

Part 2 – The King’s Strength

In chapter ninety-nine, part 1, we learned that is actually another ‘**New Song**’ and, just as Psalm 93 and 97 began with the phrase ‘*The Lord reigneth*’, so did this Psalm. Thus, it fixes a ‘set time’ for *when* the ‘New Song’ will be sung, which is when our Heavenly Father returns to the earth via Jesus Christ. However, this 99th Psalm also pointed out that the people will ‘tremble’ and the earth ‘*will be moved*’ when ‘the Lord reigeneth’ from ‘between the cherubmis’, which is simply referring to God’s throne. And *the reason* the people will tremble is because the earth will be moved, which means to quake. So, the *entire* earth will quake, and *that* is what will cause the people of the earth to tremble. And, as the many Scriptures we covered teach us, this is clearly prophesying of the last great earthquake that will come upon the earth, shortly before (yea, even as) Jesus Christ returns. And, it is this *last* earthquake that will shake the earth *so much* that its current axis returns back to its original axis, so that true north and magnetic north will once again be one and the same. As Rev 16:18 describes it, *there will be a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great*. So, the Psalmist pointed out an important part of Jesus’ return, i.e. the great earthquake that will accompany Jesus Christ’s return - and really, that is part of God’s ‘cup of wrath’ and the ‘day of vengeance’, as Rev 16:19-21 explains. And we also learned, when Jesus Christ does finally return, He will indeed be *great* in Zion (Jerusalem) and ‘high above’ all the people *because* He will then be the King of kings and Lord of lords. And that means He’ll be ruling *everything* in heaven, and on earth, from that time on, *forevermore*. And that’s the thought we pick up with in this great Psalm 99...

Psalm 99

3 Let them praise thy great and terrible name; for it is holy.

So again, we’ve got to remember this ‘New Song’ is speaking about Jesus Christ’s return. And when He returns, all people will indeed praise Him. The word ‘**praise**’ here means (in the context of this verse) *to revere or worship with extended hands* (#3034) and the word ‘**name**’ not only means *an appellation* (as a mark or memorial of individuality) but also, by implication, it also means *honor, authority* and *character* (#8034). So, you could say that His name is indicative of His Holy character. And then the word ‘**great**’ does mean *great*, in any sense (#1419) but here, the sense of Yehovah’s name being ‘great’ is that His name is *remarkable in magnitude, degree, and effectiveness* as well as *remarkably skilled and superior in character or quality*. And the word ‘**terrible**’ is really not a good translation here, for it actually means *to fear* or *to revere* (#3372) and is most often rendered as *fear*. In other words, our Heavenly Father’s name (Yehovah, i.e. YHVH) is ‘fearful’ and that’s because His *judgments* upon the wicked ones *are so fearful*. As Prov 16:6 says, it’s the fear of the Lord’s punishments that *cause* people to depart from evil. Ps 96:4 also relays the thought that this verse is conveying to us when it says that *the LORD is great, and greatly to be praised: he is to be feared above all gods*. So, our Heavenly Father’s name (Yehovah) should be feared because He has power and intelligence far

superior to anyone else, for He is the Creator of all things in heaven and earth, *which includes us* (Gen 1:1; Ezek 18:4; Rev 4:11, etc.). Yet, He still loves His children and desires they turn back to Him (via Jesus Christ; John 14:6) so they don't have to die spiritually (i.e. be blotted out of existence *forever*, Rev 20:10-15). So, His name is 'terrible' in the sense that it is *fearful due to* His holy character trait *to punish evil*. And then the word '**holy**' here means *sacred* (ceremonially or morally) and (as noun) it can even refer to **God** (by eminence), *an angel, a saint, or a sanctuary* (#6918). And the prim root it comes from is especially helpful to understand what 'holy' means - for it means *to be* (or make, pronounce or observe as) *clean* (ceremonially or morally) (#6942). As Ps 145:17 declares, *the LORD is righteous in all his ways, and holy in all his works*. And Ps 119:142 states, *thy righteousness is an everlasting righteousness, and thy law is the truth*. And then, Deut 32:4 also explains that, *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*. And these are reasons His name should be praised, for His name **defines** His 'holy' (i.e. clean and thus without sin), 'great' (*superior in character or quality*) and 'terrible' (fearful) qualities that are far superior to *anyone* else, on earth *and* in heaven. So truly, God's Holy name *will* be praised when Jesus Christ returns to the earth, to take full dominion over the earth, *and* heaven. As Paul wrote...

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

*9 Wherefore **God also hath highly exalted him, and given him a name which is above every name:***

10 That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

11 And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. [Isa 45:18-25]

Phil 2:5-11

And the reason Jesus Christ being glorified (when He returns to earth) is 'to the glory of God the Father' is simply because Jesus Christ IS God, our Heavenly Father... in a form we can see! So, God's name indeed will be glorified when Jesus Christ returns; and that's because, when Jesus Christ is glorified, then so is our Heavenly Father *because **they are the same person***. As Paul wrote, in 1 Tim 3:16, *God was manifest in the flesh*; which is *exactly* what John wrote in John 1:1 when he wrote that: *the Word was God* and then told us (in vs 14) that *the Word was made flesh*. That's why Jesus bluntly said that *I and my Father are one* (John 10:30) and later told Philip that *he that hath seen me hath seen the Father* (John 14:9). And in Heb 1:3 Paul wrote that Jesus Christ was *the express image* of our Heavenly Father, which means He was an *exact copy*

(#5481) of our Heavenly Father. Why? Because Jesus Christ *is the image of the invisible God* (Col 1:15) and *in Him dwelleth all the fulness of the Godhead bodily* (Col 2:9). Therefore, we know that Jesus Christ was (and is) God in a form we can see, for *God was in Christ* (2 Cor 5:19) *who is the image of God* (2 Cor 4:4). And that's why, back in the Old Testament, when Isaiah prophesied of Jesus Christ being born as 'a child' into this fleshly realm, He not only called Him (Jesus) the Prince of Peace but also the Mighty God and the Everlasting Father who would rule (upon the throne of David) with judgment and justice forever (Isa 9:6-7). The studies below will give you more documentation that God **is** Jesus Christ (our *only* Savior, Isa 43:10-11, 45:21-22, 49:26, 60:16) and Jesus Christ **is** God, *in a form we can see in this dimension*. And, without a doubt, our Heavenly Father (as Jesus Christ) will indeed be greatly praised, for His name is indicative of His holy character, that *far* surpasses *anyone* else on earth or in heaven (Ps 96:5). And that will be made *quite* clear when the *true* Jesus Christ truly does return to the earth...

The Trinity <https://t.me/BibleStudyTruth/1013>

Two Separate People <https://t.me/BibleStudyGodsWord/460>

Was Christ Here On Earth Before His Birth <https://t.me/BibleStudyDownload/485>

Are God And Jesus Different From Us <https://t.me/BestStudyBible/259>

Psalms 99

4 The king's strength also loveth judgment; thou dost establish equity, thou executest judgment and righteousness in Jacob.

Now we see the Psalmist explain *why* God will be praised when Jesus Christ returns, for he's explaining more about the Lord's (YHVH's) holy qualities. And the 'king' the Psalmist is referring to here is, of course, Jesus Christ - for He *will be* the 'King of kings' (i.e. *head* King over *all*) when He returns to the earth (1 Tim 6:15; Rev 11:15, 17:14, Rev 19:16). And the word '**strength**' here means **strength** in various applications, such as **force, security, majesty** and **praise** (#5797) while the word '**loveth**' simply means **to have affection for** (#157). And the word '**judgment**' means **a verdict** (favorable or unfavorable) **pronounced judicially, especially a sentence or formal decree** (human or [participant's] divine law, individual or collective), *including the act, the place, the suit, the crime, and the penalty*. And (abstractly) it also means **justice, including a participant's right or privilege** (statutory or customary), or even **a style** (#4941). In other words, this first part of verse 4 means that Jesus' strength (power and majesty, i.e. what He's praised for) is in the fact that He loves (has deep affection for) **righteous** judgment, because that's what begets *true* justice, which is the only way *true* peace, and prosperity, will ever flourish, let alone endure forever. As Jesus said in John 12:48, He *always* judges by God's Laws, which are the *only* Laws that are *righteous*.

As our Heavenly Father said in Isa 45:19: *I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: **I the LORD speak righteousness, I***

declare things that are right. And Hos 14:9 also declares that ***the ways of the LORD are right, and the just shall walk in them: but the transgressors shall fall therein.*** That's why Deut 32:4 also profoundly declares that: ***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.*** And let us not forget what David wrote concerning Gods' Laws...

*7 The law of the LORD is **perfect**, converting the soul: the testimony of the LORD is **sure**, making wise the simple.*

*8 The statutes of the LORD are **right**, rejoicing the heart: the **commandment** of the LORD is **pure**, enlightening the eyes.*

*9 The **fear** of the LORD is **clean**, enduring for ever: the **judgments** of the LORD are **true** and **righteous** altogether.*

10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

11 Moreover by them is thy servant warned: and in keeping of them there is great reward.

Ps 19:7-11

The Law of the Lord (YHVH) is indeed '**perfect**' and that means it's **entire** (i.e. complete, literally, figuratively or morally) and full of **integrity** and **truth** (#8549). That's why there are different parts to God's Laws; because they concern *different aspects of life*. His Commandments pertain to *individual conduct*, His Statutes pertain to national administration and His *judgments* (of course) are simply judgments rendered in the courts pertaining to the Commandments and Statutes. But there's also the health laws, sexual conduct laws, economic laws, agricultural laws and so forth. The study on **The Laws of YHVH** [<https://t.me/BestStudyBible/155>] explains God's Laws in more detail than we can go into this study, and you can also study them in the great book of Deuteronomy [https://t.me/BibleStudyBooks_Deuteronomy/49] as well as studying them in great book of Exodus [https://t.me/BibleStudyBooks_Exodus/88]. And there were also ordinances, back in the days before Jesus Christ came and died to atone for our sins; but we are not to perform them anymore *because* Jesus Christ fulfilled them, *for all times* (Col 2:14; Eph 2:15; Heb 10:10). However, they are still useful to study [<https://t.me/BibleStudyTruth/1094>] because the blood sacrifices were a type for the Messiah, Jesus Christ; and they *also* teach us how to spiritually 'crucify' our 'old man' and put on the 'new man', which the following studies also help explain [<https://t.me/BibleStudyTruth/1062>, <https://t.me/BibleStudyTruth/1091>].

So, like His Father (Yehovah) Jesus Christ judges with *perfect* righteousness *because* He doesn't judge by His own personal feelings, nor does He allow His judgement to be perverted (corrupted) by 'traditions of man' (i.e. lies), bribes, threats or coercions of any form. So, He's not a 'respector of persons' (Deut 1:17, Acts 10:34, Rom 2:11, 1 Pt 1:17, John 12:46-48, Col 3:24-25) because His judgement **is** just, i.e. He shows no favoritism or partiality whatsoever when judging. And that's *why* Jesus' kingdom will endure *forever*. Now, the latter part of this verse 4

(here in Ps 99) says that: *thou dost establish equity, thou executest judgment and righteousness in Jacob*. The word ‘**establish**’ here means *to be erect* (i.e. *stand perpendicular*), i.e. *to set up*, in a great variety of applications, whether literal (*establish, fix, prepare, apply*), or figurative (*appoint, render sure, proper or prosperous*) (#3559). And the word ‘**equity**’ simply means *evenness*, i.e. (figuratively) *prosperity* or *concord*. But it can also mean *straightness* and (figuratively) *rectitude* (#4339), which is why it’s also been rendered as ‘things that are right’ and ‘upright’. And, this word ‘**equity**’ comes from a prim root that means *to be straight or even*; figuratively, *to be* (or, *to make*) *right, pleasant, prosperous* (#3474).

So, when this verse 4 says that ‘*thou dost establish equity*’ it’s simply saying that Jesus Christ will establish (set up) a worldwide government that is based upon the truth, which is God’s Word (John 17:17), which includes His Laws – which are totally right, and fair, *in every way*. And, another important part of Jesus’ reign is that, no one will be ‘above’ the Law when Jesus Christ returns. As it is written, *For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad* (2 Cor 5:10). And even after the ‘judgment of Christ’ is done (when He first returns to earth) the world will *still* be ruled by God’s Laws. And that is why the world will be so very prosperous. Not only in the physical sense (the creation itself will grow and prosper immensely) but so will it be so spiritually; for God’s children will finally be taught the truth (His Laws) without any evil (satanic) interference because all the wicked ones are in prison (Isa 24:17-23; Matt 13: 47-50, Matt 25:31-46; Rev 20:1-5).

And then, this 4th verse (here in Ps 99) goes on to say that: *thou executest judgment and righteousness in Jacob*. The word ‘**executest**’ means *to do* or *make* (#6213) and the word ‘**judgment**’ again means *a verdict* (favorable or unfavorable) *pronounced judicially, especially a sentence or formal decree* (human or [participant's] divine law, individual or collective), *including the act, the place, the suit, the crime, and the penalty*. And (abstractly) it also means *justice, including a participant's right or privilege* (statutory or customary), or even a style (#4941). And the word ‘**righteousness**’ here means *rightness, rectitude, justice, virtue* and even *prosperity* (figuratively) (#6666). And it comes from a prim root that means *to be* (or *make*) *right* (#6663). And, of course, ‘Jacob’ is another way to say ‘Israel’, which is referring to the children of Israel, as a nation. And Jesus Christ *will* be the King over Israel when He returns, as well as the *whole* world (*and* heaven). Further, enforcing God’s Laws *do* ‘make things’ right, for people are not allowed to harm others when God’s Laws are being adequately enforced. And God’s Laws are, fundamentally, to keep us from harming others (and ourselves) and to teach us how to have a good (and sincere) relationship with our Heavenly Father (who is our only source of eternal life, John 17:3). As Rom 13:10 says, *Love worketh no ill to his neighbour: therefore love is the fulfilling of the law*. And Gal 5:14 also says that *all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself*. And, of course, Jesus also taught us that *all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law*

and the prophets (Matt 7:12). And James 2:8-9 also teaches this when it says: *If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.* So indeed, Jesus Christ's strength (power) is in the fact that His is *righteous in all his ways, and holy in all his works* (Ps 145:17) and He, therefore, loves judgement very much; and that's why He will establish (set up) 'equity' by making all things right when He returns. Indeed, enforcing God's Laws will make things right because the wicked will be punished and the righteous will be rewarded, *just as God's Word promises us...*

The LORD preserveth all them that love him: but all the wicked will he destroy.
Ps 145:20

*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 37:38-40

Therefore...

*16 For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.
17 For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are **eternal**.*
2 Cor 4:16-18

We'll pick this up in part 3...

AMEN.