

Psalms

The Book of Praises

Lesson 3

Psalms Praising God's Glory,
Omnipotence, and Majesty
(Part II)



*Praise the LORD!
Praise God in His sanctuary;
Praise Him in His mighty firmament!
Praise Him for His mighty acts;
Praise Him according to His excellent greatness!
Praise Him with the sound of the trumpet;
Praise Him with the lute and harp!
Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
Praise Him with loud cymbals;
Praise Him with clashing cymbals!
Let everything that has breath praise the LORD.
Praise the LORD!*

(Psalm 150, NKJV)



Psalms Praising God's Glory, Omnipotence, and Majesty

- Last week: God's power and control in relation to His creation, and God's reigning supreme over all, or His kingship
- Today: Magnify God's “omni” characteristics and His righteous judgment



Psalms that praise God's ...

- Omnipotence - “All-Powerful”
 - Psalm 67, 76, 114, 147, 148, 150
- Omniscience - “All-Knowing”
 - Psalm 139, 147
- Omnipresence - “Everywhere Present”
 - Psalm 114, 139



Lessons for Today

- To the righteous, God's omniscience is not a fearful thing but a source of comfort.
- God is at work even today through His providential care.
- The omnipotence of God is apparent in everything we see; do we notice? Do we praise Him for it?
- God does not delight in the things that the world values but in those who fear Him.

Psalm 139

- Author - David
- “To the Chief Musician”
- Theme: The omniscience and omnipresence of God
- Message: Comfort

God is everywhere; He knows all that pertains to us; we can never be hidden from His view; He has known us from the beginning; as He fashioned and formed us, He knows all our needs and can supply them



Psalm 139

“Though it is obviously a devout meditation, the thinking in evidence in this psalm is not formulated in theological abstractions but in terms of personal religious experience: the psalm throbs with warm emotion and deep feeling. Seldom has any man ventured to expose himself so fully to the searching gaze of the Almighty or meditated so fittingly on His nature and being. It is true that only two major divine attributes are considered; but these are dealt with all the more exhaustively. Both grow on the reader, for nowhere else are they set forth so effectively and tellingly.”

(H.C. Leupold)



Psalm 139

- Vv. 1-6 – God’s omniscience
- Q4. List the things from this psalm that God knows about us. From how early in life does God know Us?
 - Every action; our thoughts; all our ways; all we say; our heart; our anxieties.
 - Before we were even formed (vv. 13-16)
- Article – “Omni” Psalms, by Don Truex, p. 73, 3rd paragraph



Psalm 139

- Vv. 7-12 – God’s omnipresence
 - David cannot find a place, anywhere in the universe, where God is not present
 - At once both comforting and sobering
 - Lesson: To the righteous, God’s omniscience and omnipresence is not a fearful thing but a source of comfort.



Psalm 139

- Vv. 13-16 – known from conception
 - “cover” (v. 13): knitted; to interweave – God has put his parts together as one weaves a cloth
 - “fearfully and wonderfully made” (v. 14): I am distinguished by fearful things – by things in my creation which are fitted to inspire awe
 - “skillfully ...” (v. 15): no art of man could weave together such a variety of tender and delicate fibers and tissues
 - “lowest parts of the earth” – just elaborating on the idea of ‘in secret’ – hidden from man – while still in the womb
- We have an identity from conception!



Psalm 139

- Vv. 17-18 – His thoughts toward us are precious and numberless
- Vv. 19-22 – an imprecation
 - Calls on God's judgment upon the wicked
 - Gives these as a proof that he loved God



Psalm 139

- Vv. 23-24
- Q5. What does the Psalmist ask God to do that indicates a pure and honest heart? Do you pray thus?
 - “Search me and know my heart ... see if there is any wicked way in me.” (vv. 23-24)



Psalm 114

- Part of a group of psalms (113-117) called the Hallel
 - The song of praise sung on great occasions
- This one celebrates the praises of God for what He had done in delivering Israel from Egypt
- It was likely used at festivals to keep these events before them



Psalm 114

- Q3. What things are personified and what are they doing? What is the point?
 - The sea – fled; the Jordan – turned back; mountains – skipped like rams; hills – skipped like lambs.
 - Everything recognizes the presence and the power of God.



Psalm 114

- V. 1 – the events surrounding the exodus
- V. 2 – sanctuary – sacred dwelling place
- V. 3 – “the sea” – the Red Sea – saw the events and fled as in dismay – parted
- v. 4 – “mountains” – seemed to have moved from their place – danced
- Vv. 5-6 – instead of stating the cause, the psalmist employs surprise as if seeing them act thus and asking what caused such terror
- V. 7 – both an explanation and an important truth
 - Before that God, in whose presence the very mountains shook and the waters fled in alarm, the whole earth should tremble
- V. 8 – reference to yet another event – water from the rock



Psalm 67

- “To the chief musician” – to be performed under his direction
- “Neginoth” – on stringed instruments – to be accompanied by these
- A hopeful psalm that expresses a desire for all the earth to recognize and honor God
 - The psalmist beseeches God for favor to prove to all that He is a beneficent God
- Summary
 - A prayer that God would still be merciful to them and bless them (v. 1)
 - See Num. 6:22-27
 - A desire that His ways might be made known to all people (v. 2)
 - A call on all people to praise God for what He had done (vv. 3-5)
 - A statement that then the earth would be blessed (vv. 6-7)

Psalm 67

- "Selah ... may be rendered 'forte' (or louder) ... Practically all modern writers on the subject are agreed that this 'is indeed first of all a musical notation.' But most of them concede also that it is inserted at those points where a pause is desirable for the singer or the reader of the psalm in order that the statement last made or the thought as a whole just developed may be reflected upon before the next turn of the thought appears. As musical term, it may have one of several meanings, none of which can be determined with absolute certainty. Our view of the term suggest that it marks the place where the orchestra or the musical accompaniment should set in more loudly. So it might be said to mark a musical interlude or even also the point where a chorus makes a repetition." (H.C. Leupold)



Psalm 67

- Summary (cont.)
 - A prayer that God would still be merciful to them and bless them (v. 1)
 - A desire that His ways might be made known to all people (v. 2)
 - A call on all people to praise God for what He had done (vv. 3-5)
 - A statement that then the earth would be blessed (vv. 6-7)



Psalm 67

- Q1. What will be the result of giving praise to God?
 - The earth will yield its increase; God shall bless us.
 - (Deut. 30:9-10) “The LORD your God will make you abound in all the work of your hand, in the fruit of your body, in the increase of your livestock, and in the produce of your land for good. For the LORD will again rejoice over you for good as He rejoiced over your fathers, if you obey the voice of the LORD your God, to keep His commandments and His statutes which are written in this Book of the Law, and if you turn to the LORD your God with all your heart and with all your soul.”
- A statement that then the earth would be blessed (vv. 6-7)



Psalm 67

To the tune “How Sweet, How Heavenly”

O God, be merciful to us,
And cause Your face to beam
That all the earth may know Your way
And see that You redeem.

Let all the peoples praise, O God,
And let each land rejoice,
For You will judge each one with truth
And guide them with Your voice.

Psalm 67

To the tune “How Sweet, How Heavenly”

Let all the peoples praise, O God,

For harvest-time is here;

You bless our work abundantly

So all may learn to fear.

Psalms 147, 148, 150

- Psalms 146-150 - Called "The hallelujah Psalms"
 - Possibly at dedication of rebuilt walls of Jerusalem
- Psalm 147
 - Praise to God for His goodness to His creatures generally
 - Praise to God for His goodness to His people
- Psalm 148
 - A call on all parts of the universe to praise the Lord
- Psalm 150
 - Made up wholly of expressions of gratitude and praise



Psalm 147

- Author and occasion unknown – probably after Babylonian captivity (v. 2, 13, 14)
- “If a time may be suggested as being favorable to the composition of this psalm, none would seem to fit better than the situation in the days of Nehemiah, when the walls had finally been successfully rebuilt, and the people greatly rejoiced because of the resultant sense of security and prosperity. (Neh. 12:27-43)” (H.C. Leupold)
- See the omnipotence and omniscience of God throughout in two themes:
 - Praise to God for His goodness to His creatures generally
 - Praise to God for His goodness to His people



Psalm 147

- Q6. Describe some of the omnipotent acts of God.
 - Covers the heavens with clouds; prepares rain; makes grass grow; gives snow; scatters the frost; sends hail; causes cold, wind, water flow.
- How about some of the omniscient acts of God?
 - Counts the stars - Infinite understanding (vv. 5-6); takes pleasure in those who fear Him (v. 11)



Psalm 147

- A call to praise (v. 1)
- God restored Israel and comforted them; He knows everything and can therefore understand their needs – lifts them up (vv. 2-6)
- A call to praise for God's goodness generally – He provides (vv. 7-9)
- What the Lord delights in – not in man's strength and swiftness, but in those who truly worship Him (vv. 10-11)
- Praise to God for His goodness to Israel (vv. 12-14)
- God sends out His commands, and nature everywhere obeys immediately; no reluctance, no delay; He is omnipotent. (vv. 15-18)
- He has favored Israel more than any other people because He has given them His revealed truth (vv. 19-20)



Psalm 147

- God is at work even today through His providential care
 - There can be no doubt that God's providence is still at work
 - He upholds all things by the power of His word (Heb. 1:3)
 - Let us praise God for His providence and blessings, and let us not be afraid to ask God to act providentially



Psalm 148

- Author unknown
- A call on all parts of the universe to praise the Lord
- Does this psalm sound familiar?
- “The song is one and indivisible. It seems almost impossible to expound it in detail for a living poem is not to be dissected verse by verse. It is a song of nature and of grace. As a flash of lightning flames through space, and enwraps both heaven and earth in one vestment of glory, so doth the adoration of the Lord in this Psalm light up all the universe and cause it to glow with a radiance of praise. The song begins in the heavens, sweeps downward to dragons and all deeps, and then ascends again, till the people near unto Jehovah take up the strain.” (Charles Spurgeon)



Psalm 148

- Q7. Why should all of these praise God?
 - Because they were created by Him.
- Praise is given for His Omnipotence
- Summary
 - A call to the heavens – all that is above the earth to praise Jehovah (vv. 1-6)
 - A call to all those that dwell on the earth to unite in that praise (vv. 7-12)
 - The chief reason for praise in the present instance (vv. 13-14)



Psalm 150

- Author unknown
- Why it was composed:
 - Designed to occupy the very place which it does – to complete the volume devoted to praise
 - In view of all that has been written, there is an occasion for praise
- This psalm is made up wholly of expressions of gratitude and praise



Psalm 150

- Q8. Why are all these instruments listed? (i.e. What is the point here?)
 - Use every means available to praise God
- Summary
 - V. 1 – praise God everywhere – on earth and in Heaven
 - V. 2 – “for His mighty acts” – things which manifest His omnipotence
 - “According to His excellent greatness” – let the praise in elevation correspond with this
 - Vv. 3-5 – all these instruments are listed
 - V. 6 – let all living beings unite in praise

Psalm 76

- Author – Asaph
- Occasion – unknown, but appears to have been when an attack had been made on Jerusalem, and the enemy had been driven back
- See God’s omnipotence proclaimed
- Outline
 - God had manifested Himself in Judah in a remarkable way (v. 1)
 - He had shown this in a special manner in Jerusalem (v. 2)
 - The manner in which He had done this – His power superior to all men’s defenses (vv. 3-6)
 - The fact that on this account God was to be feared and revered (vv. 7-9)
 - A great truth – the wrath of man would be made to praise God (v. 10)
 - A call on all men to acknowledge God in a suitable manner (vv. 11-12)



Psalm 76

- Q2. Is God depicted as simply kind and loving? Explain.
 - No. He is to be feared.
 - V. 7 - “Who may stand in Your presence when once you are angry”? His judgments on the wicked are terrible.



Psalm 76

- Additional notes:

- V. 3 – He made them as powerless as if these things (arrow, shield, sword) were broken
- V. 4 – “mountains of prey” – strongholds of robbers and plunderers from which they came forth – they became emblems of power – God who made the mountains was superior to them in strength and power
- V. 5 – “sleep” – death; “found use of their hands” – could not use them for the purpose intended, but were suddenly struck down
- V. 6 – by a word spoken by God
 - The rumbling of the chariot wheels silenced
- V. 10 – it shall be the occasion of praise; honor shall accrue to thee from it as if it were employed in thy praise
- V. 12 – “cut off the spirit of princes” – He will cut down their pride

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