

Part 1 - Rejoicing in the Lord with Songs and Psaltery

In chapter thirty-two, part 1 we learned the difference between transgressions (rebellious against God), sin (breaking God's Laws) and iniquity (being morally evil/corrupt/perverse in spirit) and how those who are truly blessed (happy) are those whose transgression is forgiven, because they stop rebelling against God. And those whose sin (breaking God's Laws) is covered (atoned by the death and merit of the substituted Sacrifice, who is Jesus Christ) are also 'blessed' (happy), as well as those whose iniquity (corrupted spirit) is not imputed (accounted) because they are spiritually cleansed by the truth that the Word of God gives us when we sincerely study it and let it change the way we think, what we desire as well as what we say and do. Thus, those who are truly happy (blessed) are those who *truly believe* in Jesus Christ *and trust* in God's Word *and* the promises within it. So true happiness comes when we stop rebelling against God by making a good repentance and having a true change of heart, mind and lifestyle *that is lasting because we continue* to seek, learn of, and obey (sincerely) our Heavenly Father. This is the foundation for true happiness, which is peace of mind, because we can only truly be happy when we have peace with our Creator (our Heavenly Father); and that can only come when we stop rebelling against Him and seek to learn of, and obey Him, sincerely, every day of our life. This was the first lesson of this great 'Maschil' Psalm, which gives us understanding and instruction in 'the way' of eternal life.

In part 2 we learned that when we have unrepentant sin in our soul, our conscience will trouble us very much, even to the point we feel tormented spiritually. David had this experience in his life as well; and explained that, because of his inner turmoil (from not confessing his sins in sincere repentance) he felt as though his flesh was waxing older and his vigor was leaving him. Indeed, when we don't have peace of mind, that will have a negative impact on our physical health. But, what we also learned in the last study was how to remedy this problem. And that is simply to acknowledge our sins (breaking God's Laws) to our Heavenly Father in prayer (in the name *and* faith of Jesus Christ) and confess that we've transgressed (rebelled) against Him. When we are open and honest with (not only our own self but also) our Heavenly Father - and are *sincerely* sorry - then our Heavenly Father will forgive us. However, this is not the end of repentance. For true repentance also requires that we are willing to be chastised for our sins, which God always does in a way that is spiritually cleansing for us. Which brings us to another important point. In order for us to have our iniquity (corrupted spirit) cleansed, we must seek God's Word (the truth) with all our heart and mind. This takes time and requires us to diligently,

consistently and sincerely study His Word *each day*, and think about it (mediated on it) throughout the day, so we *really absorb* it into our heart and mind. True repentance therefore must bring about a real change (for the better) in our life. It must change the way we think (our mind), what we desire (our heart) and how we live our life. And this change must continue our *entire life* as we consistently go to our Heavenly Father's Word to study, and learn of Him, so we can learn *to be like Him* (righteous). Studying His Word consistently, and sincerely, also helps us to remember His many promises, so we can do our part to 'claim them' *by obeying His Word*.

David also pointed out that those who are godly will acknowledge and confess their sins when they have their conscience tormenting them, *because* they truly do not want to live that way all their life. For the only way to have peace of mind, and heart, is to have peace with our Creator. And the only way to do that is to sincerely repent when we are made aware of our sins, and then work to change them, from the inside (our heart and mind) out (or words and deeds). We also saw David point out that, when we do repent sincerely, and then study His Word and strive to obey it sincerely, then the 'floods of waters' won't come near to us. This means the floods of lies that are poured out upon us, from the wicked, won't penetrate our soul, because truth *always deflects lies*, just as a shield and buckler deflects arrows and swords. And we also learned that, this will be especially important during the 'great tribulation', when Satan (and his fallen angels) are on earth pretending to be God and his 'angels' who have come to 'save' the world from all our troubles. Because Satan will be pretending to be the 'Savior' - in an attempt to get all of God's children to apostatize from the *true* Jesus Christ (rebel against), *and worship him* instead - we must be diligent put on the Gospel armor (Eph 6) and *continue* to clean our soul with God's Word, and allow His Holy Spirit to help us put off the 'old man' (our carnal mind) and put on the 'new man' (the 'mind of Christ') *so we are not spiritually seducible*. For, the only thing that can protect us from deception is for us to cleave to our Heavenly Father (through faith in Jesus Christ, the Word of God) so we're not deceived by the father of lies (Satan), nor any of his servants (including the fallen angels).

In part 3 we learned how the Lord Himself is our hiding place which guards us from all times of trouble *when we trust in Him*. It is our trusting in the Lord (YHVH) that 'hides' (covers, guards and protects) our heart from deception and fear, which gives us peace of mind that can be found no other way. We also learned that the Lord (YHVH) will instruct, teach and guide us in 'the way' to eternal life *by teaching us how to do what's right*. But that's only **if** we are teachable and don't refuse His instructions, teaching and

guidance. So, we must put off our carnal mind (the heart, which is the part of us that acts like an animal and causes us to sin) in order to be teachable. We also learned that the wicked will have many sorrows and afflictions in life, both spiritually and physically, because they refuse to come near to God to learn of Him and put away their transgressions (rebelliousness), sins (breaking God's Laws) and iniquity (corrupted spirit). But those who trust in the Lord will be surrounded by God's mercy and grace because He will forgive our sins and teach us how to do what's right when we humbly submit to His ways and instructions. This truly is what causes our heart to be upright (straight) instead of crooked (turning away from the Lord), which is what gives us so much joy and peace in our heart and mind that we cannot help but rejoice and shout for joy because of all the good Lord (YHVH) has done for us, through our Savior Jesus Christ.

We now come to the last of three Psalms which are written 'in view of' Psalm 20, which was a Psalm that spoke of the atoning blood of Jesus Christ and how, when we remain faithful to Him, He'll help us out of all our troubles, even the coming time of trouble which will be worse than ever before. This, of course, is the 'great tribulation' of the antichrist - when Satan and his fallen angels will be cast out of heaven, to earth. And when they are here, they'll be pretending to be the 'Savior' and his angels who have come to 'save' the world from all their troubles. Now, while this Psalm does not have a title, it's surely another Psalm of David because it's truly a continuation of the last Psalm. As the *Companion Bible* points out, it is linked to Psalm 32 through several verses. Most notably, Ps 33:1 is linked with 32:11 through the 'rejoicing' of the 'righteous' and the 'upright'. And we will soon learn more about *what* the righteous - those who remain faithful to the *true* God of gods (YHVH) and the *true* Jesus Christ - have to rejoice about. Now, to understand why this Psalm is a continuation of the last Psalm, let's take a look at the last verse in the last Psalm and then we'll move on to the first verse in this Psalm 33...

Psalm 32

*11 Be glad in the LORD, and **rejoice, ye righteous:** and shout for joy, all ye that are **upright** in heart.*

Psalm 33

*1 **Rejoice in the LORD**, O ye **righteous:** for praise is comely for the **upright**.*

Now, the word '**rejoice**' here in verse 1 is actually a different word than in 32:11 (which means to rejoice with deep emotion, #1523). It's the prime

root *ranan* (#7442), which means: **to creak** (or emit a stridulous sound), i.e. **to shout** (usually **for joy**). So, the word ‘rejoice’ in 33:1 is actually, the same word as the words ‘shout for joy’ in 32:11, thus linking the thought together... which is why we know that Psalms 33 is a ‘continuation’ of Psalms 32. Now, the words ‘**righteous**’ in both 32:11 and 33:1 are the same word *tsaddiyq* (#6662), which simply means ‘**just**’ and comes from the prim root *tsadaq* (#6663), which means **to be** (causatively, **make**) **right** (in a moral or forensic sense). And this word *tsadaq* (#6663) is also the prim root for the word ‘Zadok’ (#6659) used in Ezek 44:15 and 48:11 (ect.) where the ‘sons of Zadok’ are referred to as being those ‘Levites’ who did *not* go astray from the Lord (YHVH) and are thus allowed to serve the Lord (Jesus Christ) who is the King of the Just (Zadok) during the Millennium – which is the subject of chapters 40-end in the book of Ezekiel [https://t.me/BibleStudyBooks_Ezekiel/728].

And, those who are righteous are those whose soul has been made ‘just’ (i.e. righteous) simply because they have come to the Lord (YHVH) through sincere repentance (as we learned of in the last chapter) in faith that Jesus Christ’s blood shed covers our sin, while humbly accepting our chastisement, *and learned from it*, because we’ve studied God’s Word and allowed the Holy Spirit to help us put off our ‘old man’ *which is corrupt according to the deceitful lusts* (Eph 2:22) and put on the ‘new man’, *which is created in righteousness and true holiness* (Eph 4:24). And this is what causes us to praise our Heavenly Father. For once you’ve received forgiveness, and spiritual cleansing from your sins, iniquities and transgressions, you cannot help but praise the Lord (YHVH) for the sweet peace of mind His Holy Spirit brings into your heart and mind. It’s a joy inside your soul *that you cannot contain*; so truly, you do want to shout for joy and praise your Heavenly Father. In other words, those who are wholeheartedly serving the Lord know what the Lord has done for them – they’ve experienced the great mercy in forgiveness of sins and the grace, comfort and peace that having an intimate relationship with our Creator (through faith in Jesus Christ) brings to our life. This is why praise is ‘comely’ for the ‘upright’, which means those who have straightened up their crooked heart (#3477) by setting it *on things above, not on things on the earth* (Col 3:2).

Now, the word ‘**comely**’ is an interesting word. Not so much because of its meaning, which is **suitable**, or **beautiful** (#5000), but because of the meaning of the prime roots it comes from. Oftentimes, the prime root(s) of a word, are the most revealing; they explain a ‘deeper’ message than ‘meets the eye’. Such is the

case here. The *Strong's Concordance* says it either comes from #4998 or #5116. But, both of these words mean 'at home' (#5116) or 'to be at home' (#4998). Now, #4998 can also mean to be *pleasant, suitable* or *beautiful* and #5115 can also mean *lovely* among other things. But, its telling that, while 'comely' can mean suitable (as in befitting), it can also mean 'to be at home'. So, indeed, praise for the Lord - who has saved us from our sins and given us a grand inheritance of eternal life and being allowed to serve in God's everlasting kingdom - is indeed 'comely' (befitting, suitable) for us to do. But, that is because we cannot help but to praise our Heavenly Father who makes us 'to be at home' with Him through the power of His Savior, Jesus Christ. In other words, *through the blood of Jesus Christ we can have a close, and intimate, relationship with God*. His Holy Spirit is literally **in us** when we keep ***His Words*** in our heart and mind. As Jesus said...

15 *If ye love me, keep my commandments.*

16 *And I will pray the Father, and he shall give you another Comforter, **that he may abide with you for ever;***

17 *Even **the Spirit of truth**; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; **for he dwelleth with you, and shall be in you.***

18 *I will not leave you comfortless: I will come to you.*

19 *Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.*

20 ***At that day ye shall know that I am in my Father, and ye in me, and I in you.***

21 *He that hath my commandments, and keepeth them, **he it is that loveth me**: and he that loveth me **shall be loved of my Father, and I will love him, and will manifest myself to him.***

John 14:15-21

Jesus explained that we can be 'at home' with our Heavenly Father through our *faith in Him*. When we keep His commandments (vs 15) the best we possibly can (from the heart), then He'll send us the Holy Spirit who will 'abide' (exist, #1510) within us forever. That is, so long as we don't kick His Holy Spirit out by willingly going back to Satan's rebellion (Heb 6:4-8).

[Learn more about this in the special study on **Saved** -

<https://t.me/BibleStudyDownload/208>]. But, if we *continue* in His Word (our entire life), then we are His disciples, as He said in John 8:31. That's why, in the next chapter in John, Jesus further explains how we can be 'at home' with our Heavenly Father, through Jesus Christ. And He gave us an analogy of a 'vine' to explain this communication process. If we don't connect (and stay connected) to Jesus Christ, *there's no way we can communicate with*

our Heavenly Father, which is what ‘being at home’ with Him is all about. Since He is in another dimension, we can’t be psychically with Him. **But** Jesus Christ has set up an interdimensional communication method (i.e. via prayer) that we can *instantly* communicate with our Heavenly Father, so long as we believe in Jesus Christ and pray in His name to show our Father that we do indeed believe in Him (John 14:13-14, 26, 16:16, 16:23-26). As Jesus said in John 14:6: *I am the way, the truth, and the life: no man cometh unto the Father, but by me.* So, we can pray to “God” all we want, but if we don’t believe in Jesus Christ then He won’t answer our prayers. Now, if someone is truly seeking the Lord, and they don’t know Jesus Christ, you can be assured that He will hear them, for He keeps tabs on all His children, good and bad (Ps 11). As Ps 145:18 says, *the LORD is nigh unto all them that call upon him, to all that call upon him **in truth**.* So, *if someone is seeking truth they are seeking the Lord*; and He will send someone to share the Gospel to those who don’t know Him, so they can understand *what they must do* in order to have communication with our Heavenly Father (i.e. accept Jesus Christ and study God’s Word). But the point is, we can’t reject Jesus Christ (truth) and expect to have our prayers answered; because if we *willingly* keep sin in our heart, then He won’t ‘hear’ (as in answer) our prayers (Ps 66:18). And true repentance, and faith in Jesus Christ’s atoning blood, is the *only* way to have our sins forgiven. *That’s what ‘connects’ us to our Heavenly Father so that our prayers are heard and answered.* That’s what makes us be ‘at home with’ Him when He’s in heaven and we’re here on earth. And that’s why it’s ‘comely’ for the upright in heart to praise Him. You can learn more about this in the following studies...

The Vine, Part 1 - <https://t.me/BibleStudyTruth/992>

The Vine, Part 2 - <https://t.me/BibleStudyTruth/993>

Abiding in the Vine - <https://t.me/BibleStudyTruth/1273>

Psalms 33

2 Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

3 Sing unto him a new song; play skilfully with a loud noise.

Now, the Hebrew word ‘praise’ in this verse is different than that in verse 1, which said that *praise is comely for the upright*. The word ‘**praise**’ in verse 1 means **a laudation** (the act of giving praise), specifically by **a hymn** (#8416). But, ‘**praise**’ here in verse 2 means (in the context of this verse) **to use** (i.e. hold out) **the hand to revere or worship** (#3034). Meaning, of course, that the harp is being used to praise and worship the Lord, just as singing is. The word ‘**psaltery**’ (in the context of this verse) means **a lyre**, which is a stringed instrument of the harp class having an approximately U-

shaped frame (#5035). So, it's essentially another form of a harp. And the words '**instrument of ten strings**' are all one Hebrew word that means '**ten strings**' or a **decachord**, which is simply a ten-stringed musical instrument. So, it's probably a very small harp like instrument. Now, the second time the word '**sing**' is used (vs 2) is different than the first time it's used (vs 3). In verse 2 it means *to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music* (#2167) and in verse 3 it means simply *to sing* (#7891). The words 'loud noise' are one word that means an *acclamation of joy or a battle-cry, especially clangor of trumpets, as an alarum* (#8643) and comes from a word that means **to split the ears** (with sound), i.e. **shout** (for alarm or joy) (#7321). So, David is speaking about praising the Lord with harps by playing loudly, as a way to express the great joy (and peace) the Lord (YHVH) brings to our soul when we have been forgiven our sins and are thus, in favor with our Heavenly Father again.

Now, we know that David played the harp. 1 Sam 16:16-23 tells us that when the Holy Spirit departed from the first king of Israel (Saul) an evil spirit came upon him and distressed him very much. So, his servants sought a man who could play the harp for him so the evil spirit would leave him. The 'man' they found was David. As such, Saul loved him very much, *at first*. David even became Saul's armorbearer, which was a very trusted position. It was only after David began to fight in war himself, that Saul began to hate him because he began to be jealous of him. But, at first he loved him dearly. So, without a doubt, David was very good at playing a harp. So, it's no surprise that, in this Psalm, David says we should praise the Lord (YHVH) with a harp. That's what he did, after all. But, there's a bit more than meets the eye to this. For, even if you cannot play the harp, you can still praise the Lord with musical instruments and singing to Him. Yet, the harp was the beloved instrument in those days; a chosen way to praise the Lord. And therefore, the harp became symbolic for praise, worship and even prophesy. As 1 Chron 25:3 tells us, when David was organizing the priesthood before his death, he ordained (by the guidance of the Holy Spirit) the 'the sons of Jeduthun' to give thanks and to praise the LORD by **prophesying** with... a harp. As such, there are many Psalms that speak of praising God with the harp and 'psaltery' (other musical instruments that are like a harm because they have strings). Ps 71:22, for example, says: *I will also praise thee with the psaltery, **even thy truth**, O my God: unto thee will I sing with the harp, O thou Holy One of Israel*. Thus, praising the Lord with the harp and psaltery mean praising Him for the truth (as well as for His protection, mercy, grace, etc.) He so generously gives us who seek Him wholeheartedly. And consider another interesting Psalm...

1 A Psalm for the sons of Ko'-rah.

Hear this, all ye people; give ear, all ye inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and the meditation of my heart shall be of understanding.

*4 I will incline mine ear to a parable: **I will open my dark saying upon the harp.***

Ps 49:1-4

This Psalm confirms that the Holy Spirit worked through those Psalmist in David's day, *and beyond*. That's why the Psalms, while being historical, are also *prophetical*. The word '**open**' here means **to open wide**, or **to loosen, begin, plough, carve** (#6605). And the words '**dark sayings**' are one Hebrew word that means: **a puzzle, hence, a trick, conundrum, sententious maxim** (#2420). And this is not the only Psalm that speaks of 'dark sayings'...

*2 I will open my mouth in a parable: I will utter **dark sayings** of old:*

3 Which we have heard and known, and our fathers have told us.

4 We will not hide them from their children, shewing to the generation to come the praises of the LORD, and his strength, and his wonderful works that he hath done.

Ps 78:4

Here again, the words 'dark sayings of old' are #2420. But, further to this point, this Psalm (78) was actually quoted by Jesus Christ Himself...

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

*35 That it might be fulfilled which was spoken by the prophet [which again proves the Psalms are prophetical], saying, **I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.***

Matthew 13:34-35

So, Jesus Christ spoke in parables so that the 'scripture' (such as this Psalms 78) would be fulfilled. But, for the same purpose, He also spoke in 'dark sayings' things that have been kept secret from the 'foundation of the world'. However, as Matt 13:10-17 explains, Jesus used parables to explain the things 'kept secret' from the foundation of the world so that those who had hardened hearts *wouldn't* understand what was really being said. But

those whose hearts were not hardened *would* understand, simply because *they would seek out understanding* of what was really being said, such as was the case with His disciples. We are fortunate to have Jesus' answer of what the parables meant written down for our edification because our Lord explained the parable to His disciples when they asked Him. But, like the disciples of Jesus (which we are even today if we study His Word and strive to obey Him) *we too* should seek out the meaning of the parables, by diligently studying Jesus' explanations of them *in conjunction with* studying all of God's Word (2 Tim 2:15).

Now, a vital word to understand is the word "foundation" in the final sentence of Matthew 13:35 above. It's the Greek word *katabole* (#2602) and it means the very "*founding*" or "*conception*" of a thing. But this Greek word is derived from another Greek word, *kataballo* (#2598). *Kataballo* means "*to throw down with violent intensity*," with the prefix *kata* meaning "*down*" (#2596) and the suffix *ballo* (#906) meaning "*to throw (with violent intensity)*". What this means, is that: when Christ spoke in parables, such as the parable of the sower in Mth 13, *He's speaking of things that have been kept secret since the very overthrow, or downfall, or the first world age...* which is the time when our Heavenly Father destroyed ('threw down') every living thing, which in turn led directly to the 'conception' of this second world age. That's the very key to understanding many of the parables of Christ. ***They have to do with the events of the first world age, and the establishment of this second world age.*** And so, when Mth 13:34-35 quotes from Psalms 78:2, it is simply saying that: **when the Messiah would arrive to this earth for His first advent, He would "utter dark sayings of old."** And, the phrase "dark sayings of old" (#2420 in Ps 78:2 and 49:4) would be better translated, from the original Hebrew, as "***puzzles of the antiquity***" or "***conundrums of the ancient times***".

So, at His First Advent, the Messiah spoke these "puzzles of the antiquity" to the people. But according to Psalms 78, those of us who understand these "puzzles", or parables, are to pass that understanding on to our own children (and to whoever else wants to know them), so the meaning of these parables won't be forgotten from generation to generation. Thus the 'hidden' truth (parables of Jesus Christ), are passed on down the through ages by God's elect, meaning *those who seek God through diligent study of His Word*. This is important because, of course, the religionists and Bible thumpers have failed miserably at teaching these parables of Christ, because they simply don't understand the very Word of God they profess to teach. They prefer, instead, to teach vain church traditions (such as "earth is only 6,000 years old"). Thus, they make void the Word of God with their

empty traditions. So, what's revealed to us in Matthew 13:34-35, and again in Psalm 78:2-4, is that **Christ's "parable of the sower" had to do with that time of old...** the time of the first world age and Satan's rebellion. You can learn more about this in the following studies...

3 World Ages - <https://t.me/BibleStudyDownload/489>
The Rebellion - <https://t.me/BibleStudyTruth/1288>

But the point to our study here is that these *puzzles of the antiquity*" or "*conundrums of the ancient times*" were first written down in the Old Testament, even in the *Psalms* - and were shared with the people via signings and playing on the harp. So, again, not only are words used to prophesy, but the 'harp' is also symbolic of prophecy as well. Is it any wonder then, that's it is written...

5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

*8 And when he had taken the book, the four beasts and four and **twenty elders** fell down before the Lamb, **having every one of them harps, and golden vials full of odours, which are the prayers of saints.***

*9 And **they sung a new song**, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*

10 And hast made us unto our God kings and priests: and we shall reign on the earth.

*11 And I beheld, and **I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;***

***12 Saying with a loud voice**, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.*

***13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying**, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

14 And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

Rev 5:5-14

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him **an hundred forty and four thousand**, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and **I heard the voice of harpers harping with their harps:**

3 And **they sung** as it were a **new song** before the throne, and before the four beasts, and the elders: and **no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.**

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. **These were redeemed from among men, being the firstfruits unto God and to the Lamb.**

5 And in their mouth was found no guile: for they are without fault before the throne of God.

Rev 14:1-5

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire: and **them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.**

3 And **they sing** the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

Rev 15:1-4

So, in Rev 5 we're told the 'twenty elders' (which may perhaps be the twelve apostles and the twelve patriarchs of Israel) had harps and golden vials (which held the prayers of the saints) and then sung a 'new song' (keep that in mind). Then, in Rev 14 we're told that the 144,000 (of Israel, Rev 7:4-8) who were redeemed from the earth (were the 'first fruits' to receive eternal life when Jesus returns, Rom 8:23) because they were found without fault before God (i.e. they did not worship Satan or his 'beast system') also sung a 'new song' (that no one else could learn) while *the*

voice of harpers harping with their harps played at the same time. Then, in Rev 15 we see all of those who got victory over *the beast, and over his image, and over his mark, and over the number of his name* (Rev 7:9, 14-17) *stand on the sea of glass, having the harps of God*. So, the twenty elders, the 144,000 and all others who get the victory over Satan and his wicked ‘beast’ system **all have harps**. Interestingly, only the twenty elders and the 144,000 sing a ‘**new** song’ while the multitude of overcomers sing the ‘Song of Moses’ (Deut 32) and the ‘Song of the Lamb’ (which could possibly be Ps 149 or 104).

So, perhaps this is part of why David (who was a prophet, Acts 2) continues (in the Psalms) to tell us to praise and worship the Lord with songs and paying harps. After all, it’s a vital part of what the ‘overcomers’ do once Jesus Christ return.

Now, back to Psalms 33 – so, David is speaking about using both the harp (the many forms of it) and one’s voice to praise and worship the Lord (YHVH). But, interestingly, he also says to sing unto the Lord a ‘new song’. *What’s that mean?* Well, the word ‘**new**’ here in Ps 33:3 does, in fact, mean ‘**new**’ (#2319); but it comes from a prime root that means ‘**to be new**’ or even ‘**to rebuild**’ (#2318). So, *somehow singing a ‘new song’, even with ‘harps’ helps in creating (rebuilding even) a new (holy and righteous) government which Jesus Christ will establish when He finally returns at His Second Advent*. And, this is likely because **singing and playing with musical instruments (such as the harp) is one of the most effective ways to teach people**. It’s well known that people learn better when they are taught in the form of a song. [Of course, this is also used for evil purposes too, but it won’t be when Jesus Christ returns]. That’s why, before the printing press was invented (which made it so people could read the Bible for themselves), the people were often taught God’s Word through music (we call them ‘hymns’ today). And, as it was back then, so it is even today (Ecc 1:9). Music has *always* been (and will always be) a profoundly effective way to teach people; and that’s likely why David encourages us in this Psalm to praise and sing to the Lord loudly with a harp, which is symbolic of prophesy – or teaching. *We are to teach people what has been* (history, as the ‘song of Moses’ in Deut 32 teaches, Rev 15) and *what is going to come to pass* (prophesy that the Bible has declared to us) as we learn it from our studies in the Bible. This is one of the reasons these Psalms are so very precious to us still yet today. But, if you are not talented in music (or playing the harp), don’t fret. The Lord will still give you a gift (maybe more than one) you can use to help others come to Him, through faith in Jesus Christ; and to teach them (or simply share with them) the

truth (1 Cor 12). But, *to understand why David puts so much emphasis on this*, it's important to understand that music has *always* played a part in worshiping and praising the Lord as well as *teaching people* – and it will continue on to be that way even when the *true* Jesus Christ returns...

Therefore **the redeemed of the LORD shall return, and come with singing unto Zion**; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away.

Isa 51:11

12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

13 **Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains**: for the LORD hath comforted his people, and will have mercy upon his afflicted.

Isa 49:12-13

14 **Sing, O daughter of Zion; shout, O Israel**; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The LORD thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

Zeph 3:14-20

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14 And above all these things put on charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

*16 **Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.***

*17 And **whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.***

Col 3:12-17

We'll pick this up in part 2...

AMEN.