

Summer in the Psalms: Psalm 148
ABC 9/12/21

The goal of all creation is to join in the worship of the one, true, living God & everything is moving toward that destiny. If you're like me, you've got room to grow in the practice of praising the Lord. I hope our summer series in the Psalms has helped with this. The psalmist acknowledged, **my praise is continually of You** (Ps 71:6). You'd think continual praise of God would be enough. But he goes on to say, **But as for me, I will hope continually, & will praise You yet more & more** (Ps 71:14). If the psalmist needed to resolve to praise the Lord **yet more & more**, how much more do we? Maybe you're thinking, *I'm not the type who goes around saying, 'Praise the Lord,' all the time.* That's OK. Praising the Lord doesn't mean just saying, *Praise the Lord*, continuously. Instead, it's to exult & rejoice in who God is & what He's done, especially, in what He's done to redeem you & draw you to Him through the death & resurrection of Jesus (Eph 2:13). Our praise has both a rational & an emotional element. With our minds, we must understand who God is as He's revealed Himself to be in His Word. When we begin to understand who He is & what He's done in sending His Son to die for our sins, it affects our emotions. It humbles us to realize that our sin put Him there. It fills us with joy & gratitude & motivates us to follow & please Him with all our heart. Our final psalm this summer is Ps 148. The command to *praise the Lord* is repeated 9x in the 1st 5 vss & 13x in the entire psalm. It anticipates the consummation of all things & reveals heaven & earth joined together in worship. It's been written,

This psalm is neither more nor less than a glorious prophecy of that coming day, when not only shall the knowledge of the Lord be spread over the whole earth, as the waters cover the sea, but from every created object in heaven & in earth, animate & inanimate, from the highest archangel through every grade & phase of being, down to the tiniest atom—young men & maidens, old men & children, & all kings & princes, & judges of the earth shall unite in this ... anthem to the Redeemer's praise.¹

Here is a choir, not of singers nor a chosen few, but of the whole universe, lifting its voice in praise to God. The message of Ps 148 is simple: Everything & everyone in heaven & on earth should praise the Lord, including each one of us. This call to all creation to praise Yahweh isn't an empty wish because Rev 5 tell us it will be fulfilled (11-13).

¹ Barton Bouchier, cited by Spurgeon, *The Treasury of David*, 7:426

This psalm falls into 2 sections: In vss 1-6 the command is, **Praise the Lord from the heavens** (1). In vss 7-14, the command is, **Praise the Lord from the earth** (7). Both follow the same outline. 1st, there's the roster of those that should praise the Lord, followed by reasons to praise the Lord. As with each of the last 5 psalms, it begins & ends with the phrase, **Praise the Lord**, literally in Hebrew, *hallu YAH. 1-6*

1. Praise the Lord from the Heavens In vs 1 there's a call to praise the Lord from the heavens or the heights.

A. The Roster of those in heaven that should praise the Lord includes...

1) All His Angels Praise Him, all His angels; praise Him, all His hosts! (2). Sometimes, **hosts** refers to the heavenly bodies, but here it's synonymous with **angels**. The psalmist calls upon all angelic beings to give God praise. This is the constant occupation of the living creatures surrounding God's throne (Rev 4:8). The angels have it right & are currently & constantly worshiping God. They're doing it perfectly & without sin. Unfortunately, there's always been a tendency of humans to worship angels rather than God. But the psalmist looks to the angels, not as things to be worshiped, but as beings who themselves must worship God. They're created beings & must, like mankind, thankfully acknowledge their Creator. In Scripture we're warned not to worship angels. It was something God warned against when Israel came into the land of Canaan (Ex 20:4-5). Paul, in his letter to the Colossians, told them not to be deceived by the worship of angels (2:18). John tried to **worship at the feet of the angel who showed him things in Rev 22** & was told, **Do not do that. I am a fellow servant of yours & of your brethren the prophets & of those who heed the words of this book. Worship God** (8-9). Scripture is quite clear that no one but God is to be worshiped. Even though angels are supernatural beings, they're created beings, & Paul tells us it's a fundamental error to worship & serve the creature rather than the Creator (Rom 1:24-25). One of the main functions of these angelic beings is to praise the Lord. We might ask how the psalmist, who wasn't in any sense equal to the angels in the duty of praise, could exhort them to praise the Lord? The sense seems to be he does so to stir himself up to join them in their heavenly chorus. As we know,

in heaven we will join with the angels around the throne, singing, **Worthy is the Lamb that was slain...** (Rev 5:11-12).

2) Sun, Moon, & Stars (3-4) Vs 3 says, adding to the roster of praise, saying, **Praise Him, sun & moon; praise Him, all stars of light!** We have a splendid statement of this idea in Ps 19.

The heavens are telling of the glory of God; & their expanse is declaring the work of His hands. Day to day pours forth speech, & night to night reveals knowledge. There is no speech, nor are there words; Their voice is not heard. Their line has gone out through all the earth, & their utterances to the end of the world (1-4).

This helps us understand Ps 148. The unknown author doesn't think the sun, moon, & stars literally speak words of praise to God. The way they glorify God is by their mere existence, doing what they were created to do.² Unfortunately, sinful mankind also tends to worship the heavenly bodies, the sun, moon, stars, & planets. In many societies of the ancient Near East, astrology was thought to influence human affairs. This too is wrong since the heavenly bodies are created objects &, like the angels, they too praise God. *All this, as in Gen 1, is swept into the theological wastepaper basket. There is only one God, the Lord. Everything else exists ... solely to praise Him.*³ Creation wasn't made to be worshiped; creation was made to give praise to God. & so in both Old & NTs we're warned against the worship of angels & the worship of the sun, moon, & stars. They exist & reflect God's glory & move & shine according to His plan. In vs 4 he adds to the roster the...

3) Highest Heavens & the Waters Above the Heavens (4) **The highest heavens** is literally, *the heaven of heavens* & refers either to the distant galaxies & stars or to the place where God Himself dwells. **The waters that are above the heavens** is probably a reference to Gen 1:6-7, where God separated the waters below the expanse from the waters above, & is a poetic way of acknowledging the sky holds water. We see in these opening vss, the heavens, in all 3 senses of the word (where the angels dwell, where the stars shine, & where the rain clouds float), are all called on to praise the Lord, along with everything else that might be thought of as being *up there*.⁴ Here we might ask (& the same question will apply to the inanimate & non-rational things on earth as well), *How can*

² James Montgomery Boice, *Psalms 107-150: An Expository Commentary*, p 1274

³ Robert Davidson, *The Vitality of Worship: A Commentary on the Book of Psalms*, International Theological Commentary, p 474

⁴ Michael Wilcock, *The Message of Psalms 73-150*, p 280

something inanimate or unthinking praise the Lord? I think the obvious answer is all of these things call attention to the glory of their Creator, whose infinite understanding (Ps 147:5) spoke them into existence (5). David wrote, before the telescope was even imagined, **the heavens are telling of the glory of God** (Ps 19:1). Think of how awestruck he'd be if he knew about the trillions of galaxies containing 10 billion trillion stars in the observable universe. The only reason all who observe the heavens don't immediately fall on their faces & worship the God who spoke them into existence is that their foolish hearts are darkened because they suppress the truth in unrighteousness (Rom 1:18-22).

After giving the heavenly roster that should praise the Lord, the psalmist gives the reasons why they should praise Him.

B. The Reasons He begins, both here in vs 5 & in vs 13, by reiterating & strengthening the command to **praise the Lord**, by saying to **praise the name of the Lord**. As we've seen before, this means to praise God for all that He is & all that He does. His **name** embodies all about Him. I've learned that praise of God can't be manufactured in the heart simply because someone tells you to do so. It happens in response to some glimpse of God in what He has done & plans to do. Therefore, my calling isn't to stand here & say, *Praise the Lord!* My calling is to open the inspired volume of God's word & say, *Look at the universe coming into being out of nothing; look at the infinite God choosing one man, Abram, through whom all the families of the earth will be blessed; look at God delivering His people through the Red Sea & getting glory over Pharaoh with a mighty hand & an outstretched arm; look at the lightning of God & hear the thunder of His voice at Sinai & the revelation of His name & holy will; look how He spreads a table in the wilderness to feed a rebellious people; look how the Jordan opens & the wicked cities of Canaan fall before the Lord as He fights for Israel; look at the people in spite of it all rejecting God as their King & asking to be ruled by a man like all the nations, & God with incomparable mercy not casting His people away, but giving them their king & promising that through David's line a Redeemer would come to banish ungodliness from Jacob*

& to purchase salvation for all the world.⁵ As we begin to grasp, even minutely, what God has done, is doing, & will do, we can't help but to praise Him.

1st, the heavens, angels & their hosts, & all the celestial bodies should **praise the Lord** because He created them by His command (5). They owe their existence to the command of God, who said, **Let there be...** & there was (Gen 1:3, 6, 14; Rom 4:17). God didn't work hard for billions of years to create the universe. Rather, He spoke & by His infinite power, the universe came into being in an instance (Ps 33:6-9). God commanded nothingness & nothingness became something (Heb 11:3). Mind-blowing, isn't it? Everything exists because God commanded it to exist. All the created order, the angels & the heavenly host, are to give praise to God because He made them. They aren't superior to nor equal to God. He brought them into being. He commanded & they were made. He spoke & they were created. Such a mighty Maker deserves all the praise.

2nd, the psalmist states those in heaven should praise the Lord because He has **established them forever & ever** (6). God created out of nothing all that is not God by His command. By that same word He upholds & sustains all things. The fact that He **established them forever & ever** doesn't contradict the prophecies that there will be a new heavens & new earth (Is 65:17; Mt 5:18; 2 Pt 3:13; Rev 21:1). The new heavens & new earth will be made up of the same matter, but reconstructed & freed from the curse (Rom 8:19-22).

3rd, **He has made a decree which will not pass away** (6). This seems to refer to the so-called *natural laws* by which God governs the physical universe. Unless He sets aside or overrules these laws (which He does when He performs miracles), they function consistently so His creation doesn't act in a chaotic or random manner. The stars are a model for us in that they always obey God. The celestial bodies follow the laws of physics that God has established. If only we were so obedient in worship to our Creator!

What are the implications for our life today of this amazing picture of God? 1st, if God is the Creator of all things out of nothing, then He owns all things & all people absolutely. The Scripture infers ownership from creation. Ps 95:5 says, **The sea is His, for it was He who made it.** Ps 89:11 tells us,

⁵ John Piper, adapted from sermon entitled, *He Commanded & They Were Created*, 10/4/81

The heavens are Yours, the earth also is Yours; The world & all it contains, You have founded them. Ps 24:1 summarizes, **The earth is the LORD's, & all it contains, The world, & those who dwell in it.** God owns all things absolutely. This means we are stewards of God's estate, & with regard to ourselves, we're slaves to Him. Not only does God own our possessions, He also owns us. We're the clay & He's the potter & He can do with us exactly as He wants (Is 64:8; Jer 18:5–6). **The thing molded will not say to the molder, "Why did you make me like this," will it? Or does not the potter have a right over the clay?** (Rom 9:20–21). The answer is: *Yes, of course! The potter has absolute authority over the clay.* Take your spiritual temperature here: If this is sweet to you & you readily submit to God's ownership, it's the mark of grace & maturity in your life. But if this is offensive & you resent the thought of God having an absolute right to do with you as He pleases, it's a mark of the flesh & of need for repentance. One mark of saving faith is to stop rebelling against the rights of our Owner. It's the laying down of our arms of self-determination & is total surrender to the will of our Creator/Owner.

A 2nd implication is that everything that exists has a purpose, a goal, a reason for being. If God didn't create the world, then anyone's thoughts are as good as another's. There are no absolutes & everything's aimless & absurd. But if God did create the world, then it has an absolute purpose & goal, because God isn't whimsical or frivolous. His purpose is never in jeopardy. As He says in Is 46:10, **My purpose will be established, & I will accomplish all My good pleasure.** The ultimate purpose of God in creation was & is to display His glory in all its fullness. According to Num 14:21, God's intention to fill the earth with the glory of the Lord is as certain as His very existence. He says in Is 43:7 that He created Israel for His glory. & in Eph 1:12 rebellious creatures are brought back to God for **the praise of His glory**. Since God created everything, He owns everything; everything we have & are belongs to God. God has a purpose in creation, to display His glory, & therefore the purpose of all His creation is to join Him in that aim. That's why all things exist, to **praise the Lord**. The final implication of this is if we're creatures, we're totally & utterly dependent on our Creator for everything. We're weaker than a worm apart from Him, because apart from Him we don't exist. Every breath we take, every ounce of energy we expend, every good intention we fulfill is a gift

from our merciful Creator, who owes us nothing. The lesson is clear: you can't glorify God as the all-sufficient Creator & Sustainer unless you turn & become like little children who gladly depend on their father for everything. God the Father, through the agency of His eternal Son, created out of nothing all that is not God by His command & by that same word He upholds & sustains all things. Therefore, God owns everything that exists. We are His to do with as He pleases. What pleases Him is the achievement of His ultimate purpose to fill the earth with His glory. Therefore, the all-encompassing life-goal of every part of creation should be to display the value of God's glory. But since we're helpless & absolutely dependent on God for everything, the only way this can be done is by becoming like little children who aren't anxious for anything, but entrust their souls to their faithful Creator (1 Pt 4:19). The truth is, everybody worships. The world is divided between those who worship the Creator & those who worship something He created. This psalm gives us the perspective so we'll worship only that which we ought to worship, God the Creator, not the created, whether it's sun, moon, or angels. Everything in the heavens should praise the Lord & cause us to join the chorus. Which the psalmist addresses in the 2nd half of the psalm.

2. Praise the Lord from the Earth 7-14

The psalmist looks to the earth & calls on all things terrestrial to join & echo the worship in the heavens. Again, the psalmist gives the roster of those on earth who should praise the Lord & then why they should praise Him.

A. The Roster of those on earth that should praise the Lord includes everything & everyone (7-12).

The everything is all non-human creation & the everyone is mankind, those created in the image of God. & so everything on earth, as well as everything above the earth, must praise God.

1) Non-human (7-10) Everything on earth that isn't human is to praise the Lord. The psalmist begins with the ocean deeps & the creatures that dwell there. **Sea monsters** refers to all the existing & extinct animals of the sea: leviathans, sea serpents, whales, sharks, & what have you. The psalmist goes on in vs 8 to call on all kinds of weather to praise the Lord. **Fire** probably refers to lightning. Thunder storms produce both lightning & **hail**, which is added to the roster. The word translated **clouds** usually means *smoke* or *mist*. It could refer to the smoke created by lightning

strikes or to the mist that rises from the mountains in winter months.⁶ Even **stormy wind**, such as hurricanes & tornadoes, are to praise God. After all, they simply act in obedience to God's command. All of these elements of weather are under God's sovereign control. He sends or withholds them as He sees fit. If He sends rain & protects us from damaging storms, we should thank Him. If He sends drought or floods or hurricanes, we should humble ourselves in repentance before Him. The point is, the weather isn't just a natural process. It comes from God & displays His glory. It should cause us to praise Him. In vs 9 the psalmist continues & calls on the **mountains & hills, fruit trees & all cedars** to praise the Lord. This is followed in vs 10 by **beasts, cattle**, (wild & domestic animals) **creeping things** (insects, reptiles), & birds. If people don't worship the angels or sun or moon or stars, they tend to worship the earthly creation. In India they have sacred cows wandering the streets while people starve. We have those here in the Rogue Valley who worship creation. Studying the intricacy of any of God's creation shouldn't cause us to worship any of them. It should cause us to worship the One who spoke them into existence. While we're to be good stewards of God's creation (Gen 1:26), we're not to worship it. When we do, **professing to be wise**, as Paul says, we **become fools** (Rom 1:21-23).

2) Human (11-12) Having exhausted all non-human things, the psalmist turns to humans. Notice the word **all** throughout this psalm. It is very inclusive of everything. Mankind is the highest of God's creation because we're made in the image of God (Gen 1:26-28). If any of God's creation has good reason to praise the Lord, it's because we have the privilege of knowing God intimately & are able to converse with our Creator. The psalmist starts with the most powerful people on earth, **kings** but then inserts **all peoples** before moving on to **princes & judges** (11). All those in power & authority are to **praise the Lord**. World rulers & powerful people are to praise the Lord. Yet they usually take their stand **against the Lord & against His Anointed** (Ps 2:2-3). God laughs at them, knowing He's appointed a day when Jesus will rule even these rebellious kings **with a rod of iron** (9), & that He's established a time when **every knee will bow of those who are in heaven & on earth & under the earth, & that every tongue will confess that Jesus Christ is Lord, to the glory of**

⁶ Willem VanGemeren, *The Expositor's Bible Commentary*, ed. by Frank Gaebelin, 5:874

God the Father (Phil 2:10–11). Next are young adults, older people, & **children**, which covers us all (12). The idea is that no one is exempt from the duty & privilege of praising the Lord. The **kings, princes, & judges** need special exhortation to praise the Lord because they tend to be enamored with their own power & glory. Young men & women, in the strength & beauty of life, should praise God for His many blessings. Older people should praise God for the years He's given them. As we see our physical bodies declining, we should rejoice at the prospect of being with Christ forever (Phil 1:21-23; 2 Cor 4:16-18). Even little **children** should be praising God, & often they're the 1st to do so. The point is, all people from the greatest & most powerful to the least & weakest should praise the Lord. Derek Kidner observes of vs 11-12, *In these few lines there emerges, quite incidentally & with unforced simplicity, the only potential bond between the extremes of mankind: a joyful preoccupation with God.*⁷ As God's children, we should all have *a joyful preoccupation with God*. Unfortunately, in our fallen state we often seek out substitutes for God. If we don't worship the angels, animals, or nature, we worship the only being left, which is ourselves. In the final analysis, apart from God's grace in drawing us to faith in Jesus Christ, we all put ourselves in God's place. Adam & Eve did it in Eden. Nebuchadnezzar did it in Babylon (Dan 4:30) & we do it too by putting our own interests before God's praise & glory.

B. The Reasons (13-14) Again, we're given 3 reasons why everything on earth should **praise the Lord**. Kidner again makes a helpful comparison between the worship of God by the heavens (5-6) & the worship of God by people on earth:

In vs 5 the celestial bodies are called to praise God simply by the fact of their existence... But in 13, man may praise Him consciously, since He has revealed Himself... Similarly, God's glory in the natural world is the reign of law (6), the regularity which invites us to 'search out' His works (Ps 111:2); but among His people His glory is redemptive love (14), in raising up a horn for them, i.e., a strong deliverer (Lk 1:69); above all, in bringing them near to Him. That is the climax of the psalm, as it is of the gospel: 'Behold, the dwelling of God is with men. He will dwell with them, & they shall be His people' (Rev 21:3).⁸

⁷ *Psalms 73-150*, p 488

⁸ Boice, p 1277

1) In vs 13, the Lord's name again refers to all that He is in the perfection of His being. Since He is the only eternal being, the all-powerful Creator of everything else, **His name alone is exalted** & He alone is God. There is no other being that deserves the worship, honor, & praise that God deserves.

2) **His glory is above earth & heaven** (13). God deserves praise because He is immeasurably greater & more glorious than anything else. He alone deserves our worship. He is unique (Ps 147:20) & all things, by definition, are under Him & should praise Him.

3) Vs 14 praises God for His grace in that **He has lifted up a horn for His people**. The **horn** is a biblical way of talking about strength. If the psalm was written after the return from Babylon, the **horn** would refer to the restoration of strength to Israel after the weakness they'd known during the days of captivity & exile. But prophetically, it looks ahead to the Messiah, Jesus Christ, our Savior. As Lk 1:69 declares, the Lord God of Israel **has raised up a horn of salvation for us in the house of David His servant**, referring to Jesus. Through the Jewish people, the divine drama of redemption has unfolded. Through David the Messiah came. What was begun in the past & is referred to by the psalmist here was brought to fulfillment in those who believe on that Savior. **Praise** in the 2nd line of vs 14 refers back to the **horn**. He is the object of our praise. The thought of Israel as receiving praise doesn't fit with the theme of the psalm. It's better to see that the strength the Lord gave to Israel ensured the life of His faithful people would be characterized by praise, praise to the Lord who guaranteed that this would be a people close to Him.⁹

Vs 14 describes the Lord's people in 4 ways: They are **His people** because He chose them & redeemed them. They are not their own but have been bought with a price (1 Cor 6:20; 7:23). 2nd, they're **His godly ones**. They've been set apart from this world unto the Lord & are to be growing in holiness. 3rd, they're **the sons of Israel**. This again points to God's sovereign grace. He chose Abraham & miraculously gave him Isaac. Of Isaac's 2 sons, Jacob & Esau, God chose Jacob & changed his name to *Israel*. He preserved the **sons of Israel** through 400 years of slavery in Egypt, brought them miraculously out of slavery & into the promised land. When they sinned, He sent them into captivity in Babylon. But then He brought them back to the land & from the lineage of

⁹ Robert Davidson, *The Vitality of Worship: A Commentary on the Book of Psalms*, International Theological Commentary, p 475

David, He brought the Savior into the world. We enter into the blessings of God's promises through faith in Jesus Christ (Eph 2:11-22; Gal 3:7). That leads to the 4th & last description of God's people, that they are **a people near to Him**. This is the climax of the psalm & of the gospel. Paul writes, **But now in Christ Jesus you who formerly were far off have been brought near by the blood of Christ... & He came & preached peace to you who were far away, & peace to those who were near; for through Him we both have our access in one Spirit to the Father** (Eph 2:13, 17-18). If you are near to God through the blood of Christ, then the final exhortation is appropriate: **Praise the Lord!**

& so the psalmist repeatedly reminds us that the way God has chosen to manifest His glory is in His redeeming work as He displays His love for us at the cross of Christ. It's not simply that He brought His people out of Egypt with signs & wonders & through the Red Sea & into a land that He gave them, as great as this is. More than that, in order for Him to redeem His people, He shed the blood of His only begotten Son, & in that, He displays His love & glory in a way that surpasses every other display of His glory. That will be the theme of the songs of eternity & we'll never tire of singing them. In the resurrection of Jesus, He began to accomplish a miracle greater than the original creation. The original creation was made for the praise of God. Because we rebelled against God, instead of the whole of the creation being devoted to the praise of God, part of the creation worships God who made it & a part of the creation worships the created instead, including worshipping themselves. In the new creation, Jesus restores all things so that all of God's children & all of God's creatures & all of God's creation will worship Him together. & so, one of the glorious & blessed effects of the gospel is to restore harmony in God's creation, bringing angels & men into one family in which Christ is the head of all, over all, & all things. As Paul says in Eph 1:10, we're brought under the headship of Jesus & all creatures worship the same God & Savior the way God meant it to be originally.¹⁰ I encourage you to read this psalm with Jesus in mind. As you do so you'll see how much greater He is than anything or anyone mentioned, for He is the Creator of all things (Jn 1:1-3; Col 1:16-17). He is Captain of the hosts of the Lord (Josh 5:14), the Sun of Righteousness (Mal 4:2; Lk 1:78) & the Morning Star (Rev 22:16). When ministering here on earth,

¹⁰ Ligon Duncan, sermon titled, *All Creatures of Our God & King*, 10/23/12, www.fpcjackson.org

He demonstrated power over storms (Mt 8:23–27; 14:23–33), trees (Mt 21:18–22), & wild & domestic animals (Mk 1:13; 11:1–3). He is far above the angels (Heb 1; Eph 1:18–23; 3:10–11). He revealed the Father’s name (Jn 17:6) & glorified that name in all He was, said, & did (Jn 1:14; 2:11; 11:4, 40; 12:28; 14:13; 17:4). In all things, Jesus has the preeminence (Col 1:18).¹¹ The psalmist calls on sun, moon, stars, clouds, sea monsters, fire, hail, snow, mist, stormy winds, mountains, hills, fruit trees, cedars, beasts, cattle, insects, & birds, all to praise the Lord! We must do no less. Praising God is not optional. It’s not something to do only when you feel like it. It’s not something that doesn’t really matter if you do or don’t. No, praising God is our highest calling. If you aren’t continually filled with praise to God, then you aren’t fulfilling the purpose for which He created & saved you. Join the psalmist in resolving, **But as for me, I will ... praise You yet more & more** (Ps 71:14). Are you among those who have confessed **that Jesus Christ is Lord, to the glory of God the Father?** (Phil 2:11). If not, now is the time to leave those who don’t praise God & join the company of those who do. These are the people who are close to God’s heart (14). They look forward to the day when **every created thing which is in heaven & on the earth & under the earth & on the sea, & all things in them, say, “To Him who sits on the throne, & to the Lamb, *be* blessing & honor & glory & dominion forever & ever”** (Rev 5:13). Jesus is the horn of David exalted for the salvation of His people. In Jesus, all of the promises of God are fulfilled & His faithfulness to His people is displayed. Jesus is the horn that God has raised up for His people & we must praise Him! *Hallelujah, praise the Lord.*

¹¹ Warren W. Wiersbe, *Be Exultant*, 1st ed., “Be” Commentary Series, p 220