

Part 1 – It Is a Good Thing to Give Thanks and Praise to the Lord

We've now come to the *third* chapter in the 'Numbers Book' of the Psalms, of which the 'theme' is "***The Earth and the Nations***". And let's remember that Psalms 90 was segregated, all by itself, because it's considered the 'Prologue' of the 'Numbers Book'. So, the subject/title of it was "***Rest. Lost and Needed.***" Thus, it explained *how* rest for Israel *was lost* (due to their disobedience to God) and include Moses' pleading with God to give them rest *again* - by teaching them to appreciate the time they had left to live and work to serve Him faithfully. And then (in the last chapter we studied) we moved into the next 'phase' of the 'Numbers Book' (chapters 91-94), which are concerning ***Rest for the Earth Desired.*** And let's remember that the subject/title of Psalm 91 was "***Rest Provided In, And For Messiah***". And, while parts of it were clearly prophetic of the Messiah (Jesus Christ), much of it is applicable to us *today* and the *spiritual* 'rest' we can have *because of* the Messiah, Jesus Christ. And now we come to a new chapter (Psalm 92) which has a different subject/title, which is "***Prayer and Praise For Sabbath Rest***". So, it's a beautiful Psalm (and song) that will not only prophesy of the Sabbath rest that is *yet to come*, but it'll also teach us how we can have *spiritual* rest (peace of mind) even yet today...

Psalm 92

1 A Psalm or Song for the Sabbath day.

Now, this is yet another 'Psalm **or** a Song'. We've seen this with the attached words *of David* (Ps 68), *of Asaph* (Ps 73, 83), *for the sons of Korah* (Ps 87), and even a couple that were *anonymous* (Ps 66, 67). And we've even seen a 'Psalm **and** Song' *of David* (Ps 30, 65) as well as a 'Psalm **and** Song' that was written *by Hezekiah* (Ps 48). So, by now we know that, while the words Psalm and Song *seem* to be the same, there is a *slight* difference. And, just to refresh our memories, let's remember that 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 essentially, a **Psalm** is *a form of meditating (like a poem)* while a **Song** is *something to be sung*. And you can learn more about the distinction between these two words in the *Companion Bible's* appendix 65 in XXIII and XVII.

However, *this* Psalm (or Song) is 'for the Sabbath' day. The word '**Sabbath**' here is the Hebrew word *shabbath* (#7676) and means *intermission*, i.e. (specifically) *the Sabbath*. It comes from the Hebrew word *shabath* (#7673), which is a primitive root that means *to repose*, i.e. *desist from exertion*; used in many implied relations (causative, figurative or specific). And then the word '**day**' does mean *a day* (as the warm hours), whether *literal* (from sunrise to sunset, or from

one sunset to the next), or *figurative* (a space of time defined by an associated term) (#3117). Thus, the ‘Sabbath day’ is both *physical* as well as *spiritual*. As we learned a couple of Psalms ago, *a thousand years in God’s sight are but as yesterday when it is past* (Ps 90:4). Peter explains this too, in 2 Peter 3:8 when he said (quoting from Ps 90:4) that *one day is with the Lord as a thousand years, and a thousand years as one day*. Therefore, the ‘Sabbath day’ is also symbolic (and hence, looks forward to) the thousand years of teaching, which is also known to many as the Millennium [<https://t.me/BibleStudyDownload/421>] – which is when Jesus Christ returns to the earth and rules *for a thousand years*. The *purpose* is to teach, and enforce, *perfect* justice (God’s Laws) so that those who did *not* make the ‘first resurrection’ have a chance to hear the *pure* truth (and see the blessings that come from God’s Laws being perfectly enforced) before the “Great White Throne Judgement) comes to pass (Rev 20). Because that judgment is ‘final’. Anyone who doesn’t accept Jesus Christ as King of kings, and Lord of lords by the end of the Millennium (and proves, by their works, they are not incorrigible rebels) will be literally blotted out of existence (Rev 20:11-15), just as the fat of lambs goes up in smoke and dissipates into nothing (Ps 37:20).

Thus, this Psalm looks forward to *the ‘Day of Rest’ of the Messiah’s Reign* (the Millennium). That’s why this Psalm is included in the portion of the ‘Numbers Book’ (chapters 91-94), that are concerning ***Rest for the Earth Desired***. As Paul explains in the 3rd and 4th chapters of Hebrews, the older generation of Israelites (who rebelled against God) were *not* allowed to experience the ‘rest’ of being in the Promise Land, *due to their rebelliousness*. And that teaches us that, those who continue to rebel against the Lord (YHVH) will also *not* be allowed ‘rest’ in the Millennium, which means they won’t receive the ‘first resurrection’ *on such the second death hath no power*. And they also won’t be allowed to *be priests of God and of Christ*, nor *reign with him a thousand years* either (Rev 20:6). And that’s why the ‘Sabbath day’ is both *physical* as well as *spiritual*. For while our flesh bodies do need one day to rest out of the week, what’s even *more* important is learning to *spiritually* rest by learning of, trusting in, and *obeying* God’s Word. And truly, we need that *every* day! And that’s also what this beautiful Psalm teaches us to do...

Psalm 92

I ... It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High:

So, we’re first off told of the *importance* for giving thanks and singing praise to the Lord. The word ‘**good**’ here does mean ***good*** (#2896) and the words ‘**give thanks**’ mean (in the context of this verse) ***to revere*** or ***worship*** (with extended hands) (#3034). And we also see God’s Sacred Name, ***Yehovah*** (#3068) used here (rendered as ‘**Lord**’), which means (the) ***self-Existent*** or ***Eternal***. While ‘Elohim is God as the Creator of all things, Yehovah is the same God in covenant relation to those whom He has created. Yehovah is therefore the Eternal or Immutable One, He Who WAS, and IS, and IS TO COME. The Divine definition is given in Gen 21:33. He is especially, therefore, the God of Israel; *and* the God of those who are redeemed, and are thus

now ‘in Christ’. And then we’re also told it’s good to ‘**sing praises**’ to God’s Name. The words ‘**sing praises**’ are one Hebrew word 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 (#2167). So, this would explain why this is a Psalm **or** a Song. It’s not just something to sing, but *also* something to meditate (think deeply) upon. And the word ‘**name**’ here isn’t just *a mark or memorial of individuality*; it also means (by implication) *honor, authority* and *character* (#8034). Thus, it’s good for us to sing praises *to honor* God’s holy *character* and His *authority* of being our Creator (Ezek 18:4, Rev 4:11). And then the ‘title’ of “**Most High**” is used at the end of this verse, which the Hebrew word ‘*Elyown*’ (sometimes spelled as ‘*Elyon*’) (#5945), which means an *elevation*, i.e. (adj.) *lofty*. And, as title of God it means, *the Supreme*. He is the ‘possessor of heaven and earth’ (Gen 14:18-20), Who divides the nations ‘their inheritance’ (Detu 32:8). In Ps 83:18, He is ‘over all the earth’. And the use of this ‘title’ of the Lord (Most High) *connects this Psalm to the Lord’s doings in the earth*, which this Psalm (or Song) will praise the Lord (YHVH) for later on.

Now, the *reason* it’s good to give thanks to the Lord (YHVH) is not just because He appreciates it. While it is a vital part of revering and worshiping our Heavenly Father, *there’s more to it*. You see, giving our Heavenly Father thanks (and praising His name) is also good for us. Yes, you read that right. It’s good for us, **personally**, to give thanks to our Heavenly Father. *Why?* Because *being thankful a vital part of the spiritual warfare* (Eph 6). You see, Satan wants us to get distracted from God’s Word (reality) and he does this in several ways. First off, *he likes to plague us with ‘bad thoughts’ to get us stressed to the point that we desire some ‘relief’ from them*. And he does not want us turning our mind and heart to our Heavenly Father for help, but rather, to our own selfish desires for a temporary ‘relief’. That’s why people love music, tv, food and all sorts of other entertainment *that lead our mind away from Christ Jesus*. But *the Word of God tells us we must learn to counter all of the bad news with truth*. That’s why Paul wrote...

4 Rejoice in the Lord alway: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **think on these things**.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

Phil 4:4-9

Paul reminds us, not only to rejoice in the Lord (YHVH) – meaning to rejoice in every kind of circumstance – but also to and to be moderate (self-controlled) in all that we do. In 2 Thess 5:16 he also tells us to ‘rejoice evermore’. But he then goes on to say that we should also not be anxious about anything (the word ‘careful’ is #3309 and actually means to be anxious about). Instead of being scared, worried or anxious about anything, we should take our concerns, fears, worries and anxieties to God in prayer. But, an important part of that is to also make sure to give our Heavenly Father *praise and thanks* for all He has done for us. We’ve learned about this in past Psalms we’ve studied (ex: Ps 18, 42, 77, etc.).

Therefore, we must *purposely* **work** to counterbalance all of the bad news *with the truth*. We *can’t* let all of the discouraging news from the world *go into our minds and hearts* unchallenged and unbalanced. It must be *deliberately* counterbalanced. Of course, it takes *discipline* to do this but we have to start somewhere. You aren’t able to run ten miles the first day you start running. It takes *small steps* to condition your body *to be able to do more*. Such as it is with our heart and mind. But our mind and heart *have* to be helped to compare what we’ve been given, and what we’re charged with doing for Jesus Christ, with what is going on in the world. That’s why the Word tells us to ‘remember the days of old’ (Deut 32:7, Ps 77:5, 145:5, 119:52; Isa 46:9) so we can remember all that God has done for His children in the past. And we’re also supposed to remember His promises (Heb 6:12, Rom 8:25). As Rom 15:4 says, *for whatsoever things were written aforetime were written for our learning, that we through patience **and comfort of the scriptures** might have hope*. Studying and remembering God’s Word is what comforts and strengthens us, which makes us patience. And we *should* have patience, as Heb 10:36, 12:1, James 5:7-11 and Rev 14:12 tell us. In short, *learning to put God at the forefront of our mind (and not ‘self’) gives us a rejoicing and thankful attitude, which is what enables us to persevere through all the hard times*.

And Paul’s advice came directly from the Holy Spirit, so we know that his wisdom is from God Almighty. Further, Paul was not a hypocrite; he knew how to advise us of this vital part in the spiritual war because *this is what he had to do daily*. Paul experienced *so much* suffering when he spread the Gospel of Jesus Christ – much more than any of us have likely ever had to. Yet, he found a way, a right balance, in whatever circumstance he was in. As he said in Phil 4:12-13: *I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me*. In other words, **it was his relationship with Jesus Christ that enabled him to endure all things because Christ always gave him the strength to overcome bad thoughts about his circumstance – and this is a key point to the spiritual war that we are all in**. Further, this didn’t happen ‘magically’ to Paul – *he had to work at training his mind to think upon the true and true thoughts as well as disciplining his heart not to have sinful desires, emotions and intentions*.

And ***we must do likewise***. In his second letter to his protégé, Timothy, Paul said: *for God hath not given us the spirit of fear; but of power, and of love, and of a sound mind* (2 Tim 1:7). The word ‘**sound**’ here is *sophronismos* (#4995) and it means: ***discipline***, i.e. ***self-control***. Yes, you read that right; a sound (healthy) mind is a disciplined and self-controlled mind. It even comes from a word that means to make of sound mind or to discipline or correct (#4995). And, because God has given us free will to do with our mind and heart as we want, it’s therefore up to us to put out the effort to discipline our mind and learn to control it. But thankfully, as Paul said in Phil 4:13 and also in Eph 3:16, the Holy Spirit *will* help us to learn to control (discipline) our mind and heart *when* He sees we’re *sincerely* trying. And it’s also wise to ask God (in Jesus’ name) for the will power (internal strength) to be able to discipline and control our mind and heart so we *can* obey Him from the heart – and so we can counterbalance all the bad news – and so we can stop the lustful, prideful, greedy, selfish, jealous and envious (etc.) thoughts and desires that pop up into our heart and mind on a daily basis (for all of us).

As Rom 8:26 says of those who are truly ‘walking in the Spirit’ (i.e. studying God’s Word sincerely and consistently, and striving to obey *it from the heart*), the Holy Spirit helps us with our ‘infirmities’, which means our weaknesses. But *we’ve got to do our part* and that’s why we must learn to pray to God also with ‘thanksgiving’ *because* it counterbalances all the bad news we are subjected to (internally and externally). Again, Paul meditated on the truth *to prepare his mind and heart for the bad things he had to go through*. And we must do likewise. One could even call it ‘counting your blessings’, as we say today. And doing so brings us back to ‘reality’ that we really do have much to be thankful for and that, *the Lord has not left us*. And that is why this beautiful Psalm (or Song) that’s ‘for the Sabbath day’ begins by telling us we *should* give thanks, and sing praises, to Yehovah, who truly is the Most High...

Psalm 92

2 To shew forth thy lovingkindness in the morning, and thy faithfulness every night,

And the Psalmist continues to explain what’s ‘good’ for us to do. The words ‘**shew forth**’ here mean (in the context of this verse) to ***manifest*** or, figuratively, ***to announce*** (always by word of mouth to one present); and, specifically, ***to expose, predict, explain***, as well as to ***praise*** (#5046). And the word ‘**lovingkindness**’ is also often rendered as ‘mercy’ in the Psalms; but it simply means ***kindness*** (#2617). And then the word ‘**morning**’ indeed means ***morning***, but can also mean ***dawn, as the break of day*** (#1242). And then the word ‘**faithfulness**’ is a beautiful word. We learned a lot about it when studying Psalm 89 [https://t.me/BibleStudyBooks_Psalms/1105], for it used this same word *seven* times throughout that great Psalm. It thus means ***firmness, security*** and ***morally fidelity*** (#530). But, importantly, it comes from a word that means ***stablished***, i.e. (figuratively) ***trusty***; also (abstractly) ***trustworthiness*** (#529) which comes from a word that means ***to build up or support; to foster as a parent or nurse***; figuratively ***to render*** (or be) ***firm*** or ***faithful, to trust or believe***, to be ***permanent or quiet; morally to be true or certain***

(#539), which his why it's also been rendered as 'truth' (i.e. in Ps 89:49). And lastly, the word 'night' indeed means the *night* but, it's also figurative for *adversity* too (#3915).

So, it's not only important to give thanks to our Heavenly Father, and to sing praises to His name; it's important that we remember to also show forth His loving-kindness (mercy, kindness) as well as His faithfulness. And, it's important we do this all throughout the day and into the night, i.e. whenever we are awake. In other words, it should be a part of our lifestyle (the way we live) to remember to give thanks to our Heavenly Father (praising Him) and to share the truth of how wonderful He is with others, as the opportunities arise (Eph 5:15-16, Col 4:5-6). However, it's not good to try and verbally push the truth onto those who don't want to hear it. Most of the time that only hardens their heart. But, at the very least, we should do, as Jesus taught us, and let the Light of Jesus Christ shine – *through our good works* - to others, because *that* glorifies our Heavenly Father in Heaven (Mth 5:16). In other words, if people are so hard hearted they don't want to talk about the Bible – or are so steeped in the 'traditions of man' they are not willing to hear anything else – then words won't help much. It's better to just 'live' the Word of God (obey it the best you can) and pray that helps them to 'see the light' so you can (at some point in time) plant seeds of truth (God's Word).

So, this Psalm is beginning to teach us how to find that 'rest' (Sabbath) that we need to very much. But, it's not speaking about rest for our flesh. That's truly a lot easier to find. You just allow yourself one day in the week to physically rest. The spiritual rest is actually something *we have to work for*. How come? Because it takes studying God's Word, *and striving to obey It*, in order to be able to have spiritual rest. It also takes striving to find opportunities to share God's Word (help others see that He is truly trustworthy and kind). It also takes work to honestly look inside our heart (desires, emotions, intentions, motivations) and mind (thoughts) to see if they really are pleasing to God (i.e. in line with His Word). It also takes work to *maintain* a good relationship with our Heavenly Father (just as it does with people). And this all rests upon the fact that we must be willing to give up our own desires and live for our Heavenly Father. As Peter so well said in 1 Peter 4:2, we should not live our life for lusts of the flesh, but *to the will of God*. And Paul further explains that *this* is the *only* way we can truly 'rest', spiritually...

10 For he that is entered into his rest, he also hath ceased from his own works, as God did from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

Heb 4:10-11

So, it does take work to enter into God's 'rest' (Ps 91:1) because it means we must cease from our own works, which means our own 'lusts of the flesh', as Peter referenced in 1 Pt 4:2. But, because we live in a flesh body, it's a *daily struggle* (for all of us) to get control of (and keep

control of) our carnal mind and inclinations (our heart – the part of us that wants to sin). Paul laments about this in Rom 7 but he goes on to point out (in Rom 8) that, when we sincerely try hard to crucify our ‘old man’ (the part of us that wants to sin) then the Holy Spirit *will* help us to do so, *as long as* we keep studying His Word, try hard to keep it in our heart and mind, and obey it each day (Rom 8:26-34). And again, that’s why it’s so important to do the things this Psalm (and Song) ‘for the Sabbath day’ teaches us. Giving thanks to God, praising His name, sharing His lovingkindness and faithfulness to others - even if only in your own heart and mind and through your good works – is a vital part of finding spiritual rest, which is what the physical rest (Sabbath) is symbolic of. As Jesus taught us, *The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath* (Mark 2:27-28). This means that resting, physically, on the Sabbath (whatever day you think it is) is good for your body. That’s why God gave this statute. But truly, Jesus Christ is the ‘Lord’ (ruler) over the Sabbath. And that means He has *authority over it*. That’s why we must learn to *spiritually* ‘rest in Him’ as Jesus taught us to do in John 15 [https://t.me/BibleStudyBooks_John_and_epistle/236]. Because, only when we learn to spiritually ‘rest’ (trust and obey) Jesus Christ, can we *truly* ‘observe’ the Sabbath day, which is *exactly* what this great Psalm is teaching us.

Thus, the Sabbath is *much more* than merely resting physically one day in the week. It’s truly about spiritually resting from our pride, lusts, greed, envy, selfishness, etc. each and every day (Lk 9:23) and learning to do the things this Psalm has been teaching us about. Paul also explains this as putting off the ‘old man’ and putting on the ‘new man’. Truly, **the only good ‘thing’ in us is the Word of God and the Holy Spirit**. That’s why God gives us His Holy Spirit when we sincerely believe in (and strive hard to obey) Jesus Christ. For only with the help of the Holy Spirit can we put off our ‘old man’ (the carnal mind, Rom 8:5-8) *which is corrupt according to the deceitful lusts* (Eph 2:22), and *not serve sin any longer* (Rom 6:6). Of course, we do this (putt off the ‘old man’) by *renewing in the spirit of your mind* (Eph 4:23) *through studying God’s Word* (Col 3:10). And that’s what creates within us the ‘new man’, which *is created* in the image of God’s (and Jesus’) *righteousness and true holiness* (Eph 4:24), which is how we truly ‘rest’ on the Sabbath day, as well as every day... the last Psalm we studied (Ps 91) also explained this but coined it as ‘dwelling in the secret place of the Most High’...

Psalm 92

3 Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

Now we’re told the Psalmist’s preferred method of praising the Lord, giving thanks to Him and declaring His lovingkindness and faithfulness... it’s through music, of course! And the reason *why* is because music is *very powerful*. And this is true, for the good and the bad. Bad melodies, and words, are *very depressing and damaging to our spirit*; but good melodies, and words, are *very uplifting, strengthening and even cleaning to our spirit*. Further, it’s important to understand that, before the advent of the printing press, and God’s Word being translated into the English

language, the common people didn't have access to God's Word nor could most of them even read (let alone write). So, music was a way to help people learn God's Word – and *remember* it – so that they *could* mediate on it and *learn to obey* our Heavenly Father. That's why so many Psalms have 'selahs' in them. It's a way to say, stop *and think* about what was *just said* and how it relates to *what's about to be said*... because a *really important* point (truth) is being expressed. So, this verse also expresses the importance of meditating (thinking deeply upon) God's Word, which is many times easier to remember when combined with music, as the Psalms were. The *Companion Bible* also points out that the words '**a solemn sound**' are one Hebrew word ***higgayown*** (#1902), which means ***soliloquy***, or ***meditation***. This word is only used in three Psalms: 9:16 (transliterated as 'Higgaion') which *speaks of the judgment of Yehovah*; 19:15 (translated as 'mediation') which *speaks of the words and the work of Yehovah*; and here in Ps 92:3 (rendered as 'solemn sound') which *speaks of the lovingkindness and faithfulness of Yehovah*.

However, even if you are not musically gifted, you can *still* give thanks to the Lord (YHVH) and praise His Name. Singing in a large group, or even by yourself (the shower is a favorite for many) are both ways to do this. And, as Paul wrote in Eph 5:19-20: *Speaking to yourselves in psalms and hymns and spiritual songs, singing and **making melody in your heart to the Lord**; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ*. So, we can even sing to the Lord (YHVH) in our own heart and mind, which truly is a form of meditating (thinking deeply) on God's Word. But most importantly, no matter our gifts (and being musically talented **is** a gift) we should find them *and use them* to the best of our ability. And that will truly be 'music' to our Heavenly Father's ears!

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 3:14-17

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

AMEN.