

THE PSALMS

Series: Selected Psalms Phase 2

Psalm 47: Exalt the LORD Most High

Today's Study: Psa. 47:1-9

1. Wholeheartedly, Joyously Magnify the LORD Most High Psa. 47:1-5.
2. Worthy is He Indeed, of Ceaseless, Joyful Praises Psa. 47:6-9

INTRODUCTION

1. Highlights from Psalm 46

Matthew Henry comments on Psalm 46 as follows:

"This psalm encourages us to hope and trust in God, and His power, and providence, and gracious presence with His church in the worst of times, and directs to give Him the glory of what He has done for us and what He will do!"

(a) Believe in God Your Refuge and Strength Psa. 46:1-3.

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

- The idea here is, that the people of God, in time of danger, may find Him to be a place of safety no matter the threat.
- The word **"strength"**, implies that God is the strength of those who are weak and defenseless; or that we may rely on His strength "as if" it was our own; or that we may feel as safe in His strength as though we had strength ourselves. **We may make it the foundation of our confidence as genuinely as though the strength resided in our arm.**
- The word **"very"** or **"exceedingly"** is added to qualify the concept being shared in Psa. 46:1, to be emphatically true! It was true in the most eminent sense that God had always been found to be such a helper, and therefore, there was nothing to fear in the present distress (Psa. 46:2).

(2) Our confidence in God ought to be unshakeable and abiding (Psa. 46:2).

- Irrespective of seeming prevailing situations in one's life and seemingly catastrophic situations in the world, God is our refuge and strength (Psa. 56:3).
- The message conveyed to the people, is that they should not be afraid, though the convulsions occurring in the world should continue, to the extent that the world is destroyed. Even in such situations God would remain their friend and protector, and they have no reason to fear.

(3) The emphasis continues on the theme to maintain confidence, irrespective of troubling and terrifying conditions. (Psa. 46:3)

- As noted in verses 1-2 (Psa. 46), even in the face of catastrophic situations, God's people can trust in His goodness and faithfulness, protection and his divine presence.

- Psa. 46:3, expresses confidence in God’s presence and protection during turmoil. The verse uses imagery of the sea and mountains to describe the threatening circumstances that could drastically change the psalmist’s life.
- Not even the roaring, foaming, and swelling of the ocean or any other catastrophic situation can cause God’s people to fear and lose hope!

(b) **Boldness and Confidence, Based on the Reality of God’s Presence! Psa. 46:4-7.**

- (1) The facts presented here (Psa. 46:7), give a vivid description of the wonderful truth that God’s peace, joy, comfort, and refreshment are available to all of us in the midst of overwhelming trouble. Oh, beloved, let us take our eyes off our problems and focus on the problem solver and enjoy His precious gift freely given!!
- (2) Psa. 46:5, begins with **“God in the midst of her . . .”**: Oh, what assurance, etc. because of His abiding presence!!
 - **“God”**, as used in 46:5, is referring to **“Elohim”**, the basic meaning is One of strength or power of effect. Some uses the term: **“The Mighty God.”**
 - **Elohim** refers to the infinite all-powerful God who shows that He is Creator and sustainer, and supreme judge of the world.
 - In his most difficult hour, the psalmist reaffirms that irrespective of the situation, his God who is all-powerful is also all-present!
 - Commenting of Psa. 46:5, Adam Clarke notes:

God will not abandon them that trust in Him; He will maintain His own cause; and if His church should at any time be attacked, He will help her, and that right early – with utmost speed. As the onset is made, God is there to resist. As by the day-break the shadows and darkness are dissipated; so, by the bright rising of Jehovah, the darkness of adversity shall be shattered.”
- (3) In Psa. 46:6, the word **“rage” (“uproar”)**: indicates that these evil powers were breathing threats against God’s people. They were ready to inflict great damage upon them (see Isa. 36 and 37).
 - All God’s people are surrounded by threatening dangers but God is with us and able to deliver! (Psa. 24; 121; etc.)
 - Despite the rage and fury of the enemies of God’s people (as in our text, Psa. 46, referring to Jerusalem), they were safe and secure under God’s ultimate protection and had no need to fear!
- (4) The phrase **“The LORD of hosts”** (Psa. 46:7) refers to God, the Commander of heaven’s armies. Note a few highlights on that phrase:
 - Herein we see, God’s power and authority: The LORD of Hosts is the all-powerful ruler of the universe, with absolute power and authority.
 - There is also His role in protecting: The LORD of Hosts is a protector and defender who fights for His people and gives them strength to face their enemies.
 - Etc.

(5) “. . . **The God of Jacob . . .**” (Psa. 46:7b): Emphasis is being placed here on God’s covenant with Israel. The title, “**God of Jacob**”, has several significant meanings; note a few examples:

- **God’s covenant with Israel**
The title emphasizes the covenant God made with the Israelites, and their special place as God’s chosen people (Deut. 29, NB Vv. 1-9, 10-13; Jer. 31:31-34; etc.).
- **God’s promise to Jacob**
The title refers to God’s promise; to keep the agreement He made to Jacob and his descendants (Gen. 32:9-17, 24-31).
- Etc.

(c) **Behold the Works of the LORD – Great and Mighty Psa. 46:8-9.**

(1) After assuring the people of their security in God, the psalmist calls on them to consider the works of the Lord.

This is an invitation for people to consider the things that God has done to help them through difficult times. Focusing on victories that have been experienced because of God’s intervention helps people to worship God and have confidence in Him, even in difficult times.

(2) “**Desolation**”, as used in Psa. 46:8, is possibly referring to any “ruin” or “overthrow”, which God had brought upon the land of Israel, or the nations abroad – the destruction of cities, towns, or armies, as proof of His power, and His ability to save those who put their trust in Him.

(3) The enemies will be conquered and He will put away His sword, bringing an end to wars among the nations and crown them with peace. It will not be because the leaders of the nations sought peace but such was forced upon them by Him who gives peace (Psa. 29:11; Isa.57:19).

- War and peace depend on His word and His will, as boisterous waves and stormy seas (see Psa. 107:23-32, NB Vv. 25, 29-32) . . . peace comes from God; it is of God! (Phil. 4:7; Psa. 29:11; etc.)
- The word “**cease**” (Psa. 46:9) – based on the Hebrew usage has several words associated with it, for example: “**sabbath**”, this word means: “to rest. To cease from labor.”

As noted in our text, God causes the threatening wars to come to an end; the oppressive enemies were stopped in their tracks and peace realized.

(d) **Be Still and Hope in the LORD of Hosts Psa. 46:10-11.**

(1) Psa. 46:10, implies that trust and submission are key to “**knowing that I am God.**”

- It is a direct command from God to stop our futile efforts in dealing with things that are His domain.

- He asks us to put down our weapons of war and stand in awe of Him and His mighty power. As God, He is sovereign, faithful, omnipotent and unfailing.
 - Etc.
- (2) The emphasis noted here (Psa. 46:10): There is no need for anxiety; let there be calm, confiding, trustful state of mind taking into account manifestations of the divine presence and power. The mind should be calm, in view of the fact that God had interposed, and had shown that He was able to defend His people when surrounded by danger.
- (3) The people of God are covered under His covenant and guaranteed His ultimate protection; He is not only able to help them but is committed in honoring and faithfully help them.

2. Introduction to Psalm 47

(a) Title

The title is similar to that seen in some other psalms: ***“To the Chief Musician. A Psalm of the sons of Korah.”*** (NKJV); . . . ***“To the chief Musician. A Psalm for the sons of Korah.”*** (KJV)

“To the Chief Musician”: we have discussed this in other lessons both in Psalm Phase 1 and 2 (what have been discussed to date).

(b) Author

According to Jewish tradition, ***“the Sons of Korah”*** wrote psalm 47. There are some scholars who strongly advocate a Davidic authorship; however, most sources remain with ***the Sons of Korah***.

(c) Occasion

We do not have any information in Scripture that tells us the occasion on which the psalm was composed. While the actual occasion is unknown, commentators have given various opinions; for example: (a) taking the ark of God back to Mount Zion (Jerusalem) (2 Sam. 6) (b) Jehosaphat’s victory over the Moabites and Ammonites (2 Chron 20) (c) Etc.

All that can be expressed with certainty in regards to the occasion on which Psalm 47 was written is that, it was an occasion of victory.

(d) Messianic Psalm

Psalm 47 is classified as a Messianic Psalm because it prophetically refers to Jesus Christ. For example, some scholars refer to verse 5 as pointing to Christ’s ascension in the heavenly Zion, after He had finished His mission on earth . . . (referring to His ***“going up”*** Psa. 47:5; Acts 1:1-11, NB v. 9).

The psalm also points to the time when the Lord Jesus Christ will reign **over all the earth as King of kings and Lord of lords**. (Psa. 47:2, 7-9; Rev. 17:14; 19:16)

3. **Psalm 47 is a Hymn (Psalm) that Celebrates God’s Reign as King Over the Earth.**

Note a few **brief commentaries** on the Psalm

(a) ***“The psalm is a celebration of God’s plan.***

Psalm 47 celebrates the fulfilment of God’s plan including the promise to Abraham, and the unity of Jews and Gentiles.” (Anonymous)

(b) ***“The psalm praises God for His power, majesty, and wisdom.***

The psalm acknowledges God’s control of things on earth, as well as His concern, love, and care for His people.” (Anonymous)

(c) **The Wesley Bible**

“The enthusiasm of this hymn illustrates the emotional nature of worship – here is a Jubilant celebration of God’s eternal and universal kingship.”

4. **Worship! A Golden Opportunity! Magnify Him!**

Several themes are noted in Psalm 47, for example: (a) God’s Sovereignty (b) The Victorious God (c) God’s Favor Towards His People (d) Etc. These themes find their fulfillment in the person and work of Jesus Christ, who embodies and enacts God’s sovereign rule over all creation.

The following is a rather brief presentation on **“worship.”** As observed in Psalm 47, we have seen the repeated call for worshippers to joyfully **praise God!** (See verses 1 and 6). We have also seen what the contents of those praises should consist (See Verses 2-5 and 7-9).

Worship is regarded as the most fundamental function of being a Christian. Worship means that God is acknowledged and we celebrate His power and protection with a depth of sincere gratitude. **Worship includes an understanding and awe of God’s holiness; we remember how great He is and conduct ourselves reverently in praise and gratitude.**

As we focus on the subject, in reality, worship involves accessing God’s holy presence, made possible by His amazing grace and mercy. Worship is such an awesome opportunity and we can boldly approach the throne of grace, wholly and solely through Jesus Christ (see Heb. 4:16).

People worship in different ways, at this time, we are not able to discuss **“moods of worship”**; however, “Please note the following three quotes.”

C. H. Spurgeon

“Worship is the highest elevation of the spirit, yet the lowliest prostration of the soul.”

Jonathan Edwards

“Who will deny that true religion consists, in vigorous and lively actings of the inclination and will of the soul, or the fervent exercise of the heart? That religion which God requires, and will accept, does not consist in weak, dull, and lifeless, wishes, raising us but a little above a state of difference.”

Preacher’s Outline & Sermon Bible

“Worship calls for different moods at different occasions. Frequently, the appropriate spirit is a quiet, reflective one. At times, we should stand, sit, kneel, or even fall prostrate on our faces in total silence before Him. On other occasions, we should bow before Him in total adoration and submission.

At the opposite end of the spectrum, there are occasions when it is appropriate to worship God loudly and boisterously, offering our most fervent praise to Him. Psalm 47 was written for just such times, times that calls for a triumphant celebration.”

5. Divisions of Psalm 47

The psalm is divided into two sections (a) Verses 1-4 and (b) Verses 5-9.

For our lesson, I will be using the following two divisions

(a) **Part A: Wholeheartedly, Joyously Magnify the LORD Most High Psa. 47:1-5**

(b) **Part B: Worthy Is He Indeed of Ceaseless, Joyful Praises Psa. 47:6-9**

THE EXPOSITION**Psa. 47:1-9: Exalt the LORD Most High****A. Wholeheartedly, Joyously Magnify the LORD Most High! Psa. 47:1-5****1. Shout and Clap Your Hands, It’s a Time of triumph! Psa. 47:1**

“Oh, clap your hands, all you peoples! Shout to God with the voice of triumph!” (47:1 NKJV)

(a) Who are called upon to praise God?

“Oh, clap your hands, all you peoples! . . .” (Psa. 47:1a)

(1) The *“peoples”* here, referred to are most likely the Jewish people, and the call upon them is to rejoice, with the customary way of rejoicing, taking in consideration the great victories that they realized because of God’s intervention.

(2) However, this is a command to more than to Israel or the followers of God, it is to *“all peoples.”*

- *“All you peoples” . . . “nations of the earth”*: and so, may be taken as a prophecy of the conversion of the Gentiles and bringing them into the church (Acts 11:1; 13:48; **14:27**; 28:28; Rom. 15:9; etc.).

- Rom. 15:9, 11, is a powerful reminder of the universal scope of God’s plan for redemption of the nations. It calls for **“All People”**, both Gentiles and Jews, to join together in praising God (Read Rom. 15 and also see Psa. 67:3; 117:1; Isa. 42:12)
- (3) **“All peoples . . .”** coming together to glorify God will ultimately be the fulfillment of God’s promise to Abraham, that all the people of the earth would be blessed through his descendants . . . the Messiah (Gen. 12:2-3) (See also Isa. 11:10; 42:6; Rom. 3:29; Eph. 3:8-12; etc.)
- (b) **What action was requested of those called upon?**
“Oh, clap your hands, all you peoples! Shout to God with a voice of triumph!”
(Psa. 47:1 NKJV)
- (1) **Clapping of the hands** draws attention to something; generally, it is an inner experience expressed outwardly.
- **“Oh, clap your hands, . . .”** in demonstration of your own joy and satisfaction in what God has done for you; of your acceptance; in actual fact, your admiration of what God has done.
 - Clapping can help awaken the senses of the worshippers. It serves as a reminder to be fully present and engaged in spiritual experience. Clapping the hands signifies a deep appreciation, honor, joy, and praise directed towards God (Psa. 98:1; etc.)
- (2) **“. . . Shout to God with the voice of triumph!”** (Psa.47:1b)
- **“Shout to God”**: Make a joyful noise in praise of God; that is acknowledgement that this victory has been gained by His intervention.
 - **Ironically**, most people are not against shouting or enthusiastic outburst, they simply believe there is a wrong place for such shouting. Sadly, many who think a loud exclamation at a football game, etc. is OK, but think it is scandalous to shout in the church.

This is a subject that we do not have time to discuss in details, however note the following:

(3) **Read Psa. 95:1-4, NB v. 1**

- **Quote from Life Application Study Bible**
“Songs, shouts, gratitude, and praise erupted from those gathered to worship the Lord. While there are certainly many examples of stillness and silence in God’s presence taught and illustrated in Scripture, there are equally as many examples of raucous worship. Both peaceful silence and enthusiasm praises are appropriate expressions of worship to our great God.”
- **Note also the emphasis on praising God joyfully with shouts.** (Psa. 95:1)
Psa. 95:1-4 invites people to come and **“make a joyful noise”** to the LORD, which is a Hebrew phrase that means **“to shout”** or **“to make a loud noise.”** The challenge is given to praise God because He is the Savior and King **“above all gods!!**

“Make a joyful noise to the Lord all you lands.” (Psa. 100:1 Amp. Bible)

A shout demonstrates enthusiasm, confidence, and determination! A shout releases energy, boldness and passion!

Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart.” (Psa. 32:11)

2. Sovereignty Affirmed! He is the Most High! The Almighty God! Psa. 47:2

“For the LORD Most High is awesome; He is a great King over all the earth!! (47:2 NKJV)

(a) **Exalted and He is high and lifted up** (Psa. 47:2a)

(1) **“Most High”**: Reference being made of the absolute sovereignty of God. He alone is the LORD God Almighty!!

- He is **LORD Most High: Yahweh**, the **Most High God**; that is who is exalted above all other beings. (See Ex. 18:11; 1 Chron. 16:25; Psa. 77:13; 95:3; 96:4; 104:1; 135:5; etc.)
- Spurgeon notes:
“For the LORD’ or Jehovah, the self-existent and only God; ‘Most High,’ most great in power, lofty in dominion eminent in wisdom, elevated in glory. ‘Is terrible,’ none can resist His power or stand before His vengeance; yet as these terrors are wielded on behalf of His subjects, they are fit reasons for rejoicing.”

(2) **“For the LORD most high is terrible”** (Psa. 47:2a KJV)

- The word **“terrible”** as used in the KJV, is best translated: “to be feared.” That is, we should recognize who God is, revere Him or hold Him in awe, willfully submitting to Him, and obey Him. **The meaning conveyed here is, that He is worthy of profound reverence or adoration.**
- Matthew Henry notes:
“He is infinitely above the noblest creatures, higher than the highest; there are those perfections in Him that are to be revered by all, and actually that power, holiness, and justice, that are to be dreaded by all those that contend with Him.”

(b) **Eternally sovereign and His domain is universal** (Psa. 47:2b)

(1) **“. . . He is a great King over all the earth.”** (47:2b NKJV): The phrase clearly states that God’s reign is not limited to any specific region, but extends everywhere. At the time when the psalm was written, the reference here (47:2b), was most likely focusing on some victory (which was achieved over the enemies of the people of God), that victory was an irrevocable fact of God’s absolute control over all nations.

(2) The phrase, Psa. 47:2b, signifies that God is the absolute sovereign ruler of the entire world with complete authority over every nation and people, demanding reverence and praise from all creation; it emphasizes God’s

supreme power and dominion over the whole planet, not just over a single nation or people.

- (3) Note also some other facts relating to the phrase: **“He is a great King over all the earth:**

These facts briefly review and reinforce some of the information shared above:

- **Awe-inspiring Power**
The phrase, **“great King”** conveys the majesty and might of God, inspiring a sense of reverence and fear (not terror) towards His power.
- **Contrast to Human Kings**
By declaring God as the **“great King over all the earth,”** the verse contrasts Him with earthly rulers who have limited power and domain.
- **Comfort in Uncertainty**
Knowing that God reigns over all situations, even when facing challenges, can bring comfort and trust in God’s plan.
- **Humility and Submission**
Recognize God’s supreme authority can lead to a humble attitude and submission to God’s will.
- **Worship and Praise**
Verse 2 (Psalm 47), also encourages praising God for His supreme power and authority over all creation.

3. Subdue the Nations; He is the LORD of Hosts Psa. 47:3

“He will subdue the people under us, And the nations under our feet.” (47:3 NKJV)

(a) Subdue the nations under His people (Psa. 47:3a)

- (1) God’s sovereignty is a prevalent theme throughout the psalms, emphasizing His ultimate authority over the nations and peoples (*this is a thought shared before and continues through this psalm*). Psalm 47:3 **highlights His** role in subduing (conquering, defeating, overcoming, etc.) the enemies and assuring His people of victory.
- Victory comes not through our own efforts, but through God’s activity on our behalf (see 1 Sam. 17:45; **Psa. 44:6**; Hosea 1:7; Haggai 2:22).
 - The psalmist (Psa. 47:3) conveys a powerful message of God’s dominion and care for His chosen ones, affirming that He actively asserts control over circumstances, providing both reassurance and strength to the faithful.
- (2) God gave victory and dominion to the Israelites, subduing the nations under them, both those that stood in their way (Psa. 44:2) and those who made attempts to hurt them.
- It was the Almighty God who not only promised the “Promised Land” (Canaan) (Gen. 12:7; 13:15; etc.) but He drove out the occupants in order for Israel to take their promised possession (Deut. 7:22-24; Joshus chapters 1-24).

- The reality that God was the one who had given them the victory was not doubted, they were witnesses of His victories and believe that He would continue to be their source of triumph, now and in the future.
- (3) We should praise God for who He is – the Supreme Ruler over all the earth – but also for what He does for His people.
- The word “**subdue**” (Psa. 47:3), literally means “to speak or declare”, etc.; as used here, it applies to what God promised in His covenant. It is a declaration of victory over the enemy; He speaks what He has on His mind.
 - The psalmist could confidently lead Israel to praise God for future victories because of His covenant with Abraham and his descendants, the Jewish nations
 - The promises of this covenant will ultimately be fulfilled when Jesus Christ returns and overthrows all of Israel’s enemies (Ezek. 38 ,39; Zech. 11-14)
- (b) **Submission will be realized** (Psa. 47:3b)
- (1) The enemies of Israel objectives were to destroy them; however, through God’s help they prevailed (Psa. 44:5; 47:3) and the victory was an occasion for thanksgiving.
 - (2) Obviously, the psalmist also prophetically looked ahead to the hope of the Messiah. Today, we look back at the promise that Christ would come (Gen. 3:15; Num. 24:17, 19; Isa. 9:6; etc.). Jesus Christ is the great King who will rule the earth and subdue the nations, granting believing Israel superpower status in the coming age (Rom. 11:25-32; Joel 3:1-21; etc.).
 - (3) **“And the nations under our feet.”** (Psa. 47:3b). Spurgeon notes:
*“The church of God shall be the greatest of monarchies, her victory shall be signal and decisive. Christ shall take to Himself His greatest power and reign, and all the tribes of men shall own at once His glory and the glory of His people in Him.
How changed will be the position of affairs in coming ages! The people of God have been under the feet of men in long and cruel persecutions, and in daily contempt; but God will reverse the position, and the best in character shall be first in honor.”*

4. **Selects the Best for His Beloved People! Psa. 47:4**

“He will choose our inheritance for us, The excellence of Jacob whom He loves. Selah.” (47:4 NKJV)

(a) **Choosing the best of the best for His People** (Psa. 47:4a)

- (1) As it relates to Israel, God chose the land of Canaan for their inheritance. As noted in Scriptures Canaan was chosen because He promised Abraham that his descendants would occupy the land of Canaan (See Gen. 12, NB Vv. 1-9, highlight Vv. 6-7).

- God expanded on the promise, saying that the land will extend from the river of Egypt to the Euphrates (Ge. 15:18).
 - God reiterates the promise to Abraham, and adds that the land is irrevocable (Gen. 17:8).
 - God repeats the promise to Abraham's son, Isaac (Gen. 26:1-5, NB Vv. 3-4).
- (2) There may have been some challenging situations about the geographical location of Canaan, such as the type of neighbors, as well as other factors raised by some scholars, but it was God's choice for His beloved people. There are some significant facts in regards to the Land of Canaan; note a few examples:
- **Strategic Location**
Canaan was a land bridge between Europe/Asia and Africa, and was a cross roads for many empires.
 - **Fertile Land**
The Bible describes Canaan as a *"land flowing with milk and honey."* (Ex. 3:8; Num. 14:8; Deut. 31:20; Ezek. 20:15). The phrase highlights the fertility of the land and bounty that awaited God's chosen people. The *"milk"* suggests abundant pastureland for animals, while the *"honey"* implies that the land was full of flowers and grass.
 - **Promised Land**
Canaan was the place where the Israelites would have restored intimacy with God and thrive in all areas of life, encompassing the intellectual, moral, emotional, and spiritual aspects of a person and the communities in which they live.
- (3) Note, in our text, Psa. 47:4, Canaan is referred to as **"The excellence of Jacob"** or **"The pride of Jacob."**
- The meaning conveyed is, that it was a land which Jacob, the ancestor of the people might be proud or which he did boast of.
 - Canaan was always regarded as an honor among the Jews and that they dwelt in a land where the prophets lived and that the land can be traced back to Jacob.
- (b) **Continued love for His beloved people!** (Psa. 47:4b)
Another beautiful thought in this verse (47:4) is **"God's Love!"** Time wouldn't allow for details, however note two brief pointers:
- (1) **The land of Canaan beautifully signifies the believer's blessings in Jesus Christ.**
- The Jews through God, had to physically expel the occupants of Canaan in order to possess the land but Christians enters heaven through victorious living in Jesus Christ (John 3:16; Acts 4:12; etc.)
 - Israel's conquest of the land of Canaan also symbolizes entering into God's rest, which is victory won for believers through faith in Jesus Christ (Hebrews 4-5).

- (2) **“Whom He loves . . .”** (Psa. 47:4b): Why God so loved Jacob? Why God so love the church? Why does God so love the world? Beloved, God is love, His promises are conditional but His love is unconditional!! *“Oh, how He loves you and me”*

(Deut. 7:8; Jer. 31:3; Rom. 5:8, Eph. 2:4, 5; 1 John 3:1)

Spurgeon notes:

“He loved His people and became their great glory; He loves us, and He shall be our exceeding joy. As for the latter days, we ask nothing better than to stand in our appointed lot, for if we have but a portion in our Lord Jesus, it is enough for our largest desires. Our beauty, our boast, our best treasure, lies in having such a God to trust in, such a God to love us.”

5. Shout of Victory! His Ascension and Exaltation! Psa. 47:5

“God has gone up with a shout, The LORD with the sound of a trumpet.” (47:5 NKJV)

(a) **Shout of triumphant elation** (Psa. 47:5a)

- (1) Psa. 47:5 is a declaration of triumph that celebrates God’s victory and kingship; He has ascended to heaven, His home and throne, after securing the victory.

Scholars differ as to whether the psalm applies to a specific event or as a general expression.

Note four thoughts regarding this verse (Psa. 47:5)

- **The Carrying of the Ark to Jerusalem**

The Ark of the Covenant was a symbol of God’s presence, and carrying it to Jerusalem was a solemn event that involved dancing, trumpets and shouts (2 Sam. 6:12-23).

- **The Ascension of Jesus**

The verse can be interpreted as a reference to Jesus’ ascension into heaven when He finished His work on earth. The shout of a king or conqueror can be applied to this event.

- **A Procession**

This psalm may have been composed for a procession that took place when Solomon dedicated the Temple. The Ark of the Covenant, was brought to the temple, which symbolized God’s presence among His people (1 Kings 8, NB Vv. 1-11, 12-30; 2 Chron. 7, NB Vv. 1-11).

- **God’s Rule Over the Nations**

The psalm portrays God as having gone up and now sitting enthroned over the nations (Psa. 22:27-28; 86:9; 113:4-6; Isa. 40:15-17).

- (2) Most scholars associate Psa. 47:5a, with the ascension of Jesus Christ. **“God has gone up with a shout . . .”**: refers to ascending to a royal throne. The idea is that a great King has taken His throne and therefore receives shouts of praise. (Acts 1:1-11, NB v. 9; Psa. 68:18; Luke 24:5; Heb. 9:24; etc.)

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

(b) **Soar to a place of exaltation** (Psa. 47:5b)

(1) “. . . **The LORD with the sound of a trumpet**”: **Yahweh**, is accompanied with celebration of victory. This is intended to be evidence of triumph, and show that the victory was to be traced solely to God.

- In the world of ancient Israel, the **trumpet** made the strongest and clearest sound; it was the sound of victory. To honor God clearly and strongly for His victory on our behalf, the **sound of the trumpet** is heard.
- The concept of praising God for victory is an appropriate description of Jesus’ ascension to the throne at the Father’s right hand. This glorious end was assured after Christ defeated the devil at Calvary and gained salvation for sinners (Eph. 1:19-23; 4:8-10; Heb. 12:2).

(2) Spurgeon notes:

“Jesus is Jehovah. The joyful strain of the trumpet betokens the splendor of His triumph. It was meet to welcome on returning from wars with martial music. Fresh from Bozrah, with His garment all red from the winepress, He ascended, leading captivity captive, and well might the clarion ring out the tidings of Immanuel’s victorious return.”

B. Worthy Is He Indeed of Ceaseless, Joyful Praises!! Psa. 47:6-9

1. Sing Praises! Sing Praises! Sing to Him Who is Worthy!! Psa. 47:6

“Sing praises to God, sing praises! Sing praises to our King, sing praises!” (47:6 NKJV)

(a) **Sing praises! Sing Praises! Let them be Joyfully** (Psa. 47:6a).

(1) **“Sing Praises!”**: Repeated four times in verse 6 and once in verse 7, for emphasis. We are not to be mere spectators of God’s enthronement; we are to be celebrators!

- The repetition illustrates the heart being full or overflowing with joy. It is a call on all to celebrate the praises of God, especially as He had enabled His people to triumph over their enemies.
- In calling for repeated praises, the psalmist reinforces the idea that our acknowledgment of God’s Kingship should be profound and heartfelt. It also encourages community celebration and highlights the nature of worship as an act of recognition and adoration towards our King.

(2) Adam Clarke notes:

“This word is four times repeated in this short verse (i.e. verse 6 . . . insert mine) and shows at once the earnestness and happiness of the people. They

are the words of exultation and triumph. Feel your obligation to God; express it in thanksgiving.”

(b) **Sublime attribute of glorious praises to the Most High!** (Psa. 47:6b)

(1) **“Sing praises to our King, sing praises!”**: Unto God who has shown Himself to be the King of His people, and who has interposed for their deliverance in danger.

(2) Spurgeon notes:

“Let Him have all our praise; no one ought to have even a particle of it. Jesus shall have it all. Let His sovereignty be the fount of gladness. It is a sublime attribute, but full of bliss to the faithful. Let our homage be paid not in groans but in songs. He asks not slaves to grace His throne, He is no despot (autocrat, tyrant . . . insert mine); singing is fit homage for a monarch so blessed and gracious. Let all hearts that own His scepter sing and sing on forever for there is everlasting reason for thanksgiving while we dwell under the shadow of such a throne.”

2. **Settled for All Eternity! Know Who He Is and Magnify Him!! Psa. 47:7**

“For God is King of all the earth; Sing praises with understanding.” (47:7 NKJV)

(a) **Universal domain and dominion of our King** (Psa. 47:7a)

(1) **“For God is King of all the earth . . .”**: He has shown Himself to be universally sovereign. All nations are subjected to Him, and he has a claim to universal praise. (*See also comments on verse 2; repeated here for emphasis*).

(2) Here in Psa. 47:7, we are once more reminded that God is the King of **all the earth**, and that He has the right to rule His creation as He sees fit.

- Israel’s King and our King is the only true and living God; He alone rules over the earth. His glorious authority extends far beyond the land of Israel; He is the universal God, **“the King of all the earth!”** (2 Chron. 20:6; Psa. 59:13; 72:11; Zech. 14:9).
- Another significant factor associated with our current subject is that He is **King of kings**, thus signifying Christ’s ultimate authority and dominion over all other rulers and kingdoms, establishing the fact that He is the supreme ruler above all earthly kings. With absolute power over everything (Dan. 2:21; 1 Tim. 6:15; Rev. 17:14; 19:16).

(b) **Understanding prioritized in reference to worshipping God** (Psa. 47:7b)

(1) The people of Israel and all believers have been instructed by the psalmist to **“Sing praises with understanding”** (to God) and of appreciation for His sovereign authority and His goodness towards His chosen people.

(2) **“Sing praises with understanding”**: It is noted that the Hebrew rendition presents this phrase as: **“Sing a Maschil”**; that is, Sing, or play a didactic (instructive, educational, etc.) psalm or tune, that is a song or ballad adopted to convey valuable lesson of instruction.

- The psalm was written to effectively communicate an occasion on which a great lesson of truths had been taught by God’s work among the people.
- Those lessons or truths pertained to the fact that God is the great King over all the earth, or that He is sovereign among the nations: a truth of immense importance to mankind, and a truth on which the psalm was composed was especially adapted to bring to view.

Praise Him intelligently, as you are to “sing praises with understanding” and to know and proclaim the reason for our praise.

3. **Steadfastly Reign Over All; Forever in Righteousness! Psa. 47:8**

“God reigns over the nations; God sits on His holy throne.” (47:8 NKJV)

(a) **Providential control of the universe (Psa. 47:8a)**

- (1) God as creator, actively governs and oversees everything that happens in the universe (Prov. 15:3); He guides events and circumstances according to divine plan, ensuring that even seemingly random occurrences are part of a larger purposeful design. Nothing happens without God being aware of it, nothing takes Him by surprise and that which He cannot and will not address!

Note four important facts:

- **Sovereignty:** God is the ultimate authority and has complete power over all creation.
- **Preservation:** God sustains the existence of the universe and all its elements.
- **Governance:** God actively directs events and circumstances in the world, working towards His purpose.
- **Accountability:** While humans are given authority, they are also accountable to God for all their actions.

- (2) It does not mean that God reigns, or that He directly is guiding all the decisions of those leaders who have rejected Him and His righteousness, however, He is exalted over all the nations (See **Psa. 46:10**; 86:9-10; 96:1,3; 108:5; 113:4-6).

(b) **Purity characterizes His reign – He is holy! (Psa. 47:8b)**

- (1) He sits on His throne or He rules over all heaven and earth. The throne of God represents His majesty and glory, but it also represents His power, control and authority. Although the leaders of the nations may not acknowledge it, they are all under God’s authority, even those who do not believe in God and worship Him (noted above).
From His throne of holiness, God sovereignly directs to accomplish His will. God’s holiness governs all that He does; every action that proceeds from His throne is just, righteous, and pure.

- (2) Spurgeon notes:

“Unmoved He occupies an undisputed throne, whose decrees acts, and commands are holiness itself. What other throne is like this? Never was it stained with injustice, or defiled with sin. Neither is He who sits upon it dismayed, or in a dilemma. He sits in serenity, for He knows His own power, and sees that His purposes will not miscarry. Here is reason enough for holy song.”

4. Supremacy Acknowledged, He is LORD of All and Greatly Exalted! Psa. 47:9.

“The princes of the people have gathered together. The people of the God of Abraham. For the shields of the earth belong to God; He is greatly exalted.” (47:9, NKJV)

(a) The convocation of the leaders and peoples acknowledging the LORD’s Supremacy. (Psa. 47:47 a & b)

(1) Note some brief definitions:

- **“princes”:** Generally, means properly, voluntary, ready, prompt; it also carries the meaning: to be generous, liberal and refers to those of noble birth, princes, nobles.
As used here (Psa. 47:9a), it refers to nobles. The word often denotes an attitude of heart which consents or agrees (often readily and cheerfully) to a course of action.
- **“people”:** This most likely means either the people of Israel or the people of other lands. Some scholars believe it refers solely to people of other lands.
- **“... have gathered together”:** As used in our text, it may refer either to an involuntary or a voluntary assembling.
 - Meaning that those referred to (Psa. 47:9a), came in chains as prisoners of war. Subdued by the arms of the people of God, as a result of their tribute ... which means an involuntary act. (Reference here being made to Gentiles).
 - Or they (Psa. 47:9a) came in a voluntary manner, and submitting themselves, acknowledging the God of Israel to be the true God (Gentile assembling with the Jews).

(2) “... The people of the God of Abraham . . .” (Psa. 47:9b NKJV). The Amplified Bible puts it as: **“... a [united] people for the God of Abraham, . . .”**

- The portrayal that we have here is that a great number of foreign princes and people gathered with Israel acknowledging the fact that the God of Abraham is the true God and the people of Israel are His people.
- The scene presented here (Psa. 47:9) by the psalmist never occurred in his day and has not taken place to this day. The psalmist therefore spoke prophetically of that future date: **“... that at the name of Jesus every knee should bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father** (See Phil. 2:9-11).

- Some scholars also see the fulfillment of the covenant promise that ***“In your seed shall all the nations of the earth be blessed . . .”*** (Gen. 22:18 NKJV). Jesus Christ is the ultimate blessing of ***all people*** (Gen. 12:3; Gal. 3:29; Eph. 1:3; Etc.).

(b) **The comprehensive rule of the Almighty God** (Psa. 47:9b).

“For the shields of the earth belong to God; He is greatly exalted.”

(1) God has power in His hands to protect, as with a shield, all that trust at Him! Safety is of the LORD; the protection of the world and of the church is from Him who is King over all the earth; ***“He is greatly exalted.”***

(2) Spurgeon notes:

*“The insignia of pomp, the emblem of rank, the weapon of war, all must pay loyal homage to the King of all. Right honorables must honor Jesus, and majesties must own Him to be far more majestic. Those who are earth’s protectors, the shields of the commonwealth, derive their might from Him, are His. All principalities and powers must be subject unto Jehovah and His Christ, for **‘He is greatly exalted.’**”*

The Hymn: **“Praise Him! Praise Him!”**

Song by Fanny Crosby

Praise Him! Praise! Jesus, our blessed Redeemer!
Sing, O Earth, His wonderful love proclaim!
Hail Him! Hail Him! Highest archangels in glory;
Strength and honor give to His holy name!
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long.

Refrain

Praise Him! Praise Him! Tell of His excellent greatness.
Praise Him! Praise Him! Ever in joyful song.

Praise Him! Praise Him! Jesus our blessed redeemer!
For our sins, He suffered, and bled, and died.
He our Rock, our Hope of eternal salvation
Hail Him, hail Him! Jesus the crucified.
Sound His praises! Jesus who bore our sorrows!
Love unbounded, wonderful deep and strong!

Praise Him! Praise Him! Jesus our blessed Redeemer!

Heavenly portals loud with hosannas ring!
Jesus, Savior, reigneth forever and ever!
Crown Him! Crown Him! Prophet, and Priest and King
Christ is coming, over the world victorious;
Pow'r and glory unto the Lord belong.

A quote by Adam Clark

"Our fates are in the hands of An Almighty God, to whom I can with pleasure confide my own; He can save us, or destroy us; His Councils are fixed and cannot be disappointed, and all His designs will be accomplished."

DO NOT JUST READ THE BIBLE STUDY AND OBEY IT!

2 Tim. 2:15 NKJV

"Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth."

2 Tim. 3:16-17 NKJV

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

PSALM 47
Review Questions

1. Why is Psalm 47 classified as a Messianic Psalm?

2. Complete by choosing the correct answer.
One of the “short commentaries” on Psalm 47.

*“The enthusiasm of this hymn illustrates the emotional nature of worship _____
_____ _____ _____ eternal and
universal kingship.”*

- (a) here God’s people show sorrow and hopelessness
- (b) a time of little rejoicing with uncertainty
- (c) a time when shouting is strictly forbidden
- (d) here is a jubilant celebration of God’s

3. What is regarded as the most fundamental function of being a Christian, briefly explain?

4. As noted in Psalm 47:1: (a) in regards to the acclamation made who were the ones that were called? (b) What were they called to do!

11. “. . . *the sound of a trumpet.*” Psa. 47:5b): what message was conveyed by the “*sound of a trumpet?*” Explain what is implied in this verse (47:5).

12. What does the repetition of “*sing praises*” (Psa. 47:6) reveals; briefly explain.

13. Briefly explain: “. . . *Sing praises with the understanding.*” As used in Psa. 47:7b.

14. Name four important facts associated with the statement: **“God’s providential control of the universe.** *(The stamen was made discussing Psa. 47:8a).*

15. Complete the following.

Spurgeon’s comment on Psa. 47:9b (Partial quote)

*“The (a) _____ of pomp, the emblem of (b) _____, the weapon of war, all must pay loyal (c) _____ to the King of all. Right (d) _____ must honor Jesus, and majestic. Those who earth’s (e) _____, the shields of the (f) _____, derive their might from Him, are His. All (g) _____ and (h) _____ must be (i) _____ unto Jehovah and His Christ, for **‘He is (j) _____ exalted.’**”*