

Part 8 – Praise Ye the Lord

In part 7 we learned that all the living things in the sea (including the ‘creeping things’) are truly *innumerable*, which shows the great *magnitude* of our Heavenly Father’s creation. For, even today (with all our technology), scientists are *still* discovering new creatures that live deep within the seas. And then, we also learned that, all of God’s creation (from the smallest creeping things, to the largest animals) all depend on our Heavenly Father for their ‘meat in due season’, which He is well able to provide for them. And, of course, our Heavenly Father will also provide our ‘meat in due season’ (physically and spiritually) *if* we love, and serve Him, *faithfully* (that’s a part of His Covenant, after all). And then, we also learned that, all of God’s creation have a time to be born (created) and a time to die. But thankfully, when we humans die, our spirit goes back to our Heavenly Father (in the spiritual/heavenly dimension) even though our flesh goes back to the dust it came from (decomposed back into dust/soil). And then, we also learned of more verses that are *very* similar to Psalms that David wrote (Ps 104:16 is a lot like Ps 145:16; and Ps 104:27 and Ps 145:16 are nearly identical to each other) which *strongly* suggest that David was *most likely* the one who wrote this Psalm 104. And, in this next study, we’ll see how he closes this precious Psalm 104...

Psalm 104

31 The glory of the LORD shall endure for ever: the LORD shall rejoice in his works.

Now, while the last few verses spoke of the animals (in the seas) - how they were created, and also how they die (because they are in a flesh body) – the Psalmist now turns to speak of our Heavenly Father’s eternality. That’s why word ‘**Lord**’ here (both times) is God’s sacred (*and* covenantal) name **Yehovah**, which means (the) **self-Existent** or **Eternal** (#3068). So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why **He is eternal** (Rev 1:8, 4:9, 11:17, 16:5, 22:13). Further, the word ‘**endure**’ here means **to exist**, i.e. *be* or *become, come to pass* (#1961) and it’s actually the word that God’s Sacred name, Yehovah (#3068) comes from! As *God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you* (Ex 3:14). Want to guess what the words ‘I AM’ are, in the Hebrew? Yup, it’s #1961 **hayah**, which means **to exist**, i.e. *be* or *become, come to pass* (#1961). You can learn more about God’s Sacred Name in this special study [<https://t.me/BibleStudyTruth/946>].

Now, the word ‘**glory**’ means **weight**, but only figuratively, in a good sense; and thus, can also mean **splendor** or **copiousness** (i.e. plenty, richness, fullness) and has also been rendered as **honor** (#3519). And it comes from a word that means (in a good sense) **to be numerous, rich** and **honorable** (#3513). And the words ‘**for ever**’ mean **concealed**, i.e. **the vanishing point** or (generally speaking) **time out of mind** (past or future); and can, of course, also mean **eternity**, as well as **always** (#5769). So again, while the last few verses spoke of flesh (how it has a time to

be created, but also a time to die) the Psalmist is comparing that (the temporariness of flesh) to our Heavenly Father's glory (honor), which is truly as eternal as He is. As Peter pointed out: *For all flesh is as grass, and all the **glory of man** as the flower of grass. The grass withereth, and the flower thereof falleth away: **But the word of the Lord endureth for ever. And this is the word** which, by the gospel, is preached unto you* (1 Pt 1:24-25).

And then, the latter part of the verse (31) states that: **the LORD shall rejoice in his works**. The word '**rejoice**' here means **to brighten up**, i.e. **to be** (or **make**) **blithe** or **gleesome** (#8055). And the word '**works**' means **an action** (good or bad), and (generally speaking) it also means a **transaction**; yet (abstractly) it can also mean **activity** or (by implication) it can also mean a **product** (specifically, a poem) or (generally) even **property** (#4639). And, without a doubt, all of that which is in heaven, and on (in, under) the earth IS God's 'property' (Ex 19:5) *because* He created us all (Gen 1:1; John 1:1-3, etc.); even our own soul, and spirit, belong to Him (Ezek 18:4; Zech 12:1). As Rev 4:11 says: *Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created*. The word '**pleasure**' here means **determination** (properly, the thing), i.e. (actively) **choice** (specially, **purpose, decree**; abstractly, **volition**, i.e. His 'will') or (passively) **inclination** (#2307). So, what this tells us is that, even though the flesh bodies (of both man, animals and creeping creatures) are temporary (the live and then die), things won't always be this way. As this Ps 104:31 states, He *will* rejoice in the works of His hands. And, while death does not make Him rejoice (be blithe or gleesome), He has ordained it to be so, for a *specific* purpose...

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same **in hope**.

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only they, but **ourselves also**, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, **the redemption of our body**.

24 For **we are saved by hope**: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, then do we **with patience wait for it**.

Rom 8:19-25

So, the creation (heaven, earth, and all that's therein) was made subject to 'vanity' (this fleshly dimension and our flesh bodies) because of the hope (vs 20) our Heavenly Father has to save His wayward children [<https://t.me/BibleStudyTruth/1288>]. You see, the purpose of flesh is to give His children a chance to understand the immortality of their soul. Since the original body God

created for us (in the *first* earth age - <https://t.me/BibleStudyDownload/496>) was a body that *could not die* [<https://t.me/BibleStudyDownload/263>], He thought of a way to help His children understand the consequences of rebelling against Him (which is, of course, **death** of our body, soul and spirit, Rev 20:10-15). And that ‘way’ - to help us understand the immortality of our soul and spirit - was to send us to earth, in a flesh body, that ages, gets sick and, eventually, dies. It’s really a great ‘object lesson’ for us. And, the older you get, the more this lesson ‘sinks in’! Not only do you begin to lose your loved ones to death, but your flesh body also ages, more and more... and it soon becomes **very** apparent that you cannot keep your flesh body alive (Ps 22:29). And that is *exactly* the lesson our Heavenly Father wants us to learn. For, **just as we cannot keep our flesh body alive, so too we cannot keep our soul and spirit (inner man) alive without the help of our Heavenly Father!** Because He’s our Creator (and is eternal and self-existent, #3068) we need Him in order to live forever (John 17:3). Yet, that’s what the rebels (those who deny our Heavenly Father *and* His Son, Jesus Christ) *don’t want to admit*; and, thus, the flesh body (at least) gives them the opportunity to face that fact.

But, getting back to Rom 8, even though God’s creation (heaven and earth) is subject to vanity (the flesh dimension and flesh bodies), it won’t always be that way. As verse 21 says, the creature (should be rendered as *creation*, #2937) will be delivered from the ‘bondage of corruption’ (this fleshly dimension) into the ‘*glorious liberty of the children of God*’. That’s why God’ promised a ‘new heaven and a new earth’ *wherein dwelleth righteousness* (2 Peter 3:13; Rev 21:1). And so, even though all of creation groans (even we humans yearn for a body that doesn’t hurt, get sick or die), and travails in pain (as in childbirth, look up the word ‘sorrows’ in Mth 24:8 and Mk 13:8, it’s #5604 and means the pain of childbirth), things won’t always be that way. Is Isaiah 65 says...

*17 For, behold, I create new heavens and a new earth: and **the former shall not be remembered, nor come into mind.***

*18 But be **ye glad and rejoice for ever** in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.*

*19 And **I will rejoice in Jerusalem, and joy in my people:** and the voice of weeping shall be no more heard in her, nor the voice of crying.*

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them.

*22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and **mine elect shall long enjoy the work of their hands.***

23 They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.

*25 The wolf and the lamb shall feed together; and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. **They shall not hurt nor destroy in all my holy mountain,** saith the LORD.*

Isa 65:17-25

So, indeed, our Heavenly Father *will* rejoice in His ‘work’ (the new heaven and new earth), *as will we!* Well, all of us who choose to turn back to our Heavenly Father, in sincere repentance, and accept Jesus Christ; because that’s the *only* way we can live forever with Him in ‘eternity’. So, to reiterate, this verse points out the vanity (temporariness) of flesh bodies and compares that to the eternality of our Heavenly Father (YHVH). Yet, it also promises that His creation won’t always be ‘flesh’, which is why He WILL rejoice (be blithe and gleesome) in His works - *forever*. And thankfully, **so will we!**

Psalms 104

32 He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.

The word ‘**looketh**’ here means *to scan*, i.e. *look intently at*; and, by implication, *to regard with pleasure, favor or care* (#5027); and the word ‘**trembleth**’ means *to shudder* (more or less violently) (#7460). And the word ‘**toucheth**’ does mean *to touch*, i.e. *lay the hand upon* (for any purpose; ex: as a euphemism, to lie with a woman); but, by implication, it also means *to reach* (figuratively, to arrive, acquire) or, *violently, to strike (punish, defeat, destroy, etc.)* (#5060). And the word ‘**hills**’ means *a mountain or range of hills* (#2022). Lastly, the word ‘**smoke**’ does mean *to smoke*, whether literal or figurative (#6225). The *Moffett Bible* renders this verse as: “*Earth trembles at a glance from Him; the mountains smoke at His touch*”. So, this verse shows the *great* power of our Heavenly Father... which shows just how little power we humans really have. He can make the earth to tremble simply with a glance, and cause the mountains to smoke, simply with a touch. Likewise, with just a few words, Jesus Christ not only healed people (Lk 7:6-10; Mth 9:1-8) but also raised Lazarus from the dead (John 11:41-44). In fact, so powerful is the Word of God [<https://t.me/BibleStudyTruth/1223>] that He not only destroyed the *first* earth age *with His Word* (Gen 1:2) but also renewed it *with His Word* (Gen 1:3 onward) as the studies on the **3 World Ages** [<https://t.me/BibleStudyDownload/488>] and **In The Beginning, The World That Then Was** [<https://t.me/BibleStudyDownload/496>] well explain. Thus, when the Lord creates the ‘new’ heaven and earth, for eternity (Rev 21:1), it’ll *also* be with the power of His Word.

Psalms 104

33 I will sing unto the LORD as long as I live: I will sing praise to my God while I have my being.

So, on account of thinking about God's great power, the Psalmist begins to *praise Him* for it. And, while these two sentences (which are separated with a colon) seem to be the same thing, there's slight differences in the Hebrew, although the Psalmist is simply further explaining his first statement, with the second statement that's after the colon. So, the first difference is found in the fact that the first time 'sing' is used it means simply *to sing* (#7891); but the second time 'sing' is used, it means *to touch the strings or parts of a musical instrument*, i.e. *play upon it*; yet, it can also mean *to make music, accompanied by the voice*; hence *to celebrate in song and music* (#2167). And then the word 'Lord' here is God's Sacred (and covenantal) name, *Yehovah* (#3068), which means *self-existent* and *eternal*. But the word 'God' is actually a 'title' for the Lord (YHVH), which is the Hebrew word '*Elohiym*' (#430), which means *the Supreme God*, who is our *Creator*. Hence, '*Elohiym*' is our Creator *putting His omnipotence ('El) into operation*. And then the word 'live' here means *to be alive* (or *strong*, #2416) while the word 'being' means *iteration* or *continuance* (#5750).

Thus, in the first part of this verse, the Psalmist says he'll sing unto Yehovah as long as he's alive, while the second part says he will celebrate in song, and make music, to 'Elohiym (our Creator, who is the Supreme God) as long as he continues to live. So again, these two parts to verse 33 are pretty much the same; the Psalmist is simply *reiterating* the thought (in a bit different way) and this is done *for emphasis* (apx 6). Therefore, as this Psalmist gets close to closing this lovely Psalm – where he's been thinking about all that God has done in creating this *second* earth age – he cannot help but to praise the Lord (YHVH) God ('Elohiym) for His many wonderful (and powerful) works! As Ps 92:1 said: *It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High!* Truly, all glory does belong to our Heavenly Father. As it is written: *Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me [John 17:3], that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD* (Jer 9:23-24).

Psalm 104

34 My meditation of him shall be sweet: I will be glad in the LORD.

The word '**meditation**' here means *a contemplation*; and, by implication, also means an *utterance* (#7879). And, it comes from a prim root that means *to ponder*, i.e. (by implication) *converse (with oneself, and hence, aloud)* or (transitively) *utter* (#7878). And truly, this is *exactly* what the Psalmist has been doing throughout this wonderful Psalm 104! He *has* been meditating (thinking about, and hence, writing about) many of God's wonderful works. And the

word ‘sweet’ here means *to be agreeable* (#6149). The implication is that, meditating upon the Lord (YHVH) is, not only agreeable (sweet, in a *spiritual* way) to us, but *also* to our Heavenly. He likes us to think about *His* Word rather than the ‘lusts of the flesh’ *because* that only makes us selfish, prideful and (of course) sinful too. As Paul teaches us in Phil 4:8, we *should* think upon things that are true, honest, just, pure, acceptable, of a good report, courageous and worthy to be praised... which is pretty much God’s Word ‘in a nutshell’! And doing so (thinking upon our Heavenly Father, via the written Word He’s given us) helps to calm our fears and anxieties (Phil 4:6-7), gives us hope, and strength, to continue on living our life for Him, *instead of* fleshly ‘pleasures’ that only drag our ‘inner man’ (heart and mind) down the ‘gutter’ (1 Pt 4:1-2). That’s why David wrote to the Lord (YHVH), in Ps 19:14: *Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer.* And David also wrote that God’s judgments (His Laws) are *sweeter than honey and the honeycomb* (Ps 19:10). The Psalmist of 119 (likely king Hezekiah) also explained his love for God’s Word when exclaiming: *How sweet are thy words unto my taste! yea, sweeter than honey to my mouth!* (Ps 119:103).

Indeed, when you truly understand God’s Word, it is *spiritually* sweet to our ‘inner man’ *because* it feeds us with the truth, which is our spiritual ‘bread’. As Jesus said: ***I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst*** (John 6:35). And: *It is the spirit that quickeneth; the flesh profiteth nothing: **the words** that I speak unto you, they **are spirit**, and they **are life*** (John 6:63). God’s Holy Spirit helps us to understand His written Word, which is the truth (John 17:17) we need to *spiritually* feed our soul and spirit *eternally*. Further, God’s Word is also likened to being as ‘sweet as honey’ (an analogy any of us can understand) in Ezek 3:1-4 and Rev 10:9-10. Both Ezekiel, and John, were commanded to ‘eat’ the ‘little roll (scroll)’ – which is God’s Word – so they could be spiritually prepared to further serve the Lord (YHVH). And they both likened it to being ‘sweet as honey’ in their mouth, yet bitter to the belly, due to the harsh reality that: not everyone accepts God’s salvation and thus, must be punished. For, punishing the wicked **is** a *righteous* thing to do (2 Thess 1:6).

That’s why the Psalmist goes on to say (in this Ps 104:34) *I will be glad in the LORD*. The word ‘glad’ here means *to brighten up*, i.e. (figuratively) *be* (or, *make*) *blithe* or *gleesome*. And, of course, the word ‘Lord’ here is God’s sacred (and covenantal) name **Yehovah** which means (the) *self-Existent* or *Eternal* (#3068). So, *spiritually* partaking (eating) of God’s Word – and meditate upon it (thinking deeply about what you’ve read, and studied in it) - helps us to truly digest it (spiritually absorb it into your thought process) so we are indeed brightened up (made blithe and gleesome) *spiritually*. For God’s Word promises us that: the righteous will be rewarded, while the wicked will be punished – that’s a ‘timeless truth’ written throughout God’s Word (Ps 5:10, Ps 7:14-17, Ps 9:15, Ps 10:2, 18:25-26, Ps 34:21, Ps 35:4-8, Ps 37:14-15, Ps 57:6, Psalm 64:1-10, Ps 69:22, Ps 140:4-5, Prov 1:29-31, 11:5-6, Jer 23:11-12, Mth 21:28-44). As Peter wrote: *The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day*

of judgment to be punished (2 Peter 2:9). And also, as the Psalms declares: *The LORD preserveth all them that love him: but all the wicked will he destroy* (Ps 145:20). And that's actually the thought of the very next (and last) verse in this great Psalm 104...

Psalm 104

35 Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

The word 'sinners' here means a **criminal**, or **one accounted guilty** (#2400) and the word 'consumed' means **to complete**, in a good or a bad sense (which is how it's being used here), literal, or figurative, transitive or intransitive (#8552). And then the word 'wicked' means a **morally wrong** or, an (**actively**) **bad person** (#7563) while the words 'no more' mean **a non-entity** and comes from a primitive root that means **to be nothing**, or **not exist** (#369). So, this is clearly a call for the 'ultimate' judgment, that *only* comes at the *very end of* the Millennium (Rev 20:10-15) when all people (who didn't make the first resurrection, Rev 20:4-6) are judged at the 'Great White Throne Judgment'. So, in contrast to those who praise the Lord (YHVH), and meditate of Him (i.e. on His Word), the wicked will be, eventually, consumed out of the earth, which means they will, indeed, be 'no more'. As Ps 37 explains...

*18 The LORD knoweth the days of the upright: and their inheritance shall be for ever.
19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.
20 But the wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away.*

Ps 37:18-20

David (who wrote Ps 37) also gives us a comparison between those who love (and obey) the Lord (YHVH) versus those who do not. And he also gives us a very *vivid* analogy of what happens to the wicked: they shall 'perish' (be destroyed, #6) just as the 'fat of lambs'. In other words, just as the fat of lambs *instantly* consumes into smoke (when it touches the fire) - and then **dissipates into nothing**... - so too will the wicked be instantly consumed by the 'lake of fire' at the end of the Millennium (Rev 20:15)... which means they will be a 'non-enity', i.e. they'll **cease to exist**, *in any form*; they (body, soul and spirit) will be 'nothing', quite literally (#369). This is why Deut 4:24, and Heb 12:29, both testify that *God is a consuming fire*. For, His Word indeed is a fire (Jer 23:29) *because* it can warm, comfort and energize the hearts of those who love Him (Jer 20:9; John 14:14-18; Acts 9:31; 2 Cor 1:3-5; 2 Thess 3:16-17) BUT it can **also burn deeply** the hearts of those who despise (and rebel against) Him (Rom 12:20; Rev 2:16; 2 Thess 2:8). And so, it's ultimately the fire of God's Word that will totally 'consume' the wicked, so they will totally cease to exist anymore. And this is why Psalms 37 also says...

34 *Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it.*

35 *I have seen the wicked in great power, and spreading himself like a green bay tree.*

36 *Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found.*

37 *Mark the perfect man, and behold the upright: for the end of that man is peace.*

38 *But the transgressors shall be destroyed together: the end of the wicked shall be cut off.*

39 *But the salvation of the righteous is of the LORD: he is their strength in the time of trouble.*

40 *And the LORD shall help them and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.*

Ps 37:34-40

So, we are *promised* that **if** we ‘wait’ on the Lord (bind our heart to His, #6960) **and** ‘keep’ (guard and protect, #8104) His way (Word) **then** we will be ‘exalted to inherit the land’ - which means we’ll be given authority to govern the world, with Jesus Christ, when He returns to earth, to rule forevermore (Rom 8:16-17; Rev 20:4-6). And this promise *also includes eternal* life (Phil 3:21; John 6:47). Yet, in contrast, the wicked will be ‘destroyed together’ and ‘cut off’ from living *in any form*, because they’ll be totally consumed by the ‘consuming fire’ of the Lord (YHVH) (Deut 4:24; Heb 12:29, Rev 20:15). Yet, we’re also promised (in Ps 37:34) that we will see the ultimate destruction of the wicked being ‘cut off’ and destroyed forever. So, not only will we see the wicked (and workers of iniquity, i.e. the unrepentant sinners) be deposed from authority (when Jesus Christ first returns), we’ll also see the ‘ultimate end’ of all those who fail to accept Jesus Christ by the end of the Millennium (the thousand years Jesus will rule with His faithful servants, Rev 20).

And this thought – of the wicked being *fully* destroyed (as the fat of lambs dissipates into nothing when it touches the fire) *forever* – is what causes the Psalmist to end the Psalm with: *Bless thou the LORD, O my soul. Praise ye the LORD.* And the words ‘Bless the Lord, O my soul’ are exactly the same as in verse 1 of this Psalm 104 (and Ps 103:1 as well). So, we know that the word ‘**ble**ss’ can mean *to be blessed by God* (as a benefit) but it can also mean *to kneel* and thus, by implication, *to bless God as an act of adoration* (#1288). Yet, from our studies in the last Psalm (103), we also learned that ‘blessing’ the Lord (YHVH) can mean more than just an act of adoration. For ‘blessing’ the Lord (YHVH) *also* means ‘showing forth His salvation’ each day. So, we *should* ‘bless’ Him through our words, and actions, in our daily life. Further, ‘blessing’ our Heavenly Father (YHVH) is also *helping others to get to know Him*, whether that’s done by planting seeds of truth, through the way we speak and act (i.e. in accordance to God’s Word) and/or using the gift(s) God has given to us. So, you could even say that ‘blessing God’ is sharing the Gospel of Jesus Christ via our good words (and works), using our God-given gift(s), *and* even through our countenance, i.e. the true peace of mind we have, *despite* living in such a world full of sin and wickedness.

And the word ‘**Lord**’ (used twice, here in Ps 104:1) is still God’s sacred (and covenantal) name **Yehovah** which means (the) *self-Existent* or *Eternal* (#3068) [<https://t.me/BibleStudyTruth/946>]. So, His name *reveals* that our Heavenly Father (Yehovah) is the *only* one who has *always* existed and *always* will, which is why He is *eternal* (Rev 1:8, 4:9, 11:17, 16:5, 22:13). And the word ‘**soul**’ still means *a breathing creature*, i.e. *animal of* (abstractly) *vitality* and is used very widely in a literal, accommodated or figurative sense (bodily or mental) (#5315). So, our ‘**soul**’ is essentially *the embodiment of our spirit* (which is our intellect, i.e. thought process). You can learn more about this, in the study on **Graven Images** [<https://t.me/BibleStudyTruth/1017>], for it gives an excellent analogy to help us understand the difference between our soul and spirit.

But then, the Psalmist also says (as the very last closing thought): **Praise ye the LORD**. The word ‘**praise**’ here is the Hebrew word **halal** (#1984); it’s a primitive root that means *to be clear* (orig. of sound, but usually of color); *to shine*; hence, *to make a show*, or *to boast*; and thus, *to be* (clamorously) *foolish* or, *to rave*; and, causatively, can mean *to celebrate* or *to stultify*. So, the Psalmist is saying to ‘praise’ the Lord by *celebrating* all that He has done for us. And, after the wicked are truly ‘done away’ with (forever) we will have much to celebrate! And then the word ‘**Lord**’ here is actually **Yahh**, or **Yah** (#3050), which a contraction (i.e. shortened version) for God’s sacred name **Yehovah**, #3068, but it means the same thing (*self-existent* and *eternal*). Thus, Yah is Yehovah in a special sense and relation. It thus **reveals Yehovah as having BECOME our Salvation** (first occurrence Ex 15:2), He Who IS, and WAS, and IS TO COME.

So, let’s look at the Hebrew words in this phrase: **halal** (#1984) **Yah** (#3050) ... what does that look like to you? Isn’t it very similar to a word we use a lot, i.e. “Hallelujah”? Yes, it is! Which is why the *Companion Bible* has an interesting note on this, explaining that this is the first ‘Hallelujah’ in the Old Testament. And it’s likely because of the fact that it’s connected to the overthrow (and total destruction of) the wicked. In fact, this is the same with the first ‘Hallelujah’ in the New Testament (Rev 19:1-2) as well! Thus, it is the punishment of the wicked (blotting them out of existence, forever) *that saves the righteous!* For, after the wicked are gone (forever - never to exist, or even be remembered, again), we can finally live in peace and safety *forever*...

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.

Isa 61:10-11

1 And after these things I heard a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honour, and power, unto the Lord our God:

2 *For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and **hath avenged the blood of his servants at her hand**.*

3 *And again they said, Alleluia. And her smoke rose up for ever and ever.*

4 *And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.*

5 *And a voice came out of the throne, saying, **Praise our God, all ye his servants, and ye that fear him, both small and great.***

6 *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.*

7 ***Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.***

8 *And to her was granted that she should be arrayed in fine linen, clean and white: for **the fine linen is the righteousness of saints**.*

9 *And he saith unto me, Write, **Blessed are they which are called unto the marriage supper of the Lamb**. And he saith unto me, These are the true sayings of God.*

Rev 19:1-9

AMEN.