

Psalm 47 Exposition After Extemporaneous Sermon

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Titled: Psalms 47 Spoke Extemporaneous

1 ¶ <<To the chief Musician, A Psalm for the sons of Korah.>> O clap your hands, all ye people; shout unto God with the voice of triumph.

Here is a song that was to be sang by the sons of Korah. It is a song of the exaltation of God's greatness.

"O clap your hands" In reading many commentaries on this phrase we come to the single thought. Clapping the hands is a universal language, understood by all people of the earth, and crossing over all language barriers. It is a universal manner of showing forth praise.

"all ye people" Who are all the people? As we continue to read the chapter and we get to verse 3 we find the phrase **"He shall subdue the people under us,"** which grammatically directs the understanding of **"all ye people"** to mean all of God's people, not all the people of the world.

"shout unto God with the voice of triumph." After all, do you believe that all the world is going to shout unto God with a voice, song, of triumph? Absolutely not. God's people, who have been born-again are those who can shout unto the Lord with a voice of triumph. How? Those, who have been born-again and given eternal life in Christ, now have a triumphant voice in the new life in Christ. You see, they are now possessed with Holy Spirit power, and they have triumph over death, hell, and the grave, through and in the power of Jesus Christ.

2 For the LORD most high is terrible; he is a great King over all the earth.

Terrible does not mean terrible as we usually define it today as very bad. Terrible is from the Hebrew word yare (pronounced yaw-ray') and means: *to fear, to revere, be (make) afraid, dread(-ful), (be had in) reverence.* From this definition we understand; God is to be revered for the great and ultimate power that he possesses.

"he is a great King over all the earth." God is the creator of the earth and heavens, and they are his to do with as he pleases. We, being given title to pieces of property, like to think that we possess something. How presumptuous of us, it is not ours, it still belongs to the Lord. Our Saviour has been given title of King over all the earth, as it is his creation, seen in: **Col 1:12-17; 12 ¶ "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins: 15 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist."**

3 He shall subdue the people under us, and the nations under our feet.

We remember; King David is writing to us of events that have happened on earth in his life, of which he is writing this song. King David knows; God has given Israel peace, in the land of promise, and all nations have been brought into subjection; to understand that Israel is the sovereign nation of God's people, and under the divine protection of God.

We notice that King David uses the future tense "**shall**," which cause us to understand; he is speaking of a future event to take place in the lives of God's people. Which brings us to believe that it is prophetic of three different things:

- First: King David understands that Israel will forget God and turn to idolatry and be carried away into captivity. He also understands, God has promised; when this happens, and his wrathful vengeance is completed; Israel will turn back to God with their whole heart, and God will bring them back to this land of promise, as his chosen people, and the other nations will again be acknowledge; the land of promise is the possession of Israel, God's chosen people, and under God's divine protection again.
- Second: the coming to fruition, of the Church of Salvation by Grace, to be ushered in by Jesus incarnate. You understand? The "church" has, as its membership, all those who have ever been, or ever will be saved. This includes not only the Jews, but includes the Gentiles also, which we shall point out later in the text.
- Third: It directs us to the final return of Christ, King of kings and Lord of lords, at the final resurrection of the dead and the great judgment. Just go read the book of Revelation, and see how God's people are given triumphant victory, over the nations of the earth at the return of Christ.

4 He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah.

"He shall choose our inheritance for us" This has already been done by God when he promised to Abraham, Isaac, and Jacob, the land of promise. This has already happened by the giving to the law commandments to Israel, seen in: **De 33:4 "Moses commanded us a law, even the inheritance of the congregation of Jacob."** You understand; the law commandments were, and still are, for God's people to understand that they were sinners, in need of a Saviour. Whereby, Israel may continually come to God in confession of their need of Him in their lives. The inheritance of the born-again sinner is eternal life in Christ.

5 ¶ God is gone up with a shout, the LORD with the sound of a trumpet.

I believe that King David is speaking of the time when they brought the ark of God to Jerusalem. There was much shouting and praising of God upon that day and King David even danced before the Lord. Consider the scripture in: **2Sa 6:15 "So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet."** King David brought the ark of God unto the place he prepared for it, and the ark was carried "**up**" the mountain to this place. They also brought it up "**with the sound of the trumpet.**" Thus, we surmise; God went up to the city of Jerusalem, which was upon the mountain top. A city on a hill that cannot be hid. Praise the Lord!

We also remember; Christ, upon completion of his work in incarnation, ascended, to the eternal heaven, to take his rightful place at the right hand of God, on the throne of the King.

6 Sing praises to God, sing praises: sing praises unto our King, sing praises. 7 For God is the King of all the earth: sing ye praises with understanding.

If anyone has doubt, that the church is to have a time set apart to sing hymns of grace, these two verses should remove all doubts. Five times in these two verses we are commanded to sing praises to the Lord! Now, we need to understand that to sing praises to the Lord, we must have songs whose words give glory and honor to God. When we sing praise to the Lord, we are commanded to sing with understanding.

Thus, we see; the songs of the world do not give glory and honor to God, but rather to men and sinfulness. However, hymns are lyrical compositions, which lead us to remember the greatness of our God and Saviour. When we sing hymns; we sing with the understanding; all our blessings come from God and our Saviour. We sing with understanding from a born-again heart and soul, with eyes that see, ears that hear, and hearts that understand, as seen in: **1Co 14:15 ¶ "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."** Understanding; Jesus is the Christ and our Lord and Saviour.

8 God reigneth over the heathen: God sitteth upon the throne of his holiness.

God, who is owner and creator of the earth and heavens, reigns over both the saved and the lost. What do you mean? God tells us plainly in: **Mt 5:44-45; 44 "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."** You understand; without the blessing of God upon the earth, all men would die. It is needful for God to make natural provisions for all people of the earth.

We find many times in the life of the children of Israel, God used ungodly nations to capture, destroy, and take captive, the Israelite people. Yet, when these ungodly mistreated Israel, God, upon the fulfillment of his judicial wrath, also destroyed these nations who mistreated his people.

This principle will continue in time, God only has sinners to work with here, but will come to an end, at the end of time, and the final judgment of the earth, and its peoples.

9 The princes of the people are gathered together, even the people of the God of Abraham: for the shields of the earth belong unto God: he is greatly exalted.

King David is reminding Israel in this song; you have princes that are over each tribe of Israel. They are "**gathered together**," as well as the tribes they represent, and shout, and sing, and give praise, to God almighty. Remembering the time that the ark was brought to Jerusalem; we remember that all the princes of Israel were assembled there, as well as the people. This gathering was the gathering of "**the people of the God of Abraham**."

Now, let's make the same contrast that King David makes, as he speaks of Jacob and Abraham. Do you understand that when God renewed the covenant promise to Jacob, the promise was to the twelve tribes of Israel and their occupation of the land of promise?

However, when we go back to Abraham; we find that the promise is to both Jew and Gentile, seen in: **Ge 12:1-3; 1 ¶ "Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."**

We see here; a promise that was made to Abraham, which is inclusive of all the people of the earth, not just the natural lineage of Jacob. **"and in thee shall all families of the earth be blessed."** This promise is prophetic, of the time to come, when the church of Salvation by Grace would be established upon the earth. This church would be inclusive of all of God's people, both Jew and Gentile, as seen in: **Ro 2:28-29; 28 "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: 29 But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."**

"for the shields of the earth belong unto God:" Understand, shields were protective weapons that were used by people going into battle. Shields, usually, also bore the emblem of the nation, or tribe, to whom the bearer belonged. All the tribes of Israel had their emblems, and shields, as well as the other nations of the earth. Remember who owns the earth, thus, God is owner of all the shields of the earth.

However, there is a greater mystery revealed here than that of earthly shields. God has a chosen people today on earth, just as he did with his claim of the nation Israel being his people. The defensive weapon of God's born-again people is Jesus Christ, the **"Word of God."** In every born-again sinner, God is exalted. The great power, of eternal life, being instilled in each by the Holy Spirit. Thus, God's people are bearing the shield, of the name of the Lord Jesus Christ. This shield is displayed each time they are tempted by the devil, and they do like their Saviour, Jesus Christ, by giving answer to temptations by giving forth **"thus saith the Lord."**

Glory, honor, and praise to our Saviour and Lord! Let us hold the banner of the Lord high. His name is great, and greatly to be praised! Hallelujah! Amen!