to them. Believers under the old covenant lived relatively righteous lives, but they had to wait for the righteousness of God that comes only through salvation in Christ Jesus (cf., e.g., Heb. 11:39, 40; 12:23).¹² The believers from Old Testament days will have a place in heaven through the Lord Jesus Christ and His saving work.] **(4) The wicked are not so, but they are like chaff which the wind drives away.** [Compare Job 21:18; Psalm 35:5; Isa. 17:13; and Matt. 3:12. God judges in preliminary ways throughout the ages, but His primary judgment (the judgment spoken of in the next verse) will not take place until the end of this age. The unrepentant wicked will be removed in that judgment; they won't have a place in God's never-ending kingdom; in that sense they "will perish" along with their wicked way (verse 6).] **(5) Therefore the wicked will not stand in the judgment, nor sinners in the assembly of the righteous.** [The wicked will be blown away/removed by the judgment of God—they will not be left standing; the righteous will be left standing, and they will enter the kingdom of God (cf.

wisdom they will not find it (14:6). It is folly to argue with them (9:7, 8). They are generally detested (24:9), and in the interests of peace they must be banished from society (22:10). Divine judgements are in store for them, and their fate is a warning to the simple (3:34; 19:25, 29; 21:11)."

⁷ Hebrews 8:6-13; 10:8-18 are discussed on pages 159-160, 156-163 of my book *Holiness and Victory Over Sin*.

⁸ Romans 2:26, 27; 8:1-4 are discussed on pages 74, 116-118 of *Holiness and Victory Over Sin*.

⁹ See my paper titled *The Christian, the Law, and Legalism*.

¹⁰ *Psalms 1-72*, page 48.

¹¹ *Beacon Bible Commentary*, Vol. 3 (Beacon Hill Press, 1967), page 141.

¹² These verses are discussed on pages 166, 167 of *Holiness and Victory Over Sin*.

Psalm 5:5; Nah. 1:6-8; Mal. 3:2, 16-18; Matt. 13:39-43; and Luke 21:36).] **(6) For the LORD knows** [“or *approves* or *has regard to*” (margin of NASB)] **the way of the righteous** [The verb “know” is sometimes used in the Bible with the sense “know with favor” (cf. Psalm 37:18; Amos 3:2; Nah. 1:7; Matt. 7:23; 25:12; Rom. 8:29; and 1 Cor. 8:3).], **but the way of the wicked will perish.** [The “way of the wicked” will be removed from God’s kingdom/world through His end-time judgment of the world. The “wicked” themselves (speaking of those that never do repent) will continue to exist, but they won’t have a place in God’s eternal kingdom (cf., e.g., Rev. 20:11-15; 21:8; and 22:15).]

PSALM 8

The LORD'S Glory and Man's Dignity.

**For the choir director; on the Gittith.
A Psalm of David.**

Most of my comments dealing with this psalm will be limited to interpreting this psalm in the highest sense, incorporating what we learn from the New Testament. I don't believe that David or the first readers of this psalm would have been able to grasp the full significance of this psalm. The Spirit of prophecy (the Holy Spirit) would often give the writers revelations they couldn't understand, or fully understand, yet. For one thing, revelation is progressive.

In 1 Cor. 15:27 and Eph. 1:22 the apostle Paul "quotes" Psalm 8:6b ("You have put all things under his [man's] feet") and interprets these significant words in the highest sense, applying them to the Lord Jesus Christ (after His resurrection). He is a *man*, but much more than just a man; He is the God-man, who was deity with God the Father and God the Spirit before creation began. Paul shows that the "all things" that are ultimately totally subjugated under Christ's feet includes Satan and those who follow him (which includes the evil angels, the demons, and those of mankind that never repent) and the "last enemy," death. In Heb. 2:5-14 the writer of Hebrews "quotes" Psalm 8:4-6 and interprets these words in the highest sense. Hebrews 2:5-14 (which are quoted and discussed below, under verse 5) show that the authority and power for *man* to totally subjugate the enemies of God and of His people comes through the Lord Jesus Christ and His atoning death and resurrection. 1 Corinthians 15:27 and Eph. 1:22 are also quoted and briefly discussed below, under verse 6.

Psalm 8 undoubtedly builds on the creation account contained in the first two chapters of Genesis, and it undoubtedly builds on the super-important revelation contained in Gen. 3:15.¹³ Genesis 3:15 prophesied about the age-long warfare that is to take place between the *seed of the woman* (which refers, at least for the most part, to believers, with the emphasis on "The Seed," the Lord Jesus Christ) and *Satan and his seed*, which will culminate in the total overthrow (the mortal wound/the *crushing* of the head) of Satan (and his followers). Romans 16:20 is an important cross-reference, "The God of peace will soon *crush* Satan under your [the saints] feet." So are 1 Cor. 6:2, 3, "Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent *to constitute* the smallest law courts? (3) Do you not know that we will judge angels? How much more matters of this life?"

O LORD [*Yahweh (yhwh)* in the Hebrew. Most translations include "O" before LORD, but the Hebrew doesn't have a corresponding word; so too in verse 9.], **our Lord** [Hebrew *Adonay*. David (with the word "our") is apparently speaking for the covenant people, (true) Israel.], **How majestic is Your name** [God's *name* includes His Person and all that He has revealed about Himself through His word and through what He has done (for example, His

¹³ See my paper on Genesis Chapters 1-3.

works of creating, saving, and judging).] **in all the earth** [These words, starting with “O LORD [*Yahweh*],” are repeated at the end of this psalm.], **Who have displayed Your splendor above** [“Or *set* [above]” (NASB margin); “set your glory above” (NIV); “set thy glory above” (KJV); “set Your glory above” (NKJV)] **the heavens!** [I believe we should translate “set upon” or “set on” instead of “set above.” The Amplified Bible has, “You have set Your glory on [or above] the heavens.”¹⁴ Verse 3 goes on to speak of the splendor/glory that God has set on/upon the heavens.] **(2) From the mouth of infants** [“children” NIV] **and nursing babes You have established strength** [I believe the *children* and *nursing babes* are used here as a symbol for *man* in his apparent insignificance and relative weakness when compared with the extensiveness and glory of God’s heavenly creation, and especially when compared with the high-level angelic beings (Satan and the evil angels) who are adversaries/enemies of God and of man (especially that part of mankind that is aligned with God). It seemed so unlikely that God would overthrow an enemy like Satan through *man*. Apparently Satan was one of the cherubim (cf. Ezek. 28:12-15). Man (God’s people headed up by the Lord Jesus Christ) will *speak* (note the words “from the mouth” at the beginning of this verse) with an authority and power (with *strength*) that will overthrow God’s adversaries/enemies. We’ll further discuss the meaning of these very important words as we continue, including in the quotations at the end of this section. This line was quoted in Matt. 21:16, but the reading there, which follows the Septuagint (the Greek translation of the Old Testament), has a different emphasis.¹⁵] **Because of Your adversaries, To make the enemy and the revengeful cease.** [As the BDB Hebrew Lexicon shows (under the Hebrew verb *shabat*, which is translated “to make...cease” by the NASB; “to silence” NIV; “that thou mightest still” KJV; and “that You may silence” NKJV), the enemy and the revengeful will *be made to cease* in the sense that they will be *destroyed*—they will *come to their end*; they will be totally removed from God’s kingdom by judgment.

This psalm, when read in the light of the New Testament, shows that God had a very high destiny planned for man. Briefly stated, this psalm prophesies of God’s plan to overthrow His adversaries/enemies (especially the devil, evil angels, and demons who joined him in his rebellion) through the *strength* of man. It isn’t *man* as such that God uses to overthrow His enemies, but that part of mankind (the believers) that is headed up by the One who became a man (but not just a man), the Lord Jesus Christ. That part of mankind that continues to follow the devil in his rebellion against God, without repentance, will also be overthrown and removed by the judgment of the Lord Jesus Christ.

This psalm (and Gen. 3:15) makes the remarkable point that God will use man, even man who has fallen into sin and death (spiritual death and physical death), man who in himself—when compared with the immense, spectacular, glorious heavenly creation of God and, more importantly, when compared with adversaries/enemies in the heavenly dimension like Satan and the evil angels—can be likened to children and nursing babes, which is a symbol of weakness and humility (cf., e.g., Matt. 11:25-30; 18:1-6; Mark 10:15;

¹⁴ “Jehovah [*Yahweh*; for one thing, Hebrew doesn’t have a “J”] has set His glory upon the heavens (so R.V. rightly, though retaining *above* in the margin), clothed them with a glory which is the reflection and manifestation of His own ([Psalm] 104:1)” (Kirkpatrick, *Book of Psalms* [Baker, 1982 reprint], page 37).

¹⁵ “...And Jesus said to them, ‘Yes; have you never read, “OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF.” ’ ” It seems that the emphasis in Psalm 8:2 (in context with the rest of Psalm 8) is on the authority and power (the strength) of man (that comes from God) used to overthrow God’s adversaries/enemies, not on praising God.

Luke 10:21; 18:17; 1 Cor. 1:18-31; and 2 Cor. 12:9, 10). One fact that made man (at least temporarily) on a lower level than the heavenly beings was that (even before the fall) he was *earthy*, having been created of the dust of the earth, with a physical body (cf., e.g., Gen. 2:7; 1 Cor. 15:40-53). David's killing of Goliath when a youth (though he was older than a child or a suckling babe) served as a mild foreshadowing of God's using His people to overthrow His enemies, including Satan.¹⁶

I have already discussed Psalm 8 in some detail, but not this particular verse (verse 2), in *Mid-Week Rapture*. I suggest the reader go there now and read all that is said under Dan. 7:13, 14 on pages 75-83. Some of the details discussed there will not be repeated here. Four of the subsections contained in that section deal directly with Psalm 8. They are titled "Psalm 8 is an important cross-reference for Dan. 7:13, 14"; "First Corinthians 15:20-28 is a very important passage on the end times and an important cross-reference for Psalm 8:6"; "Hebrews 2:5-18 and Psalm 8"; and "Genesis 3:15 and Psalm 8; Hebrews 2:5-11; 1 Corinthians 15:24-28." **(3) When I consider** ["Or *see*" (margin of NASB)] **Your heavens, the work of Your fingers, The moon and the stars, which You have ordained** ["Or *appointed, fixed*" (margin of NASB); "which you have set in place" NIV. God was the Creator of the heavens (and of everything else), as Genesis chapter 1 shows. In that the moon and stars are mentioned here, but not the sun (even though it is the most spectacular, visible object in the sky), David was apparently thinking of the night sky.]; **(4) What is man that You take thought of him** ["Or *remember him*" (margin of NASB)], **And the son of man that You care for him?** [Compare Psalm 144:3, 4. There is a contrast between the glory of the heavens and the apparent insignificance of man in verses 3 and 4, even as there was in verses 1 ("Who have set your glory on the heavens") and 2. The words "man" and "son of man" are used interchangeably here, even as the Hebrew verbs "You take thought of him [or, remember him]" and "You care for him" mean essentially the same thing. The second line of Hebrew poetry here in verse 4 (which starts with the word "And") is parallel in meaning with the first line; parallel statements are very common in Hebrew poetry.] **(5) Yet You have made him a little lower than God,**¹⁷ **And You crown him with glory and majesty!** [Although man seems so insignificant and earthy when compared with the glory

¹⁶ We must understand, of course, that the Son of God was/is far above Satan and his followers in that He was/is deity and that He created the cherubim and the angels and everything else that was created (John 1:1-3; Col. 1:16). For a little while though He (when He became a man, but not just a man) was made (in some ways) lower than the angels (Heb. 2:7); but He never ceased being God the Son, deity.

¹⁷ Man was created in the image of God (Gen. 1:26, 27; 5:1, 2). These verses from Genesis speak of man before the fall, but Gen. 9:6 (cf. James 3:9) shows that, even after the fall, man is still spoken of as being in the image of God.

The Hebrew noun behind "God" here in Psalm 8:5 is *elohim* (a plural noun), which is normally translated God. The NASB translates it *God* 2,325 times. I believe God is the correct way to translate *elohim* here, but this noun is sometimes used of lesser beings. The NASB translates *elohim* as *god* 45 times and as *gods* 204 times. The *Amplified Bible* has, "Yet You have made him but little lower than God [or heavenly beings]." The RSV has, "Yet thou hast made him little less than God." The NRSV has, "Yet you have made them a little lower than God," and in the margin "or *than the divine beings or angels*." The NIV has, "You have made him a little lower than the heavenly beings," but in the margin it has, "or [*little lower*] *than God*." The KJV; NKJV have "a little lower than the angels." The Septuagint has the Greek noun for *angels*. The translation of the Septuagint is important for Heb. 2: 7, 9, which follows the Septuagint. We will quote and discuss Heb. 2:7, 9 as we continue.

of the heavens (the sun, moon, and stars, etc.¹⁸) and, more importantly, when compared with the glory of those dwelling in the heavenly dimension (the triune God Himself, the seraphim, cherubim, archangel(s), and angels), God had a marvelous destiny in store for man. All the members of God's true Israel (all believers), who are saved through the Lord Jesus Christ and His atoning death and resurrection, will be glorified with Him (cf., e.g., Rom. 5:2; 8:17, 18, 29, 30; Col. 1:27; and 3:4), and they will reign with Him (cf., e.g., 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:10; 20:4, 6; and 22:5). The reign of the Lord Jesus Christ that will begin when He returns to the earth at the end of this age (and His glorified people will be reigning with Him from that time on) will result in the overthrow of all the adversaries/enemies of God and of His people (cf., e.g., 1 Cor. 15:23-28; the book of Revelation).

Hebrews 2:5-14 show that believers will be glorified and reign with Christ in the world to come. (The New Testament shows that we will be glorified and begin to reign with Christ at the time of His return to the earth and the resurrection and rapture of the saints. I believe these things will come to pass in the middle of Daniel's 70th week. We will be reigning with Him when He subjugates His adversaries/enemies.) These verses from Hebrews are very important for our study of Psalm 8 because, as I mentioned, Psalm 8:4-6 are quoted in Heb. 2:6-8 and interpreted in the highest sense. (We'll look at several other verses that confirm this exalted interpretation of Psalm 8 after we look at Heb. 2:5-14.)

I'll quote Heb. 2:5-14 and make several comments in brackets: "For He [God the Father] did not subject to angels the world to come, concerning which we are speaking. [As the following verses demonstrate, He subjected the world to come to *man* (to Christ and His brethren, all believers, those who are united with Him through faith).] (6) But one has testified somewhere, saying [As many commentators have pointed out, the important thing for the writer of Hebrews was that God is the ultimate One speaking here.], 'WHAT IS MAN, THAT YOU REMEMBER HIM? OR THE SON OF MAN, THAT YOU ARE CONCERNED ABOUT HIM? (7) YOU HAVE MADE HIM FOR A LITTLE WHILE LOWER THAN THE ANGELS [The writer of Hebrews quoted from the Septuagint version of Psalm 8. As the margin of the NASB points out, the Greek of Heb. 2:7 could also be translated "You have made Him a little lower (instead of "for a little while lower") than the angels." Hebrews 2:9 confirms that the writer of Hebrews interpreted these words in the sense "for a little while lower than the angels."¹⁹]; YOU HAVE CROWNED HIM WITH GLORY AND HONOR [In Heb. 2:9 the writer of Hebrews shows that these words have already been fulfilled in the man (though He is much more than just a man) Jesus Christ. In Heb. 2:9-14 he shows that many sons (the brethren of the Lord Jesus Christ, all believers) are being brought to *glory and honor* through Christ.], AND HAVE APPOINTED HIM OVER [in other words, and have given him (man, Christ and His brethren) authority over] ALL THE WORKS OF YOUR HANDS; (8) YOU HAVE PUT ALL THINGS IN SUBJECTION UNDER HIS FEET.' For in subjecting all things to him [man] He left nothing that is not subject to him. But we do not yet see all things subjected to him [man]. (9) But we do see Him who was made for a little while lower than the angels [See Heb. 2:7.], *namely*, Jesus, because of the suffering of death crowned with glory and honor, so that by the

¹⁸ The more we learn about the universe, with its some hundred billion trillion stars, its awesome complexity (seen in things like the individual cells with their DNA, complicated protein molecules, electric motors, etc.), etc., the more we stand in awe of the Creator!

¹⁹ See footnote 16.

grace of God He might taste death for everyone. [Jesus, in His atoning death, bore our sins with the guilt and the penalties, including the penalty of death (spiritual death²⁰ and physical death), so that we could receive salvation and, far beyond that, so that we (all believers, His brethren) could be glorified and reign with Him in a never-ending reign.] (10) For it was fitting for Him [God the Father], for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author [the leader/pioneer, speaking of Christ] of their salvation through sufferings.²¹ (11) For both He who sanctifies [Christ] and those who are sanctified²² [believers] are all from one *Father*; for which reason He [Christ] is not ashamed to call them brethren (12) saying, 'I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.' [Quoted from Psalm 22:22. His "brethren" are the believers, those who are saved through His atoning death. Psalm 22 is discussed verse-by-verse in this paper.] (13) And again, 'I WILL PUT MY TRUST IN HIM.' [The writer of Hebrews quoted these words from Isa. 8:17 (from the Septuagint version); Christ is the speaker in the quotation; He, like His brethren, put His trust in God. The next quotation comes from Isa. 8:18] And again, 'BEHOLD, I [Christ] AND THE CHILDREN [The "children" are the brethren of Christ, the believers.] WHOM GOD HAS GIVEN ME.' (14) Therefore, since the children share in flesh and blood, He Himself likewise also partook of the same, that through death He might render powerless him who had the power of death, that is, the devil." Sin, Satan, and death were overthrown through the atoning death of the Lamb of God (cf., e.g., John 12:31; 16:11).] **(6) You make him [man] to rule over the works of Your hands; You have put all things under his feet** [Hebrews 2:7, 8 (discussed above under Psalm 8:5) quote these words and interpret them in the highest sense of *man* (Christ and His brethren) ruling over the world to come, which includes his subduing all enemies at the end of this age, reigning in the millennial kingdom, and ultimately of his reigning from New Jerusalem over the new heaven and new earth.

Ephesians 1:22 quotes Psalm 8:6b²³ and applies these words to Christ with His authority over all things, "And He [God the Father] put all things in subjection under His [Christ's] feet..." So does 1 Cor. 15:27, "For HE [God the Father] HAS PUT ALL THINGS IN SUBJECTION UNDER HIS FEET, but when He ["it" (the Scripture)] says, 'All things are put in subjection,' it is evident that He [God the Father] is excepted who put all things in subjection to Him [Christ]." Although Eph. 1:22 and 1 Cor. 15:27 speak only of Christ Himself having been exalted over all things (after He had become a man [but not just a man] and died in our place), the New Testament makes it quite clear that the brethren of Christ will begin to

²⁰ See footnote 87 under Psalm 22 in this paper.

²¹ The intense sufferings that Christ, the Lamb of God, bore in our behalf are discussed in this paper under Psalm 22. Jesus was *perfected* (or, *made complete*) in the sense that He went through everything He had to go through and did everything He had to do to qualify Him to become the great high-priest able to save us (cf., e.g., Heb. 2:14-18; 4:14-16; 5:1-10 ["having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a high priest according to the order of Melchizedek" (Heb. 5:9, 10)]; Heb. 6:19, 20; 7:11-8:13; 9:11-10:22; and 13:8-21). He never was *imperfect* in the sense that He ever sinned or that He was ever out of the perfect will of God the Father.

²² We are sanctified (made holy) through the atoning death of the Lamb of God (cf., e.g., Heb. 10:10, 14; Rom. 6:1-23 [The word "sanctification" is used in Rom. 6:19, 22 by the NASB; "holiness" would be a better translation in those verses.]; and 1 Pet. 2:24).

²³ The Greek behind the words translated "He put all things in subjection under His feet" of Eph. 1:22 is exactly the same as the Greek of the Septuagint version except that the verb of the Greek of Psalm 8:6 has "You have put."

reign with Him when they are glorified (cf., e.g., 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:10; 20:4; and 22:5).

Genesis 3:15 is an important cross-reference to show that God always planned to use *man* (the offspring of Eve) to crush Satan and his seed.²⁴ And Rom. 16:20 (which is quoted above) confirms that Satan will be crushed under the feet of the saints. Psalm 110:1 (which is quoted in Heb. 1:13 and other places in the New Testament) says, "The LORD [*Yahweh*, here referring to God the Father] says to my Lord [David's Lord, the Lord Jesus Christ]: 'Sit at My right hand Until I make Your enemies a footstool for Your feet.'²⁵ " There isn't much difference between God's enemies being put under the feet of Christ and their being made a footstool for His feet. Christ has all authority now, but He is waiting for the Father's time for Him to return to subjugate all adversaries/enemies (cf., e.g., 1 Cor. 15:20-28).

Daniel chapter 7 confirms that the saints will reign with Christ. In fact, if we were limited to what Daniel chapter 7 says, we wouldn't know that the Lord Jesus Christ will reign; we would only know that the saints will reign (Dan. 7:18, 22, and 27). These verses aren't as significant as the other verses that have been mentioned because the reign spoken of in Daniel 7 is a reign over the kingdoms on the earth: They don't specifically mention that the saints will have authority over Satan and his hosts, death, etc., but the book of Daniel makes it clear that Satan has evil angels ruling over the nations (Dan. 10:13, 20).] **(7) All sheep and oxen, And also the beasts of the field, (8) The birds of the heavens and the fish of the sea, Whatever passes through the paths of the seas.** [Man was given authority over the creatures mentioned here in verses 7, 8 at creation (Gen. 1:26, 28), but as we have discussed, God's plan includes putting all enemies, very much including Satan and the evil angels, under the feet of man (the man Christ Jesus and His brethren, all the people of God's true Israel).] **(9) O LORD, our Lord, How majestic is Your name in all the earth!** [See Psalm 8:1. God's name will not be majestic in all the earth in the fullest sense until His adversaries/enemies have been removed by judgment and the earth been glorified.]

Quotations

I'll quote most of the excerpt from what Thomas Manton (AD 1620-1677) said regarding verse 2 of Psalm 8 contained in *Treasury of David*, Vol. 1 by C. H. Spurgeon (Baker Book House, 1984 reprint, pages 94, 95). "Who are these '*babes and sucklings*'? 1. Man in general, who springeth from so weak and poor a beginning as that of babes and sucklings, yet is at length advanced to such power as to grapple with, and overcome the enemy and the avenger. 2. David in particular, who being but a ruddy youth, God used him as an instrument to discomfit Goliath of Gath. 3. More especially our Lord Jesus Christ, who assuming our nature and all the sinless infirmities of it, and submitting to the weakness of an infant, and after dying is gone in the same nature to reign in heaven, till he hath brought all his enemies under his feet. Psalm 110:1 and 1 Cor. 15:27. [The Lord Jesus Christ will return to the earth at the end of this age to subjugate His enemies.] Then was our human nature exalted above all other creatures, when the Son of God was made of a woman, carried in the womb. 4. The apostles, who to outward appearance were

²⁴ The Old Testament believers didn't know as much about their enemy Satan (and his hosts) as new covenant believers do, but they understood well enough that their prime enemies were in the heavenly/spiritual dimension (cf., e.g., Gen. 3:1-15; 6:1-4; 1 Chron. 21:1; and Dan. 10:13, 20). The New Testament makes it quite clear that Satan is the god of this world.

²⁵ Psalm 110 is discussed in some detail in chapter 19 of *Mid-Week Rapture*.

despicable, in a manner children and sucklings in comparison of the great ones of the world [especially in comparison with the god of this world and his angels]; poor despised creatures, yet principle instruments of God's service and glory. Therefore [it is] notable that when Christ glorifieth his Father for the wise and free dispensation of his saving grace (Matt. 11:25), he saith, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes,' so called from the meanness of their condition.... And you shall see it was spoken when the disciples were sent abroad, and had power given to them over unclean spirits. ... 5. Those children that cried *Hosanna* to Christ, make up part of the sense, for Christ defendeth their practice by this scripture [referring to Matt. 21:15, 16, which quotes part of Psalm 8:2].... 6. Not only the apostles, but all those who fight under Christ's banner, and are listed into his confederacy, may be called babes and sucklings; first, because of their condition; secondly, their disposition... (1) Because of their condition.... God in the government of the world is pleased to subdue the enemies of his kingdom by weak and despised instruments. (2) Because of their disposition: they are most humble spirited. We are told (Matt. 18:3), 'Except ye be converted, and become as little children,' etc. As if he had said, you strive for preeminence and worldly greatness in my kingdom; I tell you my kingdom is a kingdom of babes, and containeth none but the humble, and such as are little in their own eyes, and are contented to be small and despised in the eyes of others, and so do not seek after great matters in the world. A young child knoweth not what striving or state meaneth, and therefore by an emblem and visible representation of a child set in the midst of them, Christ would take them off from the expectation of a carnal kingdom."

I'll quote two sentences from what Kyle M. Yates says under Psalm 2:1, 2 (*Wycliffe Bible Commentary* [Moody Press, 1962], page 499). "The phrase 'babes and sucklings' may be a figure of man in his weakness. The sincere praise of these 'babes' is set in contrast to the scheming of God's enemies." As I mentioned under verse 2, I don't believe the *praise* of these babes is the primary idea here. God uses the authority and power of *man* to overthrow Satan and his seed.

PSALM 9

A Psalm of Thanksgiving for God's Justice.

A Psalm of David.

Psalms 9 and 10 are closely related, but there are differences of perspective, and Psalm 10 doesn't pick up where Psalm 9 left off.²⁶ The Hebrew of this psalm is difficult to translate into English, especially the tenses of the English verbs, and the translations and interpretations differ substantially. I found this psalm to be rather difficult, but I believe I understand it pretty well.

I will give thanks to the LORD [Yahweh] with all my heart [cf. Psalm 86:12]; **I will tell of all Your wonders** ["marvelous works" (KJV, NKJV); cf. Psalm 26:7]. **(2) I will be glad and exult in You** [cf. Psalms 5:11]; **I will sing praise to Your name, O Most High** [cf. Psalms 83:18; 92:1]. **(3) When my enemies turn back, They stumble and perish before You** [Compare Psalm 27:2. The KJV; NKJV have "they shall fall and perish at thy/Your presence."]. [Although David could have praised God for who He is and for things He had done (which David frequently did), these first three verses apparently anticipate thanking Him and telling of His marvelous works *after* He has vindicated His people and judged and destroyed all enemies in His end-time judgment of the world; these things are spoken about throughout this psalm.

I'll quote part of the introductory paragraph of J. A. Motyer's brief discussion of Psalm 9:1-12.²⁷ "... David first imaginatively takes his stand in the day of judgment (3, 4) [Motyer is speaking of God's end-time judgment of the world; he mentions the "ultimate overthrow of the wicked and the end of their opposition."] and, using past tenses [Motyer is speaking of the Hebrew "past tenses" (the Hebrew perfect tense) found in verses 4-6.], records the rout of his *enemies* and his own vindication, whereas in the matching verses (7-10) he looks forward to the work of the same reigning Lord." Motyer understands verse 7 to speak of God's reign that has always existed. I prefer the viewpoint that verse 7 speaks of His reign that begins when He arises/comes (at the end of this age) to judge the world and make things right on the earth, which is a common viewpoint in many of the psalms discussed in this paper. We will discuss these things further as we continue.

I'll quote a sentence from what Derek Kidner says under verses 3-8 and then a sentence from what he says under verses 15-18.²⁸ "The past tenses of verses 5f. are 'prophetic perfects'

²⁶ In the Septuagint, Vulgate, and some Hebrew manuscripts the two psalms are combined as one. There is a partial acrostic pattern in Psalm 9: The first letter in both lines of verses 1 and 2 of Psalm 9 begin with the first letter of the Hebrew alphabet (aleph); verse 3 begins with the second letter (beth); verse 5 with the third letter (gimel); verse 6 with the fifth (he), verse 7 with the sixth (waw), verse 11 with the seventh (zayin), verse 13 with the eighth [heth], verse 15 with ninth [teth], verse 17 with the tenth [yodh], and verse 18 with the eleventh (kaph); and this pattern continues (in an even less complete sense) in Psalm 10.

I'll quote a sentence from Derek Kidner that deals with the numbering of the psalms (*Psalms 1-72* [InterVarsity Press, 1975], page 68). "From this point in the Psalter up to Psalm 148 the versions differ over the numbering of the psalms, since the LXX [Septuagint] and Vulgate [Latin], followed by the Roman church, count Psalms 9 and 10 as a single poem, while the Protestant churches follow the Hebrew reckoning."

²⁷ *New Bible Commentary - 21st Century Edition* (InterVarsity Press, 1994), page 493.

²⁸ *Psalms 1-72*, pages 69, 70.

[I believe it would be better to include verse 4 along with verses 5, 6. The Hebrew verbs of verses 4-6 and the second verb in verse 7 are in the perfect “tense,” the perfect is often translated with an English past tense.].... [And the past tenses of verses 15, 16] are more likely to be prophetic perfects...viewing the end as an accomplished fact.”

I’ll quote part of what Kyle M. Yates says under verses 4-8.²⁹ “A Vision of Final Judgment. He shall judge the world in righteousness [These words were quoted from verse 8]. This is an eschatological picture of the final judgment, visualized as present.” And I’ll quote the sentence W. O. E. Oesterly has regarding verses 4-8.³⁰ “In describing the final destruction of the wicked, 4-8, an eschatological picture is presented; the final judgement is symbolically conceived of as present (cf. Ps. 7:6ff).” **(4) For You have maintained my just cause** [cf. Psalm 140:12]; **You have sat** [“You sat” NKJV] **on the throne judging righteously.** [Compare Psalm 50:6. It is to be understood, of course, that in one sense God always sits on the throne in that He always is God. Here, however, it seems that David’s viewpoint is that God will take His seat on the throne of judgment at the end of the age, when the time has come for Him to judge the world and make everything right on the earth. (See under verse 3.) God’s taking His seat on the throne to judge the world at the end of the age seems to be the idea in Psalm 7:6-9 (Psalm 7:6-13 are discussed below, after finishing Psalm 9).] **(5) You have rebuked the nations** [Hebrew *goyim*; plural of *goy*. Compare Psalm 119:21. “The nations” here (and in verses 15, 17, 19, and 20, and in many other verses of the Bible) refers to all the nations on the earth, excluding Israel. The nations frequently attacked Israel. (Satan is the god of this world, and his hosts work through the nations.) God will also judge and remove the unrepentant wicked of Israel (and the wicked among “Christians”) in His end-time judgment of the world, and He will deal with Satan and his hosts, but those details aren’t specifically mentioned in Psalm 9.

I’ll quote what A. R. Faussett says here.³¹ “Thou hast rebuked— not in mere *word*...but with *actual* punishments inflicted; for God’s Word shall be operative as a terrible reality to the lost (Ps. 106:9; cf. Ps. 68:30). ...the nations [*goyim*]— that is, those confederate against Messiah [at the end of this age], of which nations those leagued against David and Israel were the type.”, **You have destroyed the wicked; You have blotted out their name forever and ever.** [Compare Psalm 69:28; Prov. 10:7. The unrepentant wicked will be removed by judgment; they will not have a place in God’s eternal kingdom.] **(6) The enemy has come to an end in perpetual ruins, And you have uprooted the cities; The very memory of them has perished.** [“The face of the LORD is against evildoers [including the “evildoers” amongst the people of God], to cut off the memory of them from the earth” (Psalm 34:16). Psalm 9:8-12 (and many other verses in the Bible, including quite a few verses that are discussed in this paper) demonstrate, however, that God will leave a substantial remnant of the peoples of the nations after His end-time judgment of the world; that remnant will have a place in His worldwide (millennial) kingdom centered in Jerusalem.] **(7) But** [It would probably be better to translate “And,” or to leave the Hebrew *w* untranslated with the NIV.] **the LORD abides forever** [In the margin the NASB has, “or *sits* as a king,” which is, I believe, the intended meaning. The BDB Hebrew Lexicon says that the Hebrew verb (*yashab*) is used here of Yahweh’s “*sitting*”

²⁹ *Wycliffe Bible Commentary* (Moody Press, 1962), page 499.

³⁰ *Psalms* (S.P.C.K., 1939), page 144.

³¹ *Commentary on the Old and New Testament* by Jamieson, Fausset, and Brown (Eerdmans, 1984 reprint), page 121.

(enthroned).” The NIV has, “The LORD reigns forever.” The NRSV has, “the LORD sits enthroned forever.” I prefer a translation like “the LORD will sit enthroned (or, will reign) forever.” This Hebrew verb is in the imperfect “tense,” which is very often translated with the English future tense. Peter C. Craigie (*Psalms 1-50*, page 114, 115) translates “the Lord shall reign,” and in a note says, “Literally, ‘shall sit’ (as king).”

Note the second half of this verse, “He has established His throne for judgment”; also note that verse 4b has, “You have sat [or, “You sat”] on the throne reigning righteously.” I believe both of these verbs are Hebrew prophetic perfects (see under verse 3). In a very real sense God always sits on the throne and reigns (He has manifested this reign, for one thing, every time He has acted throughout history; He manifested this reign frequently in the days of David), but it is also true that God was not fully reigning on the earth in the days of David and that He is not fully reigning on the earth at the present time. He has chosen to wait until the end of the age to fully enforce His reign on the earth. He is coming to reign; that reign will include His saving His people and His judging and removing all unrepentant rebels.

Revelation 11:15-17 are an important cross-reference to show that God will not begin to reign on the earth in the full sense until the Lord Jesus Christ returns to the earth: “And the seventh angel sounded; and there were loud voices in heaven, saying, ‘The kingdom of the world has become *the kingdom* of our Lord and of His Christ; and He will reign forever and ever.’ (16) And the twenty-four elders, who sit on their thrones before God, fell on their faces and worshipped God, (17) saying, ‘We give You thanks, O Lord God, the Almighty, who are and who were, because You have taken Your great power and have begun to reign.’ ”³² It is significant that God’s name changes at the time He comes to judge the earth at the sounding of the seventh and last trumpet: In Rev. 1:4 His name was given as “Him who is and who was and who is to come” (and it is essentially the same in Rev. 1:9; 4:8), but here in Rev. 11:17 (and in Rev. 16:5) “and who is to come” has been dropped because *He has come.*]; **He has established His throne for judgment** [I’ll quote the sentence that Merrill F. Unger has here.³³ “He hath prepared (established) his throne for judgment. the throne of His glory (Matt. 25:31), from which He will administer absolute justice in the Kingdom age.”], **(8) And He will judge the world in righteousness; He will execute judgment for the peoples with equity** [“And He shall administer judgment for the peoples in uprightness” NKJV; “he will govern the peoples with justice” NIV; BDB [under *din*] lists this verse under *act as judge, minister judgment*]. [Compare, for example, Psalms 96:13 (“Before the LORD, for He is coming, For He is coming to judge the earth. He will judge the world in righteousness And the peoples in His faithfulness”); 98:9 (“Before the LORD, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with equity [or *uprightness*]”).³⁴ Although “the peoples” usually refers to the peoples of the nations (Gentiles), excluding Israel, in the Old Testament (apparently including in verse 11), here

³² The seventh and last angel (of the seven angels who sound their trumpets in the book of Revelation) will sound his trumpet, I believe, right in the middle of Daniel’s 70th week. At that time Christ will return, the day of judgment will officially begin, Satan and his angels will be cast down to the earth, and the rapture of the saints will take place. These things are all discussed in some detail in *Mid-Week Rapture*. Revelation chapter 11 is discussed verse-by-verse in chapter 20 of that book.

³³ *Unger’s Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), page 758.

³⁴ Psalms 96 and 98 are discussed verse-by-verse in this paper.

in verse 8 “the peoples” undoubtedly refer to “the peoples” of “the world,” including Israel.³⁵

God’s end-time reign (which will initially include extensive judgment) will mean great blessing for the remnant of the peoples that He will leave after His end-time judgment of the world. The unrepentant wicked oppressors will be removed by judgment.³⁶ God’s judgment of the oppressors will mean blessing for the oppressed peoples, especially for the oppressed believers (true Israel), but also for the oppressed peoples of the nations. More importantly for the remnant of the peoples of the nations that are left after God’s end-time judgment of the world, they will learn of Him through His *righteous* judgments, including the salvation of His people (the believers, true Israel), through the mercy He extends to the remnant of the peoples of the nations, and through His Word—they will repent and submit to Him; they will become His people.

After God’s end-time judgment of the world, the remnant of the peoples of the nations will be ready to hear the truth and to submit to God the Father and His Son (the Lamb of God through whom all must be saved). Revelation 15:3, 4 are a very important cross-reference. Those verses show that the nations (referring to the remnant of the peoples of the nations left after God’s end-time judgment of the world) will repent, turn to God, and begin to worship Him after His righteous acts of saving His own and judging the unrepentant wicked have been manifested. Revelation 20:3 is also very significant in that it confirms that *the nations* (that is, the remnant of the peoples of the nations) will be here after God’s end-time judgment of the world—they will be alive on the earth, and they will participate in the millennial kingdom.³⁷

The converted remnant of the peoples of the nations will not (as I understand the Scriptures) become part of God’s true Israel, not in the millennial kingdom, or in the eternal state that follows that kingdom. But they will be saved and they will have a place in God’s eternal kingdom (those who don’t later rebel) through the atoning death of the Lord Jesus Christ (cf. Rev. 21:24-27). In the days of the millennial kingdom, they will still have the potential to rebel and fall away from God and His salvation, and there is no guarantee that all of them will fully submit to Him (in faith) to begin with. Revelation 20:7-10 show that there will be a major rebellion on the part of a large number of these peoples, or at least of the offspring of these peoples, at the end of the millennium, when Satan is loosed for a short time.] **(9) The LORD also** [I would skip the word “also,” with the NIV; it isn’t required by the Hebrew, but it is included in the KJV; NKJV.] **will be a stronghold for the oppressed** [“The LORD is a refuge for the oppressed” NIV. I believe the future tense of the NASB (and of the KJV; NKJV) communicates the intended meaning, looking forward to the end of the age, after God has come to judge the world.³⁸ At that

³⁵ The Hebrew noun used for “peoples” in Psalm 9:8 (Psalm 9:9 in the Hebrew; the plural of *leom*) is different than the noun used in 9:11 (the plural of *’am*), but that fact, in itself, is not sufficient to establish the meaning of “peoples” in these verses. In Psalm 7, which we’ll discuss below, the plural of *leom* is used of the peoples worldwide, including Israel, in verse 7, and the plural of *’am* is used of the same peoples in verse 8.

³⁶ As I mentioned, it is the wicked oppressors among the nations that are in view in this psalm; the wicked oppressors in Israel are not specifically mentioned, or Satan and his hosts, but they will be removed by judgment.

³⁷ Revelation 15:3, 4; 20:3 are discussed in my eschatological paper dated November 1998.

³⁸ The Hebrew verb that is translated “will be” by the NASB, KJV, NKJV, and “is” by the NIV, is in the *imperfect* “tense.” The Hebrew *imperfect* is very often translated by the English future tense. For example, the NIV (and the NASB, KJV, NKJV) translates the two Hebrew *imperfect* verbs in the preceding verse with a

time, in a powerful, very obvious way, God will become a stronghold/refuge for the oppressed as He removes all the unrepentant wicked oppressors.³⁹ I believe “the oppressed” here refers first and foremost to the oppressed believers of true Israel, but that the oppressed peoples of the nations are also included.⁴⁰

The Bible frequently mentions God’s concern for the oppressed peoples of the nations, and that He will deliver them from the wicked in His end-time judgment of the world. Isaiah 11:4, for example, says, “But with righteousness He [the Lord Jesus Christ] will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth with the rod of His mouth, and with the breath of His lips He will slay the wicked.”⁴¹

Psalms 72:8-14 are another important cross-reference.⁴² Those verses, when understood in their highest, ultimate sense, speak of the righteous reign of the Lord Jesus Christ when He comes to reign on the earth at the end of this age. I’ll quote Psalm 72:12-14, “For he [He] will deliver the needy when he cries for help, The afflicted also, and him who has no helper. (13) He will have compassion on the poor and needy, And the lives of the needy he [He] will save. (14) He will rescue their life from oppression and violence, And their blood will be precious in his [His] sight [cf. Psalm 9:12].” Psalm 82 is another important cross-reference.⁴³ Also consider Psalm 113.

Zechariah chapter 11 is another important cross-reference. That chapter is discussed in a verse-by-verse manner in *Mid-Week Rapture*. Quite a few other relevant cross-references are mentioned there. Section 3 of the Appendix of my eschatological paper dated November 1998 is titled “Some Passages that Demonstrate Something of God’s Concern for, and Involvement with, Mankind Worldwide, Including the Nations.” The references listed there are relevant to Psalm 9.⁴⁴], **A stronghold in times of trouble** [Contrast Psalm 10:1, “Why do You hide *Yourself* in times of trouble?” David was a man after the heart of God, and he glorified Him in many ways and most of the time, but he

future tense (“will judge” and “will govern”), also for the one *imperfect* verb in the following verse (“will trust”).

³⁹ Those Christians who are ready for His return will be glorified and raptured from the earth at the time of Christ’s return. He will certainly serve as a stronghold/refuge for them in a powerful, very obvious way from that time on.

⁴⁰ To be oppressed/afflicted in itself doesn’t guarantee the intervention of God. Several factors are involved, including what led to the oppression/affliction in the first place, the attitude of the persons being afflicted (especially their attitude toward God, truth, and righteousness), and whether they will repent and submit to God from their hearts when confronted with the truth. God knows all the details, including exactly what is in the heart of each person and what they will do.

⁴¹ See under Isa. 11:4 (including the footnote) in my paper dealing with prophecies of Isaiah dated Aug. 2000. Isaiah 29:17-21 are another important cross-reference; those verses are discussed in that paper too.

⁴² Psalm 72 is discussed in this paper.

⁴³ Psalm 82 is discussed in this paper.

⁴⁴ That paper is titled *A Verse-by-Verse Study of Six Important Eschatological Chapters of the New Testament: 1 Corinthians 15; Matthew 24, 25; Revelation 20-22*, and the title page points out that “This Paper Deals Extensively with the Topic of God’s Ultimate Salvation Plans for the Nations.” For one thing, Gen. 9:5, 6, important verses that deal with God’s intense concern with the shedding of innocent blood, are quoted and briefly discussed there. (Genesis 9:5, 6 are part of the covenant that God made with mankind after the flood of Noah’s day; it is quite clear that God is concerned with the shedding of the innocent blood of any person, not just the innocent blood of believers. Those verses show that He required the death penalty for murder.) I’ll also include a brief excerpt from section 3 of that paper: “Exodus 22:21 (This verse, with many others, shows that the Israelites were commanded to not mistreat strangers/aliens/foreigners. Other verses show that they were required to be generous with them, even loving them as themselves. See Ex. 23:9; Lev. 19:9, 10, 33, 34; 23:22; and Deut. 10:18, 19; 14:28, 29; 24:14-22; 26:12, 13; and 27:19).”

was not above committing serious sin, and he complained quite a bit too (in Psalm 10:1, for example, assuming he wrote Psalm 10). It is significant that David lived in the days before Jesus Christ solved the sin problem through His atoning death and poured out the sanctifying, life-giving Spirit. We shouldn't use David's sins or his complaining/whining to justify our sinning or complaining/whining. Sin is a serious word, and though I wouldn't say that all complaining/whining is sinful, it is clear that some complaining/whining is sinful and that these things never work for the glory of God or for good.]; **(10) And those who know Your name** [Note that God's *name* is mentioned in verse 2, "I will sing praise to Your name, O Most High." I assume that the idea here (at least it is the primary idea) is that the remnant of the peoples of the nations left after God's end-time judgment of the world will come to know His name. To know His name includes knowing what He has revealed about Himself and knowing that what He has revealed about Himself (as the only true God, Creator, Savior, and Judge, for example) is true. For one thing, He will reveal Himself (He will make Himself known; see the next paragraph) and confirm that He and He alone is God and that the Bible is true through His end-time judgment of the world.

Verse 16 mentions that "The LORD has made Himself known; He has executed judgment. In the work of his own hands the wicked is snared." God will make His name known (which includes making Himself known) through His end-time judgment of the world, as He delivers His people (true Israel) and the oppressed peoples of the nations and destroys their oppressors (including Satan and his hosts), and as He leaves a humbled, repentant remnant of the peoples of the nations—all in accordance with His prophetic word. The remnant of the peoples of the nations will come to know God and His name for the first time. This is not to say that they didn't know anything about Him before that time. Men know something of God through what He has created, through the things He has done, and through what they learn of Him from those who know Him/about Him (through revelation); and, significantly, God reveals Himself through conscience and by His Spirit.

The people of true Israel (the believers) already know God, but they will come to know Him and His name in a fuller sense and on a deeper level after He has manifested His glory in His end-time judgment of the world (which includes the completed salvation and glorification of His people, true Israel). We never will exhaust the depths of the glory of God.] **will put their trust in You** [Believers (like David) already knew the name of God, and they had put their trust in Him. The nations (the remnant of the peoples of the nations), however, will not know His name or put their trust in Him until the end of the age.], **For You, O LORD, have not forsaken those who seek You.** [God's end-time judgment of the world will demonstrate that He has not forsaken those who, like David, trusted Him and *sought* Him, including *seeking* Him for deliverance from their enemies. He *will* save them in accordance with His Word, in accordance with His covenant promises.

God's end-time judgment will also demonstrate that He has not forsaken the oppressed peoples of the nations, but we probably should not think of them (at least not most of them) being in the category of "those who seek [God]." We can say, however, that some of them did/do cry out to Him for help. Things like a lack of the knowledge of God's Word and the existence of false religions greatly confuse the issue for such peoples, but God knows the heart, and His Word shows that He will save a substantial remnant of the peoples of the nations in His end-time judgment of the world. Quite a few of the peoples

of that saved remnant of the nations will undoubtedly come from the oppressed. For one thing, oppression can humble people and make their hearts more open before God.] **(11) Sing praises to the LORD, who dwells** [or, probably better, “sits enthroned”; the NIV has, “enthroned in Zion.” The Hebrew verb used here is the same verb used in the first line of verse 7 (see there).] **in Zion** [cf. Psalm 76:2]; **Declare among the peoples His deeds.** [Compare Psalms 105:1; 107:22. Who are the ones being exhorted to sing praises to God and to declare among the peoples His deeds? The believers, the people of (true) Israel. And what is the time setting? In this context (where verses 3-10 deal with God’s end-time judgment of the world), I believe verses 11, 12 also speak from that same point of view. That is, the believers (true Israel) will sing praises to God for what He has done in His end-time judgment of the world. (He will have saved them with a spectacular salvation, in accordance with His covenant promises). And they will *declare among the peoples* of the nations (the remnant of the peoples of the nations left after His end-time judgment of the world) what He has done. They will undoubtedly share the basics of the truth about God with the peoples, and His plan of salvation, and His prophecies dealing with the end of the age—very much including His plans to save (many of) the afflicted peoples of the nations (see verse 12). The word (the Word of God) that the believers share with the remnant of the peoples of the nations will play a key role in their conversion. Significantly, as I mentioned, the hearts of the peoples of the nations will have been humbled and opened through God’s end-time judgment of the world, which includes His spectacular salvation of His people, true Israel, and His leaving a substantial repentant remnant of the peoples of the nations.] **(12) For He who requires blood remembers them** [Assuming what I said under verse 11 regarding the perspective of verses 11, 12 is correct, it would be better to translate the Hebrew verb “has remembered” or just “remembered” here in the first line of verse 12 and “He has not forgotten” or just “He did not forget” in the second line. This is a very natural way to translate the Hebrew verbs of verse 12, which are *perfect* “tense” verbs. (The Hebrew *perfects* are most often translated with the English past tense.) The NAB has, “For the avenger of blood has remembered; he has not forgotten the cry of the afflicted.”

The pronoun “them” here apparently refers to the afflicted peoples of the nations that God has remembered in His end-time judgment of the world. In this context, with these words directly following the second line of verse 11 (“Declare among the peoples His deeds”), it seems that the afflicted peoples of the nations are in view, but it is to be understood, of course, that God will put a priority on avenging the blood of the believers, (true) Israel, and especially when their blood was shed because they were being faithful to Him (cf., e.g., Rev. 6:9-11⁴⁵). In the next verse David cries out to God to deliver him from those who have afflicted him to the point that he is at the “gates of death.”

The Bible frequently speaks of God’s serious concern with the shedding of innocent blood. See above (under verse 9 in the paragraph dealing with Psalm 72:8-14). Zechariah chapter 11 (also mentioned under verse 9) is another important cross-reference.⁴⁶ **He**

⁴⁵ These significant verses are discussed on pages 19-21 of *Mid-Week Rapture*.

⁴⁶ Especially see endnote 5 of the chapter dealing with Zechariah chapter 11 in *Mid-Week Rapture* (on page 218). Many cross-references are listed there. Genesis 9:5, 6, verses that are very important regarding God’s avenging the shedding of innocent blood, are discussed on pages 212, 213 under that study of Zechariah chapter 11.

does not forget the cry of the afflicted [cf. Psalm 12:5; 82:3; Isa. 29:19; and 61:1⁴⁷].

[I'll quote part of what A. F. Kirkpatrick says under verse 11, then I'll quote part of what he says regarding verse 12.⁴⁸ "Jehovah's [Yahweh's] *doings*...i.e. His mighty works on behalf of His people, are to be proclaimed among them [the peoples of the nations]. The first step toward their conversion [the conversion of the peoples of the nations] is that they should know the evidences of His power and love. Compare Psalms 18:49; 57:9; 96:3; 105:1; Isa. 12:4."

I'll quote the translation Kirkpatrick used for verse 12, "For he that maketh requisition for bloodshed hath remembered them: He hath not forgotten the cry of the humble." I'll quote his first paragraph under this verse, "The call to praise is based on a definite experience (*hath remembered, hath not forgotten*), rather than on a general truth (*remembereth, forgetteth not*). Jehovah is the Goel, the Avenger of blood, who investigates all offences against His sacred gift of human life, and demands satisfaction for them (Gen. 9:5f.). Such offenses 'cry' to God for vengeance (Gen. 4:10). 'Bloodshed' may include crimes of violence which fall short of actual murder, but rob men of the rightful use and enjoyment of their lives. Cf. Job 24:2ff."

And, lastly, I'll quote part of what Kirkpatrick says regarding "the afflicted" at the end of verse 12. "The 'afflicted,' 'poor,' 'meek,' 'humble,' are a class that meet us frequently in the Psalms and Prophets. They are those whose condition specially calls for the special protection of Jehovah, and of righteous rulers [worldwide] who are His true representatives (Psalm 82:2, 4, 12) [One point that Psalm 82 makes is that all rulers, worldwide, answer to God (cf. Rom. 13:1-7).]; and whose character [speaking of "the afflicted"] for the most part fits them to be objects of the divine favour. They are contrasted with the proud, the scorers, the oppressors, whose contemptuous independence and high-handed violence will meet with due punishment (Prov. 3:34)."] (13) [I'll quote a sentence from what J. J. Stewart Perowne says under verses 13, 14.⁴⁹ "...this sudden change of feeling is not uncommon in the Psalms, and the thought of God as the avenger of all the oppressed, naturally drew forth the prayer that He would look graciously upon the Psalmist himself." I assume that David's problems with wicked, powerful enemies among the peoples of the nations (he often had such enemies in Israel too) was the primary factor that motivated him to write this psalm (cf. verses 1-6).] **Be gracious to me, O LORD; See my affliction from those who hate me** [cf. Psalm 38:19], **You who lift me up from the gates of death** [Compare Psalm 30:3; 86:13. David is looking to God, knowing that He is able to lift him up from the gates of death. (He is able to keep him from being killed by his enemies.) The NIV has, "Have mercy and lift me up from the gates of death." Although David didn't specifically mention this idea here, he knew that, even if he were to be killed by his enemies (or to die of old age, etc.), God would lift him up from Sheol (from the kingdom of death) in the resurrection of the righteous at the end of the age to have a place in His eternal kingdom.⁵⁰], (14) **That I may tell of all Your praises, That in the gates of the daughter of Zion** ["The gates of the daughter of Zion" here builds on "the gates of death" in the preceding verse. "The gates of the daughter of Zion" means the gates of Jerusalem (cf. Isa. 1:8; Lam. 2:15).] **I may rejoice in Your salvation** [or, "deliverance"; cf. Psalms 13:5; 20:5; 35:9; and 51:12. The NIV has, "that I may declare your praises in the gates of the daughter of Zion and there rejoice in your salvation."]. [Verses 13, 14

⁴⁷ Psalm 82 is discussed in this paper; Isaiah chapter 29 is discussed in my paper on Isaiah dated August 2000; Isa. 61:1-3 are discussed on pages 142-145 of *Holiness and Victory Over Sin*.

⁴⁸ *Book of Psalms* (Baker, 1982 reprint), pages 47, 48.

⁴⁹ *Commentary on the Psalms* (Kregel, 1989 reprint), page 161.

⁵⁰ The (unrepentant) wicked will be resurrected too, at the end of the millennial kingdom, but they will not have a place in God's eternal kingdom (cf., e.g., Rev. 20:11-15; Psalm 9:17).

were written from the viewpoint that David was still being afflicted, before God had delivered him.] **(15) The nations have sunk down in the pit which they have made** [cf. Psalm 7:15, 16]; **In the net which they hid, their own foot has been caught** [cf. Psalm 57:6]. **(16) The LORD has made Himself known; He has executed judgment** [cf. Psalm 9:3-8]. **In the work of his own hands the wicked is snared. Higgsion⁵¹ Selah.**⁵² **(17) The wicked will return** [In the margin the NASB has, “or, turn.” I’ll quote what H. C. Leupold says regarding “return” here.⁵³ “When such men are said to ‘return’ to the realm of the dead, that does not mean that they once came from there but involves a loose but perfectly natural use of the idea ‘return.’” Compare Psalm 139:15.] **to Sheol** [In the margin the NASB has, “i.e. the nether world.” *Sheol* is the abode of the dead. The (unrepentant) wicked (in contrast with the believers, like David, and the repentant remnant of the peoples of the nations) will *not* have a place in God’s eternal kingdom (see footnote 50). As verse 5 says, God will *destroy* the wicked and blot out their name forever.⁵⁴], **Even all the nations who forget God** [cf. Job 8:13; Psalm 50:22]. **(18) For the needy will not always be forgotten** [Compare Psalm 9:12; 10:12 (“Arise, O LORD; O God, lift up Your hand. Do not forget the afflicted”; quite a few verses of Psalm 10 speak of the affliction of the needy); and Psalm 12:5. I’ll quote what Kirkpatrick says under the words “that [who] forget God.”⁵⁵ “Compare Ps. 50:22; Job 8:13, for the phrase, and Ps. 10:4 for the thought. Observe that it is God, not *Jehovah* [*Yahweh*]; the nations could not know Him in His character of the God of revelation, but even to them ‘he left not himself without witness’ (Acts 14:17), but manifested to them what they could know concerning Himself (Rom. 1:18-23). Deliberate wickedness, especially as shewn in antagonism to God’s chosen people, implied a culpable forgetfulness of God.”], **Nor the hope of the afflicted perish forever** [cf. Psalm 71:5; Prov. 23:18]. **(19) Arise** [cf. Num. 10:35; Psalm 12:5], **O LORD, do not let man prevail; Let the nations be judged before You** [cf. Psalm 9:3-8]. **(20) Put them in fear** [The NIV has, “Strike them with terror.”], **O LORD; Let the nations** [David’s concern here is with the evil, unrepentant, oppressive peoples of the nations, not with all Gentiles. The remnant of the peoples of the nations will be converted after (and to some extent through) God’s end-time judgment of the world.] **know that they are but men.** [God created all men; all will bow the knee before Him, one way, or another. I’ll quote part of what Willem A. VanGemeren says under verses 20, 21.⁵⁶ “The mood changes...to a rousing cry for immediate deliverance: ‘Arise, O LORD.... Strike them with terror’ (vv. 19-20). ‘Terror’ is not an indication of complete alienation and doom; rather it is an act by which the nations may ‘fear’ Yahweh, recognizing their human frailty”] **Selah.**

Psalm 7:6-13

According to the information given in the heading of this psalm, David’s immediate concern when he wrote this psalm was the attacks of an Israelite enemy. The Old

⁵¹ In the margin the NASB has, “Perhaps resounding music or meditation.”

⁵² In the margin the NASB has, “*Selah* may mean: *Pause, Crescendo* or *Musical Interlude.*”

⁵³ *Psalms* (Baker, 1969 reprint), page 114.

⁵⁴ This doesn’t mean that the (unrepentant) wicked will cease to exist (cf., e.g., Rev. 19:20; 20:10, 15).

⁵⁵ *Book of Psalms*, page 50.

⁵⁶ *Expositor’s Bible Commentary*, Vol. 5 (Zondervan, 1991), page 122.

Testament shows that there were many such enemies in Israel. (These enemies were not part of God's true Israel.) Anyway, as in Psalm 9, David looked forward to the day of judgment when God will save the righteous and remove all the unrepentant wicked peoples from the world. It was understood, of course, that God judges in various preliminary ways throughout the ages; the Old Testament Scriptures provided many examples of such judgments in behalf of the righteous, and David had already experienced the intervention of God in his behalf, but David looked forward to the day when He would make things fully right on the earth.

Jesus gave a powerful teaching and exhortation in Luke 18:1-8 about the need for His disciples to always continue to look to God in faith and not lose heart and get discouraged when it seems that God is slow to act in their behalf. I'll quote Luke 18:1, 7, 8, "Now He was telling them a parable to show that at all times they ought to pray and not to lose heart. [I prefer a translation like, "it is necessary to pray and not to lose heart," or the equivalent; we shouldn't get the idea that this is optional.] ... (7) now will not God bring about justice for His elect who cry to Him day and night, and will He delay long over them? (8) I tell you that He will bring about justice for them quickly. However, when the Son of Man comes, will He find faith on the earth?" We don't have to worry about whether God will do what is right, and at the right time, but we must make sure that we stay faithful to Him until the end (when He comes to judge the world; or the end of our lives if that should happen first). Furthermore, we have been instructed to leave vengeance to Him (see Rom. 12:14-21).

(6) Arise, O LORD [cf. Psalms 3:7; 9:19; 10:12; 68:1-3; and Num. 10:35], **in Your anger; Lift up Yourself** ["rise up" NIV; cf. Psalm 94:2] **against the rage of my adversaries** [cf. Psalm 138:7], **And arouse Yourself for me** ["Awake, my God" NIV; "God is inactive, as if asleep"⁵⁷; it is quite clear that David was concerned that God had not yet intervened in his behalf (and in behalf of the injustice in Israel and across the earth in general) when he wrote this psalm (and quite a few other psalms [e.g., Psalm 10:1, 2]; cf. Psalms 35:23; 44:23; contrast Psalm 121:3, 4).]; **You have appointed judgment.** [As in Psalm 9, David speaks of God's end-time judgment of the world, when He will remove all the unrepentant wicked and make things right on the earth (see Psalm 7:7-9). David goes on to request that God *act* in accordance with the judgment that He has appointed.] **(7) Let the assembly of the peoples** [As in Psalm 9:8, "the peoples" here speaks of mankind worldwide, including Israel; see footnote 35.] **encompass** [or, "surround"; "gather around" NIV] **You, And over them return on high.** [Psalm 82:1, which is discussed in this paper, uses the same Hebrew noun translated *assembly* here (*edah*); the word is used there of God's coming (at the end of the age) to judge His worldwide *assembly/congregation* that embraces all mankind. Here in Psalm 7:7 David is also speaking of mankind worldwide, including Israel. He beseeches God to return to His throne, or *to take His seat on His throne above the assembled peoples* (we will discuss this other viewpoint as we continue), and to pass judgment against his wicked adversaries and against all the wicked worldwide; this is the final judgment of the world in that David speaks of "the evil of the wicked [coming] to an end" (verse 9), and note the worldwide scope of verses 7-9.

I prefer the view that the Hebrew verb (*shub*) translated "return" here by the NASB, KJV, and NKJV should be read as a form of the Hebrew verb *yashab*. That is the Hebrew verb

⁵⁷ John W. Baigent, *New Layman's Bible Commentary* (Zondervan, 1979), page 604.

used in Psalm 9:4, 7 of God's *sitting/reigning* on His throne. This is where the NIV got its translation for Psalm 7:7b, "Rule over them from on high."⁵⁸ And the NEB has, "and take thou thy seat on high above them"; the NRSV has, "and over it ["it" refers to the "assembly of the peoples"] take your seat on high"; and the NAB has, "above them on high be enthroned." "On high" could refer to a throne situated above the assembled peoples *on the earth*, or it could refer to His throne *in heaven*. It doesn't make much difference, but with all the verses in the Old Testament that speak of God's coming to judge the world (including Psalms 82, 96, 97, 98; and Dan. 7:9, 10, 22⁵⁹), I prefer the idea of God's *sitting/reigning* on His throne above the people *on the earth* (cf. Matt. 25:31, 32).

I'll quote part of what of A. F. Kirkpatrick says under this verse.⁶⁰ "The judgment scene. The Psalmist prays that 'the peoples' may be summoned to stand round the tribunal. It is a general summons. No distinction is made between Israel and other nations. Jehovah is exercising His judicial functions in their fullest extent as the Judge of all the earth.

... It is best (if the Masoretic text is retained [including the vowel points that were added to the Hebrew text at a much later date by the Masoretes; the Hebrew vowels were not included in the original Hebrew text]) to explain: 'once more occupy the throne of judgement above the assembly, resume the judicial functions which seem for a time to have been abandoned.' But it is doubtful if the word 'return' fairly yields this sense, and it is probable that we should change the vowel points, and read *sit* instead of *return*. 'Over it take Thy seat on high' upon the throne of judgement, gives precisely the sense needed by the context. Compare the parallels in the closely related Psalm 9, verses 4, 7."

I'll quote what J. A. Motyer says under verses 6-8.⁶¹ "The God of Justice: the final judgment. The reference to the *assembled peoples* indicates that David is referring to the last judgment. The Lord mercifully may overlook sins now, but not then. But so confident is David of innocence that he asks for the last judgment now!"

I'll also quote part of what Derek Kidner says under verses 6-11.⁶² "...it is a conviction [a conviction based on revelation]: judgment is already *appointed* (v. 6; cf. Acts 17:31, 'he has fixed a day [in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead]')." Kidner goes on to suggest that "take thy seat" may be the right reading here in verse 7.] **(8) The LORD judges the peoples** ["let the LORD judge the peoples" NIV]; **vindicate me, O LORD, according to my righteousness and my integrity that is in me** ["according to my integrity, O Most High" NIV]. [Compare, for example, Psalm 18:20; 26:1; 35:24; and 43:1. David was relatively *righteous*; for one thing, he was *righteous* in the sense that he was not guilty of the charge brought against him spoken of in Psalm 7:3, 4; he was *righteous* in comparison with his adversaries; but David will be quick to agree that he (like all believers) needs the *righteousness of God* that comes to believers through the Lord Jesus Christ, the Lamb of God.] **(9) O let the evil of the wicked come to an end** [This will not come to pass until God's end-time judgment of the world. I'll quote a sentence from what Kirkpatrick says under verses 9, 10.⁶³ "His [David's] own personal need

⁵⁸ See Craig C. Broyles, *Psalms* (Hendrickson, 1999), page 69.

⁵⁹ These psalms are all discussed in this paper. Daniel 7:9, 10, 22 are discussed in the chapter on Daniel chapter 7 in *Mid-Week Rapture*.

⁶⁰ *Book of Psalms*, page 32.

⁶¹ *New Bible Commentary, 21st Century Edition*, page 492.

⁶² *Psalms 1-72*, page 64.

⁶³ *Book of Psalms*, page 33.

is but one small part of the great cause, and he passes on to pray for the larger hope of the universal destruction of evil.”

I’ll quote a paragraph from what VanGemeran says as an introduction to Psalm 7.⁶⁴ “The situational aspect [of David] gives way to an eschatological dimension in David’s expectation [David knew of God’s eschatological plans by revelation] that the Lord will rule over the nations. When the rule of God is established, the righteous will no longer be harassed by the wicked.”], **but establish the righteous; For the righteous God tries the hearts and minds.** [Compare Psalm 11:4-7; Jer. 11:20; 17:10; 20:12; and Rev. 2:23. God knows exactly what is in the hearts and minds of all men, and His judgment will deal with reality and be fully righteous. He knows all the facts, and He is not a respecter of persons (His judgment won’t be biased; it *will be* righteous).] **(10) My shield is with God** [“My shield is God Most High” NIV. Compare Psalm 18:2, 30. God (like a shield) protects His people; He saves them from destruction; and, ultimately, He takes them to eternal glory.], **who saves the upright in heart.** [Compare Psalms 97:10, 11; 125:4. I’ll quote a paragraph from what VanGemeran says under 9-11.⁶⁵ “The Lord protects His own, for they are ‘the upright in heart’ (...v. 10). The ‘upright’ are those who are full of integrity and who in their loyalty to God can ask him to judge them and search their hearts (vv. 8-9). But before the judgment occurs, the Lord takes the judgment seat and gathers the nations around him (vv. 7-8a). This is familiar imagery in the Psalms of Yahweh’s kingship (95-99).”] **(11) God is a righteous judge, And a God who has indignation** [against those committed to sin] **every day** [cf., e.g., Psalms 5:4-6; 11:5, 6]. [But David was anxious for God to *act* and show His indignation by judging the wicked.] **(12) If a man does not repent** [God desires the repentance of sinners, not their destruction (cf., e.g., Ezekiel chapter 18; I’ll quote the last verse of that chapter, “ ‘For I have no pleasure in the death of anyone who dies,’ declares the Lord GOD, ‘Therefore, repent and live.’ ”), and He calls sinners to repentance in various ways and leaves quite a bit of time for repentance, but eventually that time will run out for each individual. We should never put off repenting; for one thing, it’s a dangerous thing to do. Now is the time to repent.], **He will sharpen His sword** [cf. Deut. 32:41-43]; **He has bent His bow and made it ready** [“he will bend and string his bow” NIV; cf. Psalm 64:7]. **(13) He has also prepared for Himself deadly weapons** [In the Hebrew the first word here is the word translated “for Himself” by the NASB. I prefer the translation “for him,” with “him” referring to the unrepentant wicked.]; **He makes His arrows** [cf. Psalms 18:14; 45:5] **fiery shafts** [“he makes ready his flaming arrows” NIV; apparently the idea is included here that “flaming arrows” are more deadly.]. [I’ll quote part of what VanGemeran says under verses 12, 13.⁶⁶ “The reference is to arrows dipped in flammable material, such as oil or pitch, and set aflame before being shot. If the wicked do not repent...their judgment is sure. ... God is *preparing* himself for judgment at the appointed time.”]

⁶⁴ *Expositor’s Bible Commentary*, Vol. 5, page 100.

⁶⁵ *Ibid.*, page 104.

⁶⁶ *Ibid.*, page 104.

PSALM 10

A Prayer for the Overthrow of the Wicked.

This psalm is closely related to Psalm 9; see the introduction to Psalm 9. I'll quote a paragraph from J. J. Stewart Perowne's introduction to this psalm.⁶⁷ "The Psalmist calls upon God to chastise the unbridled insolence and scorn of the wicked. These have reached such a pitch, that it seems as if God winked at evil. Men are not only doing wickedness, but boasting of their wickedness, and finding that justice does not overtake them, are acting as if in the conviction that there is no God. The prosperity (ver. 5), security (ver. 6), insolence (ver. 4, 11), deceit (ver. 7), and violence (ver. 8-10) of these despisers of God is vividly portrayed. The Psalm concludes with the triumphant assertion of faith, that despite all seeming disorders, Jehovah [Yahweh] is King, and that He does hear and answer the cry of the oppressed."

I assume the wicked oppressors spoken of throughout Psalm 10 are the wicked oppressors worldwide, not being limited to the wicked of Israel and the wicked of the nations that oppressed the believers (the righteous) of Israel (true Israel). As in Psalm 9, David (assuming he wrote Psalm 10 too) was undoubtedly especially concerned with the oppression of the believers (the righteous) of Israel (true Israel), but he was also concerned with the oppression of the peoples of the nations. "Calvin regards this Psalm [Psalm 10] as a complaint 'that fraud, extortion, cruelty, violence, and all kinds of injustice prevailed everywhere in the world.' "⁶⁸

I'll quote a few sentences from what Martin Luther says about this psalm,⁶⁹ "There is not, in my judgment, a Psalm which describes the mind, the manners, the works, the words, the feelings, and the fate of the ungodly with so much propriety, fulness, and light, as this Psalm.and this it was that moved Augustine, and those who followed him, to understand this Psalm of Antichrist. [Luther went on to say that he would not limit the psalm to Antichrist.]"

Why do you stand afar off, O LORD? [Compare Psalm 22:1. I'll quote a sentence from what A. R. Fausset says here.⁷⁰ " 'Why' is not the question of unbelief, but the complaint of faith, based on the conviction that God's righteousness cannot allow such an anomaly to continue." Anyway, complaining always is wrong, and especially for new-covenant believers. I'll also quote a sentence from A. F. Kirkpatrick regarding verses 3-11.⁷¹ "The Psalmist justifies his complaint by a description of the reckless character (3-6) and the ruthless conduct (7-11) of the wicked man, and he traces them to their source in his virtual atheism."]

Why do you hide yourself in times of trouble? [Compare Psalm 9:9; 13:1; and 55:1.]
(2) In pride ["in his arrogance" NIV] **the wicked hotly pursue the afflicted** [cf. Psalm 73:6, 8]; **Let them be caught in the plots which they have devised** [cf. Psalms 7:16; 9:15, 16]. [The translations and interpretations for the second line of verse 2 and for both lines of verse 3, especially the second line, vary substantially. I believe the translation for the second line of verse 2 by the NASB communicates the intended meaning, but the NAB

⁶⁷ *Commentary on the Psalms* (Kregel, 1989 reprint), page 164.

⁶⁸ W. S. Plumer, *Psalms* (Banner of Truth Trust, 1975 reprint), page 150.

⁶⁹ Taken from C. H. Spurgeon's *Treasury of David* (Baker Book House, 1984 reprint), pages 128, 129.

⁷⁰ *Commentary on the Old and New Testaments* by Jamieson, Fausset, and Brown (Eerdmans, 1984 reprint), page 123.

⁷¹ *Book of Psalms*, page 51.

has, “who [the afflicted] are caught in the devices the wicked have contrived” and the NIV is essentially the same, “who [the weak] are caught in the schemes he [the wicked] devises.”] **(3) For the wicked boasts of his heart’s desire** [“of the cravings of his heart [Hebrew *nephesh*, soul]” NIV. Compare Psalm 94:3, 4. These words (the first line) of verse 3 could be understood in the sense that the wicked *boasts* of his evil plans; he isn’t ashamed of them, and he isn’t afraid that anybody will stop him. I believe, however, we would be closer to the intended meaning with the idea that this man—this wicked, greedy, self-centered man, who has a total disregard for the plight of his many victims—*boasts* because he has already gained the things (at least many of the things) his soul/heart craves. Better yet, I believe it would be better to translate the Hebrew verb used here (*halal*) the way it is most often translated in the Old Testament *praises* instead of *boasts*.⁷² This translation (*praises*) tends to portray the wickedness of the wicked in the worst possible light. The wicked *praises* God for the “blessings” he has gained through murder, robbery, etc., things that are an abomination to God, demonstrating blasphemous contempt for God. The second line of this verse tends to favor this translation and interpretation.], **And the greedy man curses and spurns the LORD.** [Compare Psalm 10:13. First, let’s discuss the meaning of the participle of the Hebrew verb (*batsa*) translated “the greedy man” by the NASB. I’ll quote part of what the BDB Hebrew Lexicon says under this verb,⁷³ “usually *gain by violence* or in general *wrongfully* Ezek. 22:27;...Psalm 110:3 = *greedy getter, robber...*” And Kirkpatrick, commenting on the meaning of this Hebrew participle, says, “*Covetous* [The KJV has “the covetous” instead of “the greedy man”] is an inadequate rendering for a word that means *to appropriate by violence or injustice*. The wicked man’s lawless plundering of the poor is a virtual renunciation of Jehovah [Yahweh]; nay more, it indicates positive contempt for Him (v. 13; Isa. 1:4; 5:24).” I believe BDB’s “the greedy getter” communicates the right idea.

There are two other differences of translation and interpretation that we must discuss regarding the words that the NASB translates “the greedy man curses.” (I have already opted for the translation “the greedy getter.”) This first difference will surprise most readers. Instead of “curses” the KJV has “blesseth”; the NIV; NKJV have “blesses”; and the NEB has “gives...his blessing.” I believe “blesses” is the right idea,⁷⁴ but all of the translations mentioned in the last sentence have another difference that I disagree with. They all change the word order, which changes the meaning substantially; the NIV, for example, has, “he [the wicked] blesses the greedy.”

I don’t dispute the idea that the wicked oppressors would tend to bless the greedy, but I believe the intended meaning here is that *the greedy getter blesses God* for his ill-gotten gains, which amounts to blasphemous contempt for God. The NAB translates, “the covetous blasphemes”; the *Jerusalem Bible* has, “the grasping man blasphemes.” The last words of this verse fit this idea well, he “spurns the LORD” NASB; “reviles the LORD” NIV. The Hebrew verb used at the end of this verse (*naats*), which the NASB translates “spurn” and the NIV translates “revile,” includes the ideas of showing blasphemous

⁷² The NASB translates *halal* as *boast* in some form 18 times; it translates *praise* in some form 121 times.

⁷³ Oxford, 1968 reprint, page 130.

⁷⁴ There can be no doubting that *kneel, bless* is the root meaning of the Hebrew verb used here (*barak*). The NASB translates *barak* as *bless* in some form 301 times and as *curse* in some form 7 times. The meaning *curse* is an unusual, special meaning for this verb.

contempt for God. BDB gives “contemn, spurn” as the meaning of this Hebrew verb. “Contemn” means “to treat with contempt, scorn.”

This understanding for the second line of verse 3 fits perfectly with the way I understand the first half of the verse. In the first line the wicked, in a blasphemous way, *praises* God for gaining the desires of his soul/heart. In the second line he *blesses* God, in a blasphemous way, for his *blessings*. Kirkpatrick doesn’t fully opt for this view, but he says it “deserves consideration.” I’ll quote what he says regarding this view; I believe he says it well, and he includes an important cross-reference. “He gives thanks for his prosperity [in the first line of this verse], and like the shepherds of Zech. 11:5, blesses God [in the second line of this verse], though his conduct is really the grossest contempt for Him.”⁷⁵

(4) The wicked, in the haughtiness of his countenance, does not seek Him. All his thoughts are, “There is no God.” [Compare Psalm 14:1, “in all his thoughts there is no room for God” NIV. With verses 3, 11, and 13, the idea here is not that the wicked denies the existence of God, but that he thinks (in his soul/heart) in a way that leaves God out of the equation; for one thing, he “does not seek *Him*.” He lives in a way that denies the reign of God in any meaningful way; for one thing, he has no fear of God’s judgments. I’ll quote a few sentences from what Perowne says here,⁷⁶ “not that he literally is an atheist, but that the whole of his conduct, all his purposes and schemes, are carried on as if there were no God, – in a *practical* denial of His existence. See Psalm 14:1.” I’ll quote part of what Kirkpatrick says here,⁷⁷ “all his devices [This is the word translated “thoughts” by the NASB; NIV; in the margin the NASB has “or plots.”]...are planned on the assumption that God does not regard and punish (Psalm 9:12); upon a virtual atheism, for such an epicurean deity, ‘careless of mankind,’ would be no ‘living and true God.’ Cf. Psalm 14:1.” And I’ll quote the sentence John W. Baigent has here,⁷⁸ “Not a philosophical denial of God’s existence (i.e. atheism), but a practical policy to live as though He did not concern Himself with human affairs (cf. vv. 6, 11, 13; 14:1).” **(5) His ways prosper at all times; Your judgments are on high, out of his sight** [Apparently the primary idea here is that the wicked has not seen God’s judgments against wickedness; instead of being judged, “his ways prosper at all times.” The psalmist (in Psalms 9, 10, and often) prays that God will manifest judgment and make things right on the earth; the psalmist knows that the righteous God must eventually judge the world.]; **As for all his adversaries, he snorts at them. (6) He says to himself, “I will not be moved** [Compare Psalm 49:11; Eccl. 8:11. The wicked thinks he is secure and that nothing will be able to move him from (shake him out of) his place of prosperity.]; **Throughout all generations I will not be in adversity** [cf. Rev. 18:7].” **(7) His mouth is full of curses and deceit and oppression** [cf. Rom. 3:14; Psalm 73:8]; **Under his tongue is mischief and wickedness.** [Compare. Job 20:12; Psalm 140:3. I’ll quote what Baigent says on the meaning of these words,⁷⁹ “i.e. kept in readiness (cf. ‘on the tip of the tongue’).”] **(8) He sits in the lurking places of the villages; In the hiding places he kills the innocent; His eyes stealthily watch for the unfortunate.** [“He lies in wait near the villages; from ambush he murders the innocent, watching in secret for his victims. (9) He lies in wait like a lion in cover; he lies in wait to catch the helpless; he catches the helpless and drags them off in his net. (10) His victims are crushed, they collapse; they fall under his strength” NIV.]

⁷⁵ Zechariah chapter 11 is discussed verse-by-verse in my book *Mid-Week Rapture*.

⁷⁶ *Commentary on the Psalms*, page 165.

⁷⁷ *Book of Psalms*, page 52.

⁷⁸ *New Layman’s Bible Commentary* (Zondervan, 1979), page 606.

⁷⁹ *Ibid.*, page 606.

(9) He lurks in a hiding place as a lion in his lair [cf. Psalm 17:12]; **He lurks to catch the afflicted** [cf. Psalm 59:3; Mic. 7:2]; **He catches the afflicted when he draws him into his net.** **(10) He crouches** [In the margin the NASB has, “or *is crushed*.”], **he bows down** [In the margin the NASB has, “or *is bowed down*.”], **And the unfortunate fall by his mighty ones.** [In the margin the NASB has, “or *into his claws*.” The BDB Hebrew Lexicon (under *atsum*, an adjective meaning *mighty, numerous*) says that the meaning here is “*his mighty ones* (i.e. claws, of lion).”] **(11) He says to himself, “God has forgotten; He has hidden His face; He will never see it.”** [Cf. Psalm 10:4.] **(12) Arise, O LORD** [cf. Psalms 3:7; 7:6; 9:19]; **O God, lift up Your hand.** [Compare Mic. 5:9. By beseeching God to *arise* and to *lift up His hand*, the psalmist is beseeching Him to act in judgment.] **Do not forget** [The use of this verb here undoubtedly builds on the use of the verb in verse 11; the same Hebrew verb is used in both verses.] **the afflicted.** [Compare Psalm 9:12, 18. In the light of Psalm 9, with which this psalm is closely related, and in the light of the rest of the verses of Psalm 10, we can see that David (assuming he was the author of both psalms) was beseeching God to arise and judge the world and make things right on the earth. Many verses show that God will not fully answer this prayer until He comes to judge the world at the end of this age.] **(13) Why has the wicked spurned God?** [“Why does the wicked man revile God?” NIV. The Hebrew verb used here (*naats*) was also used in verse 3. Under that verse we discussed the meaning of this verb, and I believe the same meaning applies here. The BDB Hebrew Lexicon gives *contemn, spurn* as the meaning of this verb. (Webster’s gives “to treat or think of with contempt, scorn” as the meaning of *contemn*.) I assume that the verb includes the idea here of showing a blasphemous contempt for God by saying that He will not do the things that a *good* God must do (even the things that any *good* king/ruler must do), and, significantly, things that God has said He *will* do (whether the wicked believe it, or not). In the last line of this verse the wicked goes on to say that God will not judge the wicked.] **He has said to himself, “You will not require it** [In other words, “You will not judge me (the wicked) and make things right.”] **(14) You have seen it** [Contrast what the wicked says in Psalm 10:11, “He will never see it.”] **for you have beheld mischief** [cf. Psalm 10:7] **and vexation to take it into Your hand.** [Compare “lift up your hand” in verse 12. For God to “take it into [His] hand” is for Him to judge the wicked and make things right for those being afflicted by the wicked oppressors.] **The unfortunate commits himself to You; You have been** [“you are” NIV] **the helper of the orphan** [cf., e.g., Psalm 68:5, 6]. [As we discussed quite a bit under Psalm 9, I believe we are to think of the *unfortunate, orphans, afflicted, oppressed* worldwide, not limiting them to the people of Israel/true Israel. God will deliver them in His end-time judgment of the world. Verse 18 helps confirm that the scope here is worldwide; verse 15 fits that viewpoint well too.] **(15) Break the arm of the wicked and the evildoer** [Compare Psalm 37:17. God will take away the power of the wicked; those who do not repent (and those who are sold out to wickedness typically do not repent) will be totally removed in His end-time judgment of the world.], **Seek out** [The Hebrew verb used here (*darash*) probably builds on the use of this same verb at the end of verse 13, which could have been translated “You will not seek out.”] **his wickedness until You find none.** [When God is finished with His end-time judgment of the world, no wickedness will remain in His worldwide kingdom. He won’t be finished judging the world in the ultimate sense until after the great-white-throne judgment at the end of the millennial kingdom.] **(16) The LORD is King forever**

and ever [Compare Psalm 29:10. God has been King over the world since He created it, but, in this context, the psalmist is speaking from the point of view that God is fully reigning on the earth, having judged and removed all wickedness and all the unrepentant in His end-time judgment of the world (cf., e.g., Psalm 9:3-10).]; **Nations have perished** [“the nations will perish” NIV. The nations have perished (the psalmist is thinking especially of evil nations), looking at things from the point of view after God has judged the world at the end of this age. What is left of the nations (the end-time remnant of the peoples of the nations) will not have an existence as independent nations; they will be submitted to the One King and part of His worldwide kingdom.] **from His land** [or, “earth.” Peter C. Cragie (and others) translates “from his earth.”⁸⁰]. [Every wicked nation will perish, but the repentant remnant of the peoples of the nations will submit to God after His end-time judgment of the world. I’ll quote a sentence from what Perowne says here,⁸¹ “The triumph of faith, which, knowing that Jehovah [Yahweh] is King, already sees by anticipation His righteous judgment executed.” But Perowne limits “His land” here to the land of Israel. I believe Yahweh is pictured reigning as King over His worldwide kingdom.] **(17) O LORD, You have heard the desire of the humble** [or, “afflicted”; cf. Psalm 9:18]; **You will strengthen [establish] their heart, You will incline Your ear** **(18) To vindicate** [“to execute judgment” for them in God’s end-time judgment of the world; cf. Psalm 9:8] **the orphan** [cf. Psalm 146:9] **and the oppressed** [cf. Psalm 9:9], **So that man who is of the earth will no longer cause terror** [Compare Isa. 29:19, 20. These last words of Psalm 10 confirm that the scope of these verses is worldwide. We know that these things will not come to pass in any full sense until God’s end-time judgment of the world.]. [I’ll quote what Gerald H. Wilson says under Psalm 10:16-18,⁸² “The combined psalm [Psalms 9-10] concludes by acknowledging Yahweh as the eternal king, who rightly fulfills the role of the Near Eastern monarch as protector of the afflicted and defender of ‘the fatherless and the oppressed’ (10:16-18). An unusual number of terms for these defenseless classes of persons who require the protection of the monarch are used in this psalm. Seven words are used, and in each case the first use of the term in the whole Psalter occurs in Psalms 9-10. These terms, translations, and appearance are: (1) *’ebyon* (‘poor, needy’; 9:18); (2) *dak* (‘oppressed’; 9:9; 10:18); *chelekaḥ* (‘victim, unfortunate person’; 10:8, 14); (4) *yatom* (‘fatherless, orphan’; 10:14, 18); (5) *naqi* (‘innocent’; 10:8); (6) *’ani* (‘weak, wretched’; 10:2, 9); (7) *’anawim* (‘helpless, [one who knows he is] humble, gentle’; 9:13, 19; 10:12, 17). Nowhere else in the Psalter does such a collection of these terms exist. Thus, one major concern of the psalmist appears to be revealed: the oppression of the defenseless people by the wicked [men], who deny the effective existence of God and forsake their divinely given role of extending God’s care to the world...in order to exploit and oppress those weaker than themselves. Since Yahweh is the eternal righteous king, he will take the side of the weak, defenseless and oppressed in society against the wicked so that [man], who is of the earth [i.e., is mortal and of limited power and authority], may terrify no more’ (10:18).” I’ll quote Psalm 146:7-10. “Who executes justice for the oppressed; Who gives food to the hungry. The LORD [Yahweh] sets the prisoners free. (8) The LORD opens *the eyes of* the blind; The LORD raises up those who are bowed down; The LORD loves the righteous; (9) The LORD protects strangers; He supports the fatherless and the widow, But He thwarts the way of the

⁸⁰ *Psalms 1-50* (Word, 1093), page 121.

⁸¹ *Commentary on the Psalms*, page 168.

⁸² *Psalms*, Vol. 1 (Zondervan, 2002), pages 234, 235.

wicked. (10) The LORD will reign forever, Your God, O Zion, to all generations. Praise the LORD!" Compare, for example, Psalm 145:9-16.

If all men on the earth, especially the rulers/judges, were like righteous Job, God wouldn't have much work to do in His end-time judgment of the world: See Job 29:1-17; I'll quote Job 29:7, 11-17, "When I went out to the gate of the city [where Job would be seated as a judge], When I took my seat in the square.... (11) For when the ear heard [the ear heard what Job said in his role as judge], it called me blessed, And when the eye saw, it gave witness of me, (12) Because I delivered the poor who cried for help, And the orphan who had no helper. (13) The blessing [spoken to/for Job] of the one ready to perish [before Job's intervention] came upon me, And I made the widow's heart sing for joy. (14) I put on righteousness, and it clothed me; My justice was like a robe and a turban. (15) I was eyes to the blind And feet to the lame. (16) I was a father to the needy, And I investigated the case which I did not know. (17) I broke the jaw of the wicked And snatched the prey from his teeth."

I'll list some other verses that show God's concern for *orphans*: Job 31:17, 21; Psalm 94:6; Isa. 1:17, 23; 10:2; Jer. 5:28; 7:6; 22:3; 49:11 (This verse apparently speaks of God's saving the orphans and widows of the Edomites in His end-time judgment of the world); Hos. 14:3; Zech. 7:10; and Mal. 3:5. I'll also list some other verses that show God's concern for the *oppressed*: Ex. 22:21-24; 23:9; Psalm 72:12-14 (These significant verses speak of God's ultimate salvation of the oppressed worldwide; Psalm 72 is discussed in this paper); Psalms 103:6; 107:39-42 (One thing that makes this psalm so interesting is that it isn't limited to God's dealings with His people Israel; it speaks of His helping those in need worldwide who cry out to Him); Prov. 14:31; Isa. 9:4⁸³; Jer. 7:6; Ezek. 18:7, 12, 16, 17; and 22:1-29.]

⁸³ Isaiah 9:1-7 are discussed in my paper on Isaiah dated August 2000.

PSALM 22

A Cry of Anguish and a Song of Praise.

I'll quote part of what Derek Kidner says in his introduction to this psalm.⁸⁴ "No Christian can read this without being vividly confronted with the crucifixion. ...

No incident recorded of David can begin to account for this. ... the best account is in the terms used by Peter concerning another psalm of David: 'Being therefore a prophet...he foresaw and spoke of...the Christ' (Acts 2:30f.).

The turning point is at the end of verse 21, where the alternate cries and prayers give way to praise and to a broadening vision of God's perfect rule."

I'll also quote part of what F. Delitzsch says in his introduction to this psalm.⁸⁵ "...starting with a disconsolate cry of anguish, it passes on to a trustful cry for help, and ends in vows of thanksgiving and a vision of world-wide results, which spring from the deliverance of the sufferer. In no Psalm do we trace such an accumulation of the most excruciating outward and inward suffering pressing upon the complainant, in connection [with] the most perfect innocence. In this respect Ps. 69 is its counterpart; but it differs from it in this particular, that there is not a single sound of imprecation [of asking God to curse His enemies] mingled with its complaints" (page 303).

"...the first portion [of the psalm] exactly coincides with the sufferings of Jesus Christ, and the second [portion] with the results that have sprung from His resurrection. It is the agonizing situation of the Crucified One which is presented before our eyes in verses 15-18 with such artistic faithfulness.... The Psalm so vividly sets before us not merely the sufferings of the Crucified One, but also the salvation of the world arising out of His resurrection...that it seems more like history than prophecy..." (pages 305, 306).

And I'll quote a paragraph from J. J. Stewart Perowne's introduction to this psalm.⁸⁶ "The references in the New Testament to this Psalm, as fulfilled in Christ, are many. The first words of it were uttered by Jesus on the cross, Matt. 27:46. The scorn of the passers-by, and the shaking of the head in ver.7, have their counterpart in the story of the crucifixion, Matt. 27:39. The words of ver. 8 are found in Matt. 27:43; the intense thirst, 'my tongue cleaveth to my jaws,' of ver. 15 in John 19:28; the parting of the garments, etc. ver. 18, in John 19:23; the piercing...of the hands and feet in ver. 16, in the nailing to the cross.... Similarly, we are justified in interpreting the latter part of the Psalm of the fruit of Christ's Passion and Resurrection by the way in which ver. 22 is quoted, Heb. 2:11ff."

My God, my [My] God, why have You forsaken me [Me]? [These words, when spoken by the Lord Jesus Christ on the cross, are so awesome that I don't believe anyone could adequately explain them, but some comments are in order. These words, perhaps more than any other words in the Bible, give us some insight into the depths of the suffering (far beyond His suffering in the natural/physical dimension) that the Lamb of God bore for us in His atoning death. The sinless Son of God took our sins with the guilt and the

⁸⁴ *Psalms 1-72* (Inter-Varsity Press, 1973), page 105.

⁸⁵ *Commentary on the Old Testament*, Vol. 5 (Eerdmans, 1973 reprint).

⁸⁶ *Commentary on the Psalms* (Kregel, 1989 reprint), page 237.

penalties (back to Adam and Eve). He didn't die spiritually,⁸⁷ but because of our sins (with the guilt and the penalties), He was (in some ways and to some significant extent) separated for the first (and only) time (throughout eternity) from God the Father. The great love that the Father had for the Son and the great love that the Son had for the Father was one factor that made this separation (for the Father and for the Son) an event of staggering proportions, beyond our ability to fully comprehend. We can, however, be thankful and we can make God and the things of God top priority in our hearts and lives, even if we cannot fully understand God's glorious plan of salvation that included the cross.

Significantly, Matt. 27:46; Mark 15:34 show that the Lord Jesus Christ, the Lamb of God, uttered these very words while on the cross, not long before He died. I'll quote Mark 15:34, "About the ninth hour [3 P.M.] Jesus cried out with a loud voice, 'ELOI, ELOI, LAMA SABACHTHANI?'"⁸⁸ which is translated, 'MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?' " Jesus may have had this verse (and this psalm) on His mind when He spoke these words, but He was doing more than just quoting a verse—He was crying out to God the Father from the depths of His heart. Furthermore, these words of Psalm 22 were undoubtedly written by the Spirit of prophecy,⁸⁹ looking forward to the crucifixion of the Lamb of God.

God had warned Adam and Eve that the penalty for their rebellion/disobedience would be death (Gen. 2:17; 3:3, 24). On the day they sinned, they died spiritually; they lost their right, life-flowing relationship with God, who is the only source of life (and of righteousness, holiness, and everything else that is good), and the process of dying physically was initiated. All their descendants (all mankind) were born outside the garden of Eden into spiritual death, and all were sinners (cf., e.g., Gen. 3:24; Rom. 5:12-21). After the final judgment, those who haven't been saved from sin through Christ Jesus will begin to experience complete death, "the second death, the lake of fire" (Rev. 20:14).

Jesus, the Lamb of God bore all our sins with all the guilt and all the penalties. Did He go to hell for us? Some orthodox theologians have used those words (He went to hell), but they were speaking of what He suffered on the cross, not of His literally going to hell. When He died He went to that part of Hades where believers went, sometimes called Paradise.⁹⁰

Jesus bore all our sins with all the guilt (so we could be forgiven) and with all the penalties (so we could be saved from those penalties). The two major penalties that He bore for us were spiritual death and the bondage to sin that always comes (to one degree

⁸⁷ Jesus Christ, God the Son, the One who always existed with the Father (cf., e.g., John 1:1-3) did not cease being deity in His atoning death. He didn't sin; His nature didn't change; He didn't have to be forgiven, justified, or born again like we do. When He was separated from the Father, He didn't become a spiritually dead person like us. He continued to be deity (God the Son) while He was on the cross and after He died physically. He wasn't deity just because of a relationship He had with God the Father or with the Holy Spirit; He was deity in His Person, being God the Son.

⁸⁸ These words are Aramaic (the primary language used in Israel in the days of Christ), not Hebrew. The "ELI, ELI" of Matt. 27:46 is Hebrew.

⁸⁹ David was a prophet (cf., e.g., Acts 2:29-31). David (like Isaiah and other prophets) didn't always understand, or fully understand, what he was writing by the Holy Spirit.

⁹⁰ See Luke 23:43. See the discussion under Eph. 4:8 on pages 30, 31 of my paper dated July 2000, including the reference there to the section (which starts on page 42) titled "A Discussion on the Meaning of the Word *Hades* in Acts 2:27, 31; the Meaning of *Paradise* in Luke 23:43; and the Meaning of *Abraham's Bosom* in Luke 16:22."

or another) with spiritual death.⁹¹ Before Christ came and dethroned sin and spiritual death through His atoning death (and resurrection), “sin reigned in death” (Rom. 5:21). Spiritual death has been dethroned (and the physical death problem has been solved)—Christians are born again by the Spirit of God. Sin has been dethroned—Christians live in the righteousness and holiness of God through the enablement of the indwelling Righteous and Holy Spirit.

The New Testament repeatedly speaks of these things; most of the relevant passages have been discussed in my writings (for a start see Romans chapters 1-8). I’ll quote 1 Pet. 2:24, one of a large number of verses that demonstrate that sin has been dethroned through the atoning death of the Lamb of God, “He Himself bore our sins [with the guilt and the penalties] in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.” (The last words of 1 Pet. 2:24, “for by His wounds [wound] you were healed,” refer back to Isa. 53:5.) After we have been glorified at the end of this age and have entered into *all* the benefits that come to us through Christ’s atoning death and resurrection and our union with Him, we will be living on a much higher plane than what Adam had in the garden before he sinned (cf., e.g., 1 Cor. 15:45-53; Rev. 22:3-5).

Isaiah chapter 53 (actually Isa. 52:13-53:12) is one of the most important passages in the Bible that deals with the atoning death of the Lamb of God and what it means for believers. A major emphasis of that glorious prophetic passage is that God’s Servant would bear our sins with the penalties so that we could be saved from those penalties.⁹² There is much emphasis on His bearing our sicknesses (which were a penalty for sin under the old covenant; see the next paragraph) so we could be healed, but the primary sickness is spiritual, and the primary healing is spiritual. Isaiah 53:11, for example, mentions that “the Righteous One...will justify [make righteous (legal, positional righteousness is included, but the emphasis is on our being made like the Righteous One, living in righteousness with the victory over sin) the many, as He will bear their iniquities [with the guilt and the penalties].” Compare, for example, 2 Cor. 5:21.⁹³

Without being healed from spiritual death and bondage to sin, our being healed from physical, mental, financial, etc. sicknesses couldn’t go very deep or last very long. Many of the key verses of Isaiah chapter 53 are discussed in the first three chapters of *Holiness and Victory Over Sin*. The fourth chapter of that book is quite relevant to understanding the viewpoint of Isaiah chapter 53; it is titled “A Study to Show that Under the Old Covenant Sickness Was Typically Considered to Be Part of the Punishment/Penalty/Chastisement for Sin.” The following chapter of that book is titled “A Study to Show that Healing and Health Are Included in the New Covenant Atonement.” The last three chapters of that book are the most important—they demonstrate, in some detail (mostly from the New Testament), that holiness and victory

⁹¹ As I mentioned in the last paragraph, in some ways He bore the penalty of *hell* for us too. If He hadn’t saved us from sin and eternal death, hell would have become our ultimate home.

⁹² The primary point that I demonstrate in the first three chapters of my book *Holiness and Victory Over Sin* is that the Hebrew words for *sin*, *transgression*, and *iniquity* (unlike the English words) include the *penalty* for sin/transgression/iniquity as part of the meaning of those words. Without understanding the full meaning of those Hebrew words, we could never adequately understand sacrificial offerings—especially the One Sacrificial Offering that solved the sin problem once for all.

⁹³ This significant verse is discussed on pages 38, 39 of my paper titled *The Christian, the Law, and Legalism*.

over sin have been provided for believers through the atoning death (and resurrection) of the Lord Jesus Christ.

Isaiah chapter 53 shows part of the reason (a very important part of the reason) why God the Father was willing to forsake (to sacrifice) His Son for a brief, but infinitely difficult and painful, period of time, and why the Son (who voluntarily submitted to be the Lamb of God⁹⁴) was willing to submit to the cross (and all that came with His incarnation and atoning death). I'll quote three key verses, Isa. 53:4-6.⁹⁵ "Surely our griefs [sicknesses] He Himself bore, And our sorrows [pains] He carried; Yet we ourselves [before we (especially speaking of the sons of Israel) understood the gospel] esteemed Him stricken, Smitten of God, and afflicted [He was stricken, smitten of God, and afflicted, but we now know that He was bearing the penalty for our sins.] (5) But He was pierced through [unto death (the wages of sin is death)] for [or, by] our transgressions [bearing the penalty of our transgressions], He was crushed [unto death] for [by] our iniquities [the penalty for our iniquities crushed Him to death]; The chastening [the penalty/chastening due our sins] for our well being *fell* upon Him, And by His scourging [by His wound (this mortal *wound* includes all that the Lamb of God bore for us in His atoning death)] we are healed. (6) All of us like sheep have gone astray,⁹⁶ Each of us has turned to His own way; But the LORD has caused the iniquity of us all [with the guilt and the penalties] To fall on Him." The Lord Jesus did much more than save us in His atoning death (as significant as that was); He also defeated Satan and overthrew the gigantic rebellion initiated and led by him (cf., e.g., John 12:31-33; 16:11; and Heb. 2:14); and He set the stage to bring about the new heaven and new earth at the right time.

The atoning death of the Lamb of God powerfully manifests God's (God the Father's and God the Son's) love for us (cf., e.g., John 3:16; Rom. 5:5-8; Rom. 8:32; and 1 John 4:10). If it weren't written in the Bible, it would seem blasphemous to say, but Jesus informs us (in John 17:23) that the Father loves those who are saved in and through His Son as He loves His Son. What a God (God the Father, God the Son, and God the Holy Spirit)! What a plan of salvation!

Although Jesus knew that He was to lay down His life for His sheep (e.g., Matt. 20:28; 26:26-29; John 1:29; and 10:15-18) and knew something of the awesome significance and the awful difficulty of His assignment (e.g., Matt. 26:36-42; Mark 13:32-39; Luke 22:39-44; 24:25-27; and John 18:4), I don't suppose there was any way that He, the God-man, could have fully understood what it would mean for Him to bear our sins (with the guilt and the penalties) and to be separated (if only for a brief period of time) from His beloved Father.

Jesus could have chosen to be delivered instead of submitting to the cross⁹⁷—Matt. 26:53, for example, says, "Or do you think that I cannot appeal to My Father, and He will at once put at My disposal more than twelve legions of angels?"—but He didn't— thanks be to God! Rather, He said (as recorded in the following verse, Matt. 26:54), "How then can the Scriptures be fulfilled, *which say* that it must happen this way?" Knowing that He had the authority to avoid the cross probably made the trial of the cross even more difficult for the Lamb of God.

⁹⁴ See, for example, Matt. 26:39; John 10:11, 15-18; Rom. 5:19; Phil. 2:8 and Heb. 12:2.

⁹⁵ These verses are discussed on pages 18-24 of *Holiness and Victory Over Sin*. See there for more details.

⁹⁶ See 1 Pet. 2:25.

⁹⁷ I commented briefly on the voluntary nature of Christ's death above.

I'll quote part of what Kidner says here,⁹⁸ "Our Lord's cry of dereliction [His cry of Psalm 22:1; Matt. 27:46; Mark 15:34 when He was (for a short time) forsaken and abandoned] ... told, it would seem, of an objective reality, namely the punitive separation He accepted in our place, 'having become a curse for us' (Gal. 3:13)." And I'll quote part of what H. C. Leupold says here,⁹⁹ "Surely, God had forsaken Him who utters this complaint, but the reason was that He had made Him to be sin for us who knew no sin (2 Cor. 5:21). No man can fathom the mystery of this outcry and what it meant in the experience of Christ. But of this we can be assured: the God-forsakenness was real." **Far from my [or "My"] deliverance are the words of my [or "My"] groaning.** [I'll quote the translation of the NKJV here (which is close to the translation in the margin of the NASB and the translations of the NIV and KJV), "*Why are You so far from helping Me, And from the words of My groaning?*"] **(2) O my God [Elohim], I cry by day, but You do not answer; And by night, but I have no rest.** [Compare Psalm 88:1. The NIV has, "by night, and am not silent." The fact that the words of this verse would seemingly fit better with a person undergoing a longer trial than what Jesus experienced probably helps demonstrate that the words of this psalm (some of the words of this psalm) had some application for David himself (and for others in times of intense trial). We know that the trial of Jesus was intense at least from the time He went to the garden of Gethsemane, the evening before He was crucified; we also know that the cross was very much on His heart long before He went to the garden (cf., e.g., Luke 9:51; 12:50; John 12:1-8, 20-50).] **(3) Yet You are holy, O You who are enthroned upon the praises of Israel. (4) In You our fathers trusted; They trusted and You delivered them. (5) To You they cried out and were delivered; In You they trusted and were not disappointed** [The NAB has, "they were not put to shame."]. [The point is that, although God had oftentimes delivered the fathers (like Abraham, Isaac, Jacob, and Moses), He had not yet delivered this suffering Servant/servant who has been crying to Him for deliverance.] **(6) But I am a worm** [Compare Job 25:6; Isa. 41:14. His being a "worm" refers to His low state, which is spoken of throughout verses 1-21. I'll quote what Kirkpatrick says here,¹⁰⁰ "Trampled under foot, despised, defenseless. Almost every word of this verse finds a parallel in the second part of Isaiah. Jehovah's [Yahweh's] servant Israel is there called a worm (41:14); and the ideal representative of Israel [Christ Jesus; Yahweh's Servant] is one whom men despise (49:7; 53:3); from whom they shrink with horror as scarcely human (52:14; 53:2, 3)."] **and not a man, A reproach of men [cf. Psalm 31:11] and despised by the people [cf. Isa. 49:7; 53:3]. (7) All who see me [Me] sneer at me ["Me," or, "mock Me." Compare Psalm 79:4¹⁰¹; Luke 23:35.]; They separate with the lip [that is, they make mouths at me in derision], they wag the head [cf. Matt. 27:39; Mark 15:29], saying (8) "Commit yourself to the LORD [The NIV has, "He trusts in the LORD." This other reading seems preferable; for one thing, this other reading fits the quotation in Matt. 27:43.]; let Him deliver him [Him; cf. Psalm 91:14; Matt. 27:43]; Let Him rescue him [Him], because He delights in him [Him]."** [I'll quote Matt. 27:39-43; these verses show that these words were spoken in a mocking way to Christ on the cross; those taunting Him didn't believe that God delighted in Him—they thought He was a

⁹⁸ *Psalms 1-72*, page 106.

⁹⁹ *Exposition of Psalms* (Baker, 1969), page 197.

¹⁰⁰ *Book of Psalms*, page 116.

¹⁰¹ The Hebrew noun translated "scoffing" in Psalm 79:4 (it could also be translated *mocking*, *derision*, or *scorn*) was derived from the Hebrew verb used near the beginning of Psalm 22:7.

blasphemer, a gross sinner. “And those passing by were hurling abuse at Him, wagging their heads (40) and saying, ‘You who *are going to* destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.’ (41) In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, (42) ‘He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. (43) HE TRUSTS IN GOD; LET GOD RESCUE *Him* now, IF HE DELIGHTS IN HIM; for He said, “I am the Son of God.” ’ ”] **(9) Yet You are He who brought me [Me] forth from the womb** [cf. Psalm 71:5, 6; Isa. 49:1; Matt. 1:18-25; Luke 1:26-56; 2:1-20]; **You made me [Me] trust when upon my [My] mother’s breasts. (10) Upon You I was cast from birth; You have been my [My] God from my [My] mother’s womb.** [For the second line the NRSV has, “and since my mother bore me you have been my God.” The Scriptures also speak of God’s involvement with individuals (human beings) while still in the mother’s womb.] **(11) Be not far from me [Me; cf. Psalm 71:12], for trouble is near; For there is none to help. (12) Many bulls have surrounded me [Me]; Strong bulls of Bashan have encircled me [Me].** [The bulls symbolize the enemies of Christ and the enemies of God’s people (cf., e.g., Psalm 22:16, 20, 21; and 68:30). I’ll quote what the *Bible Background Commentary - Old Testament* says here regarding the “bulls of Bashan,”¹⁰² “Bashan was a very fertile region east of the Jordan River, well known for its sheep and plump cattle. In this prime cattle-grazing area, one could find pampered cattle being raised for the market, as well as a breed of ferocious undomesticated cattle that roamed free. Legal texts demonstrate that goring oxen were a danger, and that they could even occasionally be found wandering the streets.”

Note that verse 21 goes on to speak of “wild oxen,” which is the equivalent of the *bulls* of verse 12. Also, as verses 13, 16 speak of *lion(s)* and *dogs*, verses 20, 21 go on to speak of *dog(s)* and *lion(s)*.] **(13) They open wide their mouth at me [Me], As a ravening and a roaring lion** [cf. Psalm 17:12; 22:21]. [I’ll quote part of what Willem A. VanGemeren says under 22:12-13.¹⁰³ “The strength and ferocity of the enemies compares to that of the ‘bulls of Bashan’ (v.12) and to ‘roaring lions’ (v.13). The bulls of Bashan [today called the Golan Heights] were proverbial for their size because they were well fed on the lush vegetation of the Bashan (cf. Amos 4:1; Mic. 7:14). ...

Similarly, the psalmist is unnerved by the enemies who ‘open their mouths wide against [him]’ (v.13b). This action [opening wide their mouths against Him] describes the activity of lions and not of bulls, as the NIV makes explicit. ...”] **(14) I am poured out like water** [cf. Job 30:16], **And all my [My] bones are out of joint; My heart is like wax; It is melted within me** [Me; cf. Josh. 7:5; Nah. 2:10]. **(15) My strength is dried up like a potsherd** [a piece of broken pottery], **And my [My] tongue cleaves to my [My] jaws** [cf. John 19:28]; **And You lay me [Me] in the dust of death** [cf. Psalm 104:29]. **(16) For dogs** [cf. Psalm 22:20] **have surrounded me** [Me; cf. Psalm 59:6]; **A band of evildoers has encompassed me [Me]; They pierced¹⁰⁴ my [My] hands and my [My] feet.** [Compare

¹⁰² Inter-Varsity Press, 2000, page 523.

¹⁰³ *Expositor’s Bible Commentary*, Vol. 5 (Zondervan, 1991), page 205.

¹⁰⁴ The KJV, NKJV, NIV, NAB, and the Amplified Bible also have “pierced”; I assume this was the intended meaning. In the margin the NIV points out that this reading is found in some Hebrew manuscripts, the Septuagint, and the Syriac manuscripts, but that most Hebrew manuscripts read “like a lion.”

I’ll quote part of what Kidner says here (*Psalms 1-72*, page 107, 108), “... A strong argument in its favour [the translation “pierced”] is the LXX [the Septuagint], compiled two centuries before the crucifixion, and therefore an unbiased witness [After Israel rejected Jesus as the Messiah, they tended to be biased against texts and interpretations of the Old Testament that fit what the Christians were saying.],

Zech. 12:10; Matt. 27:35; Mark 15:24; Luke 23:33; 24:39, 40; John 19:18; 20:20, 25, 27; and Rev. 1:7.¹⁰⁵ There is widespread agreement that the nails actually pierced the *wrists* of Jesus; the word for *hands* in Hebrew or Greek can include the wrists.¹⁰⁶ Jesus was surrounded by men that hated Him and His Father, but He was also undoubtedly surrounded by greater enemies in the spiritual dimension, starting with the devil, who was very much involved with the death of the Lamb of God (cf., e.g., Luke 22:3; John 8:44; 13:2, 27; 1 Cor. 2:8; and Heb. 2:14). These enemies in the spiritual dimension undoubtedly greatly intensified the torment and pain that Jesus experienced/bore in His atoning death (including the events leading to the cross.) **(17) I can count all my [My] bones.** [“He can count them because he is forcibly stretched out, and thereby all his bones stand out. In this condition he is a mockery to his foes.”¹⁰⁷] **They** [“people” NIV] **look, they stare at me [Me]; (18) They divide my [My] garments among them, And for my [My] clothing they cast lots.** [See Matt. 27:35; Mark 27:24; Luke 23:34; and John 19:23, 24 for the fulfillment of these prophetic words.] **(19) But You, O LORD, be not far off** [cf. Psalm 22:1, 11]; **O You my [My] help** [“O my Strength” NIV.], **hasten to my [My] assistance** [cf. Psalm 70:5]. **(20) Deliver my [My] soul [life] from the sword, My only life from the power of the dog.** [The NIV has, “Deliver my life from the sword, my precious life from the power of the dogs.” The Hebrew noun *nephesh* is most often translated *soul* or *life*, but it is translated other ways too. The NASB translated this Hebrew noun *soul(s)* 250 times and *life/lives* 181 times. When it is translated *life*, it typically refers to the life we have in a body in this world, not to spiritual, eternal life.¹⁰⁸ Note the *dogs* in verse 16.] **(21) Save me [Me] from the lion’s mouth** [cf. Psalm 22:13]; **From**

understood it so. All the major translations reject the Masoretic vowels (added [by Jewish scholars] to the Hebrew text in the Christian era) as yielding little sense here...[“like a lion”], and the majority in fact agree with LXX.” Kidner gets into some details of the Hebrew in a footnote.

I’ll quote part of what Kirkpatrick says here (*Book of Psalms*, page 119), “The A.V. [KJV] here rightly deserts the Masoretic text in favour of the reading represented by the LXX, Vulgate, and Syriac, which have, *they dug*, or *pierced*. ... It seems certain that a somewhat rare verb form...*ka’aru*, ‘they pierced,’ has been corrupted into the similar word...*ka’ari*, ‘like a lion.’”

¹⁰⁵ Zechariah 12:10 is discussed on pages 223, 224 of *Mid-Week Rapture*; Rev. 1:7 is discussed on pages 5, 6 of my paper on Revelation chapters 1-10.

¹⁰⁶ The palms of the hands were not strong enough to support the persons being crucified, so they nailed the wrists to the cross. The imprints on the Shroud of Turin, by the way, demonstrate that the nail wounds were on the wrists of the crucified man who was wrapped in that burial garment. (I believe that shroud could be the burial cloth of the Lamb of God.) I’ll quote a relevant excerpt from what the BDB Hebrew Lexicon says under *yad*, the Hebrew noun translated “hands” here in Psalm 22:16: “bracelets were worn on *hands*, i.e. wrists Gen. 24:22, 30, 47... cf. thread bound on *hand* of Zerach Gen. 38:28, 29, 30...and cords on *hands* of Samson Jud. 15:14....”

I’ll also quote what I said under Rev. 10:1 regarding the glorified Christ’s *feet* being like pillars of fire (from the paper on Revelation chapters 1-10). “The NIV has ‘legs’ instead of ‘feet’ which is quite reasonable in the light of the comparison with ‘pillars of fire.’ There’s no doubting that the basic meaning of the plural of the Greek noun used here (*pous, podos*) means ‘feet,’ and that the feet are included, but apparently the legs are included here too. The BAGD Greek Lexicon says, ‘In Rev. 10:1 *pous* clearly means *leg*,’ and it gives some non-biblical references to substantiate this usage. ‘The comparison with *stuloi*, *pillars*, implies that the word here includes the leg, as *cheir*, *hand* often includes the arm (Isbon T. Beckwith, *Apocalypse of John* [Baker, 1979 edition], page 580).’ ”

¹⁰⁷ Delitzsch, *Commentary on the Old Testament*, Vol. 5, page 320.

¹⁰⁸ The Greek noun *psuche* is comparable in meaning with the Hebrew noun *nephesh*. It is typically translated *soul* or *life*, and when it is translated *life* it typically refers to the life we have in a body in this world, not to spiritual, eternal life.

the horns of the wild oxen [cf. Psalm 22:12] **You answer me** [Me]. [I prefer the translation of the NKJV, “Save Me from the lion’s mouth And from the horns of the wild oxen! You have answered Me.” Compare Psalms 34:4; 118:5; and 120:1. However we translate the last words of verse 21 (it’s all one word in the Hebrew), it is clear that this is where the psalm turns to the answer of the cry for deliverance. Jesus committed His spirit to the Father (Luke 23:46), and He died, having perfectly accomplished the Father’s will. Apparently He went to that part of Hades that is sometimes called Paradise,¹⁰⁹ then on the third day He was resurrected. He became the first man (though He was much more than just a man) to be born into the glory of eternal life (cf. Col. 1:18; Rev. 1:5; and Rom. 8:29). Hebrews 5:7 says, “In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death [He was not saved from dying physically—His atoning death was necessary—but He was saved from death by resurrection], and He was heard because of His piety.”

The New Testament makes it quite clear that Jesus knew what He was doing on the cross. He knew that He would die and that He was doing the Father’s will (knowing that He was doing the Father’s will would have been sufficient for Him). He knew that He would be resurrected, that He was earning the right to save us, and that His death would result in the total overthrow of sin, Satan and his kingdom of evil and death. See, for example, John 1:29; 2:19-22; 3:14, 15; 10:11-18; 12:27-36; 13:1, 21-38; 16:5-11; Heb. 2:10-18; and 12:2.¹¹⁰

If we were limited to the information contained in Psalm 22, we (at least most people) would have thought of deliverance from *dying* (which is a common theme throughout the Old Testament), not deliverance from *death* by resurrection. I’m not saying, however, that they didn’t have any understanding of resurrection and life beyond the grave in David’s day, as you sometimes hear it said (cf., e.g., Gen. 5:22-24 with Heb. 11:5; Heb. 11:8-16; Job 19:25-27; Psalm 16:9-11 with Acts 2:22-36 and 13:35 [see Acts 13:26-37]; Isa. 25:6-8; 26:19; and Dan. 12:2, 3, 13¹¹¹). Significantly, Psalm 16, a psalm of David, prophesied regarding the resurrection of Christ. I don’t know how much David knew about the details of God’s plan of salvation through the Lord Jesus Christ, but the apostle Peter indicates (in Acts 2:31) that “[David] looked ahead and spoke of the resurrection of the Christ, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY” (Psalm 16:10).

As Psalm 22 continues, there is much emphasis on the salvation that comes to the “brethren” (Psalm 22:22) of the Lord Jesus Christ through His deliverance and victory. His “brethren” (verse 22), understood in the fullest sense, includes all the members of God’s true Israel, which embraces all the believers of the nation Israel and all the Gentile Christians who are grafted into true Israel (Rom. 11:17-24). In Psalm 22:27, 28 we also see the often-spoken-of remnant of the peoples of the nations who are also to be saved through the atoning death and resultant ministry and reign of the Lord Jesus Christ (cf.,

¹⁰⁹ See above under Psalm 22:1, including footnote 90.

¹¹⁰ John chapters 13-17 are discussed in a soon-to-be-published paper; Heb. 2:5-14 are discussed under Psalm 8 in this paper; Heb. 12:1-3 are discussed on pages 52-54 of my *Paper on Faith*.

¹¹¹ Isaiah lived some three hundred years after David and Daniel some four hundred years after. Isaiah chapters 25, 26 are discussed verse-by-verse in my paper dated August 2000; Daniel chapter 12 is discussed verse by verse in *Mid-Week Rapture*.

e.g., Rev. 15:3, 4; 20:3; and 21:3, 4, 24-22:3).¹¹² Revelation 21:27 shows that it is “only those whose names are written in the Lamb’s book of life [those who are saved through the atoning death of the Lamb of God]” who will have access to God and His salvation in the eternal state. I am not suggesting that you can see all these details in Psalm 22; I am supplementing what is said in Psalm 22 with information gained from subsequent revelation.

I’ll quote part of what Leupold says under verses 19-25.¹¹³ “If the first half of the psalm could be captioned, ‘Forsaken by God,’ the second half could quite properly have the title, ‘Delivered by God.’ The tone is so notably different ... The tone now becomes so jubilant, the blessings recounted as resulting from the experience are so many and so illustrious that one cannot help but realize that the sufferings involved must have been different from those endured by any other of the sons of men. All this, too, points to the great redemption that was here achieved. ...

It must also be plain that the marvelous results that are here enumerated [in the second half of the psalm] are to be thought of as being fruits of the experience [including the atoning death and the deliverance from death by resurrection] through which the sufferer has just gone.

The emphasis is now on the thought that such a deliverance calls for praise on the part of the one delivered as well as on the part of all the godly. Naturally, as we now see in the light of the fulfillment, the basic thought is not that the speaker was kept from suffering but rather that he passed through the extremest form of it and was yet delivered. True, there is no mention of the resurrection from the dead as there is in Isa. 53. But what prophetic Scripture can cover every possible aspect of a case?” So too, God’s revelation is progressive; quite often further revelation is needed to fully understand prophetic passages.

I’ll also quote part of what W. Ralph Thompson says regarding the second half of this psalm.¹¹⁴ “If the keynote of verses 1-21 is thou answerest not (v. 2), that of verses 22-31 is ‘thou hast answered me.’ ... Satan would have liked to destroy the Lord of Life; but though ‘it pleased Jehovah to bruise him’ in order that He might make ‘his soul an offering for sin’ (Isa. 53:10), He did not leave His ‘soul in Sheol,’ nor permit His body to see corruption’ (Ps. 16:10). The sorrow of Him who took the sinner’s place (vv. 1-21; cf. Isa. 53:4-6) is turned into the joy of sharing the benefits of His sacrifice with His brethren (v.22). ... [David] saw Christ, who ‘for the joy that was set before him endured the cross, despising [disregarding] the shame’ (Heb. 12:2). ‘He shall see his seed [posterity]...He shall see of the [fruit of the] travail of his soul, and shall be satisfied’ (Isa. 53:10, 11). A seed shall serve him (Psalm 22:30) and share His glory forever (John 17:22, 24). The tale of His sorrow is gospel for the world! ...

Psalm 22 gives expression to the most agonizing cry of the universe, the cry of the suffering Savior as, beset by His enemies, He lays down His life for sinners; but that cry is turned into transcendent, rapturous, eternal joy. He plumbed the depths of agony that He might redeem fallen man. ... From the depths of hell to the highest heaven reverberates the eternal shout of

¹¹² Rev. 15:2-4 are discussed on pages 244-246 of *Mid-Week Rapture*. Revelation chapters 20-22 are discussed in a verse-by-verse manner in my paper dated November 1998. That paper includes quite a bit of discussion regarding God’s end-time salvation plans for the nations (the nations being distinct from true Israel).

Psalm 22:27, 28 are different than most prophetic passages (including quite a few such passages in this paper) that speak of God’s saving the repentant end-time remnant of the nations (after His end-time judgment of the world) in that His end-time judgment of the world is not mentioned in Psalm 22. Anyway, I believe that’s the best way to interpret verses 27, 28.

¹¹³ *Exposition of the Psalms*, pages 203, 204.

¹¹⁴ *Wesleyan Bible Commentary*, Vol. 2 (Hendrickson, 1986 reprint), page 227.

triumph. The kingdom is Jehovah's [Yahweh's] (v. 28)!"] (22) I will tell of Your name to my [My] brethren [Compare Psalm 40:10.¹¹⁵ The Speaker here is the Lord Jesus Christ. The primary focus of this psalm is on Him and His (atoning) death, with the resulting salvation for His brethren (true Israel), and for the nations. It is very significant that Heb. 2:12 quotes this verse and interprets it as applying to Christians. I'll quote Heb. 2:10-12, "For it was fitting for Him [God the Father], for whom are all things, and through whom are all things, in bringing many sons to glory, to perfect the author [leader] of their salvation through sufferings. (11) For both He who sanctifies [Christ Jesus] and those who are sanctified are all from one *Father*; for which reason He [Christ Jesus] is not ashamed to call them brethren, (12) saying, 'I WILL PROCLAIM YOUR NAME TO MY BRETHREN, IN THE MIDST OF THE CONGREGATION I WILL SING YOUR PRAISE.' "

I'll quote a few sentences from what J. A. Motyer says under verses 22-31.¹¹⁶ "Suddenly it is festival time for Israel (22-26) and for the world (27-31): prayer has been answered (24), the poor ["afflicted" NASB] are invited to the feast (25 [26]), all are invited (29) and the word will go out to future generations (30, 31). Hebrews 2:12 quotes v. 22 as messianic and indeed what, other than the death of Jesus, could have such results as these?"]; **In the midst of the assembly I will praise You.** [For one thing, He will praise the Father for answering His prayer. His prayer, understood in the fullest sense, included the request that His atoning death would be perfectly accomplished, that He would be delivered from death by resurrection (cf. Heb. 5:5-10), and that the full fruit of His atoning death would be manifested. We can think of Christ in the midst of an *assembly* of the people true Israel (Christians) during this present age. At the end of this age (apparently by the time the millennial kingdom begins) the assembly of the people true Israel will be complete and all of its members will have been glorified and will be reigning with the Lord Jesus Christ.] **(23) You who fear the LORD** [Believers are required to fear the LORD.¹¹⁷], **praise Him** [We praise Yahweh (in this context God the Father is being praised) for who is He and for His salvation in all of its aspects.]; **All you descendants [seed] of Jacob** [Taken in the fullest sense "all [the] descendants/seed of Jacob/Israel" includes all the members of God's true Israel. (The names *Jacob* and *Israel* are often used interchangeably, as they are in this verse. Jacob's name was changed to Israel.) But it is also true that the gospel of salvation in Christ Jesus came first to the literal descendants of Jacob/Israel (the Jews); that all Israel (the elect remnant of the nation Israel) will be saved at the end of this age; that Jerusalem will be the key city throughout the millennial kingdom; and that new Jerusalem will be the dwelling place of the people of true Israel in the eternal state.], **glorify Him** [We ascribe glory to God the Father for who He is and for His glorious plan of salvation, which He brought to pass at a very high cost to Himself, in the Sacrifice of His Son.], **And stand in awe of Him** [cf. Psalm 33:8], **all you descendants of Israel.** **(24) For He has not despised nor abhorred the affliction of the afflicted** [The NIV has, "the afflicted one." "The afflicted One" refers to Christ. The things He says in this verse

¹¹⁵ See Psalms 40:6-10. Those verses also speak of the atoning death of the Lord Jesus Christ and the resulting salvation, as demonstrated by Heb. 10:5-10, which quote Psalm 40:6-8 (the last line of Heb. 10:5, "but a body you have prepared for Me," came from the Septuagint version of Psalm 40:6; it's Psalm 39 in the Septuagint). Hebrews 10:8-18 are discussed on pages 156-163 of *Holiness and Victory Over Sin*.

¹¹⁶ *New Bible Commentary - 21st Century Edition* (Inter-Varsity Press, 1994), page 500.

¹¹⁷ On the need for God's people to fear Him, see under Phil. 2:12 on page 35 of *The Christian, the Law, and Legalism*. God's people, very much including new-covenant believers, need to be *afraid to sin against Him*. Many Christians of our day either deny or dilute the idea that we must fear sinning against God.

are part of His telling what God the Father has done for Him, which is part of *His telling of God's name to His brethren* (see verse 22). Part of what it means to tell of His name is to tell what He has done—what He has done reveals what He is like. The Lamb of God was *despised* and *abhorred* by men (cf., e.g., Psalm 22:6-8; Isa. 52:12-53:12).; **Nor has He hidden His face from him** [“from Him.” Compare Psalms 27:9; 69:17; and 102:2. God the Father did hide His face from the Lamb of God, but only for a very brief, very intense, extremely difficult, extremely fruitful period of time—then He answered His cry for deliverance.]; **But when he [He] cried to Him for help, He heard.** [Compare Psalm 31:22; Heb. 5:7. God the Father heard His cry and He answered (see verse 21).] **(25) From You comes my [My] praise** [I understand these words in the sense *because of You* (because of what You have done) *comes My praise.*¹¹⁸ The NIV has, “From you comes the theme of my praise in the great assembly.” Apparently the idea here is that the Son praises the Father because of the answer to His cries/prayers. Without His being saved from death by the resurrection, there would be no salvation.] **in the great assembly** [See verse 22; compare Psalms 35:18; 40:9, 10. Taken in the fullest sense, “the great assembly” (which consists of “those who fear Him”) includes all the members of God’s true Israel, all His brethren. Looking at things in a more limited sense, and from a more Old Testament point of view, the people of the “great assembly” could be limited to the end-time remnant of the people of Israel (the Jews), who will be saved by the Lord Jesus Christ at the end of this age. That viewpoint fits well with verses 27-31 (especially verses 27-29) in that those verses fit well with God’s salvation of the remnant of the peoples of the nations at the end of this age, after His end-time judgment of the world.]; **I shall pay my [My] vows before those who fear Him.** [Compare Psalm 50:14; 61:8; 66:13; 116:14, 18; and Eccl. 5:4. The NIV has, “fulfill my vows.” Frequently a person in need of God’s help would make a vow to Him that they would do something when/if He answered their prayer; for example, they would bear witness of what He had done and make a sacrificial offering. It depends on what the vow was whether we would translate “pay” or “fulfill.” Here it seems that the *vow* of Christ (at least it was part of His vow¹¹⁹) is spelled out in verses 22, 25a: He will tell of God’s name before His brethren and praise Him for what He has done. If this is the idea then “fulfill my vows” is a better translation. Taken in the fullest sense, and looking at it from a new-covenant perspective, the resurrected Christ shares the fruit of His atoning death (the gospel of salvation) with all the members of God’s true Israel and rejoices with them as they enjoy new-covenant salvation in its ultimate fullness.

“Those who fear the Lord” here can undoubtedly be equated with His “brethren” of verse 22, with those who make up the “(great) assembly” of verses 22, 25, with the “descendants of Jacob/Israel” of verse 23, and with “those who seek Him” in verse 26. Note that those “who fear the LORD” are also mentioned in verse 23. It is also to be understood that these people, the believers, were often afflicted, very much including David, who wrote this psalm (see verse 26; cf., e.g., 2 Thess. 1:5-10).] **(26) The afflicted**

¹¹⁸ The BDB Hebrew Lexicon (pages 86, 87) says that the praise comes from God in the sense that the “good...[has] its source in [God].” Kirkpatrick (*Book of Psalms*, page 121) speaks of “the source of his praise. ‘It is the LORD’s doing.’”

¹¹⁹ Whether we should think of it as part of a *vow*, or not, it is clear that Christ was totally committed to perfectly do everything required of Him in God’s plan of salvation, including His judging the world at the end of this age.

[The Hebrew noun used here (*'anaw*) can also be translated *poor, humble, or meek*; the margins of the NASB, NIV, and NKJV have “poor”; the KJV has “meek.” This Hebrew noun is closely related to the noun translated “the afflicted [one]” in verse 24 (*'ani*); both nouns were derived from the same Hebrew verb (*'anah*); the noun is plural here in verse 26.] **will eat and be satisfied** [Those who had been afflicted will now begin to experience new-covenant salvation in and through Christ Jesus and His atoning death (and resurrection). Ultimately all the members of God’s true Israel will be glorified and reign with the Lord Jesus Christ and God the Father in a never-ending reign. The primary *food* we need is *spiritual* food. Jesus Christ is the only One who can provide this food, the only food that can really satisfy the need of our souls.]; **Those who seek Him will praise the LORD. Let your heart live forever!** [“May your hearts live forever!” NIV. I’ll quote a paragraph from what Kidner says under verses 22-26,¹²⁰ “But Hebrews 2:11, 12 relates verse 22 to the Messiah, as one who is ‘not ashamed to call (us) brethren’;...at whose thanksgiving feast the humble¹²¹ are welcome to *eat and be satisfied* (26) and (...in reality) to *live for ever* (26).”] **(27) All the ends of the earth will remember and turn to the LORD, And all the families of the nations will worship before You. (28) For the kingdom is the LORD’S And He rules over the nations.** [Compare, for example, Psalm 2:8; 47:7, 8; 82:8; and 86:9; Obad. 1:21; Zech. 14:9; and Matt. 6:13. The primary fulfillment of this verse will take place at the end of this age, after God (in large part through the Lord Jesus Christ¹²²) has judged the world and the remnant of the peoples of the nations turns to Him. This verse will not receive its ultimate fulfillment, however, until after the great-white-throne judgment and the creation of the new heaven and new earth when all the elect of the peoples of the nations, having been glorified, will begin to fully worship God. (See the fourth paragraph above under verse 21.)] **(29) All the prosperous of the earth will eat and worship** [cf. Psalm 45:12], **All those who go down to the dust** [cf. Psalm 22:15] **will bow before Him, Even he who cannot keep his soul alive.** [The NIV has, “All the rich of the earth will feast and worship; all who go down to the dust will kneel before him—those who cannot keep themselves alive.” The BDB Hebrew Lexicon gives “vigorous, stalwart ones” as the meaning here, instead of the “prosperous” or “rich.”¹²³ They are contrasted with the ones who are dying/going down to the dust.

This verse helps demonstrate that, as verses 27, 28 just said, all the peoples of the nations (the remnant left by God) will worship God (including those who had been the most prosperous and those that had been on the verge of death), and it is understood, of course, that all the people of (true) Israel will worship God. The next two verses (30, 31) show that the time setting in view here is before the eternal state, before death has been abolished and while the peoples of the nations are still having children. As I have discussed in my previous writings,¹²⁴ I believe all the members of true Israel will be

¹²⁰ *Psalms 1-72*, page 108.

¹²¹ Kidner has a footnote, “While ‘afflicted,’ in the singular, is clearly right in verse 24, the nuance in 26 is towards ‘meek’ (AV, RV) or ‘humble’ (NEB).”

¹²² For one thing, the judgments at the end of this age flow from the victory of the atoning death and resurrection of the Lord Jesus Christ. For another thing, the Lord Jesus Christ will come (in the middle of Daniel’s 70th week) to judge the world (e.g., 1 Cor. 15:23-28).

¹²³ Under *dashen*, a Hebrew adjective that has the basic meaning “fat” (page 206).

¹²⁴ For a start, see the discussion of Isa. 65:17-25, starting on page 56 of my paper dealing with prophecies of Isaiah.

glorified by the time the millennial kingdom begins; from the time they are glorified, they will not be subject to death, and they will not bear children. The nations will apparently continue to bear children throughout the millennium, and for them the possibility of sinning and dying will still exist.] **(30) Posterity will serve Him; It will be told of the Lord to the *coming* generation** [cf. Psalm 102:18-22]. **(31) They will come and will declare His righteousness To a people who will be born, that He has performed *it*.** [Compare Psalm 78:5-8. God's kingdom that is established on the basis of the atoning death (and resurrection) of His Son will last forever.]

PSALM 45

A Song Celebrating the King's Marriage.

A Maskil¹²⁵ of the sons of Korah. A Song of love.

My heart overflows [“literally, *is astir*” (margin of NASB); “is stirred” NIV] **with a good theme; I address my verses to the King** [“I recite my verses for the king” NIV]; **My tongue is the pen of a ready** [“skilled” NIV] **writer.** [In the margin the NASB says that the king here probably refers to Solomon as a type of Christ. Most interpreters, Jewish and Christian, have considered this psalm to be Messianic to one degree or another. The psalm was undoubtedly written on the occasion of the wedding of a king in the lineage of King David; many of the verses fit Solomon well. In a way that is common in the psalms (and in other Old Testament prophetic literature), however, some of the verses rise above Solomon (or any other king born of a man and a woman) and prophesy of the much greater King, the One who is a descendant of King David (and Solomon) according to the flesh, the Lord Jesus Christ. The promises made to King David about his throne being established forever find their fulfillment in Christ Jesus (cf., e.g., Psalm 89:3, 4, 34-37; 2 Sam. 7:13-16).

Verse 2 fits Christ better than it fits Solomon or any other earthly king in the lineage of David. Verses 3-5 fit Christ (Christ at His second coming) better than they fit any earthly king in the lineage of David, and they don't fit Solomon well at all. Verse 6 fits Christ perfectly, but it doesn't fit Solomon well, or any other man. And, significantly, this verse is quoted in Heb. 1:8, 9 and applied to Christ. Verse 7 fits Christ much better than it fits Solomon or any other man. The details of verses 8-17 fit the occasion of Solomon's wedding better than they fit Christ, but, Christ will be united with His bride, true Israel, at the end of this age (cf. Matt. 22:2-14; 25:1-13; John 3:29; 2 Cor. 11:2; Eph. 5:23-32; Rev. 19:7-9; and 21:2, 9),¹²⁶ and true Israel will begin to reign with Him at that time (cf., e.g., 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:10; 12:5; 20:4; 22:5).¹²⁷ Verses 8-17 undoubtedly serve as a type for (prefigure) that coming wedding and reign.

I'll quote what J. A. Motyer says as an introduction to this psalm.¹²⁸ “Composed for an actual royal wedding and motivated by devotion to an earthly king, this psalm, like all royal psalms, runs beyond what any earthly king could be, to the longed-for Messiah in whom all the

¹²⁵ In the margin the NASB says, “Possibly *Contemplative, or Didactic, or Skillful Psalm.*”

¹²⁶ The book of Revelation shows that the bride of Christ (true Israel) will not be complete (with all of her members having been added to the body of Christ) and ready for the wedding until about the time the millennial kingdom begins. (I assume that all the members of true Israel will be glorified before this marriage takes place. See under Rev. 19:7-9 on pages 48-50 of my paper dated January 1999 and under Rev. 20:4 on pages 63, 64 of my paper dated November 1998.) Many will be added to the body of Christ after His mid-week return and the rapture. See, for example, Rev. 12:5-13:18; 19:7-9; and 21:2, 9. (These verses have all been discussed in my previous writings.) I should also mention that, in a very real sense, Christ is already united with the church and every true Christian. Ephesians 5:22-33 (verses that are discussed in *Holiness and Victory Over Sin*) speak of the fact that Christ has, in a very real sense, already become one with every true Christian/the body of Christ.

¹²⁷ Even though the bride of Christ will not be complete at the time of the (mid-week) rapture, those who are raptured will begin to reign with Christ at that time.

¹²⁸ *New Bible Commentary*, 21st Century Edition (Inter-Varsity Press, 1994), page 515.

glories are true. Likewise it speaks tellingly to the Bride of Christ of her true position, beauty and dedication (2 Cor. 11:2; Eph. 5:27; Rev. 14:4; 19:7; 21:9)."

I'll quote a paragraph from W. T. Pursiker's introduction to this psalm.¹²⁹ "This is one of the royal or kingly psalms with a strong Messianic meaning. It may be interpreted on two levels. There was an immediate and local application to the wedding of one of Israel's kings, much in the manner of the Song of Solomon. But there is a higher and universal application to the King of Kings and His spiritual bride, as is attested by the NT use of vv. 6, 7 (Heb. 1:8-9)."

I'll quote part of what J. J. Stewart Perowne says as an introduction to this psalm.¹³⁰ This psalm "celebrates the nuptials of a Jewish king with a princess, apparently of foreign extraction: but in honour of what particular king it was written, is a matter of conjecture. The older and perhaps the more common interpretation refers it to Solomon's nuptials with the daughter of Pharaoh, king of Egypt. [Perowne favors the viewpoint that the king was Solomon.] ... But 'a greater than Solomon is here.' Evident as it is that much of the language of the Poem is only properly applicable to the circumstances of the royal nuptials which occasioned it, it is no less evident that much of it greatly transcends them. The outward glory of Solomon was but a type and a foreshadowing of a better glory to be revealed. Israel's true king was not David or Solomon, but One of whom they, at the best, were only faint and transient images. A righteous One was yet to come who should indeed rule in truth and equity.... The mistake so commonly made in interpreting this Psalm and the Song of Solomon, is to suppose that we have in them *allegories*, every part of which is to find its appropriate spiritual interpretation. The earthly fact has, *as a whole*, its spiritual counterpart. For Christ speaks of Himself as 'the Bridegroom,' and of the Church as His 'bride,' and of the kingdom of God under the figure of a marriage-feast. (Matt. 22:1ff.; 25:1-13; 9:15. See also Eph. 5:23; 2 Cor. 11:2; and Rev. 19:7; 21:2.) ... But this psalm is not an *allegory*. It is the actual celebration of a circumstance in Jewish history, and derives its higher meaning from the fact that all Jewish history is typical."

I'll quote a paragraph from the introduction to this psalm by Derek Kidner.¹³¹ "... Above and beyond this [referring to the ancient royal wedding], the psalm is Messianic. The royal compliments suddenly blossom into divine honours (6f.), and the New Testament will take them at their full value."

I'll quote part of what A. F. Kirkpatrick says as an introduction to this psalm.¹³² He favors "the old view that the Psalm celebrates the marriage of Solomon with the daughter of the king of Egypt (1 Kings 3:1). Such an alliance must have been an event of the highest importance. Solomon's court was a scene of splendour and luxury like that which is described in the Psalm. The kingdom was at the zenith of its glory. The promises to David were recent... ... Solomon's close alliance with Hiram [of Tyre] gives a natural explanation for the mention of Tyre (v. 12) as the representative of allied nations. ...

Whatever may have been the original occasion of the Psalm, its Messianic significance has been almost universally recognized. ... The [ancient Jewish] Targum paraphrases v. 2, 'Thy beauty, O King Messiah, exceeds that of the children of men...' and v. 10 [which was addressed to the bride], 'Hear, O congregation of Israel....' The writer of the Epistle to the Hebrews quotes vv. 6, 7 as a description of the moral and eternal sovereignty of Christ (Hebr. 1:8, 9). If the king was typical [a type] of Christ, the marriage of the king might symbolize the bridal [wedding] of Christ and the Church; and this interpretation was facilitated by the common use of the figure of marriage in the OT to describe the relation of Jehovah to His

¹²⁹ *Beacon Bible Commentary*, Vol. 3 (Beacon Hill Press, 1967), page 244.

¹³⁰ *Commentary on the Psalms* (Kregel, 1989 reprint), pages 366-369.

¹³¹ *Psalms 1-72* (Inter-Varsity Press, 1973), page 170.

¹³² *Book of Psalms* (Baker, 1982 reprint), pages 244, 245.

people. The natural relationship [marriage between a man and a woman] is consecrated as the sacrament of the mystical relationship; and the mystical relationship is rendered more comprehensible to the human mind by the sanction of the analogy. Compare Eph. 5:23; Rev. 19:7ff.; 21:2; 22:17.”

I’ll quote what Merrill F. Unger says under verse 4a of this psalm.¹³³ “The prophet-psalmist, of course, had some contemporary king in mind, but the Spirit of prophecy, who inspired him, envisioned the supreme King who in His majesty will one day ride prosperously (‘ride on victoriously,’ NASB). John the seer glimpsed Him bestride ‘a white horse,’ symbolic of triumph (Rev. 19:11; cf. Matt. 21:2-5).”

Lastly, I’ll quote a paragraph from C. H. Spurgeon’s introduction to this psalm.¹³⁴ “Some here see Solomon and Pharaoh’s daughter only—they are short sighted; others see both Solomon and Christ—they are cross-eyed; well-focused spiritual eyes see here Jesus only, or if Solomon be present at all, it must be like those hazy shadows of passers-by which cross the face of the camera, and therefore are dimly traceable upon a photographic landscape. ‘The King,’ the God whose throne is forever and ever, is no mere mortal and his everlasting dominion is not bounded by Lebanon and Egypt’s river. This is no wedding song of earthly nuptials, but an Epithalamium [a nuptial song] for the Heavenly Bridegroom and his elect spouse.” In agreement with the majority, I believe Spurgeon sees too little of the actual wedding that took place in Old Testament days.¹³⁵ For one thing, it seems clear to me that many of the details of verses 8-17 fit that ancient wedding much better than they fit Christ and His bride.] **(2) You are fairer than the sons of men; Grace is poured upon Your lips** [I’ll quote Luke 4:22, “And all were speaking well of Him, and wondering at the gracious words which were falling from His lips; and they were saying, ‘Is this not Joseph’s son?’ ”]; **Therefore God [Elohim] has blessed You forever.** [Compare Psalm 21:6. “The perpetuity of the covenant with David and his seed is constantly emphasized. Cf. 2 Sam. 7:13, 16, 25, 29; Psalms 18:50; 89:2ff.”¹³⁶] **(3) Gird Your sword** [cf. Isa. 49:2; Rev. 1:16; 2:12, 16; and 19:15] **on Your thigh, O Mighty One** [“or warrior”; cf. Psalm 45:6; Isa. 9:6¹³⁷], **In Your splendor and Your majesty!** [Although I don’t believe warfare against spiritual forces was mentioned here (note “the peoples” in verse 5, for example), it’s always good to be reminded that that is where the primary warfare takes place. Under this verse Chrysostom spoke of Christ waging warfare “against the demons

¹³³ Unger’s *Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), pages 809, 810.

¹³⁴ *Treasury of David*, Vol. 1 (Baker, 1984 reprint), page 351.

¹³⁵ A prime example is Spurgeon’s interpretation of the *virgin companions* of the bride of Christ of verse 14 (page 358). I believe we should see an actual bride and actual virgin companions of that bride at an ancient wedding of a king in Israel, with that bride being a type of the church. To Spurgeon the virgins are “those who love and serve the church” and “true servants of the church,” even though “they are part of the church.” Based on what Spurgeon goes on to say, he seems to see *all* believers included as part of the church and as part of the virgins, “Note that those who are admitted to everlasting communion with Christ, are pure in heart—virgins, pure in company—‘her companions,’ pure in walk—‘that follow her.’ Let none hope to be brought unto heaven at last who are not purified now.” I appreciate Spurgeon’s love for Christ and the church, but I don’t believe it is a reasonable interpretation to see the true church being both the bride and those accompanying the bride. I’ll quote a sentence from what H. C. Leupold says under verse 14 (*Exposition of Psalms* [Baker, 1969], page 359), “When the attempt is made to extract a specific meaning from the idea of the virgin attendants of the queen, absurdities may be the result (cf. *Hengstenberg*, who makes them other brides, representing the converted heathen nations).”

¹³⁶ Kirkpatrick, *Book of Psalms*, page 246.

¹³⁷ The Hebrew noun (*gibbor*) that is translated “O Mighty One” here is also used in Isa. 9:6, translated “Mighty.” There is widespread agreement that the title “Mighty God” of Isa. 9:6 refers to Christ.

exercising their wiles and destroying the whole world.”¹³⁸] **(4) And in Your majesty ride on victoriously, For the cause of truth and meekness and righteousness; Let Your right hand teach You awesome things.** [“let your right hand display awesome deeds” NIV. Compare Psalm 21:8. “By a bold figure the king’s right hand, i.e. his strength and courage, is said to teach or shew him terrible [awesome] things, as his success in battle reveals the divine energy with which he has been endowed.”¹³⁹] **(5) Your arrows are sharp** [cf. Psalm 120:4]; **The peoples fall under You** [cf. Psalm 92:9]; **Your arrows are in the heart of the King’s enemies** [cf. 2 Sam. 18:14]. [All the enemies of God, of His Christ, and of His people will be dealt with and removed in the end-time judgment of the world (cf., e.g., Isa. 9:1-7; 11:1-16). I’ll quote part of what A. R. Fausset says under verses 3-5.¹⁴⁰ (He believes that this psalm refers to Solomon as the type, but “that Messiah alone is the ultimate reference. Heb. 1:7-9 decides this” [page 197].) First I’ll quote what he says regarding the King’s girding His sword upon His thigh (verse 3a), “in order that thou mayest, by destroying thine enemies...take the kingdom to thyself which is thine own (cf. Rev. 11:15, 17). The last event before ‘the marriage of the Lamb’ is, He that is ‘Faithful and True...in righteousness doth judge and make war: and out of His mouth goeth a sharp sword, that with it He should smite the nations; and He hath on His vesture...a name written, KING OF KINGS AND LORD OF LORDS’ (cf. Rev. 19:7, 11-21; 20:4-6; 21:8, 9).” And I’ll quote part of what he says under verse 5, “...here it is the sword and arrows of judgment; for it is just when the marriage of the Bride and the Lamb is about to take place. Rev. 19 shows us that *wrath* is to be executed on the foe just before the marriage of the heavenly Bridegroom with the Church. The ‘terrible [awesome] things’ of v. 4 confirm this view. ... Cf. Rev. 19:11. So Deut. 32:23, 41, 42. The result of ‘peoples falling under Him’ – i.e., under His arrows – is implied in [Deut. 32:] 43.”] **(6) Your throne, O God [Elohim],¹⁴¹ is forever and ever** [Compare Psalm 93:2. Hebrews 1:8, 9 are a very important cross-reference in that they quote Psalm 45:6, 7 as referring to the Lord Jesus Christ; I’ll quote Heb. 1:8, 9, “But of the Son *He says*, ‘YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM. YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.’ ”

The words of Psalms 45:6, 7 apply to the Son of God *after* He became a man (but not just a man). He has had all authority as the Son of man since the time of His resurrection, having defeated sin, Satan, and death in His atoning death and

¹³⁸ *Commentary on the Psalms*, Vol. 1 (Holy Cross Orthodox Press, 1998), page 267.

¹³⁹ Kirkpatrick, *Book of Psalms*, page 247.

¹⁴⁰ *Commentary on the Old and New Testaments* by Jamieson, Fausset, and Brown (Eerdmans, 1984 reprint), page 198.

¹⁴¹ The Hebrew noun (*elohim*) translated “O God” here is normally translated *God* (the NASB translates it *God* 2,326 times), including in Psalm 45:2 and 7 (twice), but the word can also be translated *rulers*, *judges*, or *gods*. (See under Psalm 82:1, 6 in this paper. In 1 Sam. 28:13 *elohim* is used of the *person* the witch of Endor saw when she called up Samuel for King Saul. The NASB translates “divine being” and in the margin has “or, *god*.” In that very special case, Samuel could have actually gone to Saul with a message from God.) From our New Testament perspective, we know that the Lord Jesus Christ is deity with the Father and the Spirit, and this verse (especially since it is quoted and interpreted that way in Heb. 1:8, 9) serves as a strong confirmation of His deity. Although there were quite a few other verses in the Old Testament that indicated the deity of the Messiah, very much including Isaiah 9:6 (see the discussion on the deity of Christ in the chapter on Isaiah 9:1-7 in my paper dated August 2000), God did not make an issue of fully revealing His Son, the Angel of the LORD, the Lord Jesus Christ, until the days of the new covenant.

resurrection, and He has reigned at the Father's right hand since His ascension (cf. e.g., Matt. 28:18; Eph. 1:20-22; and Rev. 3:21). The reign that is pictured here in Psalm 45:3-7, however, which involves conquering the enemies of God, will not start in most senses until Christ returns to the earth at the end of this age to reign, which includes judging (cf., e.g., Psalms 2, 9, 10; 72; 96; 97; 98; 1 Cor. 15:23-28; and Rev. 11:15-18).]; **A scepter of uprightness is the scepter of Your kingdom. (7) You have loved righteousness and hated wickedness** [Christ's reign, will, of course, be a fully righteous reign (cf. e.g., Psalms 7:8-13; 96:13; 98:9; Isa. 9:7; and 11:3-5). He is fully righteous, and every thing He does is fully righteous. He loves righteousness and hates wickedness (cf., e.g., Psalms 5:4-6; 11:5-7; 33:5; and Rev. 6:16, 17).]; **Therefore God [Elohim], Your God [Elohim], has anointed You With the oil of joy above Your fellows.** [Although it is true that God the Father anointed the Lord Jesus Christ with the *oil* of the Holy Spirit far more than any other man (He was much more than just a man; He was anointed "without measure" [John 3:34]), that idea doesn't seem to be included here. These words only mention His being anointed with the *oil of joy*, which apparently is a figurative way to speak of His experiencing joy¹⁴² (cf. Heb. 12:2).] **(8) All Your garments are fragrant with myrrh** [cf. Song of Solomon 4:14; John 19:39] **and aloes and cassia** [These fragrances were appropriate for a royal wedding. I'll quote part of what Willem A. VanGemeren says here.¹⁴³ "The king was heavily anointed with fragrant oils made from a mixture of olive oil, myrrh, aloes, and cassia. Myrrh was a resin of a shrub.... It was used for the anointing of the tabernacle and the priests (Exod. 30:23-29). [Myrrh was one ingredient in that anointing oil.] ..."]; **Out of ivory palaces** [I'll quote part of what Kidner says here.¹⁴⁴ "*Ivory palaces* were so named for the inlays of ivory in their paneling and ornamentation."] **stringed instruments have made You glad. (9) Kings' daughters are among Your noble ladies** ["honored women" NIV. The NASB has a cross-reference for "Your noble ladies" to Song of Solomon 6:8, "There are sixty queens and eighty concubines...." I assume this cross-reference does explain the "noble ladies." Apparently the idea here is that some, but not all, of the "noble ladies" are "king's daughters." When applying these verses to the wedding of Christ and His bride, it is questionable whether we should see a role for these "noble ladies." Quite a few commentators believe they represent the nations that are saved at the end of the age. I'll give an example of one such commentator (Unger) as we continue. It seems to me that this is a possible interpretation, but it probably pushes this detail from the context of an ancient royal wedding too far.¹⁴⁵

I'll quote part of what Perowne says under "kings' daughters,"¹⁴⁶ "other wives and concubines of the monarch. Such, as Calvin observes, is the evident meaning of the words,

¹⁴² The BDB Hebrew Lexicon, under *shemen* (the Hebrew noun translated *oil* here) says that the noun is used here (as in Isa. 61:3) in a figurative way for *joy*. And I'll quote what Kirkpatrick (*Book of Psalms*, page 249) says here, "The reference is not to anointing as the symbol of consecration to the office of king, but to the use of oil on occasions of festivity (23:5; 104:15). Thus 'the oil of gladness' is contrasted with mourning (Isa. 61:3; cf. 2 Sam. 12:20; 14:2). The rejoicings of the marriage festival are meant. Cf. Cant. [Song of Solomon] 3:11."

¹⁴³ *Expositor's Bible Commentary*, Vol. 5 (Zondervan, 1991), page 347.

¹⁴⁴ *Psalms 1-72*, page 172.

¹⁴⁵ I have already mentioned (under verse 1) that I don't believe every detail from the ancient royal wedding can be pressed into service when discussing the greater wedding of Christ and His church. I cited the virgin companions of the bride of verse 14 as a prime example.

¹⁴⁶ *Commentary on the Psalms*, page 372.

although, as polygamy had only the permission, not the sanction, of God, it may seem strange that this should be mentioned as a feature in the splendour of the monarch. But polygamy was practiced even by the best of kings; and the Psalmist is describing the magnificence of an Oriental court, such as it actually existed before his eyes, not drawing a picture of what ought to be in a perfect state of things.”

I’ll also quote from Kirkpatrick,¹⁴⁷ “An Oriental monarch prided himself on the number and nobility of the wives in his harem, and some at least of the Jewish monarchs were no exception to the rule (1 Kings 11:3; Cant. 6:8). It may seem strange that such a degradation of the true ideal of marriage should find place in a Psalm which opens up such lofty thoughts and hopes. But the Psalm reflects the actual facts and customs of the age: it is not intended to depict a perfect state of things. One of the wives takes precedence of the rest and occupies the place of honour (1 Kings 2:19) at the king’s right hand. It is implied that this place is reserved for the new bride whom the poet now turns to address. The verse is a general description of the king’s state, for the bride has not yet been brought in (v. 14); or is the poet anticipating [her being brought in]?”

I’ll quote Unger regarding the meaning of the “kings’ daughters and the queen,”¹⁴⁸ “The [millennial] Kingdom has been set up. Kings’ daughters...represent redeemed nations of the Kingdom. The queen at the King-Messiah’s right hand (the place of special honor; 1 Kings 2:19) is Israel, redeemed and restored to divine favor, symbolized by her being clad in gold of Ophir...” Unger, by the way, distinguishes between converted Israel and the Christian church. He believes that converted Israel will live on the earth throughout the millennial kingdom along with the converted nations (both still in their natural bodies), while the Christian church rules in the heavenly dimension.]; **At Your right hand** [cf. 1 Kings 2:19] **stands the queen in gold from Ophir** [cf. 1 Kings 9:26-28; Isa. 13:12]. [The queen is the bride. The NIV has, “at your right hand is the royal bride in gold of Ophir.” When we think of Christ being the King, and if we think from an Old Testament perspective, the bride is (the believers of) Israel; if we think from a new covenant perspective, the bride is true Israel.] **(10) Listen, O daughter** [speaking to the bride], **give attention and incline your ear: Forget your people and your father’s house** [Compare Gen. 2:24; Ruth 1:16, 17. This daughter of a king (see verse 13) of another nation must now become part of the people of Israel and submit to Israel’s God. “The psalmist gave his charge to the bride before she was conducted into the king’s presence.”¹⁴⁹ It seems to me that we would have to strain to apply these words, which were entirely appropriate in the setting of the ancient royal wedding, to the wedding of Christ and true Israel.]; **(11) Then the King will desire your beauty. Because He is your Lord** [cf. Gen. 18:12; 1 Pet. 3:6], **bow down to Him** [The NIV has, “honor him, for he is your lord.”]. **(12) The daughter of Tyre will come with a gift** [The people of Tyre will send/bring a gift to the bride.¹⁵⁰ I’ll quote part of what Kidner says here.¹⁵¹ “... The

¹⁴⁷ *Book of Psalms*, page 250.

¹⁴⁸ *Unger’s Commentary on the Old Testament*, Vol. 1, pages 810, 811. There are other commentators that take this same viewpoint.

¹⁴⁹ Allen P. Ross, *Bible Knowledge Commentary*, Old Testament [Victor Books, 1985], page 828.

¹⁵⁰ If we think of the bride of Christ here, we can think of Tyre as representative of the humbled, repentant remnant of the nations after God’s end-time judgment of the world coming to true Israel to worship their God. Psalm 87:4 mentions Tyre as a nation that will come to Israel/Zion and be born (into eternal life) there. Psalm 87, which is a very important psalm regarding God’s salvation plans for the nations (the nations being distinct from [true] Israel) is discussed on pages 106, 107 of my eschatological paper dated November 1998. (Footnote continues on the next page.)

Hebrew has 'the daughter of Tyre,' which RSV is probably right in taking to mean *the people* (cf., e.g., Isa. 47) rather than an individual."]; **The rich among the people will seek your favor.** ["Your" is feminine in the Hebrew here. The rich of many peoples, not just the people of Tyre, will seek the favor of the bride and bring gifts. In the case of Christ, the remnant of the nations left after His end-time judgment of the world will come from across the earth. "...not only Tyre, but in general those who are the richest among each separate people or nation"¹⁵²] **(13) The King's [king's] daughter** [The bride is the daughter of a king, a princess; kings frequently married princesses.] **is all glorious within** [The NIV supplies two words at the end of this line, "All glorious is the princess within *her chamber*." This widely accepted translation makes good sense when taken with what follows in verses 13b-15. Verses 13b-15 show that this scene takes place just before the bride comes to the king/King. I'll quote part of what Kidner says here.¹⁵³ "...RSV is probably right in seeing this as *in her chamber*, the point from which her procession now sets out towards *the palace of the king* (v. 15)."]; **Her clothing is interwoven with gold** [cf. Ex. 39:2, 3]. **(14) She will be led** ["she is led" NIV] **to the King [king] in embroidered work** [cf. Jud. 5:30; Ezek. 16:10]; **The virgins, her companions who follow her, Will be brought to You** ["are brought to you" NIV. I commented on the interpretation of the *virgin companions* of the bride in footnote 135.]. **(15) They will be led forth** ["They are led in" NIV] **with gladness and rejoicing; They will enter** ["they enter" NIV] **into the King's [king's] palace.** [I'll quote what Kirkpatrick says regarding this leading forth of the bride.¹⁵⁴ "The procession which conducted the bride to her new house was an important part of the marriage ceremony, and was always accompanied with songs and music and dancing and every mark of rejoicing."] **(16) In place of your fathers will be your sons** ["Your sons will take the place of your fathers" NIV. The words of verses 16, 17 are spoken to the king/King. The Hebrew behind "your" and "you" in these two verses is masculine.]; **You shall make them princes in all the earth** ["throughout the land" NIV]. [The sons of kings like Solomon were princes in the kingdom of Israel. The "offspring [of Christ]" (Isa. 53:10), all the members of God's true Israel, will reign with Him over the earth in the millennial kingdom and then forever in the new earth (cf. 2 Tim. 2:12; Rev. 2:26, 27; 3:21; 5:10; 20:6; and 21:5).] **(17) I will cause Your name to be remembered in all generations; Therefore the peoples will give You thanks forever and ever.**

Many verses prophesy that the nations will submit to the God of (true) Israel after His end-time judgment of the world, and several of those prophecies mention that the nations will bring gifts that will glorify Israel (cf., e.g., Psalm 72:8-15; Isa. 60:1-17; 61:6; 66:10-14; Rev. 21:24, 26).

¹⁵¹ *Psalms 1-72*, page 173.

¹⁵² Delitzsch, *Commentary on the Old Testament*, page 88.

¹⁵³ *Psalms 1-72*, page 173.

¹⁵⁴ *Book of Psalms*, page 252.

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PSALM 46

God the Refuge for His People.

For the choir director. A Psalm of the sons of Korah, set to Alamoth. A song.

Verses 1-5a apply to God's people (the believers, the righteous) of all ages, but this psalm looks forward to the time when God will deal with (true) Israel's enemies in His end-time judgment of the world. Because God is in the midst of His city and people (including each individual Christian, who are indwelt by the Spirit of God), they will be left standing when all the troubles and shakings are over. They will be protected from the enemy's attacks (the attacks of Satan and his hosts, including the people who align themselves with him) and from God's judgments. This psalm also includes the familiar prophetic theme that God will save a repentant remnant of the peoples of the nations that will repent and submit to Him after His end-time judgment of the world (verses 8-10).¹⁵⁵

God is our refuge [cf. Psalms 14:6; 62:7, 8] **and strength, A very present** ["well-proved"¹⁵⁶] **help** [cf. Deut. 4:7; Psalm 145:18] **in trouble** ["or, tight places" (NASB margin)]. [Verses 7 and 11, which are identical to one another, convey much the same comforting message as verse 1. But such words didn't just automatically apply to persons because they were Israelites or because they were living in Jerusalem, and they don't just automatically apply to those who are called Christians. God is the refuge, strength, help, and stronghold for believers, the righteous, those who are faithful to their covenant with Him. To the extent we are unfaithful to Him, we are not secure in Him. He knows our hearts; He knows who needs to repent. Many Christians are putting the emphasis on standing in faith for God's blessings while ignoring repentance, truth, righteousness, and holiness. That's a recipe for disaster. True faith includes an attitude of the heart where we put God first, trust Him, and live in obedience to His Word. (Hebrews chapter 11 is one of many passages that demonstrates the truthfulness of the preceding sentence.)

Most commentators speculate that a spectacular deliverance of Jerusalem and Judah from the armies of Gentile nations inspired this psalm. They typically cite one of the two following examples: Second Chronicles 20:1-30, which speak of the spectacular deliverance that took place in the days of King Jehoshaphat; 2 Kings 18:13-19:37; Isa. 36:1-37:38, which speak of the spectacular deliverance that took place in the days of King Hezekiah.

The time came, however, when the sin of Judah was so great and the people (the great majority) were so unrepentant that God let Jerusalem fall to the Babylonians (starting in

¹⁵⁵ This end-time remnant of the peoples of the nations is a big deal. For one thing, it could involve one or two billion people, or even more than that. That's a lot of people, and those people will (apparently) continue to have children throughout the millennial kingdom.

¹⁵⁶ The Hebrew seems to favor a translation like "well-proved help," which is the way H. C. Leupold translates the Hebrew here, and *The Amplified Bible* has, "a very present *and* well-proved help in trouble."

605 BC). The Scriptures show that God *sent* the Babylonians to judge Jerusalem and Judah. Before Jerusalem fell to the Babylonians, God left the temple and the city (Ezek. 10:1-11:25). God’s people can’t take refuge in His promise to be in the midst of His people (Psalm 46:5) while they press on in their rebellion and religious foolishness. In the days before Jerusalem fell to the Babylonians, the false prophets (who greatly outnumbered the true prophets like Jeremiah and Ezekiel) kept telling the Israelites what they wanted to hear, that God would never let Jerusalem fall to the Gentiles. But there is a limit to how much sin God will put up with. Some six hundred and fifty years after Jerusalem fell to the Babylonians, God let Jerusalem fall to the Romans (in AD 70) because of sin.

But, thanks be to God, that wasn’t the end of the story. The time will come that Judah/Israel will repent (which will include receiving the Messiah, the Lord Jesus Christ [cf. Zech. 12:10-13:1; Matt. 23:37-39; Rom. 11:25-32; and Rev. 11:13]). Then God will return to Jerusalem (cf. Ezek. 43:1-5; Zech. 14:4, 5), and He will fight for the city and the people (cf., e.g., Zech 12:2-9; 14:3-15).¹⁵⁷ **(2) Therefore we will not fear [Compare Psalm 27:1, “The LORD is my light and my salvation; Whom shall I fear?”], though the earth should change And though the mountains slip into the heart of the sea; (3) Though its [the earth’s] waters roar and foam, Though the mountains quake at its [the waters] swelling pride [“with their [the waters] surging” NIV. The Hebrew noun (which is plural in the Hebrew) translated “surging” by the NIV is *g’aoḥ*. The BDB Hebrew Lexicon gives “majesty, pride” as the basic meaning of this noun and “rising up, swelling of the sea” here.]. [It would probably be better to drop the word “though” that the NASB used twice in verse 3. There is no word in the Hebrew behind “though” here. Peter C. Craigie translates, “Its waters roar and foam; the mountains shake at its swelling.”¹⁵⁸**

The psalmist, speaking for true believers here, speaks of not fearing anything, no matter what, or when. One way, or another, God will protect His people from what would harm them. He protects His people from natural disasters (like earthquakes and dangerous waters) etc., but the *roaring of the waters* is apparently used here as a symbol for the nations (the nations that are typically aligned with Satan and his hosts) that attack God’s people.¹⁵⁹

The nations *roar* against God too (to the extent He allows it). Significantly, verse 6 speaks of the nations *making an uproar*, using the same Hebrew verb (*hamah*) that is translated *roar* here in verse 3. Since this psalm looks to the end of the age (as the following verses demonstrate), I believe we should especially think of the last great attack(s) of the nations against Jerusalem and Judah at the end of the age (cf., e.g., Psalm 2; Isa. 29:1-8; Zech. 12:2, 3; and 14:1, 2), starting about the time of Antichrist’s abomination of desolation (cf. Dan. 12:11; Matt. 24:15-28). God will protect His elect

¹⁵⁷ I am not suggesting, or course, that God has totally abandoned Jerusalem or the people of Judah since the time when the prophet Ezekiel saw Him leave the temple and Jerusalem in the days before the city was destroyed by the Babylonians.

¹⁵⁸ *Psalms 1-50*, page 341.

¹⁵⁹ Compare Psalm 83:2; Isa. 17:12-14. I’ll quote a few sentences from what A. R. Fausset says here (*Commentary on the Old and New Testaments*, Vol. 2 [Eerdmans, 1984 reprint], page 201), “The ‘sea’ (v. 2) is *the world*, never still, ‘like a troubled sea when it cannot rest,’ through selfishness, pride and ambition (Isa. 57:20). ... ‘The swelling’ *of the sea* is the *haughty elation* of spirit which keeps the world in ceaseless agitation.”

from the attacks of the nations and from all the shakings associated with His end-time judgments that will be poured out in the last days.] **Selah.**¹⁶⁰

(4) There is a river [cf. Psalm 36:8, 9] **whose streams make glad the city of God** [The city is Jerusalem, but the same truth applies to every assembly of the people of God, even down to the individual, and even more so for Christians now that the Spirit has been poured out and indwells each believer (starting on the day of Pentecost). The river symbolizes the Spirit, grace, and blessings that flow from God to His people (cf., e.g., Ezek. 47:1-12; Zech. 14:8; and Rev. 22:1, 2). As the last words of verse 4 and the first words of verse 5 demonstrate, this river is dependent on the presence of God, as is the river pictured in Ezek. 47:1-12; Zech. 14:8; and Rev. 22:1, 2. The rebellion of God's people is the only thing that can separate them from Him and stop the flowing of this river. (The flowing of this glorious river was miniscule in Old Testament days compared with what it will be in the millennial kingdom, which in turn is miniscule compared to what it will be in the eternal state.) It is very clear that this psalm is not speaking of a physical river of water in that Jerusalem did not, and does not, have such a river. Many Christians are slow to recognize symbolic, figurative language, but we must also be careful lest we understand language that was intended in a literal sense to be figurative.], **The holy dwelling places of the Most High.** ["the holy place where the Most High dwells" NIV. For one thing, God's temple (with its holy of holies) was at Jerusalem.] **(5) God is in the midst of her, she will not be moved; God will help¹⁶¹ her when morning dawns.** [The second half of this verse and the following verses speak of God's *future* help for Jerusalem and Judah, at the end of this age. The *morning* will begin to dawn for the end-time remnant of Judah/Israel when they submit to the Lord Jesus Christ as Savior, and it will have fully dawned for them by the time the millennial kingdom begins (cf., e.g., Psalm 30:5; Isa. 17:14). "The morning of God's eternal day will see the final vindication of His people."¹⁶²] **(6) The nations made an uproar** [cf., e.g., Psalm 2:1, 2], **the kingdoms tottered; He raised His voice** [cf. Jer. 25:30], **the earth melted** [see Mic. 1:2-4; Nah. 1:5]. **(7) The LORD [Yahweh] of hosts** ["of armies." God's angelic armies will be very active in His end-time judgment of the world; so too will the raptured, glorified saints.] **is with us** [cf. Num. 14:9; Matt. 28:20]; **The God of Jacob is our stronghold** [cf. Psalm 9:9; 48:3]. **Selah.** **(8) Come, behold the works of the LORD** [cf. Psalm 66:5], **Who has wrought desolations in the earth.** [This verse speaks of the worldwide desolations that will take place when God judges the world at the end of this age and, for one thing, removes His unrepentant enemies. Apparently the words of verses 8-10 are addressed (at least for the most part) to the remnant of the peoples of the nations who are left after God has judged the world at the end of this age (about the time of the end of Daniel's 70th week). They are invited to behold God's works that involved His saving His people and of having removed His unrepentant enemies by judgment. (And these things will have all been accomplished in accordance with God's prophetic word.) This will lead to the repentance and conversion of the remnant of the peoples of the nations. See, for example, Psalms 9; 10; 45; 47; 72; 96; 98; Isa. 66:18-24; Rev. 15:3, 4; and 20:3, 4.] **(9) He makes wars to cease to the end of the earth** [cf., e.g., Isa. 2:4; Mic. 4:3; and Zech.

¹⁶⁰ "Selah may mean: *Pause, Crescendo or Musical Interlude.*"

¹⁶¹ The Hebrew verb used here ('azar) is closely related to the noun ('ezrah) translated "help" in verse 1.

¹⁶² W. T. Pursiker, *Beacon Bible Commentary*, Vol. III (Beacon Hill Press, 1967), page 247.

9:10]; **He breaks the bow and cuts the spear in two** [cf. Psalm 76:3]; **He burns the chariots** [“shields”¹⁶³ NIV] **with fire** [cf. Ezek. 39:9]. **(10) “Cease striving** [“Be still” NIV; KJV; and NKJV] **and know that I am God** [These words from God have an important application for His people of all ages (to the extent God’s people are walking in faith, which includes faithfulness, they have already ceased striving and know that He is God), and they have some application for the peoples of the nations of all generations, but (as I mentioned under verse 8) these words are apparently addressed to the end-time remnant of the peoples of the nations. The primary idea is that they are to repent and cease roaring and fighting against God and His people (true Israel) and submit to Him and His salvation. The next words (and many other prophetic passages) show that they (at least most of them) will repent and begin to worship God.]; **I will be exalted among the nations, I will be exalted in the earth.”** [The end-time remnant of the peoples of the nations will worship God throughout the millennial kingdom (with the exception of those who rebel; Rev. 20:7-9 show that a multitude of the peoples of the nations will rebel at the end of the millennium). The last two chapters of the Bible demonstrate that the peoples of the nations will have a never-ending relationship with God on the new earth. The peoples of the nations will, I believe, be distinct from the people of true Israel, “His bond-servants” (Rev. 22:3), who will be reigning with God.] **(11) The LORD of hosts is with us; the God of Jacob is our stronghold.** [This verse is a repeat of verse 7.] **Selah.**

Quotations

“This was Luther’s favorite Psalm. His famous hymn, written on his way to the Diet of Worms, beginning ‘A strong fortress is our God,’ is very much taken from it. In the darkest times he used to say, ‘Come, let us sing the 46th Psalm, and let them do their worst.’ He says, ‘We sing this Psalm to the praise of God, because God is with us, and powerfully and miraculously preserves and defends his church and his word, against all fanatical spirits, against the gates of hell, against the implacable hatred of the devil, and against all the assaults of the world, the flesh and sin.’”¹⁶⁴

“Luther and his companions, with all their bold readiness for danger and death in the cause of truth, had times when their feelings were akin to those of a divine singer, who said, ‘Why art thou cast down, O my soul?’ But in such hours the unflinching Reformer would cheerily say to his friend Melancthon, ‘Come, Philip, let us sing the forty-sixth Psalm, and they could sing it in Luther’s own characteristic version:

A sure stronghold our God is He,
A timely shield and weapon;
Our help he’ll be, and set us free
From every ill can happen.

¹⁶³ I’ll quote a footnote from Derek Kidner (*Book of Psalms*, page 176), “The [Hebrew] word translated *chariots*...normally means ‘carts,’ which makes LXX’s [the Septuagint’s] ‘shields’ look more probable (cf. NEB, JB, Gelineau). ‘Shields’ represents the same Hebrew consonants as ‘carts,’ with one vowel-change [the vowels were not part of the original Old Testament].”

¹⁶⁴ W. S. Plumer, *Psalms* (Banner of Truth Trust, 1978 reprint), pages 522, 523.

And were the world with devils filled,
All eager to devour us,
Our souls to fear shall little yield,
They cannot overpower us.”¹⁶⁵

¹⁶⁵ S. W. Christopher, in *Hymn Writers and their Hymns*, 1866, taken from Spurgeon’s *Treasury of David* (Baker, 1984 reprint), page 384.

PSALM 47

God the King of the Earth.

For the choir director. A Psalm of the sons of Korah.

This psalm fits perfectly with the preceding psalm (especially note Psalm 46:8-10). The perspective here in psalm 47 is that God has judged the world (at the end of the age), and the remnant of the peoples of the nations (the nations excluding Israel) left after that judgment (undoubtedly a very substantial remnant) are exhorted to rejoice before God and to worship and praise Him. The nations have now learned (in large part through God's end-time judgment of the world) that the God of Israel and the God of the Bible *is* God, the only God, and that He is a good God. He has saved His people (true Israel, the believers)¹⁶⁶; He has removed those who are sold out to wickedness (without repentance), which includes the devil and his hosts and the men who choose to follow him; and, in His merciful plan of salvation, He has left this remnant of the peoples of the nations (rather than removing them in His end-time judgment of the world) and has called them to repent and to submit to Him as Savior and God—all of this in accordance with His prophetic word. This will, of course, work out for the *great* good of the peoples of the nations.

O clap your hands [cf. 2 Kings 11:12; Psalm 98:8], **all peoples** [The Hebrew noun translated “peoples” here, the plural of *‘am*, is also used in verse 3 and twice in verse 9 (once singular and once plural). These words are spoken to the remnant of the peoples of the nations by the people of (true) Israel.]; **Shout to God [Elohim] with the voice of joy. (2) For the LORD Most High [Yahweh Elyon] is to be feared** [The peoples of the nations must be taught to fear sinning against God, even as the believers of Old Testament days and Christians must fear sinning against Him. He is a good God in every way, but, being a good God, He cannot allow rebellion to continue. All rebellion works to destroy divine order and peace in God's kingdom; it robs God of glory, and it hurts God's people. Heaven wouldn't be heaven if God permitted (unrepentant, unrighteous, unholy) rebels to be there.

The NKJV has, “For the LORD Most High *is* awesome,” and the NIV has, “How awesome is the LORD Most High.” The Hebrew participle (in the niph'al stem) translated “awesome” by the NKJV and NIV was translated “to be feared” by the NASB. The NEB has, “How fearful is the LORD Most High.” God is *awesome*, but I prefer the translation “to be feared” because many people today speak of the *awesomeness* of God

¹⁶⁶ Their salvation includes the resurrection (for the ones who will have died), the glorification, and the rapture of the members of true Israel who will have been saved by the time of Christ's (mid-week) return to the earth. This salvation also includes the salvation of the remnant of the nation Israel and of the other Gentiles who will become Christians after the rapture (cf., e.g., Rom. 11:25-32; Rev. 11:13, 19; and 12:6-17). I believe those believers (those members of God's true Israel) who are saved after the rapture will be glorified and reigning with the Lord Jesus Christ by the time the millennial kingdom begins. They will join the other members of true Israel who were glorified and began to reign at the time of the mid-week rapture.

in a way that does not include a need to fear Him. The Hebrew participle was formed from the verb *yare* , which means *to fear*. I'll quote Psalm 76:7 (NASB), another verse that uses this Hebrew participle, "You, even You, are to be feared; And who may stand in Your presence when once You are angry?" The NKJV and NIV both have "are to be feared" in Psalm 76:7. I'll quote a sentence from what Merrill F. Unger says under Psalm 47:2,¹⁶⁷ "In His kingly millennial role, the Most High is awe-inspiring (i.e., 'to be feared, revered') for He will rule with a rod of iron (Psalm 2:9-12; Rev. 19:15) and deal unsparingly with evildoers....", **a great King over all the earth**. [God's *worldwide* kingdom/reign is clearly in view.] **(3) He subdues** ["He subdued"¹⁶⁸ NIV] **peoples** [plural of 'am.] **under us And nations under our feet**. [Compare, for example, Psalm 2, Isaiah 45:14-25; chapters 60, 61; and Rev. 20:4-6. The pronouns "us" and "our" here in verse 3 refer to the people of (true) Israel; so too in verse 4. The people of (true) Israel are speaking here of God's *having subdued* the peoples of the nations in His end-time judgment of the world, the peoples that had so consistently attacked and oppressed the people of (true) Israel throughout the generations. Although many passages make it clear that true Israel will reign over the nations, it must be understood that this will not be an oppressive reign—it will work for the *great* good of the peoples of the nations to be submitted to the God of Israel and, in some ways, to be subordinate to the people of true Israel.]

Revelation chapters 21, 22 show that the reign of true Israel over the nations will continue forever. God clearly has lines of authority in His government, whether among His angels, or His people, but there is no idea of one being superior, or of one being inferior. God doesn't tolerate pride/superiority complexes, or inferiority complexes. The Son of God is, in some ways, subordinate to the Father (cf., e.g., 1 Cor. 11:3; 15:24-28; and Phil. 2:5-11), but we certainly are not supposed to think of the Son's being inferior, or of His being denied anything that He needs or would like to have. God's kingdom of *love, humility, and divine order* doesn't work that way. His kingdom is a perfect kingdom.] **(4) He chooses** ["He chose" NIV] **our inheritance for us, The glory** ["the pride" NIV. The BDB Hebrew Lexicon gives "exaltation" as the basic meaning of this noun (*ga'on*), and it lists this verse under "exaltation, majesty, excellence."] **of Jacob** [*Jacob* is another name for Israel/Judah; Jacob's name was changed to Israel.] **whom He loves**. [The inheritance of true Israel will include having Jerusalem as the capital city of God's worldwide kingdom. The emphasis here is on the fact that their (our) inheritance includes the *glory/exaltation* that comes with reigning over (being exalted over) the peoples of the nations. Psalm 2:8, which uses the same Hebrew noun for "inheritance" (*nachalah*), is an important cross-reference, "Ask of Me, and I will surely give the nations as Your inheritance, And the very ends of the earth as Your possession."¹⁶⁹ God will love the peoples of the nations, but He will have a special love relationship with the people of true Israel.] **Selah.**

¹⁶⁷ Unger's *Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), page 813.

¹⁶⁸ As I have mentioned, it can be difficult to translate Hebrew verbs. The Hebrew verb used here (which is in the imperfect "tense") would more often than not be translated the way the NASB translated it here, but the context favors the translation of the NIV. So too for the verb at the beginning of verse 4.

¹⁶⁹ Psalm 2:8 speaks of the inheritance of true Israel (very much including the King of true Israel, the Lord Jesus Christ). It is significant that Rev. 2:26, 27, which build on (they loosely quote from) Psalm 2:8, 9, confirm this interpretation of Psalm 2:8, that the inheritance involves having authority over the

(5) God [Elohim] has ascended with a shout [“shouts of joy” NIV. The noun translated “shout” here (*teru’ah*) was derived from the verb translated “shout” in verse 1 (*ru’a*).

The time setting is the same as verse 1. Apparently the picture is of God’s *ascending* His throne before (true) Israel and the repentant remnant of the peoples of the nations amid shouts of joy and adoration, and with the sound of trumpets.], **The LORD** [Yahweh has ascended], **with the sound of a trumpet** [“the sounding of trumpets” NIV; cf. Psalm 98:6].

(6) Sing praises to God [Elohim], sing praises; Sing praises to our King [The King of (true) Israel will have become the King of His worldwide kingdom.], **sing praises.** [The verbs (imperatives) in this verse are all plural. The people of (true) Israel are speaking to the peoples of the nations, as in verse 1.]

(7) For God [Elohim] is the King of all the earth [In some ways it can be said that God is the King of all the earth right now, but He clearly is not enforcing His Kingship. The majority of the peoples on the earth do not acknowledge Him or His reign. The time will come, however, that He will send the Lord Jesus Christ to begin to reign on the earth. That reign will include the judgment of the world. After that judgment the peoples left on the earth will submit to God (the triune God) as King. “And the LORD will be king over all the earth; in that day the LORD will be *the only* one, and His name *the only* one” (Zech. 14:9).];

Sing praises with a skillful psalm. (8) God [Elohim] reigns over the nations

[Compare, for example, Psalm 22:28. The Hebrew noun behind “nations” is *goyim*

(plural of *goy*). Here, in a way that is typical for the Bible, the nations exclude (true)

Israel.], **God [Elohim] sits** [“or *has taken His seat*” (margin of the NASB)] **on His holy**

throne [The *holy throne* will be in Jerusalem, the center of the millennial kingdom].

(9) The princes [“nobles” NIV] **of the people** [The Hebrew has the plural of *’am* here, and I

believe it is important to translate “peoples,” as is very common in the Old Testament, including verses 1, 3 of this psalm. What is said of the *princes/nobles* of the peoples of

the nations (excluding Israel) here is true of the *peoples* of the nations: The princes/nobles (rulers) represent the peoples.] **have assembled themselves as the**

people [The same Hebrew noun is used here, but in the singular. This noun in the

singular is typically used of the people of Israel in the Old Testament. Here the singular is used of the peoples of the nations to make the important point that they too have now

become the people of God (cf., e.g., Isa. 19:25). This does not mean, however, that the distinction between the people of true Israel and the peoples of the nations will

disappear. Many passages, including quite a few passages in this present paper, demonstrate that the distinction continues; also see verses 3, 4 of this psalm. The last

two chapters of the Bible show that the distinction between true Israel and the peoples of the nations continues forever—true Israel reigns forever. The members of true Israel

are the ones spoken of in Rev. 22:5 (they are the ones called “His bond-servants” in Rev. 22:3)—the last words of 22:5 say, “and they will reign forever and ever.”]

of the God [Elohim] of Abraham [cf. Psalms 72:11; 102:22; and Isa. 49:6, 7], **For the shields of the earth** [The “shields” are the “princes/nobles” (the rulers) of the nations

(cf. Psalms 84:9; 89:18).] **belong to God [Elohim].** At that time (after God’s end-time judgment of the world, about the time the millennial kingdom begins) the rulers of the

nations. Psalm 2 is discussed verse-by-verse in chapter 18 of my book *The Mid-Week Rapture*. Revelation 20:3, 4 serve to strongly confirm that true Israel will reign over the nations in the millennial kingdom. Revelation chapters 21, 22 confirm that that reign will continue in the eternal state. Revelation chapters 20-22 are discussed verse-by-verse in my paper dated November 1998.

peoples of the nations will have submitted to God along with the peoples.]; **He is highly exalted.**

PSALM 72

The Reign of the Righteous King.

*A Psalm of Solomon.*¹⁷⁰

This psalm fits a familiar pattern in that it has some application for Solomon (and for other kings in the lineage of King David), but it will not receive its primary and complete fulfillment until the reign of the Lord Jesus Christ that will begin with His (mid-week) second coming.

I'll quote part of the introductory paragraph of Derek Kidner for this psalm.¹⁷¹ " ... As a royal psalm it prayed for the reigning king and was a strong reminder of his high calling; yet it exalted this so far beyond the humanly attainable (e.g. in speaking of his reign as endless [and worldwide]) as to suggest for its fulfillment no less a person than the Messiah, not only to Christian thinking but to Jewish." "The Targum...paraphrases the first verse of the Psalm thus: 'O God, give Thy judgments to the King Messiah, and Thy justice to the Son of King David.' And the Midrash Tehillim gives as one explanation, 'This is the King Messiah, for it is said, And a stem shall go forth from the root of Jesse.'"¹⁷² "Targum has 'By Solomon, spoken in prophecy' (i.e. of the Messiah)."¹⁷³

The translations of the Hebrew verbs differ substantially for most of the verses of this psalm. At verse 2, for example, the NASB has, "May he [or, He] judge," but in the margin has, "Or *He will judge.*" (In a marginal note tied to the pronoun "he" of "May he judge," the NASB says, "Many of the pronouns in this Psalm may be rendered *He* since the typical reference is to the Messiah.") The NIV has, "He will judge," and the KJV; NKJV have, "He shall/will judge." In the margin the NIV has, "Or *May he [judge]*;" similarly in verses 3-11 and 17." I prefer the translation of the NIV; KJV; NKJV; and the margin of the NASB. For one thing, that translation fits the Messiah better; the other translation fits Solomon better.

I'll quote a few sentences from what Gerald H. Wilson says regarding the reason for the two rather different types of translation.¹⁷⁴ "Most of the [Hebrew] verb forms used in the rest of this psalm [after verse 1] are of a type that can be understood as either *imperfects* ["He will judge"]...or as *jussives* ["May he/He judge"].... Only a few Hebrew verbs of this type take a distinctive form for the jussive [In other words, the imperfect and jussives are written the same in the Hebrew for most of these verbs.], and only three such distinctive forms occur in Psalm 72, all in verses 15-17 ('May he live,' 72:15; 'let [grain] be abundant,' 72:16; and 'let [his name] be [forever],' 72:17). ... Since either interpretation is possible, translations of this psalm vary considerably."

Give the king [or, "King," referring to the Lord Jesus Christ, the Messiah. As I mentioned, I believe there is some application for Solomon (cf. 1 Kings 3:9) and for

¹⁷⁰ This psalm and Psalm 127 are the only two that bear the name of Solomon.

¹⁷¹ *Psalms 1-72*, pages 253, 254.

¹⁷² J. J. Stewart Perowne, *Commentary on the Psalms*, page 565.

¹⁷³ John W. Baigent, *New Layman's Bible Commentary* (Zondervan, 1979), page 649.

¹⁷⁴ *Psalms Volume 1* (Zondervan, 2003), page 986.

other kings in the lineage of King David, but that the primary application is for Christ.] **Your judgments, O God [Elohim], And Your righteousness** [Hebrew *tsedaqah*. The BDB Hebrew Lexicon lists this verse under “*righteousness* in government...of Davidic king, Messiah,” and it points out that this *righteousness* is used in parallel with the *judgments* that God is asked to give the king/King.] **to the king’s son.** [Solomon was a “king’s son,” as were the rest of the kings in the lineage of King David, including the Messiah, the ultimate King, the King of kings (cf. Matt. 1:6-17). The “king/King” and “the king’s son/Son” refer to the same person/Person here in verse 1.] **(2) May he** [or, “He”] **judge** [“He will judge” (NIV; NKJV; margin of NASB). We discussed the two different translations of the Hebrew verbs in the introduction to this psalm. As I mentioned, I prefer “He will judge.” Christ’s end-time judgment of the world and His subsequent reign will work for the great good of God’s people.] **Your people** [In the narrow sense God’s *people* are the believers (the righteous) of (true) Israel. In a fuller sense God’s *people* include the remnant of the peoples of the nations who will have a place in Messiah’s worldwide millennial kingdom (cf., e.g., Psalm 47:9; Isa. 19:25).] **with righteousness** [Hebrew *tsedeq*. The BDB Hebrew Lexicon lists this verse under “*righteousness* in government...of Davidic king, Messiah Isa. 11:4, 5; 16:5; Psalm 45:5....” Also see Isa. 9:4-7; Jer. 23:5, 6; and Psalm 82:3.] **Your afflicted** [The Hebrew noun used here (‘*ani*) is also used in verses 4, 12, and in Psalms 9:18; 10:2, 9 (twice), and often, and a closely related noun is used in Psalms 9:12; 10:12. In the narrow sense God’s *afflicted* were the afflicted believers (the righteous) of (true) Israel, who were being afflicted by the oppressors in Israel and by the nations. (Actually, the primary oppression originated with the evil beings in the spiritual dimension, headed up by Satan.) In a fuller sense the *afflicted* include the peoples of the nations who were being afflicted by the oppressors among the nations. (On the salvation of the afflicted peoples of the nations, see Psalms 9, 10 in this paper.)] **with justice.** [The Hebrew noun (*mishpat*) translated “justice” here was used in verse 1 in the plural, translated “judgments.”] **(3) Let the mountains bring** [Or *The mountains will bring*; as is typical throughout this psalm, I prefer this other translation, which is given in the margin of the NASB and is found in the NIV; NKJV; the KJV has, “shall bring.”] **peace** [Hebrew *shalom*] **to the people, And the hills, in** [I prefer the translation “by” (instead of “in”), which was used in the KJV; NKJV.] **righteousness.** [When the King reigns rightly (which includes judging rightly) and righteousness and justice are established in the kingdom,¹⁷⁵ it will result in great *blessings* throughout the kingdom. One major blessing of Christ’s reign in His worldwide kingdom will be *peace*. *Shalom* includes every kind of peace, peace with God, peace with self, peace with others, peace with the environment, and overall order and well being. But here, with the mention of the *mountains and the hills bringing peace*, the translation *prosperity* of the NIV and the margin of the NASB for *shalom* seems better. The mountains and the hills will bring prosperity in the sense that they will be loaded with grains, etc. Note that verse 16 speaks of an abundance of grain on top of the mountains.] **(4) May he vindicate** [“He will vindicate”] **the afflicted** [On this noun see under verse 2.] **of the people** [The King (the Lord Jesus Christ) will vindicate the afflicted worldwide by dealing with their oppressors in judgment (cf., e.g., Isa. 11:4). Solomon did this to some extent in his

¹⁷⁵ The most important thing Christ’s reign will accomplish is to make His people fully righteous, with the victory over sin.

kingdom, especially in the early years of his reign], **Save** [“He will save”] **the children of the needy**¹⁷⁶ **And crush the oppressor.** [He will ultimately *crush* the head of Satan, and his whole kingdom with him (e.g., Gen. 3:15; 2 Cor. 4:4 [Satan is “the god of this world”]).] **(5) Let them fear**¹⁷⁷ [“They will fear”] **You** [“You” here is God. The righteous reign of this glorious King will cause men to fear God; man must be reverent before God and fear sinning against Him and His divine order. They will fear the King too, the Lord Jesus Christ, God the Son.] **while the sun endures, And as long as the moon, throughout all generations.** [They will fear God (including God the Son) forever; the reign of the Lord Jesus Christ will last forever. He will reign with God the Father in the eternal state (e.g., Rev. 22:1) after He reigns throughout the millennial kingdom. Actually, based on subsequent revelation (Rev. 20:11; 21:23; and 22:5), we know that the sun and moon will not continue into the eternal state.] **(6) May he come down** [“He will come down”] **like rain upon the mown grass, Like showers that water the earth.** [Compare Hos. 6:3. The blessing of the reign of a good king, especially King Jesus, is compared with the blessing of rain.] **(7) In his [His] days may the righteous flourish** [“the righteous will flourish”], **And** [there will be an] **abundance of peace** [*shalom*; the NIV translates “prosperity,” as in verse 3] **till the moon is no more** [in other words, forever.]. **(8) May he also rule** [“He will rule” NIV; “He shall have dominion also” KJV; NKJV. The NIV doesn’t include “also,” which is included by the NASB; KJV; and NKJV. The Hebrew word (*gam*) that is translated “also” 364 times by the NASB is not included in the Hebrew, but the word “also” is sometimes added in the English translation when *gam* is not there in the Hebrew. I prefer not including “also” here. Including “also” tends to communicate the idea that the psalmist is now, for the first time in this psalm, going beyond the king’s/King’s reign over the people of Israel to the idea of a worldwide kingdom, which isn’t necessarily the case.] **from sea to sea And from the River** [Most agree that the Euphrates River is spoken of here.] **to the ends of the earth.** [There is widespread agreement that these words speak of a worldwide reign. Solomon’s reign was extensive, but it was very far from being worldwide. Zechariah 9:10 prophesies regarding the worldwide reign of the Lord Jesus Christ using these same words, “And His dominion will be from sea to sea, and from the River to the ends of the earth.”] **(9) Let the nomads of the desert bow** [“The nomads... will bow”] **before him** [Him; cf. Psalm 22:29], **And his [His] enemies lick** [“will lick”] **the dust** [cf. Isa. 49:23; Mic. 7:17]. **(10) Let the kings of Tarshish** [cf. 2 Chron. 9:21] **and of the islands** [“Or *coastlands*”; cf. Psalm 97:1; Isa. 42:4, 10; and Zeph. 2:11] **bring** [“The kings... will bring”] **presents; The kings of Sheba** [cf. 1 Kings 10:1; Isa. 60:6] **and Seba** [cf. Gen. 10:7; Isa. 43:3] **offer** [“will offer”] **gifts** [cf. Psalm 45:12; Isa. 60:13-17]. **(11) And let all kings bow down** [“All kings will bow down”] **before him** [Him; cf. Psalm 138:4; Isa. 49:23], **All nations serve** [“will serve”]

¹⁷⁶ “The expression ‘children of the poor’ can signify that among the poor, even the more helpless ones, that is to say, their children, shall be the objects of his deliverance. But the word ‘children’ may also be understood as designating the class of individuals, that is to say, ‘all the poor.’ On this later construction see *KS 306 1*” (H. C. Leupold, *Psalms* [Baker, 1969], page 522). Being poor/needful does not, of course, guarantee salvation through Christ. To be saved people must repent and submit to God in faith, in accordance with His Word. God knows the hearts of all men; He knows whether they will repent and submit to Him in faith, or not.

¹⁷⁷ The NIV translates “He will endure”; in a footnote it points out that this translation follows the Septuagint.

him [Him; cf., e.g., Psalm 86:9]. **(12) For he [He] will deliver the needy when he cries for help** [cf. Job 29:12; Psalm 72:4], **The afflicted** [see under verse 2] **also, and him who has no helper. (13) He will have compassion on the poor and needy, And the lives of the needy he [He] will save. (14) He will rescue** [“Literally *redeem*”] **their life from oppression and violence, And their blood will be precious in his [His] sight** [See under Psalm 9:12 in this paper.]; **(15) So may he [He] live,**¹⁷⁸ **and may the gold of Sheba be given to him** [Him; cf. Isa. 60:6]; **And let them pray for him [Him] continually** [Such prayers would be appropriate for a king like Solomon, or for the Messiah to the extent He was considered to be a man in the lineage of David. We now know that the Messiah was to be a lot more than that; He is deity, the Son of God, the God-man. Knowing that, we don’t pray for Him.]; **Let them bless him [Him] all day long. (16) May there be abundance of grain in the earth on top of the mountains; Its fruit will wave like the cedars of Lebanon; And may those from the city flourish like vegetation of the earth** [cf. Job 5:25]. **(17) May his [His] name endure forever** [cf. Ex. 3:15; Psalm 135:13]; **May his [His] name increase as long as the sun shines** [“may it continue as long as the sun” NIV; cf. Psalm 89:36]; **And let men bless themselves by him** [Him; I prefer the NIV here, “All nations will be blessed through him”¹⁷⁹; so too for the last line of this verse, “and they will call him [Him] blessed.”]; **Let all nations call him [Him] blessed. (18)** [“This doxology (verses 18, 19) is not part of the Psalm, but marks the close of Book 2 (see under verse 20). It is fuller than the corresponding doxology at the end of Book 1 (41:13), and those at the end of Books 3 (89:52) and 4 (106:48).”¹⁸⁰] **Blessed be** [“Praise be to” NIV; a passive participle of the Hebrew verb translated *bless* in verse 17 (*barak*) is used here; I prefer “blessed” with the NASB; KJV; and NKJV.] **the LORD God [Yahweh Elohim], the God [Elohim] of Israel** [cf. 1 Chron. 29:10; Psalms 41:13; 89:52; and 106:48], **Who alone works wonders** [“marvelous deeds” NIV; “wondrous things” NKJV; cf. Ex. 15:11; Job 5:9; Psalms 77:14; 86:10; and 136:4]. **(19) And blessed be His glorious name forever** [cf. Psalm 96:8]; **And may the whole earth be filled with His glory. Amen, and Amen** [cf. Neh. 8:6; Psalm 41:13]. **(20) The prayers of David the son of Jesse are ended.** [This last verse refers to the fact that the second book of the five books of Psalms ends here. Book 2 starts

¹⁷⁸ The NIV has, “Long may he live!” The same Hebrew verb is used of asking long life for a king in 1 Sam. 10:24; 2 Sam. 16:16; 1 Kings 1:25, 34, 39; and other verses. I’ll quote 1 Kings 10:24, “Samuel said to all the people, ‘Do you see whom the LORD has chosen [Saul]? ... So all the people shouted and said, ‘Long live the king!’” In the margin the NASB has, “Literally *May the king live.*” The NIV there has, “Long live the king!” In the case of Christ the King, He doesn’t need our prayers for Him to live forever.

¹⁷⁹ The KJV; NKJV are the equivalent of the NIV here. I’ll quote the last line of Gen. 12:3 (NASB), “And in you all the families of the earth will be blessed.” God was speaking to Abraham in Gen. 12:3, but what He said there receives its primary fulfillment through the Seed of Abraham, the Lord Jesus Christ (cf. Gal. 3:8-19). Genesis 12:3 uses the same verb (*barak*) for *bless* as does Psalm 72:17, but the stem in Gen. 12:3 is niphāl; it’s hithpael here. That makes Gen. 22:18 and 26:4 more important cross-references; they both use the hithpael stem for this same verb. I’ll quote Gen. 22:18 and then 26:4 from the NASB. God is speaking to Abraham in both verses. “In your seed all the nations of the earth will be blessed, because you have obeyed My voice. ... and by your descendants [seed] all the nations of the earth shall be blessed.” In the margin of Gen. 22:18 and 26:4 the NASB has “or *bless themselves*.” The NIV; KJV; and NKJV all have “shall be blessed” in Psalm 72:8; Gen. 22:18; and 26:4. The Septuagint has “shall be blessed.”

¹⁸⁰ Kirkpatrick, *Book of Psalms*, page 423.

with Psalm 42. The titles of quite a few of the psalms in the first two books demonstrate that David did not write all these psalms.]

PSALM 76

The Victorious Power of the God of Jacob.

For the choir director; on stringed instruments. A Psalm of Asaph, a song.

As with most of the psalms we are studying in this paper, the primary fulfillment will come to pass when God judges the world at the end of this age. One reason I included this psalm is because it includes the familiar theme that God will save the remnant (the survivors) of the peoples of the world that He will leave after His end-time judgment of the world—they will end up praising and worshipping Him.

I'll quote part of the introductory comments of Mitchell Dahood for this psalm.¹⁸¹ "A Song of Zion, resembling Psalms 46 and 48, which celebrates God's victory over the nations. The psalm moves on two levels: It hymns the destruction through divine intervention of historical foes who sought to plunder Jerusalem, and at the same time announces the eschatological defeat of the nations at the last judgment."

I'll quote the introductory paragraph from Craig C. Broyles that deals with this psalm.¹⁸² "This is another of the Songs of Zion...which celebrate Yahweh's dramatic protection of the temple and its sacred mountain from foreign invasion. Yahweh's deliverance of Jerusalem from Assyrian invasion in 701 B.C. may be a case in point (Isa. 36-37)."

God is known in Judah [cf. Psalm 48:3]; **His name is great in Israel.** [God is known in Judah/Israel because He has made Himself known to His people. His name is great in Judah/Israel because, for one thing, He has manifested Himself to be a righteous God, a mighty God, and the only God. The following verses go on to speak of His making Himself known through His end-time judgment of the world.] **(2) His tabernacle** [In the margin the NASB has, "Lit. *shelter*."] **is in Salem** [cf. Gen. 14:18]; **His dwelling place also is in Zion** [cf. Psalms 9:11; 132:13; and 135:21]. [With the NIV, I would not include the word "also" in the translation; the words "Salem" and "Zion" both refer to Jerusalem. Also, I prefer the translations and interpretation given, for example, in the BDB Hebrew Lexicon under the Hebrew nouns translated "tabernacle" and "dwelling place" here in verse 2. That interpretation understands God to be likened to a *lion* in these verses, a mighty lion that has no trouble overthrowing His enemies. Verse 4 fits well with that viewpoint. Some other verses where God is pictured as a lion are Isa. 31:4; Jer. 25:30, 38; 49:19; 50:44; Hos. 5:14; Joel 3:16; Amos 1:2; 3:4, 8; and Rev. 5:5. Isaiah 31:4; Joel 3:16 are in a context dealing with God's end-time judgment of the world; the verses from Jeremiah will have their primary fulfillment in His end-time judgment of the world, and the victories of "the Lion that is from the tribe of Judah" of Rev. 5:5 very much include His end-time judgment of the world.]

The Hebrew nouns behind "tabernacle" and "dwelling place" are used in poetic parallelism here (as are the words "Salem" and "Zion"), with both nouns having an equivalent meaning. BDB gives "thicket, covert, lair" as the meaning of the Hebrew

¹⁸¹ *Psalms II 51-100* (Doubleday & Company, 1968), page 218.

¹⁸² *Psalms* (Hendrickson, 1999), page 312.

noun (*sok*) that is translated “tabernacle” by the NASB. Regarding Psalm 76:2 it says, “*his covert* (of Yahweh under figure of lion...)” BDB also points out that this Hebrew noun is used in a similar way in Jer. 25:38, where it says, “*lair* of Yahweh, under figure of lion...”¹⁸³ BDB gives “den, lair” as the first heading under the Hebrew noun (*meonah*) that is translated “dwelling place” by the NASB. Under this heading, regarding Psalm 76:2 it says, “figurative...of Yahweh’s dwelling in temple...”¹⁸⁴ Dahood translates “covert” and “lair.”¹⁸⁵

Marvin E. Tate translates “lair” and “den” here, and he says, “...the imagery seems to be...that of a lair or covert for lions or other wild beasts.... The imagery of God in v 2 is that of a leonine warrior who takes a powerful position in Jerusalem on Mount Zion and defeats all attackers.”¹⁸⁶

I’ll quote part of what J. A. Motyer says on Psalm 76.¹⁸⁷ The heading for his brief discussion of Psalm 76 is “‘The Lion has triumphed’ (Rev. 5:5).” “The ‘Lion’ theme is concealed by NIV *tent* (v.2) [*tabernacle* NASB] where the word, in every specific use, refers to a lion’s den (10:9; Jer. 25:38). Such a motif suits the drama of the psalm and mirrors its final fulfillment in the Lion-Lamb of Revelation 5.”

And I’ll quote part of what Broyles says here.¹⁸⁸ “The terms for ‘tent’...and ‘dwelling place’...are also used in the OT for a lion’s den. Implicit here is the image of Yahweh emerging from his den in Zion as a lion to destroy threats from attackers (cf. the same image in connection with Zion in Isa. 31:4-5).” **(3) There [at Jerusalem] He broke the flaming arrows** [In the margin the NASB has, “Lit. *fiery shafts of the bow*”; the NIV has, “the flashing arrows”; the NKJV has, “the arrows of the bow”; Tate says, “lit., flames of a bow, a poetic reference either to the swiftness of the arrows or to incendiary arrows—probably the latter; see Psalm 7:14.”¹⁸⁹], **The shield and the sword and the weapons of war.** [That God’s major end-time warfare against the nations will take place in the vicinity of Jerusalem is a common prophetic theme (cf., e.g., Isa. 29:5-8; 66:18; Joel 3:1-21; Mic. 4:11-13; Zech. 12:2-9; 14:1-15; Rev. 14:17-20; 16:12-21; and 19:11-21).¹⁹⁰ That God will destroy the weapons of war and establish peace *with* and *for* the nations *through* His end-time judgment of the world is a common prophetic theme (cf., e.g., Psalm 46:8-10; Isa. 2:2-4; Hos. 2:18; Mic. 4:2-4; and Zech. 9:10).] **Selah.**

(4) You are resplendent [“resplendent with light” NIV; BDB (under the verb *’or*) says regarding this verse, “become *lighted up*...by light of glory, enveloped in light”], **More**

¹⁸³ Jeremiah 25:30 speaks of God’s *roaring* against mankind worldwide; Jer. 25:38 mentions His leaving His lair/hiding place as a lion. These verses will receive their primary fulfillment in God’s end-time judgment of the world. Jeremiah 25:30-38 are briefly discussed on pages 216-218 of *Mid-Week Rapture*.

¹⁸⁴ This noun is used of the *den, lair* of lions in Amos 3:4; Job 37:8; 38:40; Psalm 104:22; and Song of Solomon 4:8.

¹⁸⁵ *Psalms II*, page 217.

¹⁸⁶ *Psalms 51-100* (Word Incorporated, 1990), page 261.

¹⁸⁷ *New Bible Commentary – 21st Century Edition* (Inter-Varsity Press, 1994), page 534.

¹⁸⁸ *Psalms*, page 312.

¹⁸⁹ *Psalms 51-100*, page 261. On page 264 Tate comments, “V 4 [verse 4 in the Hebrew is verse 3 in the English translation] is a poetically effective description of the breaking of battle equipment (cf. Ps. 46:9-10). The leonine and divine warrior motifs are merged in this context.”

¹⁹⁰ The passages cited do not all specifically mention Jerusalem, but they all include the idea that the nations of the world gather/will be gathered to Israel against God and His people, and they probably all at least include Jerusalem. The verses from Isaiah are discussed in my paper on Isaiah dated August 2000; the verses from Zechariah are discussed in *Mid-Week Rapture*; and the verses from Revelation are discussed in my paper on Revelation 14:6-19:21 dated January 1999.

majestic than the mountains of prey. [The words of verse 4 are addressed to God, as are the words of verses 6, 7, 8, and 10. I favor the view that God is being likened to a lion here (see under verse 2). The “mountains of prey” probably represent the nations, whose armies are defeated by God as easily as the lion overcomes his prey on the mountains. For one thing, the Hebrew noun (*tereph*) translated “prey” here was most often used in the Old Testament for the prey of *lions*, the prey of literal lions and, in a figurative sense, of the prey of God, or nations, princes, etc., who are likened to lions.

I’ll quote a small part of what Tate says here,¹⁹¹ “...it is likely that the lion imagery of v [2] is continued...” And I’ll quote part of what Motyer says under verses 4-10,¹⁹² with the heading for these verses being “The Lion’s Triumph.” “The reference to *mountains rich with game* (lit. ‘mountains of prey’) continues the lion theme. NIV [and NASB] *more majestic than is possible*, but better: ‘You are resplendent, majestic (returning) from the mountains of prey.’ [I prefer the translation of the NASB, NIV.] The lion went out hunting and returned with majestic step, covered with glory, totally dominant.” **(5) The stouthearted were plundered, They sank into sleep** [cf. Psalm 13:3; Jer. 51:39]; **And none of the warriors could use his hands.** [“Valiant men lie plundered, they sleep their last sleep; not one of the warriors can lift his hands” NIV.] **(6) At Your rebuke** [cf. Psalm 80:16], **O God of Jacob, Both rider** [“Lit. *chariot*”] **and horse were cast into a dead sleep** [“both horse and chariot lie still” NIV; cf. Ex. 15:1, 21]. [Verses 5, 6 continue to speak of God’s total overthrow of the armies of the nations that attack Him and His people.] **(7) You, even You, are to be feared** [“You alone are to be feared” NIV; cf. 1 Chron. 16:25, 26; Psalm 89:7; and 96:4, 5]; **And who may stand in Your presence when once You are angry** [cf. Nah. 1:6-8; Rev. 6:17]? **(8) You caused judgment to be heard from heaven** [The BDB Hebrew Lexicon doesn’t comment on the meaning of the Hebrew verb (*shama*) for this verse, but it points out that the hiphil stem of this verb, the stem used here, is sometimes used in the sense *to make proclamation*. The NIV translates, “From heaven you pronounced judgment.” The idea here has to be more than that God pronounced judgments to come through prophetic writings in the Bible. The idea here is that God proclaims from heaven that the day of judgment has come. We know from other prophetic verses that He will announce the coming of the day of judgment with signs like the sounding of a trumpet (actually, the book of Revelation shows that seven trumpets will sound; the day of judgment will not fully begin until the seventh and last trumpet sounds) and the darkening of the sun and moon (cf., e.g., Joel 2:31; Matt. 24:29-31; Rev. 6:12-17; and 11:15-18).]; **The earth feared** [cf., e.g., Isa. 2:19-21; Luke 21:25-28; and Rev. 6:15-17] **and was still** **(9) When God arose to judgment** [cf., e.g., Psalm 82:8], **To save all the humble** [“all the afflicted” NIV] **of the earth.** [On God’s saving the afflicted/humble, see on Psalms 9, 10, and 72 in this paper. As we have discussed, the “afflicted/humble” who will be saved are not limited to the people of true Israel.] **Selah.**

¹⁹¹ *Psalms 51-100*, pages 261, 262.

¹⁹² *New Bible Commentary*, page 534.

(10) For [The NIV has “Surely” instead of “For.”] **the wrath**¹⁹³ **of man shall praise You** [I understand these words in the sense that “the wrath of man” that causes the nations to attack God and His people in the last days will result in praise to God. It will result in His being glorified by true Israel and by the large remnant of the peoples of the nations left after *His wrath* is manifested (which comes, in part, against the wrath of the nations manifested against Him, against His Christ, and against His people) in His end-time judgment of the world. (Even His enemies will be forced to admit that God is God and Jesus Christ is Lord.) On this “wrath of man,” see, for example, Psalm 2, especially verses 1-3, Rev. 11:18; 17:14; and 19:19.¹⁹⁴ Psalm 2:12 threatens that the wrath of God will be kindled if the nations persist in their wrath and rebellion against Him and the reign of His Son. And I’ll quote the first part of Rev. 11:18, “And the nations were enraged, and Your wrath came.” There is widespread agreement that the words “the nations were enraged” build on the first words of Psalm 2:1 (“Why do the nations rage” NKJV; NIV.); **With a remnant** [“survivors” NIV] **of wrath** [As I mentioned in footnote 193, the Hebrew noun translated “wrath” is plural here. I believe this plural is important. I believe this speaks of the *wrath* of God that will be manifested in His end-time judgment of the world; the plurality intensifies the meaning of this word. The book of Revelation (and many other key prophetic verses) has a lot to say about the manifestation of the wrath of God in His end-time judgment of the world; cf., e.g., Rev. 6:15-17 (“Then the kings of the earth and the great men and the commanders and the rich and the strong and every slave and free man hid themselves in the caves and among the rocks of the mountains; and they said to the mountains and the rocks, ‘Fall on us and hide us from the presence of Him who sits on the throne, and from the wrath of the Lamb; for the great day of their wrath has come, and who is able to stand?’ ”); 11:18; 14:10, 19; 15:1, 7; 16:1, 19; and 19:15.] **You will gird Yourself.** [Compare Isa. 49:18; Jer. 13:11. The remnant/survivors of the wrath of God manifested in His end-time judgment of the world speaks of the familiar end-time remnant of the peoples of the nations that God will leave to enter the millennial kingdom. This remnant will become the people of God—He will gird Himself with them, so to speak. They will be very thankful for His salvation (that comes through the grace of God in Christ), and they will praise and worship Him.] **(11) Make vows to the LORD your God and fulfill them** [Compare Eccl. 5:4, 5; Psalm 50:14. These words could be addressed to God’s people (true Israel), but in this context—where the second line of verse 11 and both lines of verses 10 and 12 seem to speak of the humbled, repentant remnant of the nations submitting to God and beginning to worship Him—I prefer the viewpoint that these words are addressed to the end-time remnant of the peoples of the nations (cf., e.g.,

¹⁹³ In the margin the NASB says that this noun is plural in the Hebrew. It isn’t plural in the Hebrew Bibles I have looked at, but the second use of this word in this verse *is* plural in the Hebrew. I assume that the Hebrew Bible has the correct readings (singular and then plural), but I should point out that the difference between the singular and plural forms for the noun used here (*chemah*) involves only a difference in vowel points, vowel points that are typically well respected but which are not considered part of Scripture. The vowel points were added by Jewish scholars hundreds of years after the New Testament was written.

¹⁹⁴ Psalm 2 and Revelation chapter 11 are discussed in some detail in separate chapters in *Mid-Week Rapture*. The other two verses cited are discussed in my paper on Revelation dated January 1999.

Psalm 47:8, 9; 96:7, 8).¹⁹⁵]; **Let all who are around Him bring gifts to Him who is to be feared** [cf. 2 Chron. 32:23]. [See under Psalm 22:12; 72:10-15 in this paper. These words (in a way that is typical for such psalms) would have had some application for the people living in Old Testament days.] **(12) He will cut off** [“He breaks” NIV; the Koehler Baumgartner *Hebrew Lexicon of the Old Testament* (Brill, 2001, page 148) gives the meaning of the Hebrew verb (*batsar*) here as “to humble,” which sounds right to me: “He humbles the spirit of princes/rulers.” If this is the right idea, these words speak of the humbled, repentant princes/rulers left by God as a remnant after His end time judgment of the world.] **the spirit of princes** [“rulers” NIV]; **He is feared by the kings of the earth** [cf. Psalm 47:2]. [All of the rulers/kings/princes of the nations will have either been removed by God’s end-time judgment or, in the case of those left as a remnant, will have been humbled and will submit to God the Father and His Son. What will be true of the rulers/kings/princes will be true of all the peoples of the nations.]

¹⁹⁵ We don’t speak much about vows in the new covenant, but they were common in Old Testament days. God’s people would sometimes make vows to Him in times of great need (like with sickness or invading enemies), but it was also appropriate for them to make vows to Him *after* He had done some great thing for them.

PSALM 82

Unjust Judgments Rebuked.

A Psalm of Asaph.

This is another psalm that looks to God's end-time judgment of the world. Verse 8a says, "Arise, O God, judge the earth!" The primary theme of this psalm is that God must judge the world and make things right on the earth because the rulers/judges worldwide, who must answer to God, have been doing such an extremely poor, sinfully negligent job.

God [Elohim] takes His stand [Compare Isa. 3:13-15. God takes His stand to rebuke the rulers/judges of the world, and He will take His stand to judge the world (very much including the rulers/judges) at the end of this age. We have already seen God's end-time judgment of the world spoken of (with varying emphases) in Psalms 9, 10, 45, 46, 47, 72, 76, and we will see it again in Psalms 96, 97, 98. God's end-time judgment of the world is a major Biblical theme.] **in His own congregation** ["Lit. *in the congregation of God [El]*" (margin of NASB). God's "congregation" ("assembly" NIV) here is mankind worldwide; all men were created by Him (in His image), and He is the God of all men; He sent His Son to die for all men that they, through repentance and faith, might be saved through Him (cf., e.g., Acts 4:12; 17:22-34); and He is the Judge of all men. (He also is the Judge of Satan and the angels and demons that follow him.) The Hebrew noun (*'edah*) that is used here for God's worldwide congregation/assembly is used with the same meaning in Psalm 7:7; Jer. 6:18.]; **He judges** [God is on His throne judging throughout this present age, but He has left most of the work of executing judgment and making things right on the earth to the end of the age. Verse 8, which uses the same Hebrew verb for judge (*shaphat*) as verse 1, speaks of God's end-time judgment of the world.¹⁹⁶ Verse 7 prophesies regarding God's judgment of the evil rulers/judges of the world (it apparently anticipates His judging them in His end-time judgment of the world); this psalm shows that they are responsible for much of the sinful chaotic state that exists on the earth.] **in the midst of the rulers** [The Hebrew behind "the rulers" is *elohim*. It is clear that *elohim* does not refer to God here. However we translate *elohim* here and in verse 6, I believe (as I have indicated) that it refers to the men who are rulers/judges worldwide. *Elohim* could be translated "gods" in these verses, but that tends to be confusing.¹⁹⁷ If we translate "gods" we must explain, one way, or another,

¹⁹⁶ The BDB Hebrew Lexicon (under *shaphat*) takes Psalm 82:1 in the more general sense of God's judging (it mentions "deciding controversy"), but it takes 82:8 in the sense of His "executing judgment at theophanic advent for final judgment."

¹⁹⁷ If we translate "gods" many will think the *gods* of the nations are being spoken of; the plural Hebrew noun *elohim* was sometimes used that way in the Old Testament (cf., e.g., Psalms 86:8-10; 96:4, 5). We know, of course, that those gods did not exist in the sense the peoples of the nations thought they did, but we also know that evil angels and demons were active in those nations, very much including their religions (cf., e.g., Dan. 10:13, 20; 1 Cor. 10:19-22). Some commentators believe the *gods* of Psalm 82:1, 6 are angels.

what the word means in verses 1 and 6.¹⁹⁸ The NASB translated *elohim* “gods” in verse 6; the NIV; KJV; and NKJV have “gods” in both verses. *Elohim* speaks of the same people (the rulers/judges) in verses 1 and 6.¹⁹⁹ The BDB Hebrew Lexicon points out that *elohim* is occasionally used in the Old Testament for *rulers/judges*. Used that way it was a term of significant respect for that authority/position/office under God.²⁰⁰ (2) **How long will you judge unjustly And show partiality to the wicked** [cf., e.g., Ex. 23:2, 3, 6-8; Deut. 1:17; Prov. 18:5; and Isa. 10:1, 2]? [Verse 2 speaks of what the rulers/judges were doing wrong; verses 3, 4 go on to speak of the right things they should be doing; and verse 5 pictures the sinful, chaotic mess the world was in because of the poor job these rulers/judges were doing.] **Selah.**

(3) **Vindicate the weak and fatherless; Do justice to the afflicted and destitute.** [Cf., e.g., Deut. 24:17; Job 29:12-17; Psalm 10:17, 18; 72:12-14; Isa. 11:4; and Jer. 22:15-17.] (4) **Rescue the weak and needy; Deliver them out of the hand of the wicked.** (5) **They do not know nor do they understand; They walk about in darkness** [*Light* symbolizes truth and righteousness (these good things, like all *good* things, come from God); *darkness* symbolizes an absence of the truth and righteousness.]; **All the foundations of the earth are shaken.** [Compare Psalm 11:3. “They” (used twice in verse 5) apparently speaks of mankind worldwide, including the rulers/judges. The idea here (in the context of Psalm 82) is that the negative things spoken about in verse 5 originated with the failure of the rulers/judges to be what they should have been and to do what they should have done.] (6) **I said, “You are gods** [The Hebrew noun *elohim* translated “gods” here was translated “rulers” (by the NASB) in verse 1. (See under verse 1.) As I mentioned, I believe God is speaking to the rulers/judges of mankind worldwide. They are called *elohim* as a term of significant respect for their privileged position of authority in the government of the world.

Jesus quoted these words in John 10:34. I’ll quote John 10:34-36, “Jesus answered them, ‘Has it not been written in your Law [using the word “Law” in a fuller sense than the Mosaic Law], “I SAID, YOU ARE GODS”?’ (35) If He called them gods, to whom the word of God came [“The word of God came,” for one thing, to the rulers/judges of mankind in Psalm 82:6, calling them “gods (*elohim*).”] (and the Scripture cannot be broken), (36) do you say of Him, whom the Father has sanctified and sent into the world, “You are blaspheming,” because I said, “I am the Son of God”?’ ” Before this particular hostile audience Jesus gave an evasive answer rather than assert His deity, but He eventually clearly revealed His deity to His disciples (cf., e.g., Isa. 9:6; John 1:1-4; 20:28; Col.

¹⁹⁸ If we translate *elohim* “rulers” (or the equivalent) in verses 1 and 6, we must also indicate, one way, or another, that the Hebrew has *elohim*; otherwise, for one thing, we could not adequately understand verses 6b, 7.

¹⁹⁹ H. C. Leupold (*Exposition of Psalms*, page 594, 595) translates “rulers” in both verses. He understands *elohim* in these verses to refer to “the judges or rulers of Israel” (page 592).

²⁰⁰ In Rom. 13:1-7 the apostle Paul shows that all such authorities are under God (whether they know it and are faithful to Him, or not). I’ll quote Rom. 13:1, “Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.” An obvious exception to this general rule is whenever the governing authorities require people to go against what God has clearly commanded (cf., e.g., Act 4:19-21). Some other verses where *elohim* is (apparently) used (as a term of respect) for rulers/judges, along with the uses in Psalm 82:1, 6, are Ex. 21:6; 22:8; and Jud. 5:8. *Elohim* was also used in 1 Sam. 28:14.

1:15-17; Heb. 1:3, 6-13; Rev. 5:13, 14; and 22:1-16²⁰¹).], **And all of you are sons of the Most High.** [Apparently the rulers/judges of mankind are likened to angels. Angels are called *sons of God* in the Bible (Gen. 6:2 [with Jude 1:6, 7]; Job 1:6; 2:1; 38:7; and Luke 20:36).] (7) **“Nevertheless you will die like men And fall like any one of the princes** [I prefer “like one of the princes [or, *rulers*],” with the KJV; NKJV.]” [Spurgeon starts his discussion of verse 7 with the words, “What sarcasm it seems!” It won’t be difficult for these *elohim/sons of God* to die like men and fall like one of the princes/rulers when God judges them because they are men. I assume this verse anticipates the death of the evil rulers/judges when God judges them in His end-time judgment of the world. “Though they bear this high title, it will not exempt them from punishment. They shall die like common men, and fall like any other prince whose ruin is recorded in history....”²⁰² “You shall no more escape than other wicked *princes* who fell by the judgment of God (1 Kings 22:17-34).”²⁰³] (8) **Arise, O God, judge the earth! For it is You who possesses all the nations.** [Compare, for example, Psalms 96:13; 98:8. As we have seen, God’s end-time judgment of the world will work for the great good of His people (true Israel) and for the multitudinous remnant of the peoples of the nations, who will become His people too. For one thing, His judgment will put a stop to the evil affliction that so often comes to His people and to the afflicted of the peoples of the nations (see under Psalm 9:9-12, 18; 10:8-18 in this paper). Zechariah chapter 11 has a lot in common with Psalm 82; that chapter from the prophet Zechariah is discussed in chapter 14 of *Mid-Week Rapture*.]

Several Quotations Dealing with the Interpretation of Psalm 82

I’ll quote several sentences from the introductory comments of A. F. Kirkpatrick on Psalm 82.²⁰⁴ “This Psalm is a vision of judgement. It sets forth, in a highly poetical and imaginative form, the responsibility of earthly judges to the Supreme Judge, Whose representatives they are, and from Whom they derive their authority. The dramatic form, the representation of God as the Judge, and the introduction of God Himself as the speaker, are characteristics common to several Asaphic Psalms. See Psalms 50, 75, 81. ...

The authorities of the nation [Kirkpatrick, in agreement with the majority, limits the authorities here to the rulers/judges of *Israel*. Although I agree that the sinful inadequacies of the rulers/judges of Israel were especially important, I believe this psalm has a worldwide scope.] are called *gods* (*vv.* 1, 6) as being the representatives of God, *sons of the Most High* (*v.* 6) as exercising a power delegated by the supreme Ruler of the world.”

²⁰¹ In the discussion of Revelation chapter 22 in my paper dated November 1998 I get into some detail regarding the deity of the Lord Jesus Christ.

²⁰² A. F. Kirkpatrick, *Book of Psalms*, pages 497, 498.

²⁰³ A. R. Fausett, *Commentary on the Old and New Testaments* by Jamieson, Fausett, and Brown, Vol. 2 (Eerdmans, 1984 reprint), page 280.

²⁰⁴ *Book of Psalms*, pages 494, 495.

I'll quote what A. R. Fausett says under verse 8.²⁰⁵ " 'Lift up thyself, O God.' Prayer for the accomplishment of the prophetic intimation in the body of the psalm. It is the prayer often elsewhere offered by the oppressed Church for the Lord's advent to judge the earth and rid it of its oppressors (Psalms 7:7, 8; 9:19; 10:12...). It shall be especially appropriate in the 'abounding iniquity' (Matt. 24:12) of the last days."

I'll include several excerpts from what C. H. Spurgeon says on this psalm.²⁰⁶ I'll quote part of what he says about the earthly rulers/judges under verse 1. "They are gods to other men, but he is God to them. He lends them his name, and this is their authority for acting as judges, but they must take care that they do not misuse the power entrusted to them, for the Judge of judges is in session among them" (pages 39, 40). And I'll quote part of what he says about them under verse 6. "The greatest honour was thus put upon them; they were delegated gods, clothed for a while with a little of that authority by which the Lord judges among the sons of men. ... There must be some government among men, and as angels are not sent to dispense it, God allows men to rule over men, and endorses their office, so far at least that the prostitution of it becomes an insult to his own prerogatives. Magistrates would have no right to condemn the guilty if God had not sanctioned the establishment of government, the administration of law, and the execution of sentences. ..." (page 41).

I'll also quote what Spurgeon says under verse 8. "Come thou Judge of all mankind, put the bad judges to thy bar and end their corruption and baseness. Here is the world's true hope of rescue from the fangs of tyranny. ... The time will come when all races of men shall own their God, and accept him as their king. There is one who is 'King by right divine,' and he is even now on his way. The last days shall see him enthroned, and all unrighteous potentates broken like potter's vessels by his potent scepter. The second advent is still earth's brightest hope. Come quickly, even so, come, Lord Jesus" (page 41).

²⁰⁵ *Commentary on the Old and New Testaments*, page 280.

²⁰⁶ *Treasury of David* (Baker, 1984 reprint).

PSALM 96

A Call to Worship the LORD the Righteous Judge.

This psalm is similar to Psalm 98. I have found Psalm 98 easier to understand and to discuss than Psalm 96, so I worked on that psalm first. I suggest you turn to Psalm 98 and read that section before reading this section on Psalm 96.

Psalm 96 (like Psalm 98) is written (for the most part) from the perspective that God has come and judged the world at the end of this age.²⁰⁷ He has saved His people (true Israel) and removed the unrepentant from the scene by judgment. A major feature of this psalm—it is dealt with in most of the verses of this psalm—is the invitation to the remnant of the peoples of the nations to learn about the God of true Israel,²⁰⁸ to submit to Him, who is the only God and the Creator and Judge of all men (and of the angels and the physical world), and to praise and worship Him.

It should be noted that Psalm 96:1-10 are very similar to 1 Chron. 16:23-33, but I won't comment on 1 Chronicles chapter 16 in this paper.

Sing to the LORD [Yahweh] a new song; Sing to the LORD, all the earth. [Compare Psalms 97:1; 98:1, 4; and 100:1-3. “All the earth” here includes the people of true Israel and the remnant of the peoples of the nations left after God’s end-time judgment of the world; verses 11, 12 speak of the physical creation also rejoicing and glorifying God. As in Psalm 98:1 the “new song” celebrates and gives God glory for the new things He has done, which refer (here and in Psalm 98:1) to the things He has done in His end-time judgment of the world: He has saved His people (true Israel); He has removed the unrepentant wicked (including the devil and his underlings) from the earth by judgment; and He has invited the remnant of the peoples of the nations to submit to Him (through Christ Jesus) and to be saved and become His people. Verses 7, 8 are similar to verses 1, 2 in that those verses contain a *threefold call* to Ascribe glory to Yahweh while verses 1, 2 contain a *threefold call* to Sing to Yahweh.] **(2) Sing to the LORD, bless His name; Proclaim good tidings of His salvation from day to day.** [Compare Psalm 71:15. The Hebrew verb behind “proclaim good tidings” is *basar*. I cannot be dogmatic on this point,²⁰⁹ but I believe this verb is being used here of mankind worldwide (“all the earth” verse 1) proclaiming the good tidings of God’s salvation from day to day, which they have begun to experience, thanking, praising, and glorifying Him for their salvation. I believe their proclaiming good tidings of God’s salvation is parallel with their singing to the glory of God, which was spoken of in both lines of verse 1 and in the first line of verse 2. This same Hebrew verb is used in Isa. 60:6 of the remnant of

²⁰⁷ This psalm could be profitably used, of course, throughout the many years before God’s end-time judgment of the world because of who He is and the things He has done already and in anticipation of the things He is going to do.

²⁰⁸ The remnant of the peoples of the nations will have already learned a lot about God, for one thing, through His end-time judgment of the world. Much of the content of verses 1-10 deals with the peoples of the nations learning of God and what He requires of them.

²⁰⁹ Some understand verse 2b to speak of the people of God “proclaiming good tidings of His salvation from day to day” to the peoples of the nations.

the peoples of the nations *proclaiming the good tidings* of the praises of God for salvation after His end-time judgment of the world.

From our Christian (new covenant) perspective we know that God's *salvation* includes His work (the triune God's work) at the first and second comings of the Lord Jesus Christ. The overthrow of sin, Satan, and death (spiritual and physical death) result from the victory achieved in the first coming of the Lord Jesus Christ.] **(3) Tell of His glory** [I'll quote part of the paragraph that Marvin E. Tate has on the meaning of "glory" here.²¹⁰ "The 'glory' of Yahweh in v. 3 refers to more than the majestic aura of the divine presence, though that is included. ... Yahweh's 'glory' is the manifestation of his presence, as in Num 16:19, 42; Ps 102:16; Isa 8:7; 40:5; 60:1-2; cf. Exod 16:10; 24:16-17; 40:34). His 'glory' is also seen in the 'work of his hands' (as in Ps 19:2) and in his 'marvelous deeds' ... in 96:3 (cf. Exod 3:20; 34:10; Josh 3:5; Job 5:8-15; 9:10; 37:14-16; Pss 9:2; 26:7; 40:6, etc.). The whole of the created world is filled with the 'glory' of Yahweh (Isa 6:3), and his power over the processes of creation is acclaimed as 'Glory!' in Ps 29:9. His 'glory' also manifests itself in history (cf. Exod 14:4, 17-18; Ezek 28:22; von Rad [*Old Testament Theology*], 239-40). Thus the 'glory' of Yahweh is an active, not a static, concept. It is his presence, power, and action in the world."] **among the nations** [*goyim*; plural of Hebrew *goy*], **His wonderful deeds among all the peoples** [plural of Hebrew '*am*']. ["All the earth" is exhorted to glorify God in verses 1, 2, which surely includes (the remnant of) the peoples of the nations. The (remnant of the) peoples of the nations are also exhorted to glorify and worship God in verses 7-9. Verses 3-6, 10 deal with instructing the peoples of the nations about God and His salvation and their need (and great privilege) to submit to Him and to worship Him.²¹¹ The time setting is about the time of the end of Daniel's 70th week; God's day of judgment is over, but the millennial kingdom hasn't fully started yet, and the nations haven't been fully converted yet.] **(4) For great is the LORD [Yahweh] and greatly to be praised** [cf. Psalms 48:1; 145:3]; **He is to be feared above all gods** ["gods" is *elohim* here and in verse 5; cf. Psalm 95:3]. **(5) For all the gods of the peoples [plural of '*am*] are idols** [All the gods/idols that men worship instead of God (including all false religions) will be removed in His end-time judgment of the world (cf., e.g., Isa. 2:1-22); men will then worship their Creator.], **But the LORD [Yahweh] made the heavens** [cf., e.g., Gen. 1:1-2:4; Jer. 10:11]. [The gods of the peoples of the nations (the nations excluding Israel) did not exist in the sense that the peoples thought they did, but Satan and his evil angels and demons were behind the nations and the religions of the nations (cf., e.g., Dan. 10:13, 20; 1 Cor. 10:19-22; 2 Cor. 4:4; and Eph. 6:10-17). The Bible makes it very clear, in both the Old and New Testaments, that God's people (and all mankind) are required to fear and to worship Yahweh (we now know that He is a triune God, God the Father, God the Son, and God the Holy Spirit), who is the only God; He is the Creator, the Savior, and the Judge; we must fear Him and worship Him, Him and Him alone.] **(6) Splendor and majesty are before Him, Strength and beauty are in His sanctuary. (7) Ascribe ["Lit. Give"] to the LORD, O families [cf. Psalm 22:27] of the peoples [plural of '*am*, as in verses 3, 5, 7, 13, and often; these are the peoples of the nations (excluding [true] Israel)], Ascribe ["Lit. Give"] to the LORD glory and strength. [Coming to know God and then *ascribing* to Him who He is is a big part of what worshipping Him is all about. God has "glory and strength"; we cannot give these**

²¹⁰ *Psalms 51-100* (Word, Inc., 1990), page 512.

²¹¹ Apparently verses 3-6, 10 are addressed to the people of (true) Israel.

things to Him, but we can acknowledge, with awe and appreciation, that He is who He is and that He has done what He has done and will do what He will do.] **(8) Ascribe** [“Lit. *Give*”] **to the LORD the glory of His name** [God’s *name*, which we come to know through revelation (including His revelation in the Scriptures and His revelation through the things He does and by His Spirit), includes all that He is—it is all very awesome and very good.]; **Bring an offering and come into His courts** [cf., e.g., Psalms 45:12; 72:10]. **(9) Worship the LORD in holy attire** [“Or *the splendor of holiness*” (margin of NASB); the NIV has, “in the splendor of his holiness,” and in the margin, “Or *with the splendor of*”; the KJV; NKJV have, “in the beauty of holiness.” The BDB Hebrew Lexicon (under *hadar*) says the “*majesty* of Yahweh” is being spoken of here. The fact that these words are addressed to (or at least include) the peoples of the nations (peoples who are just coming to salvation), coupled with the words “tremble before Him all the earth” that follow, causes me to rather strongly favor the translation of the NIV and the viewpoint of BDB.]; **Tremble before Him, all the earth.** [Compare Psalm 33:8; 114:7. God is awesome in holiness. You do not come into His courts (into His presence) without due respect; and you certainly don’t ignore Him.] **(10) Say among the nations** [*goyim*], **“The LORD [Yahweh] reigns** [cf. Psalms 47:8; 93:1; 97:1; 99:1; and 146:10]; **Indeed, the world is firmly established, it will not be moved** [cf. Psalm 93:1]; **He will judge the peoples** [plural of ‘*am*’] **with equity** [“righteously” NKJV; cf. Psalms 9:8; 58:11; 67:4; 96:13; 98:9.” [In one sense Yahweh always has reigned over this world—He has all authority, and He is God; however, it is clear that He is not fully reigning over this world at the present time. If He were fully reigning over this world, He would not, and could not, put up with all the sin and chaos, and Satan could not be called “the god of this world” (2 Cor. 4:4). Things will begin to change fast when God sends His Son to begin to reign (reigning includes judging) on the earth at the time of the sounding of the seventh and last trumpet of the book of Revelation (Rev. 11:15-18), “Then the seventh angel sounded; and there were loud voices in heaven saying, ‘The kingdom of the world has become the kingdom of our Lord and of His Christ; and He will reign forever and ever.’ ... ‘We give You thanks, O Lord God, the Almighty...because You have taken Your great power and have begun to reign.’ ”] **(11) Let the heavens be glad, and let the earth rejoice; Let the sea roar, and all it contains** [Compare Psalm 69:34; 97:1; 98:7; and Isa. 49:13. Apparently the “heavens” and the “earth” here include those who dwell in them.]; **(12) Let the field exult, and all that is in it** [cf. Psalm 65:13; Isa. 35:1; and 55:12, 13]. **Then all the trees of the forest will sing for joy** [cf. Isa. 44:23] **(13) Before the LORD, for He is coming, For He is coming to judge the earth. He will judge the world in righteousness And the peoples** [plural of ‘*am*’] **in His faithfulness.** [Cf. Psalm 98:9; Rev. 19:11. “Jehovah [Yahweh] comes to establish His righteous rule on earth. The predominant aspect of *judgment* here is not punishment but government, although no doubt government must include punishment (Isa. 11:3, 4). The verse recurs in Psalm 98:9; and it is an echo of 9:8.”²¹² The Bible makes it clear from the beginning to the end that the day of judgment will be a day of wrath, but, thanks be to God!, it will also be a day of salvation for true Israel, for the remnant of the peoples of the nations, and for the creation itself.]

²¹² A. F. Kirkpatrick, *Book of Psalms* (Baker, 1982 reprint), page 579.

Quotations

I'll quote a few sentences from what A. R. Fausset says under verse 1, then a few sentences from what he says under verses 10-12.²¹³ "This psalm, and Psalm 98, which begins with the same words, like the second part of Isaiah (from chapter 40), points to the future glorious kingdom of Messiah, reigning in Jerusalem over the whole Gentile world, as well as over Israel. ... *The open assuming of the kingdom* by the Lord shall establish unmovable the earth, which has been shaken to the foundation by man's sin (Psalm 75:3; Isa. 24:5). Peace shall universally supersede the present state of disorder (Isa. 2:4). ... In Psalm 93 the establishment of the earth is the consequence of the majestic *strength* of the Lord. Here it is the consequence of His *judging righteously*. The two need to be combined. 'It is only the righteous omnipotence, and the omnipotent righteousness of God that can produce such effects' (*Hengstenberg*). As to the Lord's coming kingdom, cf. Isa. 24:23; 52:7...; also Isa. 9:6, 7; chapter 11; Psalm 72."

I'll include a few excerpts from what J. J. Stewart Perowne says on this psalm.²¹⁴ I'll quote part of the first paragraph of his introduction. "This grand prophetic psalm looks forward with joyful certainty to the setting up of a Divine kingdom upon earth. But it is only indirectly Messianic. It connects the future blessings, not with the appearance of the Son of David, but with the coming of Jehovah [Yahweh]." We eventually learn (by subsequent revelation, in the Bible) that God the Father will send His Son to judge the world at the end of this age and that the Lord Jesus Christ will reign on the earth throughout the millennial kingdom. (I'm not suggesting, of course, that God the Father will not be actively involved with the end-time judgment of the world and with reigning in the millennial kingdom—He will be.) And we eventually learn that the name *Yahweh* is appropriate for God the Son too.

I'll quote what Perowne says regarding the "new song" here. "The new song is not the Psalm itself, but one which shall be the fit expression of all the thoughts and hopes and triumphs of the new and glorious age which is about to dawn. It is the glad welcome given to the King when He enters His kingdom. Compare with this verse Isa. 42:10; 60:6; 66:19."

And, lastly, I'll quote part of what he says under verse 10. "The glad tidings which the world is to hear. The world's largest hopes are to be fulfilled. A new era is to begin, a reign of righteousness and peace, a time so blessed that even the inanimate creation must be partakers of the joy. Compare Isa. 35:1; 42:10; 44:23; 45:8; 49:13; 55:12. With the coming of Jehovah and the setting up of His kingdom all the broken harmonies of creation shall be restored. Not 'the sons of God' only, but the whole creation is still looking forward to this great consummation. (Rom. 8:21.)

JEHOVAH [YAHWEH] IS KING, lit. 'hath become King'; hath taken to Himself His great power and reigned. See Psalm 93:1; Rev. 11:17."

I'll quote the paragraph that Arno C. Gaebelein has under this psalm.²¹⁵ "And now He has come and is manifested in the earth. The singing times begin and will last for a thousand years, when they will merge into the never ceasing songs of eternity. It is a call now to make the good and glorious news known in all the earth and to make His glory known among the nations. That will be the work of converted Israel [true Israel]. Not much comment is needed; it is all so plain if we just see it refers to His visible return. [For Gaebelein (I believe) Christ's

²¹³ *Commentary on the Old and New Testaments* by Jamieson, Fausset, and Brown (Eerdmans, 1984 reprint), pages 309, 310.

²¹⁴ *Commentary on the Psalms* (Kregel, 1989 reprint), pages 195-197.

²¹⁵ *Gaebelein's Concise Commentary of the Whole Bible* (Loizeaux Brothers, 1985), page 486.

visible return will be at the end of Daniel's 70th week, seven years after the rapture. I agree that the "singing times" will begin for those living on the earth, and for the earth itself, about the time of the end of Daniel's 70th week, about the time the millennial kingdom begins.] And while Israel rejoices, the nations hear that He reigneth, all creation will rejoice as well, for He takes the curse away and delivers creation from its groans."

I'll quote several sentences from what Merrill F. Unger says in his introductory paragraph and under verses 1, 2.²¹⁶ "This is a millennial psalm...the first of five singing psalms (96-100) that celebrate the King's reign.... Three times the joyful exhortation arises: Sing unto the Lord! All the earth, comprehending the entire globe in the Kingdom age, is to 'sing unto the LORD.' The song is styled a new song (40:3), because it celebrates a new blessing never experienced before...."

And, lastly, I'll quote a few sentences from H. C. Leupold's introduction and then a few sentences from what he says about God's judgment under verse 13.²¹⁷ "The broad eschatological outlook of this psalm is remarkable. It throbs with the hope of the Lord's coming, which it regards as having in a sense already taken place but also as certain to take place in times to come in a manner that should enlist our fondest anticipation. That coming involves the blessed event of judgment. ... We associate the thoughts of God's judgment with all manner of dread expectations. In the days of the Old Testament this judgment was also thought of with most joyful anticipation, for judgment involved the fact that all things that are now in disarray and disharmony, suffering from injustice and violence, shall be set right and adjusted. That positive and constructive side of God's judgment was the broader aspect of the truth that the Old Testament saints believed and enjoyed. [God's people should look forward to the day of judgment, with the exception of those who are not ready to stand before Him because of sin and the need to repent (cf., e.g., Amos 5:18-20; 1 John 2:28-3:3); if we are not fully ready, we need to make it top priority to get ready.]; How near at hand this great day may be is immaterial. The mere fact that it will come to pass is what matters. Each time the thought arises, there is occasion for gratitude to God, for all created things are involved in that great divine restoration, and all should, therefore, contribute their portion of the vast chorus of praise that should continually rise to heaven because of this great prospect."

²¹⁶ *Unger's Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), page 888.

²¹⁷ *Exposition of Psalms* (Baker, 1969 reprint), pages 681, 685, 686.

PSALM 97

The LORD'S Power and Dominion.

The LORD [Yahweh] **reigns** ["Or *has assumed Kingship*" (margin of NASB)]; **let the earth rejoice** [cf. Psalm 96:11]; **let the many islands** ["Or *coastlands*" (margin of NASB); "distant shores" NIV. The scope is worldwide. This psalm, along with Psalms 96, 98, deals (for the most part) with God's end-time judgment of the world. Compare Isa. 42:10-13.²¹⁸ These verses in Isaiah fit the familiar pattern of worldwide rejoicing for the salvation achieved through God's end-time judgment of the world. Significantly, Isaiah chapter 42 (along with several other key prophetic passages in the book of Isaiah) also deals with the *first* coming of the Lord Jesus Christ.

I'll quote a few sentences from what A. R. Fausset says under verse 1.²¹⁹ "The earth and isles which are to rejoice at the Lord's coming are distinct from the *God-opposed 'enemies [or, adversaries]*' (v. 3), who are to be 'burnt up' by the fire that 'goeth before him.' They are the heathen nations of the whole earth who have taken no part with Antichrist [at least the peoples of the nations who will not have submitted to Antichrist (the beast) and taken his mark (cf. Rev. 13:16-18; 14:9-11)], and who shall be converted by the word of the Lord going forth with power from Jerusalem (Isa. 2:1-4)."

I'll quote part of what Woodrow M. Kroll says under verse 1.²²⁰ That Jehovah [Yahweh] reigns is the watchword of this psalm. Everything in it relates to this one truth.... ... [the description of the events in this psalm] perfectly relate to His Second Coming to this earth to establish His kingdom of one thousand years upon the earth. Only then will the prayer be true, 'let the earth rejoice; let the multitude of isles be glad thereof.' ...the reign of Jehovah God, the Lord Jesus Christ, upon this earth will be one of absolute righteousness; for the Sun of Righteousness shall heal all nations from the heartaches of the Tribulation [not to mention healing them from the preceding years of sin and chaos] (Mal. 4:2)."] **be glad.** [As with Psalm 96, for example, the perspective here is that the earth is to rejoice because God has come and judged the world (at the end of this age) and has begun to fully reign on the earth and over (the remnant of the peoples of) the nations. I'll quote the paragraph that Kyle M. Yates has for verses 1-6.²²¹ "The Manifestation of the King. The Lord reigneth. Again the idea is, '*Yahweh is become King.*' All those who will benefit are called to rejoice in the truth of this eschatological dominion. Mystery and awesome majesty characterize the King's coming. However, the righteousness of God's government undergirds all of this awesome display of power."] **(2) Clouds and thick darkness surround Him** [Compare Ex. 19:9; Deut. 4:11; 1 Kings 8:12; and Psalm 18:11. The Scriptures frequently speak of *darkness* in association with God's end-time judgment of the world (cf., e.g., Isa. 13:10; Joel 2:10, 31; 3:15; Zeph. 1:15; Matt. 24:29; Mark 13:24; Luke 21:25; Acts 2:20; and Rev. 6:12).]; **righteousness and justice are the foundation of His throne.** [Compare Psalm 89:14. Anywhere God is fully reigning, righteousness and justice will be fully manifested; divine order includes these things. God's righteousness and justice require

²¹⁸ Isaiah chapter 42 is discussed verse-by-verse in my paper dated August 2000.

²¹⁹ *Commentary on the Old and New Testaments* by Jamieson, Fausset, and Brown, Vol. 2 (Eerdmans, 1984 reprint), page 311.

²²⁰ *Liberty Bible Commentary* - Old Testament (Old Time Gospel Hour, 1982), page 1109.

²²¹ *Wycliffe Bible Commentary* (Moody Press, 1962), page 531.

Him to come and make things right on the earth. For one thing, all who persist in evil, without repentance and submission to God and His Son in faith, will be removed by judgment. And He will maintain that righteousness once He has come and begun to reign.²²² **(3) Fire goes before Him, and burns up** [“consumes” NIV] **His adversaries round about.** [Compare Psalm 18:8; Psalm 50:3; Dan. 7:9-11; Mal. 4:1; 2 Thess. 1:6-9; and Heb. 12:29.] **(4) His lightnings lit up the world** [cf. Ex. 19:16; Psalm 77:18; Rev. 8:5; 11:19; and 16:18]; **the earth saw and trembled** [cf. Psalm 96:9; 104:32]. **(5) The mountains melted like wax at the presence of the LORD [Yahweh], at the presence of the Lord [adon] of the whole earth** [cf. Josh. 3:11]. [Compare Psalm 46:6; Amos 9:5; Mic. 1:4; and Nah. 1:5. I’ll quote part of what Willem A. VanGemeren says under verses 2-5.²²³ “The magnificent portrayal of Yahweh’s coming in ‘clouds and thick darkness’ (v.2) is reminiscent of the OT metaphors for theophany (cf. 18:9-11). These metaphors go back to Israel’s experience at Mount Sinai (cf. Deut 4:11; 22) and were also used to designate the awesome nature of the Day of the Lord (cf. Joel 2:2; Zeph 1:15...). . . .”] **(6) The heavens declare** [I prefer “have declared (or, proclaimed)”²²⁴] **His righteousness** [cf. Psalm 50:6], **and all the peoples have seen** [All the verbs in verses 4-6 apparently speak of God’s awesome power going forth in His end-time judgment of the world, looking at it from the perspective that these things have already happened.] **His glory** [cf. Psalm 98:2; Isa. 40:5; and 66:18]. [Apparently the idea here is that the heavens declare/proclaim God’s righteousness by participating in His end-time judgment of the world, with manifestations like darkness, lightning, fire and hail from heaven, and stars falling—God’s *righteous* end-time judgment of the world will declare/proclaim/manifest His *righteousness*.] **(7) Let all those be ashamed who serve graven images, who boast themselves of idols** [I believe the translation of the NIV is better, “All those who worship images are put to shame.” The translations of the NAB; RSV; and NRSV are essentially the same as the NIV. The end-time remnant of the peoples of the nations will forsake idolatry (false religions, etc.) and begin to worship God.²²⁵ See under Psalm 96:4, 5 in this paper. Isaiah 45:14-25 are an important prophetic passage which shows that God will invite the idolaters to repent and turn to Him and be

²²² Somewhat surprisingly we learn that a major rebellion will take place on the earth at the end of the millennial kingdom, when Satan is loosed from the abyss. Multitudes (“the number of them is like the sand of the seashore”) will follow Satan in rebellion against God (this certainly shows that the heart of these people was not fully right toward God and His righteousness in the days before this rebellion), but God will quickly deal with that rebellion (Rev. 20:7-10). It seems surprising that there would be people (and especially a great number of people) willing to rebel against God after He has fully established His reign on the earth, but the sin problem in the heart of man runs very deep indeed. The Bible makes it clear that God will not finish His judging and making all things right and new until after the great-white-throne judgment at the end of the millennial kingdom (see Rev. 20:11-22:21).

²²³ *Expositor’s Bible Commentary*, Vol. 5 (Zondervan, 1991), page 624.

²²⁴ The Hebrew verb is in the perfect “tense,” as are the Hebrew verbs behind “lit up” “saw” “melted” and “have seen.” (The NIV translates all of these verbs with the English present tense, “lights up,” for example.) Perowne (*Commentary on the Psalms*, page 201) translates “have declared”; Tate (*Psalms 51-100*, page 516) translates “proclaimed.” The Hebrew verb translated “trembled” is the equivalent of the perfect “tense” in that it has the imperfect “tense” with waw consecutive/conversive. Also see footnote 227.

²²⁵ Any individuals that do not forsake idolatry and begin to worship God will undoubtedly meet with swift judgment. They will quickly join the other unrepentant idolaters etc. that were removed in God’s end-time judgment of the world (cf., e.g., Psalm 78:58; Isa. 2:18-21; 42:17; 44:9-11; and Jer. 10:14, 15).

saved after His end-time judgment of the world.²²⁶]; **worship Him, all you gods** [*elohim*]. [I believe the translation of the RSV; NRSV is better, “all gods bow down before him”; the NAB is similar, “all gods are prostrate before him”; in the margin the NASB has, “Or *All the gods have worshipped Him*”; I prefer a translation like “all the gods have bowed down before Him.”²²⁷ I believe the “gods” here, as in Psalm 96:4, 5, are the gods of the nations, the gods associated with the graven images/idols/false religions. These gods didn’t really exist in the sense the nations thought they did, but evil angels and demons were behind the nations and their idols/religions. In His end-time judgment of the world, God will force the gods/false religions of the nations (including the evil angels and demons behind them) to bow down (to bow the knee) before Him who is God (cf., e.g., Zeph. 2:11; 1 Cor. 15:24-27; and Phil. 2:10, 11).

Those who have been worshipping the gods of the idols will certainly be put to shame (and the remnant of the peoples of the nations will be motivated to repent) when they see that their gods have bowed before God. There is no thought here of Satan and his underlings (evil angels and demons) actually worshipping God; the Bible does not speak of any of these beings ever repenting.] **(8) Zion heard this** [On the translation of the verbs of verse 8, see footnote 227. I would skip *this*, which was added by the NASB.] **and was glad, and the daughters of Judah** [“villages of Judah” NIV²²⁸] **have rejoiced because of Thy judgments, O LORD.** [Compare Psalm 48:11; Zeph. 3:14-20. Zion (true Israel) will rejoice because God’s end-time work of saving and judging will mean the removal of their enemies (including their enemies in the spiritual dimension) and their completed salvation. The time will have arrived for the Lord Jesus Christ to establish His worldwide kingdom centered in Jerusalem, and the people of true Israel will reign with Him.] **(9) For Thou art the LORD** [Yahweh] **Most High** [“For you, O LORD, are the Most High” NIV; there is no verb in the Hebrew here; it must be supplied in the English translation.] **over all the earth** [Compare Psalm 83:18. As I mentioned, the time will have arrived for God to begin to fully reign over all the earth.]; **Thou art exalted far above all gods.** [Compare Ex. 18:11; Psalms 95:3; 96:4, 5; and 135:5. As in verse 7, and in the verses just cited, the *gods* are the gods of the nations. Yahweh always was far above the gods of the nations, but He hadn’t (and hasn’t) forced the issue much, and the peoples of the nations certainly didn’t (and don’t) believe that He was (and is) God over all. Once God has forced the issue through His end-time judgment of the world, all (including all the gods, see verse 7) will be forced to acknowledge that Yahweh, the God of the Bible, the triune God, the Creator, Savior, and Judge, is “the LORD Most High,” the only real God.

As I mentioned, God always has been far above all gods (and every other being or thing), but these words in verse 9 refer to His being exalted over them in a very conspicuous way through His end-time judgment of the world. I prefer the translation, “You have been exalted above all gods.”²²⁹ God’s being exalted far above all gods goes

²²⁶ These verses are discussed on pages 91-97 of my paper on Isaiah dated August 2000.

²²⁷ This Hebrew verb is in the perfect “tense.” See footnote 224. The first verb in verse 8 (“heard”) is also in the perfect “tense” in the Hebrew, and the two following verbs in verse 8 are the equivalent of the perfect, using the imperfect and waw consecutive/conversive. Also see under verse 9.

²²⁸ I’ll quote what Tate says regarding the “daughters of Judah” (*Psalms 51-100*, page 510), “...for ‘daughters of’ in the sense of towns, see Josh. 15:45 [‘Ekron with its towns and villages (lit. ‘daughters and villages’)]; also Josh 15:46, 47; Num 32:42; Josh 17:11, 16; etc.)...”

²²⁹ The Hebrew verb is in the perfect “tense.” See footnotes 224, 227.

with the gods being humbled and forced to bow before Him in verse 7. I'll quote what Kroll says under verses 8, 9 to help confirm the idea that the *exaltation* spoken of here takes place through God's end-time judgment of the world.²³⁰ "It is little wonder that Jerusalem, and all the daughters of Judah, will rejoice and be glad during the millennial reign of Jesus Christ. In that day the Jews will see their Messiah and King 'exalted far above all gods'; for the presence of God will be fully recognized, and fellowship with Him will be experienced as never before (cf. Ezek. 27-28; Zech. 2:2, 10-13)."²³⁰ (10) [The NASB starts a new paragraph with verse 10. The psalmist changes his perspective with verses 10-12. Instead of continuing to write from the perspective that the day of judgment is over, he seems to speak directly to God's faithful people of his generation (and subsequent generations) in verses 10-12, exhorting and encouraging them to hate evil and to be godly/righteous/upright, worshipping, praising, and thanking God. That's the only way they/we can enjoy the blessings of God in this life and be ready for His end-time judgment of the world.] **Hate evil, you who love the LORD** [Those who love Yahweh must hate evil, because, for one thing, He hates evil. To the extent we really love Him we will hate evil and keep His commandments (cf., e.g., John 14:23, 24; 15:9-11). "The fear of the LORD is to hate evil; Pride and arrogance and the evil way And the perverted mouth, I hate" (Prov. 8:13). Hating evil includes making it a top priority to love righteousness and to walk in the way of righteousness. Compare, for example, Psalm 34:14; Amos 5:15; and Rom. 12:9.], **Who preserves the souls of His godly ones** [Compare, for example, Psalms 31:23; 45:20; and Prov. 2:8. "For he guards the lives of his faithful ones" NIV.]; **He delivers them from the hand of the wicked.** [Compare, for example, Psalm 37:40; Jer. 15:21; and Dan. 3:28. The greatest manifestation of God's delivering the godly from the hand of the wicked will come to pass when He delivers them from the hand of the wicked (including Satan and Antichrist) in His end-time judgment of the world. The Hebrew verb used here could be translated "He will deliver" (and some translate it that way, Leupold, for example), which fits the idea that the completed deliverance/salvation will not take place until the end of this age.]

I'll quote what Perowne says under verse 10.²³¹ "The Psalm closes with a practical application, because the King and Judge is drawing near [It doesn't really matter how near His coming is; we must get ready and always be ready for His coming, or for the end of our lives if that should come first.], a warning against the evil which is in the world, and an assurance of Divine protection and blessing to those who 'hate evil.' Comp. 34:14-22; 45:7; 139:21, 22; 2 Cor. 6:14-18."

I'll quote part of what VanGemeren says under this verse.²³² "The godly are 'those who love the LORD.' They are wise in that they hate anything tainted by evil (cf. [Psalm] 1:1, 2). They need not fear the day of the Lord's appearance [or the days preceding the Lord's appearance], because he will protect them from the wicked..."²³³ (11) **Light is sown like seed** ["Light is shed" NIV²³³] **for the righteous** [cf., e.g., Job 22:28; Psalm 112:4; 118:27; and Isa. 58:8.], **and gladness for** ["and joy on" NIV] **the upright in heart** [cf. Psalm 64:10]. [Some have thought that the idea here was that the *light* and *gladness/joy*

²³⁰ *Liberty Bible Commentary*, page 1110.

²³¹ *Commentary on the Psalms*, page 202.

²³² *Expositor's Bible Commentary*, Vol 5, page 626.

²³³ "The phrase 'light is shed' ... is suggested by the LXX, Targum, and several versions (cf. [Psalm] 112:4), instead of the MT's [Hebrew Masoretic Text's] ... 'sown' " (VanGemeren, *Expositor's Bible Commentary*, Vol. 5, page 627).

were sown (*like seed* in the ground) to bring forth a harvest later (and it is true, as many verses demonstrate, that most of the glory is reserved for the future, after the Lord has come to judge the world, but I don't believe that idea was intended here. Apparently the idea here was that the light is *scattered* for the righteous along their path. Note that verse 12 goes on to speak of *having gladness/rejoicing* now. I'll quote a paragraph from what Perowne says regarding the light being *sown* here.²³⁴ "The figure has been understood to mean that the prosperity of the righteous is future, just as seed is cast into the earth, and only after a time springs up and bears fruit. But it is far simpler to take the verb 'sown' in the sense of scattered.") **(12) Be glad** ["Rejoice" NIV] **in the LORD, you righteous ones** [Compare Psalm 32:11. The righteous ones (the believers) can be glad in the LORD *before* He delivers them from various trials during this present age, and before He fully delivers them from all trials through His end-time judgment of the world, because they trust Him and know with full assurance what their end will be. They know that He makes all things work together for their good. They can thank Him for what He has done, for what He is doing, and for what He will do at the end of this age, and forever.]; **and give thanks to** ["praise" NIV; the BDB Lexicon shows that this Hebrew verb (*yadah*) includes both ideas.] **His holy name** [Compare Psalm 30:4. To give thanks to (or, to praise) God's holy name is to give thanks to Him (or, to praise Him) for who He is, for what He has done, and for what He will do.]. [I'll quote part of what VanGemenen says under verses 11, 12.²³⁵ He is using the NIV. "The godly will enjoy the benefits of the rule of God: 'light' and 'joy' (v. 11). Light signifies the blessed state of redemption and victory (cf. Isa. 60:1-3). The 'righteous' and 'upright in heart' (i.e., the godly; cf. 32:11) will enjoy the new age of restoration and the dawning of light (cf. Isa. 58:8; Mal. 4:2). The exhortation to rejoice (v. 12) anticipates the Lord's coming with his blessings. He renews his people. They already experience some evidences of his kingship here on earth but eagerly await the fullness of his kingdom, even while praising him. [The NIV has, "praise his holy name" instead of "give thanks to His holy name."] ... [His name includes all that He is and all that He has done and will do.] The godly rejoice in his past acts, his present rule, and his blessings, as well as in the eschatological beatific [blissful, blessed] vision of God's reign on earth."

Lastly, I'll quote part of what Derek Kidner says under verses 10-12.²³⁶ "Encouragement to hold on till daylight and victory come is the note on which the psalm ends. ... Light *dawns* (rather than 'light is sown'...) is surely the right reading here, following one Hebrew manuscript and all the ancient versions.²³⁷ The thought is parallel to the classic couplet in [Psalm] 30:5 (AV [KJV]), 'Weeping may endure for a night, but joy cometh in the morning.' It is factual, not wishful, being the goal of all history.

But we are not to wait for 'the morning'... the whole spirit of the psalm has been to view the final victory as if it were already an accomplished fact. The imperative, *Rejoice*, picks up the noun 'joy' from 11b, as something not to contemplate but to exercise. [Kidner is using the RSV, which is the same as the NIV for this verb and noun; the NASB has "Be glad" and

²³⁴ *Commentary on the Psalms*, pages 202, 203.

²³⁵ *Expositors Bible Commentary*, Vol. 5, page 626.

²³⁶ *Psalms 73-150* (Inter-Varsity Press, 1975), page 351.

²³⁷ Kidner has a footnote, "In the consonantal [Hebrew] text it is the difference between *z-r-* '(sown) and *z-r-h* (rises, appears), The latter is regularly used of the sun's appearing."

“gladness.”] On the practicability of such advice we may compare Habakkuk 3:17f. On its value, 2 Chronicles 20:21f.”]

PSALM 98

A Call to Praise the LORD for His Righteousness.

A Psalm.

This psalm, which has much in common with Psalm 96, looks forward to (anticipates) God's salvation/deliverance of His people (true Israel) through His end-time judgment of the world. Although this psalm undoubtedly builds on some of the "wonderful/marvelous things" God had already done for Israel, it is written (for the most part) from the perspective that God has already judged the world at the end of this age. This judgment will work for the great good of the people of true Israel,²³⁸ and it will work for the great good of the multitudinous end-time remnant of the peoples of the nations. The time will have arrived for the millennial kingdom to be established on the earth. It is appropriate for God's people to praise Him for the wonderful/marvelous things He has already done, and for the things He has told us He will do—He *will do* the things that He has said He will do!

O sing to the LORD [Yahweh] **a new song** [Compare Psalms 33:3; 40:3; 96:1; 144:9; Isa. 42:10²³⁹; and Rev. 5:9. The "new song" celebrates the wonderful things God has *newly* accomplished and glorifies Him. "It is a new song because the Lord hath done wonderful things...in rooting out the rebellious and sinful, destroying the Antichrist and his minions, imprisoning Satan and the demons, smashing the satanic world system, and setting up His glorious earthly Kingdom (Rev. 6:1-20:6)."²⁴⁰], **For He has done** ["The thing though future is so certain, that it is spoken of as already done. What God proposes he surely effects. The reason is that he is in no sense dependent on the will, skill, or power of any other. *His right hand and his holy arm hath gotten him the victory.*"²⁴¹], **wonderful** ["marvelous" NIV] **things** [Compare Psalms 9:1; 40:5; and 96:3. I'll quote what J. A. Motyer says regarding these wonderful/marvelous things,²⁴² "things emanating from the supernatural realm - like the name 'Wonderful' (Isa. 9:6; cf. Gen. 18:14 [*hard* = wonderful]; Jer. 32:17)."], **His right hand** [cf. Ex. 15:6] **and His holy arm** [cf. Isa. 52:10] **have gained the victory** [In the margin the NASB has, "or, *accomplished salvation*"; the NIV has, "worked salvation." Compare Isa. 59:16; 63:5.] **for Him. (2) The LORD has made known His salvation** [Marvin E. Tate translates "saving work" here and in verse 3.²⁴³]; **He has revealed** ["openly

²³⁸ All true believers (Old Testament believers and Christians), those who will have died physically and those still living on the earth at that time, will be glorified and raptured and begin to reign with the Lord Jesus Christ when He returns to judge the world in the middle of Daniel's 70th week. The elect of the nation Israel will be saved by Christ in the last days, but (apparently) they will not become Christians in time to be taken in the rapture.

²³⁹ Isaiah chapter 42 prophesies regarding the ministry of God's very special Servant, the Lord Jesus Christ; it speaks of His end-time judgment of the world and the resulting salvation for true Israel and for the remnant of the peoples of the nations. Isaiah chapter 42 is discussed verse-by-verse in my paper dated August 2000.

²⁴⁰ Merrill F. Unger, *Unger's Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), page 890.

²⁴¹ William. S. Plumer, *Psalms* (Banner of Truth Trust, 1978 reprint), page 887.

²⁴² *New Bible Commentary – 21st Century Edition* (Inter-Varsity Press, 1994), page 549.

²⁴³ *Psalms 51-100* (Word, Inc., 1960), page 522.

shown” NKJV] **His righteousness in the sight of the nations.** [On God’s revealing/manifesting His righteousness, cf., e.g., Isa. 32:15-18; 45:8, 22-25; 46:12, 13; 51:4-8; 52:13-53:12; 56:1; 60:21; 61:1-11; 62:1, 2; Jer. 23:5, 6; 31:31-34; and Ezek. 36:25-27. God has already manifested His righteousness in a very substantial way through new-covenant salvation in Christ Jesus. For one major thing, He has manifested His righteousness (and salvation) by making believers righteous with His righteousness; He has *declared them righteous*, and He has *made them righteous* (transformed their hearts and lives and made them holy).²⁴⁴

Israel as a nation has not yet received that salvation, and they won’t receive it until they submit to the Lord Jesus Christ at the end of this age.²⁴⁵ At that time God’s righteousness and salvation will be manifested in making them righteous (They will reign along with the other members of God’s true Israel throughout the millennial kingdom, and then forever); He will also manifest His righteousness and salvation through judging and removing all the unrepentant enemies of God and of His people from the earth,²⁴⁶ in His saving and making righteous the end-time remnant of the peoples of the nations, and in His making all things *right* on the earth for the millennial kingdom. All this saving work is in accordance with His prophetic word, thereby further confirming and manifesting His righteousness—His Word is truth!

I’ll quote two sentences from what Willem A. VanGemeren says under this verse.²⁴⁷ “Through his power the Lord has obtained victory – ‘salvation’ and ‘righteousness.’ In Isaiah these two words are synonyms for the establishment of God’s just order on earth in fulfillment of the prophetic word (cf. Isa. 46:13; 51:5-6, 8).” **(3) He has remembered His lovingkindness and His faithfulness to the house of Israel** [Compare Isa. 63:7. The following quotations from Luke will help us understand the meaning of these words: Luke 1:54, 55 say, “He has given help to Israel His servant, In remembrance of [“Lit. So as to remember”] His mercy, As He spoke to our fathers, To Abraham and his descendants forever.” And I’ll quote Luke 1:67-73. (Luke 1:68-79 give the prophetic words that were spoken by the father of John the Baptist on the occasion of the circumcision of John on the eighth day. John was born about six months before Jesus Christ was born [cf. Luke 1:26, 36].) “And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: (68) ‘Blessed *be* the Lord God of Israel, For He has visited us and accomplished redemption for

²⁴⁴ This glorious truth is discussed in some detail in my book *Holiness and Victory Over Sin*. For a start see on Rom. 1:16, 17; 3:21, 22 on pages 76-80; those verses speak of the righteousness of God being manifested through new-covenant salvation in Christ Jesus. I’m not suggesting, of course, that Christians are automatically *made righteous* with the *righteousness of God*. We must make righteousness a top priority and cooperate with God’s grace/Spirit through faith, in accordance with the word of God; this requirement is not optional for Christians; this is a big part of what Christianity is all about.

²⁴⁵ The remnant of the nation Israel will receive the Lord Jesus Christ and be saved by Him in the last days (cf., e.g., Zech. 12:10-13:1; 14:1-21; and Rom. 11:25-27). They will receive Christ about the time of His mid-week return, but (apparently) not in time to be taken in the mid-week rapture.

²⁴⁶ This includes God’s judging and removing Satan and the evil angels and demons from the earth. Satan and the evil angels will be cast down to the earth when Christ returns in the middle of Daniel’s 70th week (Rev. 12:4, 7-12); Satan will be cast into the abyss for the duration of the millennial kingdom (Rev. 20:1-3), and his underlings will certainly be restrained with him (cf. Isa. 24:20, 21); and he will be cast into the eternal lake of fire at the end of the millennial kingdom (Rev. 20:10). Although Rev. 20:10 doesn’t mention Satan’s underlings being cast into the lake of fire, Matt. 25:41 speaks of “the eternal fire which has been prepared for the devil and his angels”; the Bible doesn’t speak of the repentance and salvation of any evil angels or demons.

²⁴⁷ *Expositor’s Bible Commentary*, Vol. 5 (Zondervan, 1991), page 628.

His people, (69) And has raised up a horn of salvation for us In the house of David His servant [Jesus Christ, who had been conceived (as far as the flesh is concerned) in the womb of the virgin Mary some three months before this prophecy was given, is that “horn of salvation” from “the house of David”]– (70) As He spoke by the mouth of His holy prophets from of old– (71) SALVATION [“Or *Deliverance*”] FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US; (72) To show mercy to our fathers, and to remember His holy covenant, (73) the oath which He swore to Abraham our father.”

This prophecy of Zacharias, which I didn’t fully quote, includes God’s saving Israel from their sins and His saving them from their enemies. Understood in the fullest sense, their “enemies” include Satan and his followers, including evil, unrepentant men. From our perspective we can see that the two comings of Christ are required to fulfill this prophecy. The new birth and victory over sin have been available to believers since Christ, the Lamb of God, solved the sin/spiritual death problem in His atoning death at His first coming (accompanied by His resurrection, ascension, and pouring forth the Holy Spirit in the new-covenant dimension). However, as I mentioned, Israel (as a nation) will not receive this salvation until the time of the second coming of Christ. Furthermore, from our perspective we can see that the enemies of God and of His people are not (for the most part) dealt with in judgment until the time of the second coming of Christ.]; **All the ends of the earth have seen the salvation of our God.** [Seeing what God has done for (true) Israel at the end of this age will play a major role in the conversion of the remnant of the peoples of the nations.] **(4) Shout joyfully to the LORD, all the earth** [cf. Psalm 100:1]; **Break forth and sing for joy and sing praises.** [Mankind worldwide, true Israel and the repentant remnant of the peoples of the nations, are exhorted, in verses 4-8, to praise and worship God, the only God; the creation is also exhorted to praise the Creator and Savior. We know that the creation will enjoy God’s saving touch along with the elect (cf., e.g., Isa. 11:6-9; Rom. 8:19-22). As I mentioned, it is also appropriate for God’s people to praise Him in advance for the things He will do.

I’ll quote a few sentences from what Derek Kidner says here.²⁴⁸ “*Break forth* is a favorite expression in Isaiah (e.g. Isa. 14:7; 44:23; 55:12) for such an outburst of delight, too great to be contained. ... The verb *sing praises* [Hebrew verb *zamar*; used here in verse 4 and again in verse 5], is the source of the word ‘psalm’ [The Hebrew noun *mizmor* that was used in the heading of this psalm (“A Psalm”) was derived from *zamar*.]...”] **(5) Sing praises to the LORD with the lyre, With the lyre and the sound of melody** [“Or *voice of song* (accompanied by music)”.] **(6) With trumpets** [cf. Num. 10:2-10; 2 Chron. 15:14] **and the sound of the horn** [“with trumpets and the blast of the ram’s horn” NIV. “The ‘trumpet’ was a straight metal tube, like the sacred trumpets represented on the arch of Titus; the ‘cornet’ [The KJV translates *shophar* “cornet” here instead of “horn/rams’ horn.”] was originally a ram’s horn, perhaps in later times a metal instrument of the same shape.”²⁴⁹] **Shout joyfully before the King** [cf. Psalm 47:7; Isa. 6:5], **the LORD** [Yahweh; cf. Psalm 66:1]. **(7) Let the sea roar and all it contains** [cf. Psalm 96:11], **The world and those who dwell in it** [cf. Psalm 24:1]. **(8) Let the rivers clap their hands, Let the mountains sing together for joy** [cf. Psalms 89:12; 93:3; and Isa. 55:12] **(9) Before the LORD** [Yahweh], **for He is coming to judge the earth** [cf., e.g., Psalms 9:7-9;

²⁴⁸ *Psalms 73-150* (Inter-Varsity Press, 1975), page 353.

²⁴⁹ Kirkpatrick, *Book of Psalms*, pages 583, 584.

96:13; Isa. 9:4-7; 11:1-16; Matt. 16:27; 24:30, 31; Rev. 1:7; and 11:15-18²⁵⁰]; **He will judge the world with righteousness And the peoples with equity** [“or *uprightness*”; cf. Psalm 96:10].

Quotations

I'll quote what A. R. Fausset says regarding the “new song” of verse 1.²⁵¹ “The theme is the same as that of Psalm 96 and 97—viz., the coming of the Lord to the earth as the victorious Saviour, King, and Judge. The standpoint is ideal—viz., the anticipated time of the manifested salvation and kingdom of Jehovah [Yahweh; for one thing, Hebrew doesn't have a “J.”] Messiah, when first the ‘new song’ will be fully appropriate.” And I'll quote part of what he says under the words “His right hand, and His holy arm, hath gotten Him the victory,” “(Isa. 52:10; 49:16; 83:5, which have a partial realization in Messiah's first advent, and their complete realization in His second.) ‘The arm of the Lord’ is put in contradistinction to ordinary means, as the instrument whereby He brings perfect salvation to Zion, literal and spiritual.” By “literal” Zion Fausset means (I believe) the nation Israel, and by “spiritual” Zion he means the Christian church. I don't know Fausset's viewpoint, but I don't believe there will be a distinction between *literal* and *spiritual* Zion in the millennial kingdom, or in the eternal state. When the end-time remnant of the nation Israel submit to the Lord Jesus Christ, they will become united with the other members of God's true Israel (all believers from the Old Testament days and new-covenant believers). All the members of God's true Israel will (I believe) be glorified and reigning with Christ throughout the millennial kingdom.²⁵² Christians should care about details like this, but we should not look down on, or attack, Christians who don't agree with us over such details.

I'll quote the first paragraph from what W. O. E. Oesterley says under Psalm 98.²⁵³ “That this psalm should be reckoned among those belonging to the ‘Enthronement of Yahweh’ group is justified by the reference to the ‘King’ in verse 6; its purely eschatological content also marks it as one of this type. As always in psalms of an eschatological character, the belief expressed in the future consummation of the present world-order is so firmly held that it is envisaged, after the prophetic style, as having already come to pass; hence the use of the verbs in the perfect tense in *vv.* 1-3; and it is no incongruity when in *vv.* 7, 8 the present tense occurs, and in *v.* 9 the future; the changes simply reflect the writer's variation of envisagement.”

Lastly, I'll quote part of the paragraph that VanGemenen has under verse 9.²⁵⁴ “At his coming, the Great King will fully establish his dominion over the created world in

²⁵⁰ Christ will return at the sounding of the seventh and last trumpet of the book of Revelation (Rev. 11:15), in the middle of Daniel's 70th week, and the day of judgment will officially begin, which (for one thing) will mean salvation/deliverance for God's elect. It is significant that God's name changes in Rev. 11:17 from the longer form of His name given in Rev. 1:4; 4:8: The words “and who is to come” are dropped because from the time of the sounding of the last trumpet *He has come*.

²⁵¹ *Commentary on the Old and New Testaments* by Jamieson, Fausset, and Brown (Eerdmans, 1984 reprint), pages 312, 313.

²⁵² See pages 243-247 in *Mid-Week Rapture* and see under Rev. 15:2 on pages 16, 17 of my paper dated January 1999.

²⁵³ *Psalms* (S.P.C.K., 1959 reprint), page 426.

²⁵⁴ *Expositor's Bible Commentary*, Vol. 5, page 628.

'righteousness' and 'equity.' He will establish his victory ('righteousness') on earth by his judgment and will continue to rule over his subjects with 'uprightness,' i.e., equity (see 9:9; cf. 17:2; 58:2; 96:10; 99:4)."

If you followed my suggestion and read Psalm 98 before reading Psalm 96, turn back now and read Psalm 96.

PSALM 100

All Men Exhorted to Praise God.

A Psalm for Thanksgiving.

This is another psalm that will not have its primary fulfillment until the end of this age, after God has come and begun to fully reign on the earth, about the time the millennial kingdom begins.

Shout joyfully to the LORD [Yahweh], all the earth. [Compare Psalms 47:1; 95:1; and 98:4, 6. (Psalm 95 is different; it does not look prophetically to the end of this age, and it is not worldwide in scope. I'll say more about Psalm 95 under verse 3.)] **(2) Serve the LORD** [cf. Psalms 2:11; 22:30; 72:11; and 102:22] **with gladness** [In the margin the NASB gives Deut. 12:11, 12; 28:47 as cross-references. Those references refer to the people of Israel. Here in Psalm 100 the people of God worldwide (not limited to the people of true Israel) are exhorted to serve the LORD with gladness—and they will. The people of God will include the people of true Israel and the end-time remnant of the peoples of the nations; true Israel will reign, but the peoples of the nations will know their Creator and will enjoy a spectacular salvation through the grace of God in Christ Jesus.

Here the emphasis is on *servicing* God through worship, but serving God includes living for Him from the heart in everything we do. If we are not living for God, we cannot really worship Him; if we are living for Him, everything we do is a form of worship. I'll quote a sentence from what Woodrow M. Kroll says here.²⁵⁵ "Service to God is not only done out of obedience and a sense of debt; it is also done out of a sense of gratitude (cf. Eph. 2:8-10; Col. 3:17, 23-24)."; **come before Him with joyful singing. (3) Know** ["As is usually the case when the verb 'know' is used, it involves a deeper knowledge which includes complete inner acceptance of the truth which is acknowledged. In that spirit the fact that the Lord is God and none other is here set forth."²⁵⁶] **that the LORD Himself** ["Or *He*" (margin of NASB)] **is God** [Hebrew *elohim*. Compare Deut. 4:35; 1 Kings 18:39; and Psalm 46:10.]; **it is He who has made us, and not we ourselves** [Instead of "and not we ourselves," the NIV has, "and we are his."²⁵⁷ The Hebrew verb behind "made [us]" is *'asah*. This verb was used of God's making (creating) man in Gen. 1:26; Psalms

²⁵⁵ *Liberty Bible Commentary*, Old Testament (Old-Time Gospel Hour, 1982), page 1113.

²⁵⁶ H. C. Leupold, *Exposition of Psalms* (Baker, 1969), page 699.

²⁵⁷ I'll quote part of what Derek Kidner says here (*Psalms 73-150* [Inter-Varsity Press, 1975], pages 356, 357). "The middle line of the verse, in the written text and the oldest versions, runs '...and not we ourselves.' Almost all modern translations, however, supported by Massoretic tradition and some manuscripts and versions, take it in the sense '*and we are his*.' The ambiguity arises from the Hebrew words for 'not' and 'his'...which sound alike. Either of them would be appropriate here. [Kidner has a footnote, "The same word in Isa. 9:3...leaves no doubt in that context that 'not' should be read as 'his' or 'its.'] But the Hebrew sentence continues more smoothly with the second option (*his*)..."

95:6; 119:73; Isa. 17:7²⁵⁸; and other verses, and it was used of His creating the heavens and the earth and all that is in them in Gen. 1:31; 2:4, and other verses; in Psalm 95:5 *'asah* was used of God's making the sea. I'll quote Psalm 95:5-7b: "The sea is His, for it was He who made [*'asah*] it, And His hands formed the dry land. (6) Come let us worship and bow down, Let us kneel before the LORD our Maker [*'asah*]. (7) For He is our God, And we are the people of His pasture and the sheep of His hand." The *people* being spoken of in Psalm 95 are the people of Israel. The people of God of Psalm 100 has been extended to include the end-time remnant of the peoples of the nations.

It's quite possible that *'asah* refers to more than the fact that God created us (as part of His creating all mankind) in Psalms 95:6; 100:3.²⁵⁹ The fact that Yahweh is the One who created the universe, mankind, and all the other beings that exist (cf. John 1:3; Col. 1:16) demonstrates that He, and He alone, is God. And it demonstrates that all mankind owes Him worship.

God always planned to save a large number of Gentiles in addition to His saving the people of Israel; all the elect were chosen before the creation of the world (cf., e.g., Eph. 1:4; Rom. 8:28-30; Rev. 13:8; 17:8; and 21:27). Throughout this present age many Gentiles are being saved through faith in Christ Jesus; they become part of God's true Israel. After God's end-time judgment of the world, the remnant of the peoples of the nations will be saved through Christ, but (as I understand it) the nations will remain distinct from true Israel throughout eternity. Revelation chapters 21, 22 (the last two chapters of the Bible), for example, show the nations being distinct from the people of true Israel, who reign with God in the eternal state that follows the millennial kingdom.

We (all mankind) owe it to God to worship Him because, among other things, He is our Creator and our Judge; we believers also owe it to God to worship Him because He has saved us. The people worldwide, who are being exhorted to worship God in this psalm, have been *made* by God (by His creation). Not only that, they have been made new (by His creative work) through salvation in Christ.²⁶⁰ There is a substantial

²⁵⁸ Isaiah 17:7 is an important cross-reference for Psalm 100. It says, "In that day [after God's end-time judgment of the world] man will have regard for his Maker [Hebrew *'asah*] And his eyes will look to the Holy One of Israel." Isaiah chapter 17 is discussed on pages 31-33 of my paper dated August 2000.

²⁵⁹ Fausset understands *'asah* in a fuller sense; I'll quote part of what he says under Psalm 100:3, "Made us...includes *adoption by grace*, as well as *creation*," and I'll quote part of what he says under Psalm 95:6 "Jehovah is termed by Israel 'our Maker,' as being the Creator alike of the individuals of the people as men, as also of the people as a nation. Deut. 32:6 is the original passage—'Is not He thy Father...hath He not *made* thee?' (cf. Isa. 44:1, 2)" (*Commentary on the Old and New Testaments*, by Jamieson, Fausset, and Brown [Eerdmans, 1984 reprint], pages 316, 308). Perowne is another commentator who understands *'asah* in a fuller sense here, "...not merely 'hath created us,' but hath made us what we are, viz. His people. ... And so Israel is called 'the work (lit. *making*) of Jehovah,' Isa. 29:23; 60:21" (*Commentary on the Psalms* [Kregel, 1989 reprint], page 211). God's *making* His people can include things like His redeeming them, saving them, teaching them, and sanctifying them. See, for example, Deut. 32:6, 15; Isa. 29:23; 44:2; 43:7; 60:21; and 64:8, 21 (Isa. 29:23; 60:21; and 64:8, 21 use *ma'aseh*, "work [of God's hands]," a noun derived from the verb *'asah*).

²⁶⁰ The salvation of the peoples of the nations at that time (about the time that the millennial kingdom begins) will be quite incomplete. For one thing, after they are converted, they will still have the potential to fall away, and we know that there will be a major rebellion by a multitude of those peoples, or at least

difference between the states of salvation of the people of true Israel and the peoples of the nations, but all are saved by God's grace extended in and through the Lord Jesus Christ. Revelation 21:27 demonstrates that every person that has access to heaven will have that access through salvation in Christ Jesus. It says, "and nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life."]; **We are His people and the sheep of His pasture.** [The margin of the NASB lists Psalm 74:1, 2; Isa. 40:11; and Ezek. 34:30, 31; along with Psalm 95:7, as cross-references (see Psalm 79:13 too). Those references all refer to Israel as the people/sheep of God, as would be expected in a typical Old Testament context. Here in verse 3 the spotlight is on the people of God worldwide (embracing the people of true Israel and the remnant of the peoples of the nations) about the time the millennial kingdom begins. The Bible also speaks in a more general sense of all mankind being sheep in God's worldwide pasture.²⁶¹

I'll quote a sentence from what Merrill F. Unger says under this verse.²⁶² His heading for this psalm is "Universal Praise in the [Millennial] Kingdom." "He is the Creator of mankind (Job 10:3; Psalms 95:6; 119:73), our Redeemer-Deliverer by whose redemption we are His people (74:1-2; 95:7; Isa. 10:40; Ezek. 34:3 –31) and the sheep of His pasture (Psalm 23:1-4)."
(4) Enter His gates with thanksgiving ["Or a *thank offering*" (margin of NASB); cf. Psalm 95:2; 116:17], **and His courts with praise.** [I'll quote a sentence from what A. R. Fausset says here.²⁶³ "...Psalm 96:8) About to be realized under the coming reign of Messiah at Jerusalem (Isa. 56:5-7; 60:10, 11; Zech. 14:16)."] **Give thanks to Him; bless His name** ["and praise his name" NIV; cf. Psalm 96:2]. **(5) For the LORD is good** [Compare 1 Chron. 16:34; 2 Chron. 5:13; 7:3; Ezra 3:11; Psalms 25:8; 86:5; 106:1; 107:1; 118:1; 136:1; Jer. 33:11; and Nah. 1:7. I'll quote part of what Marvin E. Tate says regarding "good" here.²⁶⁴ "One of the striking features of this psalm is the affirmation that Yahweh is good (v 5).'to speak of God as good is to affirm that the Lord of Israel is the source of all that makes life possible and worthwhile. It is an all encompassing attribute that catches up everything positive that human beings receive in life and often is experienced specifically in God's deliverance of persons from distress' (Miller, 12). The concept is an active one, of course. Yahweh is 'good' because he does good things; acts which give life, which deliver from evil, and which empower the recipient with power.

The goodness of God is manifest in creation (note the repeated 'it is good' in Gen 1).the primary meaning of goodness is that something is good for the purpose for which it was prepared.... The created order is intended as a living place for humanity and all of God's creatures, great and small. ...

The goodness of God is also demonstrated in the formation and care of his people, which is affirmed in v 3. According to Deuteronomy, he sets before them 'life and good' versus 'death

the offspring of those peoples, at the end of the millennial kingdom. Eventually, however, those who stay faithful will be glorified and have a place in the eternal kingdom that follows the millennial kingdom.

²⁶¹ In Zechariah chapter 11 and Jeremiah chapter 25 the world is pictured as God's pasture and all mankind as His flock. Those passages prophesy regarding God's end-time judgment of the world, but they speak of all mankind as the flock of God before the day of judgment. Both of those passages are discussed in chapter 14 of *Mid-Week Rapture*. The fact that all people, having been created by God, can be called His sheep in these passages does not suggest that all people are saved; the Scriptures show that the reality is quite the contrary.

²⁶² *Unger's Commentary on the Old Testament*, Vol. 1 (Moody Press, 1981), page 893.

²⁶³ *Commentary on the Old and New Testaments*, page 316.

²⁶⁴ *Psalms 51-100* (Word, Inc., 1990), pages 538, 539.

and evil' (30:15) and urges them to choose life, which is found in obedience to the ways of Yahweh (Deut 30:19-20...).

'Good and upright is the LORD, therefore he instructs sinners in his ways. He guides the humble in what is right and teaches them his way. All the ways of the LORD are loving and faithful for those who keep the demands of his covenant' (Psalm 25:8-10, NIV).

Further, the goodness of Yahweh is manifest in his loyal-love and faithfulness to his people and to his purposes in creation and history. ... And Yahweh requires goodness of his people....
...."; **His lovingkindness is everlasting** [cf. Psalms 118:1-4, 29; 136:1-26], **and His faithfulness to all generations** [cf. Psalm 119:90].