

# Memory Verse

## Psalm 33:20-22

**Our soul waits for the LORD; he is our help and our shield. For our heart is glad in him, because we trust in his holy name. Let your steadfast love, O LORD, be upon us, even as we hope in you.**

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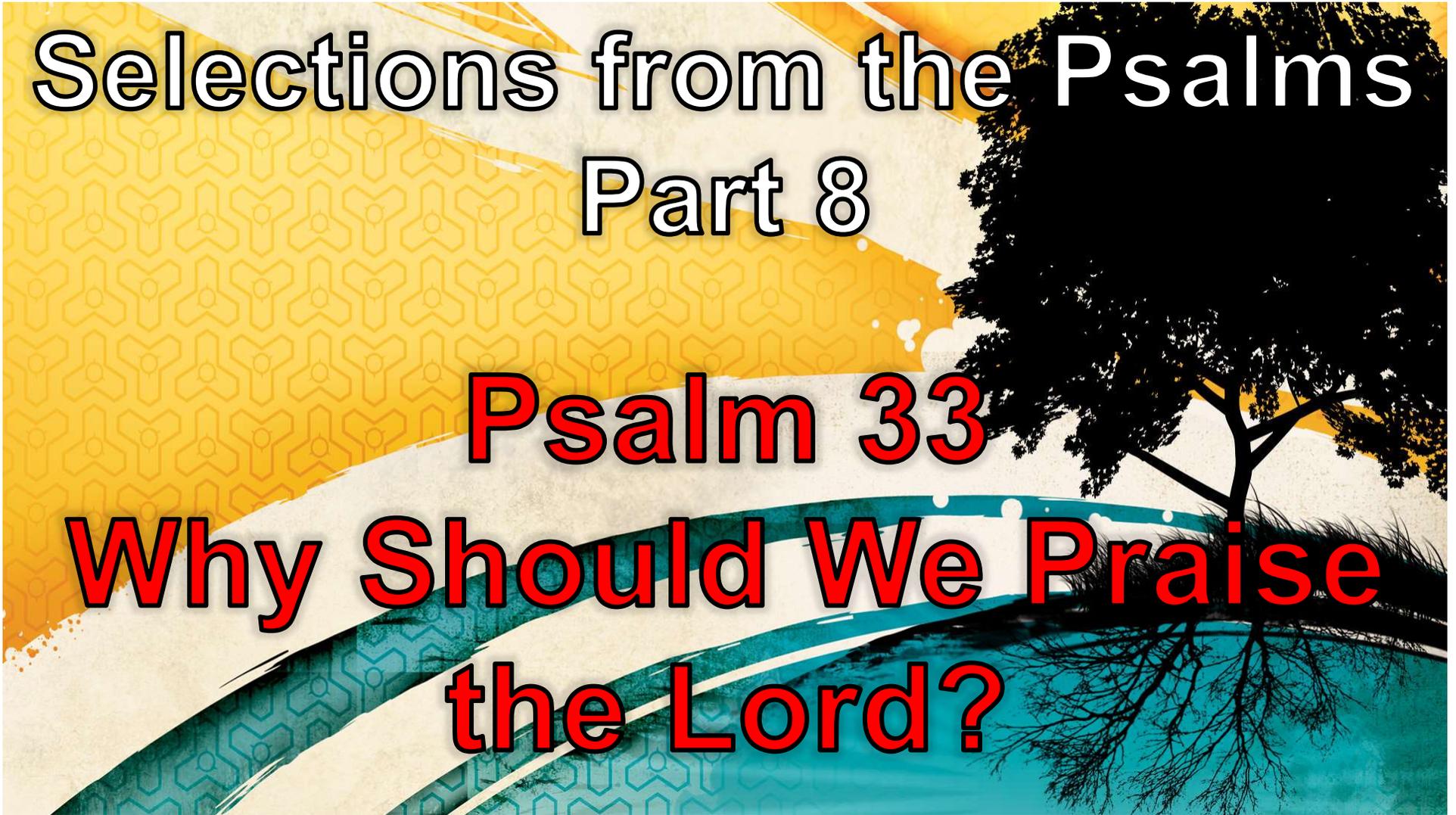
CHURCH

# Selections from the Psalms

## Part 8

### Psalm 33

# Why Should We Praise the Lord?



*Psalm 33* is a praise Psalm, *focusing on the Lord* for who He is and what He has done. Remember, these were sung. Today, no matter what the musical **style is**, the **substance** should glorify the Lord. But, *Why should we praise the Lord?* *Psalm 33* gives many reasons, though not exhaustive, to praise God.

## **Psalm 33:1-9**

Shout for joy in the LORD, O you righteous! Praise befits the upright. Give thanks to the LORD with the lyre; make melody to him with the harp of ten strings! Sing to him a new song; play skillfully on the strings, with loud shouts. For the word of the LORD is upright, and all his work is done in

faithfulness. He loves righteousness and justice; the earth is full of the steadfast love of the LORD. By the word of the LORD the heavens were made, and by the breath of his mouth all their host. He gathers the waters of the sea as a heap; he puts the deeps in storehouses. Let all the earth fear the LORD; let all the inhabitants of the world stand in awe of him! For he spoke,

and it came to be; he commanded, and it stood firm.



## A. *Psalm 33:1-3* – Sing to the LORD

The Psalmist calls the righteous, or those who follow the Law in context, to do this. Why? *The unrighteous cannot praise God.* The implications of this are **staggering**. Those who *do not know the Lord can't praise Him*. The writer tells them and us to give thanks to God with musical instruments.

## **A. *Psalm 33:1-3* – Sing to the LORD**

There is the call to *sing a new song*, referenced in *Revelation 5:9*. This can be 2 things. It can be singing a song based on a response of what God *recently* did in someone's life where the group rejoices. Or, it is creating a new song based on what God has done in the nation's life.

## **B. *Psalm 33:4-5* – The Word of the LORD**

The *word of God*, in *verse 4* refers to **His decrees**. His work is done in *faithfulness*. We *praise Him* because His work is done in *faithfulness* and His *decree or word*, though mysterious, is good, fair and just. *Verses 4-5* also refer to His motives. Whatever He does, He does *because of His love and faithfulness*.

## **B. *Psalm 33:4-5* – The Word of the LORD**

The end of *verse 5* talks about God's *steadfast love*, or *goodness*, depending on your translation. The Hebrew word "*chesed*" refers to His *covenant faithfulness*. This word is usually used only for *God's faithful covenant love towards Israel* and Him keeping His promises to them.

## **C. *Psalm 33:6-7* – The Creation of the LORD**

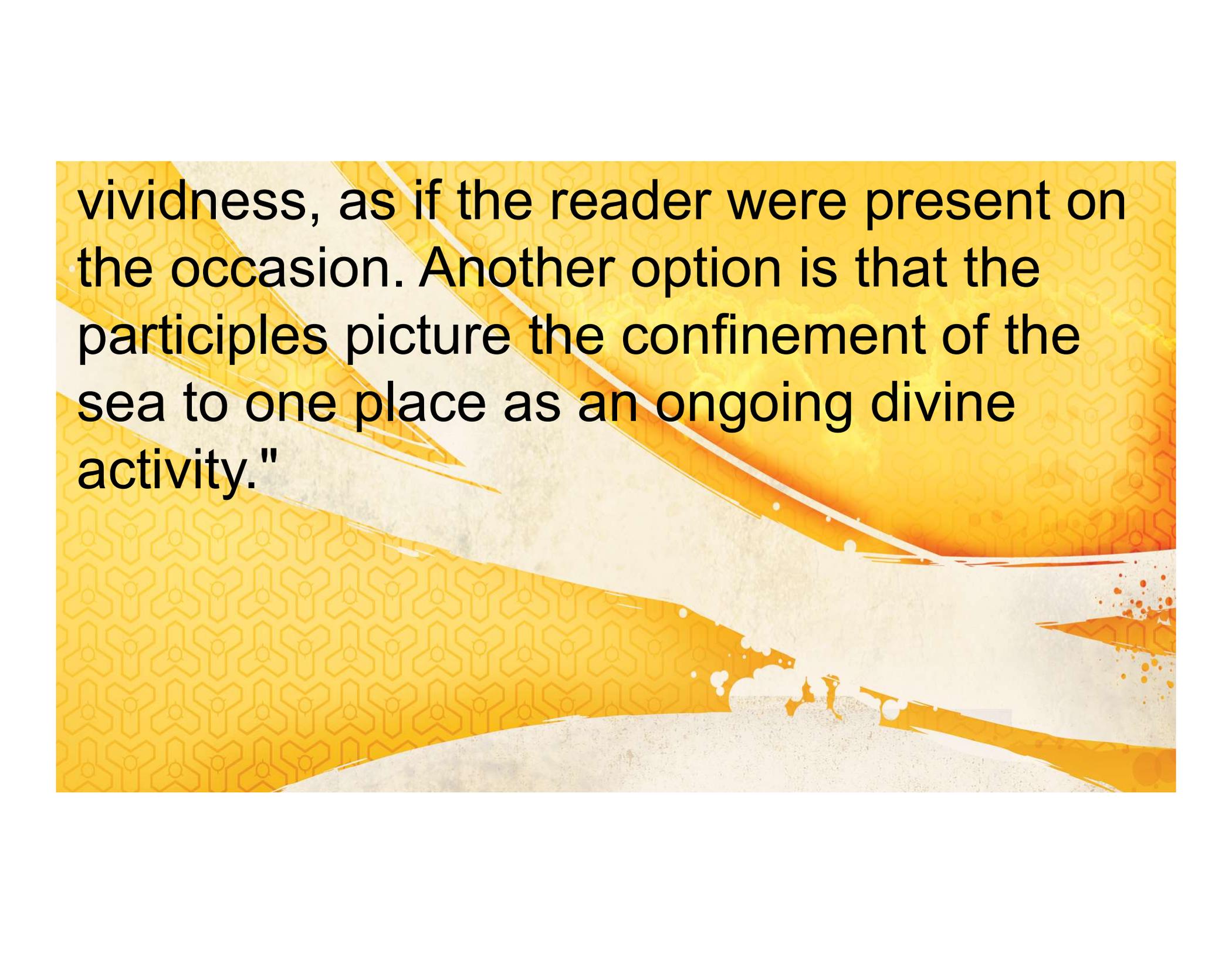
Begun in *verse 5*, *verses 6-7* continue the *creation motif*. By God's word or decree and the breath of His mouth, a parallel statement, the *heavens and their hosts*, or stars, planets, etc. were **made**. This goes back to *Genesis 1*, which we saw in other creation Psalms. He spoke creation into existence!

## C. *Psalm 33:6-7* – The Creation of the LORD

The Septuagint, the Greek translation of the Hebrew Old Testament, done around 200BC, uses "*logos*" for "*word*" in *verse 6*. This is probably part of the background for *John 1:1* - In the beginning was the **word**... He then talks about creation and how *the word became flesh and dwelt or tabernacled among us*.

The *NET Bible* says: "...“pile” is used elsewhere to describe water that the Lord confines to one place (Exod 15:8; Josh 3:13, 16; Ps 78:13). This verse appears to refer to Gen 1:9, where God decrees that the watery deep be gathered to one place so that dry land might appear. If so, the participles in this and the following line depict this action with special

vividness, as if the reader were present on the occasion. Another option is that the participles picture the confinement of the sea to one place as an ongoing divine activity."

The background of the slide is a complex abstract composition. It features a warm color palette of yellows, oranges, and golds. A prominent element is a large, white, curved shape that resembles a stylized wave or a thick brushstroke, sweeping across the middle of the frame. The background is filled with a repeating geometric pattern of interlocking shapes, possibly representing a honeycomb or a crystalline structure. There are also some darker, more textured areas, particularly towards the bottom right, which might represent a landscape or a specific scene related to the text.

## **D. *Psalm 33:8-9* – The Fear of the LORD**

The writer, guided by the Holy Spirit, said *the earth should fear the Lord*. We should be in reverential awe and fear of Him because of **His awesome power**. Verse 8 gives 2 parallel phrases about the same thing. The *entire earth* should give Him the praise He is due and follow His commands, because He is the Creator.

## D. *Psalm 33:8-9* – The Fear of the LORD

What is the "*fear of the Lord*?" Some say it is *reverential awe* or *fear*. It's **both**. There is an aspect of *fearing what God will do if you disobey* under the Law. The *fear of the Lord* is to depart from evil: *Proverbs 3:7*. There is *reverence and awe* too. But this fear makes us *want to come near to Him to learn about who He is*.

## **E. *Psalm 33:10-12* – The Counsel of the LORD**

The word for *counsel* means, "*counsel*," or "*advice*." The Lord *frustrates* or *brings to nothing* the *counsel of the pagan Gentile nations*. There are 2 parallel passages in *verse 10*, about the same thing. It may be God frustrating the nations plans to rebel against Him, as in *Psalm 2*, and/or a plot to destroy Israel.

## E. *Psalm 33:10-12* – The Counsel of the LORD

The writer finishes this section with a *blessing on the nation whose God is the LORD*, paralleled in the next phrase. The nation whom He chose, *Israel, as His heritage*, will be **blessed**. They were and are a covenant nation. Today, Jews **must turn to Jesus by faith for salvation**.

**F. Psalm 33:13-17 – The Sovereignty of the LORD**

Verses 13-14 parallel each other. God, *enthroned in heaven, seated on His majestic throne*, looks down to earth. Verse 15 states *He fashions the hearts of everyone*. "Fashion" refers to a *potter fashioning a piece of clay*, or God forming Adam from the dust of the ground. The Psalmist, talks about **God's sovereignty**.

**F. Psalm 33:13-17 – The Sovereignty of the LORD**

Verses 16-17 continue about God's *sovereign power and control* in a different way. **3 examples:** a *king*, *warrior* and *war horse*. In the ancient world, a **king** was often a warrior, but he is **not saved** by his mighty army. A **warrior** is a soldier with great skill. The **war horse** was an animal that a warrior or king would ride into battle.

F. *Psalm 33:13-17* – The Sovereignty of the LORD

Because God is *sovereign over*, He is *superior to* humanity. **We** are *His creation*; He is the *Creator!* If we as an individual, a church, a nation looks to *anything or anyone* to **save us other than the Lord**, we are *guilty of idolatry*.

**G. Psalm 33:18-19 – The Protection of the LORD**

While God is sovereign over humanity, there is a special focus He has for *those who fear Him*, nationally and individually. God *takes care* of those who have a right relationship with Him, as a Father loves His children. His *covenant keeping love* and those who *hope in His love* is mentioned.

**G. Psalm 33:18-19 – The Protection of the LORD**

This *trust* is *not love in a vacuum*, but *love that involves His protection during difficult days*. Those who belong to the Lord, He *protects their soul and keeps them alive* when there is a **famine**, which happened often in the ancient world and today. God's protection is *connected with His sovereignty*. *He provides as He chooses*.

**G. Psalm 33:18-19 – The Protection of the LORD**

These verses *contrast Israel with the nations that did not trust in the Lord, and life and death*. In the ancient world, *life and death* were in the hands of the gods. The psalmist challenges the pagan nations and *affirms God's sovereignty and protection*.

## **H. *Psalm 33:20-22* – The Love of the LORD**

*Their soul, used for people, waits for the Lord, which can mean "wait, tarry or long for." Here it refers to waiting for or longing for. Either is appropriate. To wait for the Lord means we live our lives, do what we are supposed to do, and trust His timing.*

## H. *Psalm 33:20-22* – The Love of the LORD

He was their help, shield and they hoped in Him, because *they trusted in His holy Name*. They trusted in His character and as *verse 18* refers to, hoping in His love. This is connected to *verse 22*, which is a **prayer**. The Psalmist calls on God, for *His covenant keeping love to be upon them as they hope in Him*.

## H. *Psalm 33:20-22* – The Love of the LORD

**Today in Christ**, by His grace, *our relationship with Him is not based on our performance.* He **loves** us! We have a difficult time trusting Him sometimes. But we can... *Because of His great love with which He loved us!*

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6**

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