

Part 1 – Praise and Honor the Name of the Lord

In chapter sixty-five, part 1, we learned that it was another Psalm of David, that did not have the time frame specified. However, because the subject was *Zion* awaiting Israel's Redemption, it's likely that it was written (as the last few Psalms were) at the time David's son, Absalom, led an insurrection against him. We also learned that Zion was a hill in Jerusalem that David conquered after he became king over *all* of Israel. And he not only lived in a palace there, but also later brought the Ark of the Covenant to Zion, and put it in a Tabernacle he made for it. Thus, David made Jerusalem the capital of, and the center of worship for, Israel; and Zion became so closely connected to Jerusalem (because it was in the city) that it's often spoken of as the same place in the Scriptures. However, the prophets also use Zion in a symbolic way to speak of God's center of domain. And they do this because that's not only where His Ark of the Covenant (which was symbolic of His presence) was located in the days of David, but also because that's where righteousness ruled from during Israel's 'glory days' of David, and the first part of Solomon's rule. Thus, the prophets also refer to Zion at times when prophesying about the Christian Era - when Israel's strength and glory was restored after Christianity was brought to the 'scattered' tribes of Israel (in Europe and America). And sometimes, the prophesies concerning Zion even have dual fulfillments; sometimes speaking of the Christian Era but still prophesying of Jesus' return. And while we only covered the first verse in part 1, we learned that David spoke of the praise that awaited God (our Creator who is the Supreme God) in Zion. And that 'vows' (even of praise) would be performed there.

In part 2 we learned that our Heavenly Father desires *all* of His children to worship Him. That's why all of mankind, regardless of their race, were able to come to Zion to worship the Lord (YHVH) if they wanted to. And while, back in David's day, the Gentiles were not allowed to get as close to the Tabernacle of God as the Israelites were, today all people can be *very* close to our Heavenly Father when they accept, and follow, Jesus Christ. For, when the Holy Spirit of God is *within us*, there is no way to be closer to God than that! We also saw David show his faith that, even though harsh words were spoken against him, he knew God has the ability to purge our transgressions; and therefore, the Lord (YHVH) would not let the rebellion against him succeed. And David also pointed out that those who God chooses to approach Him (who have repented for their sins and are trying to obey Him) are truly very happy (blessed) indeed because they'll be filled with the goodness of God's house, which are His blessings, both physically and (better yet) spiritually.

In part 3 we learned that our Heavenly Father loves all His Creation and, therefore, He even takes care of the earth - even in places that mankind doesn't go to. And He also hears the prayers of all who love and revere Him, regardless of where they live or what race they are. And, His mighty works - which have been shown throughout the world - are a testimony that He has power over *all* His creation. And this will also be shown, in the mightiest of ways, when the true

Savior (Jesus Christ) returns to the earth to restore law and order - by deposing the wicked and rewarding those who love, revere and obey Him.

In part 4 we learned how important it is to receive the ‘rain in due season’ that only our Heavenly Father can give us; and this applies spiritually (to truth) just as much as it does physically. It is the former (early/first) rains that make the soil soft enough to till the soil and plant the seeds; and the latter rain is just as critical, because it makes the plants bring forth fruit. And so, when our Heavenly Father sends abundant rain (the right amount and ‘in due season’) the grass flourishes and provides food for sheep, goats and the cattle - as well as abundant grain crops, which give an overflowing food supply for His children. And while the earth still has droughts (and desserts), this prophetically looks forward to the time when the Lord (YHVH) redeems Zion - when Jesus Christ returns to earth - for He will rule *from Zion*. But, He will rule *the entire world* (in righteousness) from Zion, and that’s why the whole earth (and in heaven) will also be redeemed as well. And the beauty of that time is what this Psalm 65 looked forward to. Truly all of God’s creation will ‘shout for joy’ when this time comes.

We now come to a Psalm that is not written by David; in fact, it doesn’t state who wrote it. However, this Psalm is *still* in the ‘Second Book’ (Exodus) of the Psalms and it’s also *still* part of the Psalms (chapters 61-72) that are ‘**Concerning Israel’s Redemption**’, just as the last few chapters have been. And let’s remember that Psalms 61 spoke about David’s *trusting* that he would be restored to his rightful throne, even though his son, Absalom, had led an insurrection against him. And Psalm 62 taught us how we are to wait (as David did) for God’s deliverance from the wicked ones who persecute us because, He will help us if we remain faithful to Him. And Psalm 63 also taught us how important it is to trust in our Heavenly Father, and remain faithful servants to Him, if we want to be saved from the wicked ones. And then the Psalm Ps 64 taught us how the evil planning and devices of the wicked ones (rebellious against God and His anointed ones on earth) will ultimately get what they deserve. They will fall by their own wicked words and works that they used to tear down those who truly follow Jesus Christ.

And all these had the subject/title of ‘*Israel’s Redemption, Waited for*’ but the last Psalm (65) was concerning ‘*Israel’s Redemption, Zion Waits*’. So, while Israel was silently (patiently) waiting for their redemption in chapters 61-64, the last Psalm (65) taught us how *Zion’s* waiting for redemption. And it did so by explaining the beautiful things our Heavenly Father does for His creation. And, when Zion is ultimately redeemed (by Jesus Christ), the *entire world* will flourish with God’s blessing. And while this next Psalm (66) still speaks of Israel’s redemption, its title/subject is different. As the *Companion Bible* points out, we could call this Psalm “**Praise Promised. Trouble Remembered**”. For, while it remembers some of Israel’s ‘hard times’ (when Israel was chastised for disobeying God), it also remembers the ‘good times’ (when they were blessed by God for obeying Him). And the author of this Psalm also shows great faith in the

Lord. For he praises God for the answering of his prayer, *even before* his prayer is actually answered! So, without further a due, let's take a look at how this Psalm begins...

Psalm 66

1 A Song or Psalm.

Now, this Psalm begins in a way that we have seen before, but with a slight difference. Psalms 30 (by David), Psalms 48 (likely by Hezekiah) and the last chapter, Psalms 65 (likely also by David) all began as “A Song and Psalm” whereas here it's a “Psalm or Psalm”. And, as we've learned, although the words Psalm and Song *seem* to be the same, there is a *slight* difference. The word ‘Psalm’ is the Hebrew word *mizmowr* (#4210) and means **instrumental music**; by implication, **a poem set to notes**. And it comes from a prime root (#2167) that 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**. And then the word ‘Song’ is *shiy'r* (#7892) and means **a song** or **singing** and comes from a prime root (#7891) that means **to sing**. So, you could think of the Psalm as a form of meditating (like a poem) and the Song being something to be sung. You can learn more about the distinction between these two words in the *Companion Bible's* appendix 65 in XXIII and XVII. So, apparently this Psalm could be **either** a Song **or** Psalm...

Psalm 66

1... Make a joyful noise unto God, all ye lands:

So, the Psalmist begins by exhorting ‘all ye lands’ to make a joyful noise unto God. As the *Companion Bible* points out, the words ‘**all ye lands**’ are a figure of speech (*Metonymy*, of subject, apx 6) that means **all the inhabitants of the earth**. And the word ‘God’ here is the most commonly used ‘title’ for God: **'Elohiym** (#430), which means *the Supreme God*, who is our *Creator*. And then the words ‘**joyful noise**’ means, figuratively, **to split the ears** (with sound), i.e. **shout** (for alarm or joy) (#7321). And this phrase is used in several other Psalms (81:1, 95:1,2, 98:4,6, 100:1) that are also ‘anonymous’ Psalms. So, perhaps they were all written by the same person or someone with the same writing style; but the call to praise God is very common here in the Psalms...

Psalm 66

2 Sing forth the honour of his name: make his praise glorious.

The words ‘**sing forth**’ here 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, interestingly, the word ‘**honour**’ and ‘**glorious**’ are the same Hebrew word, which means **weight**, but only figuratively in a good sense as well as **splendor** or **copiousness** (#3519). And the word ‘**praise**’ means a **laudation**; specifically (concretely) **a hymn** (#8416). And then

the word ‘**name**’ means *an appellation, as a mark or memorial of individuality*; by implication *honor, authority, character* (#8034). It’s also been translated as fame(ous), named, renown and even as report. Thus, our Heavenly Father’s name indicates His Holy character. That’s why His Sacred Name, *Yehovah* (#3068) means *self-existent* and *eternal*, and the many other titles for Him also describe His character. Such as one of the most common titles used in the Psalms, *‘Elohiym* (#430), which means *the Supreme God*, who is our *Creator*. And *‘El* (#410), which means the Almighty God who is Omnipotent. As well as *‘Elyown* or *‘Elyon* (#5945), which means an *elevation*, i.e. (adj.) *lofty* (compar.); as title, *the Supreme*. And there are a few others which also are beautifully expressive of our Heavenly Father’s holy character. To get a full list of His names, check out Apx 4 in the *Companion Bible* [<https://t.me/BestStudyBible/12>]. **And, it’s important to our Heavenly Father that we know His name.** The reason for that is *so we can get to know Him*. And this is important because, as Jesus said (when praying to the Father), shortly before He died for our sins...

3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

6 I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

John 17:3-8

So, **knowing our Heavenly Father (and Jesus Christ) is what eternal life is.** So, because our Heavenly Father’s Sacred Name (Yehovah) – and even His many ‘titles’ – explains who He is, it’s important *to know them*. And truly, knowing His name [<https://t.me/BibleStudyTruth/946>] is an integral part of worshiping the Lord (YHVH) – and we should thus also ‘**publish**’ His (holy) name, and thank Him for all His ‘wonderous works’. As Moses told Pharoah (on behalf of our Heavenly Father), God afflicted Egypt with the ten plagues *so that His name would be declared throughout all the earth* (Ex 9:16). Because the Egyptians (and so many other peoples in the world) worshiped false gods and idols (Col 3:5), it’s important for them to know that, *what they worship is not the true God. Only the Lord (Yehovah, #3068) is our Creator and we can only have eternal life through Him*. And, as Deut 32:4 says (when ‘publishing God’s name): *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. So, Yehovah alone is our Creator, and He is a ‘God of truth’, who is ‘without iniquity’, and thus He is ‘just’ and ‘right’. Ps 145:17 also says that the LORD (YHVH) is

righteous in all his ways, and holy in all his works. Further, Ps 119:142 also declares that: Thy righteousness is an everlasting righteousness, and thy law is the truth.

And Heb 11:6 tells us that without faith in the one and only true God, it's *impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him*. And part of 'seeking Him' is learning of Him by studying His Word (2 Tim 2:15) so we can get to know His name, which also means His characteristics – what He's like. And this is because, if we truly worship Him, *we should learn to be like Him as much as we possibly can*. That's what putting on the 'new man' (Eph 4:24, Col 2:10) and putting off the 'old man' (Rom 6:6, Eph 4:22, Col 3:9, Luke 9:23) is really all about. Further, Jesus also told us to pray to God (Luke 11:1-4, Matt 6:9-15) 'in His Name' (John 14:13-14, John 15:17, John 16:23-26) **if** we want our prayers to be heard. That not only means we should *believe* in Jesus Christ but we should also pray 'in Jesus' name' before, or after, we pray – and this is because *it shows that we believe in God's Savior He sent to us*. And the blood that Jesus shed to atone for our sins *will allow us access to our Heavenly Father so He'll hear us*, so long as we're sincerely repentant and truly seeking to learn of Him *and* obey Him wholeheartedly.

So, this exhortation is truly very important. For, not only is singing praises to honor our Heavenly Father's name important - but the way we live our life, and what we say, should also reflect God's Holy name (character) so, (as Jesus put it) others *may see your good works, and glorify your Father which is in heaven* (Matt 5:16). The point to praising our Heavenly Father is therefore not only for His benefit. While He appreciates it when we praise and thank Him (sincerely), it's good for others to hear (and learn) about who the one and only true God is. Because many people have very wrong impressions about our Heavenly Father. We, as Jesus Christ's servants, should work to help correct those misunderstandings of our Heavenly Father. For truly, God Almighty (YHVH) is *merciful and gracious, longsuffering, and abundant in goodness and truth* (Ex 34:6). While He's a terror to those who do evil (Gen 35:5, Lev 26:16, Johs 2:19, Isa 10:33, 1 Cor 5:11), He really does love His children, and wants all to come to repentance, so they don't have to die spiritual (2 Pt 3:9). As a Psalm of David so beautifully says...

*18 The LORD is nigh unto all them that call upon him, to all that call upon him in truth.
19 He will fulfil the desire of them that fear him: he also will hear their cry, and will save them.
20 **The LORD preserveth all them that love him: but all the wicked will he destroy.**
21 My mouth shall speak the praise of the LORD: and let all flesh bless his holy name for ever and ever.*
Ps 145:18-21

And again...

4 The LORD is in his holy temple, the LORD's throne is in heaven: his eyes behold, his eyelids try, the children of men.

*5 The LORD trieth the righteous: but **the wicked and him that loveth violence his soul hateth.***

6 Upon the wicked he shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup.

7 For the righteous LORD loveth righteousness; his countenance doth behold the upright.

Ps 11:4-7

So, we should all fear our Heavenly Father, in the aspect that we *fear to do evil* and thus strive to obey Him (wholeheartedly). But, as Jesus Christ taught us, our Heavenly Father really does *want* to have a personal relationship with us, because He loves us and ‘knowing Him’ is what will give us eternal life. So, we should not fear to get to know our Heavenly Father but we should fear to do evil! But we can’t be close to Him, *spiritually*, if our heart (desires, emotions, intentions, motivations) and mind (though process) is full of sin and wickedness (Isa 59), because He simply will have nothing to do with sin. He doesn’t condone sin, nor reward it - otherwise He would be evil Himself, which He definitely it **not**. Therefore, He punishes those who refuse His chastisements and calls to repent. But to those who do repent sincerely (and accept His Son, Jesus Christ) He is very gracious and merciful to (Ps 18:25-26). Thus, while we *should* fear to do evil, we shouldn’t be afraid to pray to our Heavenly Father, or to ask Him for His help – so long as we are sincerely trying to obey Him. And of course, we learn how to obey Him by studying His Word and learning how to hear His Holy Spirit [<https://t.me/BibleStudyAudios/39>] so we can learn to obey Him *sincerely*.

Psalm 66

3 Say unto God, How terrible art thou in thy works! through the greatness of thy power shall thine enemies submit themselves unto thee.

Yet again, this word ‘terrible’ is a really terrible translation! The word ‘**terrible**’ actually means *to fear* or *revere* (#3372). So, in other words, our Heavenly Father’s mighty works cause people to both fear *and* revere Him. Why? Because He is indeed a terror to those who do wickedly. Why? Because *they are hurting His children* and **He does not like that!** So, He punishes them. This shouldn’t be hard to understand. Would you like it if someone was hurting your children? Of course not. And, you will protect them as much as you possibly can. Well, our Heavenly Father does too. That, again, is why He’s a terror to the wicked (Gen 35:5, Lev 26:16, Johs 2:19, Isa 10:33, 1 Cor 5:11). He punishes those who sin, without repentance, and utterly refuse His calls to repent and change from their wicked ways. And *doing so is what protects the righteous and the innocent*. And while there are obviously many wicked things done in this world that we don’t see God punishing, that does not mean He won’t ever punish them, or that He isn’t. After all, God has delegated the governments of the world to punish evil on His behalf, as Rom 13:3 says. But, when the government becomes corrupted, and begins to harm His children, that’s

when He'll take action. Unless, the majority of the citizens are also rebelling against Him. In which case He often allows the corruption to proceed as a form of chastisement of His children, as Lev 26 and Deut 28 explains. But, even if we live in a nation whose government is wicked, we can still call to our Heavenly Father for help (in Jesus' name). And, in His own time and way, He will help us – as so many of the Psalms of David prove. Another Psalm expresses this thought really well...

5 O LORD, how great are thy works! and thy thoughts are very deep.

6 A brutish man knoweth not; neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:

*8 But thou, LORD, art most high **for evermore**.*

Ps 92:5-8

So, while the wicked ones on the earth think they'll forever get away with their wickedness, they are truly foolish and stupid (brutish). Because they don't think (or realize) that they are only 'digging their own grave' when they do evil. For God **will** punish the wicked; and many times, He'll do so *even* before sending His Son, Jesus Christ, back to earth (His Second Advent) to punish all wicked doers and workers of iniquity (2 Cor 5:10). Just because we don't always 'see it', doesn't mean they are not being punished in their own personal lives. As Isa 48:22 and 57:21 say, *there is no peace to the wicked*. So, the wicked ones will never have peace of mind (which only comes from being at peace with our Creator, made possible only through Jesus Christ (Rom 5:1, John 14:27, Gal 5:22, Eph 2:14-15, 2 Cor 13:11, etc.)). Further, they also likely have many other troubles in their lives that we cannot see, even through physical ailments and such.

So, when the Psalmist tells us to say unto God (#430 Elohim, our *Creator* who is the *Supreme* God), he is calling us to recognize that our Heavenly Father does 'work' in the earth – He always has and He *always will*. And we have many Biblical examples (1 Cor 10:11) to prove this to us. From Noah's flood, to the plagues of Egypt that freed Israel from bondage, to Sodom and Gomorrah's destruction, and even looking at how God punished His own 'chosen people' (over and over again) when they did wickedly – there are so many examples of God's fearful works of punishing those who do wickedly. These examples *should cause us to fear to do evil* and put great reverence, for our Heavenly Father, in our heart. Thus, causing us to strive to learn of Him (by studying His Word daily) and wholeheartedly striving to obey Him. Further, the Psalmist (here in Ps 66:3) says that *through the greatness of thy power shall thine enemies submit themselves unto thee*. Through God's 'mighty works' – of punishing the wicked ones – He will make His enemies submit themselves to Him. Pharaoh finally submitted to God and allowed Israel to go free. And, when Israel was obeying God (as in the days of David), their enemies did make peace with Israel... or they were subjugated to them by warfare. And so it will be when the *true* Jesus Christ returns to the earth. For, when Jesus returns, **all** knees *will* bow a knee to Him

and be forced to confess that He *alone* is the King of kings and Lord of lords (Isa 45:23, Rom 14:11, Phil 2:10) *because all* the wicked ones (including Satan, as Rev 20:1-3 tells us) *will be* deposed and imprisoned. And there's nothing anyone will be able to do to stop Jesus Christ from taking over the world and ruling it, in righteousness. As the great book of Revelations also declares...

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

Verses 3-4 above are very similar to this 3rd verse here in Psalms 66, because it states that the overcomers (those who don't worship Satan or the beast) will sing the Song of Moses, which declares that God's works (punishing the wicked ones and rewarding those who love, fear and obey Him) are great and marvelous. And they also point out that, because God's judgments are made manifest (on the earth) there is no one who won't fear Him, glorify His name and all nations will be forced to worship Him when Jesus Christ returns. If you have not read the Song of Moses, check out this study on it [https://t.me/BibleStudyBooks_Deuteronomy/127]. The jest of it is summarized in the latter verses of it...

*39 See now that I, even I, am he, and **there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.***

40 For I lift up my hand to heaven, and say, I live for ever.

*41 If I whet my glittering sword, and mine hand take hold on judgment; **I will render vengeance to mine enemies, and will reward them that hate me.***

42 I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

*43 Rejoice, O ye nations, with his people: for **he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.***

Deut 32:39-43

So again, when Jesus Christ returns, He **will** punish the wicked ones and reward the righteous. And yet, even today (before that time comes) our Heavenly Father still has a way at punishing

the wicked ones. After all, they can *never* have peace of mind and He fights against them in many ways that we don't see too. And all of His mighty works in the past, present and future, prove that our Heavenly Father **is to be feared**. As He said to Moses in Num 14:21: *as truly as I live, all the earth shall be filled with the glory of the LORD*. And then in Isa 42:8: *I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images*. So, in the end, all the earth **will** be forced to glorify the one and only true God, Yehovah (YHVH), whether they like it or not...

- 23 *Sing unto the LORD, all the earth; shew forth from day to day his salvation.*
24 *Declare his glory among the heathen; his marvellous works among all nations.*
25 ***For great is the LORD, and greatly to be praised: he also is to be feared above all gods.***
26 *For all the gods of the people are idols: but the LORD made the heavens.*
27 ***Glory and honour are in his presence; strength and gladness are in his place.***
28 *Give unto the LORD, ye kindreds of the people, give unto the LORD glory and strength.*
29 ***Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness.***
30 ***Fear before him, all the earth: the world also shall be stable, that it be not moved.***
31 *Let the heavens be glad, and let the earth rejoice: and let men say among the nations, The LORD reigneth.*

1 Chron 16:23-31

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

AMEN.