



Standards for Worship
He is the Creator so Everyone Worship with Song and Instruments
Psalm 33:1-12

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I am seriously enjoying this study of the Psalms. Over the years, I have heard so many lame reasons why not to go to church, why not to worship, why not to sing praises, and why not to use instruments. So, it is nice to find a psalm that commands otherwise.

It is also nice to come across a psalm that lets us know in no uncertain terms that we are to worship together as a body of followers who are united in the Holy Spirit in us and in the purpose for our praise. It



is to the Father, it is to praise Him for all He has done and here in psalm 33, it is at the very basic level. Thank you, Lord for making us in the first place.

If you are not gathering together with your brothers and sisters in Christ to worship and study the word, you have a serious issue with obedience to the Lord going on. He commands it.

Hebrews 10:23–25

“Let us hold tightly without wavering to the hope we affirm, for God can be trusted to keep his promise.

Let us think of ways to motivate one another to acts of love and good works. And let us not neglect our meeting together, as some people do, but encourage one another, especially now that the day of his return is drawing near.” (NLT)

Why would someone abandon fellowship? Satan. There are those churches which have false teachers who have snuck in and over a period of years began to spread their poison until, surprise, they cross a line and now you now, who they are. You fell lied to, damaged, mislead, beat up and on and on. Now you trust no one and instead, you stay home and refuse to gather with other brothers and sisters. I get it. Been there, done that. The hurt is serious, and it is real. The Lord will hold the one who did that to you accountable, and He also loves you and will hold you accountable as well. If you are listening to this right now, stop running, and come back to fellowship.

What we see here in this psalm is a consistent theme throughout the scriptures, there is no such thing as the brave single warrior believer out there on their own. You see, we are sheep. David hammered that into us in Psalm 23. Sheep like to wander off and the problem is if you wind up being a cast sheep. Lying their upside down with your feet in the air, well now the shepherd can do something to bring you back into the flock. Please don't go there.

Join with David and worship together with others.

We are not told who the author of this psalm is. It is what is referred to as an orphan psalm, no claims of authorship. My personal thoughts are, David wrote this so I will be teaching from that perspective.

I also want to add a prayer request as we get started as well. We currently have no one here at Calvary to lead us in worship. Alaina, who did that for us for over a year, has been called by the Lord to minister elsewhere. And we are going to learn as we study this psalm that worship and praise in song is not to be haphazardly done but skillfully done. Pray for us that we would have the person the Lord wants us to have to lead us in worship.

Psalm 33:1–5

“Sing for joy in the LORD, you righteous ones; Praise is becoming to the upright. Give thanks to the LORD with the lyre; Sing praises to Him with a harp of ten strings. Sing to Him a new song; Play skillfully with a shout of joy. For the word of the LORD is right, And all His work is done in faithfulness. He loves righteousness and justice; The earth is full of the goodness of the LORD.” (NASB 2020)

I have never quite figured out the trend towards zero worship. Here at Calvary, once the Lord brings us someone to lead worship, we will indulge in bringing blessings to our Lord. Worship and praise lifts our souls and takes us right into the throne room.

Worship and praise is not intended to be a concert for God. It is not to be an opportunity for someone to showcase their talents and skills. It is an opportunity for those who are musically skilled to exercise those gifts the Lord has given them and lead us in song to love and worship and praise the one who has already done so much for us.



To lead us in song implies we know the words. If it is a new song, we must be taught how to sing it, if it is a song we know, give us the words anyhow so we can sing along. Again, this is not a concert, it is not a show, but a participative activity. So, lose all the side trappings already, smoke machines, spotlights and anything else that will distract us from worship.

Not only does worship have a place as we gather together in Him, but worship also has a place in our prayer closets. David would be one of those who would be rather loud about his worship and praise no matter where he was.

Here in this psalm, the command to sing is for this to be very public and very communal. Worship is to be enjoyed together with other believers. That means letting the Lord heal you and getting into a fellowship. Be a Berean as you do so but stop running from being with other believers.

When we see the first three words of the psalm, “Sing for joy,” think command. Right up front, in the Hebrew it is in the imperative, in other words a command, and it is in the plural. The expectation, this is a large community group of believers who have come together to do this, to sing rejoice and worship together, and this is a command to do so. Hint, God has not changed His mind either.

The Hebrew word David uses is רָנְנֵנוּ (rännenu). It means to “call loudly, shrilly; rejoice; exult.” (Lexham Press 2017)

There are those who want to know the reason why we are to rejoice and sing. As it pertains to this word in the Bible, “the larger context shows, however, that the text is speaking of Yahweh’s action on behalf of his people, transcending the experience of individuals. One gets the impression that the formulation of the text is deliberately left open, that concrete details are deliberately avoided, in order that as many as possible may join in jubilant praise of Yahweh for what he has already done.” (Hausmann 2004, 516) It is to be personal to each worshiper.

There is so much we can come to worship Him about. This is not for the unbeliever either, only for those who are His “righteous ones.” There is a distinct difference in the mind of David between singing and playing instruments as a performance versus doing so as worship. He was a performer for Saul and was used to help him deal with his rage and dementia with what we would call today, music therapy.

But when he is alone, or with others who also believe, it is all about worship. He tells us one of the reason why we as followers of Jesus would engage in this activity, “praise is becoming to the upright.”

When we come together as His church for public worship, each of us individually “acknowledges implicitly that he or she is not the sole author of his or her identity—that identity comes from belonging to a group. But the group, in turn, by praising God, acknowledges that it is neither transcendent nor independent. The group, too, receives identity from a higher power—from its relationship with the Lord.” (Jacobson and Tanner 2014, 313)

God is at all times deserving of our very best praise, when special occasions are to be considered as well as when nothing special has taken place. (Leupold 1959, 272)

For those who are redeemed, who have placed their entire being into the hands of the Lord, who have enjoyed His grace and His salvation and His redemption, it is fitting and proper that we turn to Him and come together to sing and praise Him as a group simply thanking Him for all He has done for us.

Psalm 33:2–3

“Give thanks to the LORD with the lyre; Sing praises to Him with a harp of ten strings. Sing to Him a new song; Play skillfully with a shout of joy.” (NASB 2020)



What we have learned thus far is that we, as His people, are commanded to sing loudly together and praise Him. One of things we have made a part of our negotiations for a space to meet in is the notification that we will be doing worship and praise, and will most likely be a bit loud, not illegally jet taking off loud, but you will know we are here. Knowing our sins are forgiven forever tends to do that.

Here, David adds in musical instruments as part of the mix. He only gives us two, the lyre and the harp. What we are being taught is that as we praise the Lord, our praise is a musical expression of witness to those who do not know the Lord.

Do not take this to mean that those are the only acceptable instruments either, they are simply representative of all the instruments we have at our disposal today as well as all those available in Israel at the time. Psalm 150 gives us a good representative mix with trumpets, harp, lyre, tambourine, stringed instruments, flute and cymbals of every kind.

The idea is if it an instrument to produce music, keep a beat and can be played, do so skillfully. “Although only two instruments are mentioned, they stand as representatives for all musical instruments—both those common in antiquity as well as those employed today. Moreover, the playing of music for praise should be done well. The phrase *hēṭṭû naggēn* means to play skillfully.” (Jacobson and Tanner 2014, 313-314)

That means practice before you play. That is why I am unable to lead worship as I no longer have the time to practice on top of everything else, I do as a pastor. There was a time that I did that, but He has called me to teach, so I am concentrating on that.

Worship is not a concert, but it does not imply a general jam session either. His mercies are new everyday, because of that, there is always a new reason to worship and praise.

Lamentations 3:22–23

“The faithful love of the LORD never ends! His mercies never cease. Great is his faithfulness; his mercies begin afresh each morning.” (NLT)

Yes, this does indeed get back to His faithful loving care for us, His *hesed*. Every new day is an opportunity for us to once again experience the grace and mercy of God. Another day for the light of His word to break through the darkness of this world into our life since we seek Him in His word daily. As His light fills us in the person of the Holy Spirit, we reflect to the world who He is and because of His faithful love, His *hesed* towards us, we find we have oxygen to breath, food to eat and a new day to serve Him.

“There is no expiration date on God’s mercy toward us. His mercies are new every morning in that they are perpetual and always available to those in need.” (Got Questions Ministries 2014-2021) And that is you and me.

For those who are called to lead in worship using instruments, the command, yes, it is in the imperative in the Hebrew here, is to play skillfully. We come to Him, we join in with the instruments, at times to sing a new song, at times ones we already know. And for those who play, shouting in praise is also approved.

Again, “play skillfully with a shout of joy.” The word here in the Hebrew is *תְּרוּעָה* (*teruah*). “There are two co-existing meanings...on the one hand it means alarm or scream, and on the other hand shout or jubilation.” (Koehler, et al. 1994-2000, 1790)

It appears that for David and the people of Israel, the idea of worship was not an idea of quiet meditation. There is a place for that of course. But when coming together with others of the same mind and faith, let the entire planet know.



It means “shout or blast of war, alarm, or joy...alarm of war, war-cry...blast for march...shout of joy with religious impulse...in public worship generally...especially musical service...shout of joy. (Brown, Driver and Briggs 1977, 929-930)

And to make sure we know one of the reasons for doing so, there are many and we will cover more in this psalm, we are given a primary reason in verse 4 and 5.

Psalm 33:4–5

“For the word of the LORD is right, And all His work is done in faithfulness. He loves righteousness and justice; The earth is full of the goodness of the LORD.” (NASB 2020)

Why praise the Lord? So, let’s look at a few of His attributes. First of all, it has to do with the character of His word. What God says is right, all the time. We get a sense of that from the prophet Isaiah.

Isaiah 55:10–11

““For as the rain and the snow come down from heaven and do not return there but water the earth, making it bring forth and sprout, giving seed to the sower and bread to the eater, so shall **my word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it.**” (ESV)

All that God has said is reliable, whether it is about himself and his love, or about the nature of reality and the foolishness of idolatry, or about the human predicament and the necessity of repentance. (Oswalt 1998, 445)

For Jeremiah, God’s word was a source of life, a source of nourishment for his soul.

Jeremiah 15:16

“Your words were found, and I ate them, and your words became to me a joy and the delight of my heart, for I am called by your name, O LORD, God of hosts.” (ESV)

Jeremiah took God’s word and made them part of himself. He had a heavy message of judgment to proclaim on behalf of God, yet His words were a joy and a delight for his heart. As we make God’s word part of us, we too begin to see the world through His lens. WE realize His word is right.

Isaiah fully understood that the word of the Lord is right, all of the time. His word always achieves His purposes. This is what the psalm means when it says the word is upright (yāšār)—that it does what it is intended to do, just as the morally upright are those who do what God has commanded. (Jacobson and Tanner 2014, 314)

Here is the thing about His word, and all that He does, it is all done in faithfulness.

God’s faithfulness is expressed in His word. God is dependable, always. Because God loves/is righteousness and justice, His word will reflect that, and we can know that He will never change and remain totally faithful to who He is and what He says.

God is right, He is faithful, He is righteousness and He is justice. And we are just like Moses, struggling to understand who it is we love and serve. Anselm had the same struggle and tried to write about it.

There is, then, so truly a being than which nothing greater can be conceived to exist, that it cannot even be conceived not to exist; and this being thou art, O Lord, our God.



So truly, therefore, dost thou exist, O Lord, my God, that thou canst not be conceived not to exist; and rightly. For, if a mind could conceive of a being better than thee, the creature would rise above the Creator; and this is most absurd. (Anselm of Canterbury and Deane 1939, 8-9)

God is a different kind or type of being altogether, not in the same class at all. Anselm's phrase conveys that God is "the fullness of Being itself, the absolute plenitude of reality upon which all else depends." (Barrett 2019, 45)

This is who we worship and praise. He is the creator of everything, which David will bring into play shortly, and there is no one like Him at all. He is unique. Because of who He is, the earth is filled with the *hesed* of the Lord.

Psalm 33:5

"He loves righteousness and justice; **The earth is full of the goodness of the LORD.**" (NASB 2020)

God's kindness (*hesed*) finds expression in his endless reconciling love, always ready to forgive. Once again, this love is expressed pregnantly in a liturgical formula: "Merciful and gracious is Yahweh, slow to anger and of great kindness." This excludes from the outset any possibility that human beings, following the secular principle of mutuality, could repay Yahweh in turn the divine kindness they have experienced or do him an act of kindness. The social nature of *hesed* is maintained, however: God's kindness towards an individual places that individual in a new relationship with his neighbor, a relationship based on Yahweh's kindness; in his daily contacts with others he must keep the kindness he has experienced, he must practice righteousness and justice, kindness and mercy. Thus *hesed* shapes not only the relationship of Yahweh with human beings, but also that of human beings among themselves." (Zobel 1986, 63)

Or as David reflects here in verse 5, the earth is full of the *hesed*, goodness of YAHWEH.

Our Lord is worthy of praise because of who He is. The earth is full of His *hesed* and that is not a recent thing, you see, the word of the Lord which is right, faithful, righteous, and just; created the entire universe with just His word. There is nothing we can do to repay Him. IT is who He is and we sit back and simply enjoy the lavish grace He pours out onto us.

Psalm 33:6–9

"By the word of the LORD the heavens were made, And by the breath of His mouth all their lights. He gathers the waters of the sea together as a heap; He puts the depths in storehouses. Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood firm." (NASB 2020)

God made everything out of nothing and did so through His word. "The biblical doctrine of creation is centered in the pre-incarnate Christ. He is the *logos* (reason) by whom the *cosmos* (universe) was created. Creation is not only derived from God, but it came about through Christ. For "all things were created through him" (Col 1:16). In fact, "without him was not anything made that was made" (Jn 1:3). Christ also holds the creation together in his person (Heb 1:3). He is truly the cosmic Christ, by whom all things came to be and in whom all things continue to be." (Geisler 1989, 4)

He spoke it into being. And based on what we see in the scriptures, He was not alone when He did this.

"Christ's role as the agent of creation includes not just the physical universe but spiritual reality and spirit-beings as well. His Lordship over all creation implies both the good and the fallen angels—"whether thrones or powers or rulers or authorities, all things have been created through him and for him" (1:16). Paul uses this cosmic reality to challenge and correct the false teachers, who contended that Jesus alone



was insufficient to defeat the cosmic powers and that visions and ascetic practices were necessary to do so.” (Osborne 2016, 14) But Jesus created them before the physical universe. They were there.

Job 38:4–7

““Where were you when I laid the foundation of the earth? Tell me, if you have understanding. Who determined its measurements—surely you know! Or who stretched the line upon it? **On what were its bases sunk, or who laid its cornerstone, when the morning stars sang together and all the sons of God shouted for joy?**” (ESV)

Right from the start, then, God has company—other divine beings, the sons of God. Most discussions of what’s around before creation omit the members of the heavenly host. (Heiser 2025, 23)

Before God created the physical universe, He had created the unseen realm. He had made the heavens, and by the breath of His mouth, all their lights. Is this a statement of the creation of the physical realm or the unseen realm? Possibly both in the single statement.

Looking back at the verse from Job 38, the sons of God are referred to as Morning Stars. First, who are the Sons of God? “In the ancient Semitic world, sons of God (Hebrew: beney elohim) is a phrase used to identify divine beings with higher-level responsibilities or jurisdictions.” (Heiser 2025, 22)

You mean angels, right? Well, yes, there are angels, the term is malak in the Hebrew and their job is to deliver messages, but there are others there as well. There is a hierarchy of created beings, originally unfallen, but now fallen as well as unfallen, who were created prior to God creating the universe and David just might be making a nod to that fact here.

Paul gives us a hint of the hierarchy that exists in the unseen realm.

Ephesians 6:11–12

“Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers (ἀρχάς)(arche), against the authorities (ἐξουσίας) (exousia), against the cosmic powers (κοσμοκράτορας) (kosmokrator) over this present darkness, against the spiritual forces (πνευματικά) (pneumatika) of evil in the heavenly places.” (ESV)

When Jesus went to the cross, He defeated these guys.

Ephesians 1:20–21

“that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule (ἀρχῆς) (arche) and authority (ἐξουσίας) (exousia) and power (δυνάμεις) (dunamis) and dominion (κυριότητος) (kyrios), and above every name that is named, not only in this age but also in the one to come.” (ESV)

Jesus was seated above all the various members of the unseen realm with the exception of God who He is seated at the right hand of, since He is God. And it was only after this that the full plan of redemption was made known even to those in the unseen realm.

Ephesians 3:10

“so that through the church the manifold wisdom of God might now be made known to the rulers (ἀρχαῖς) (arche) and authorities (ἐξουσίαις) (exousia) in the heavenly places.” (ESV)

Add to this angels, cherubs, seraphs, watchers and others and we begin to see how organized the unseen realm really is.



He created them, spoke them into existence. He made the heavens by His word. The place where those members of the unseen realm were intended to dwell, the third heaven, but the fall also impacted the heavens as well. We forget that Lucifer was a cherub with duties surrounding the throne of God.

He also created the second heaven, the one that we are able to observe as well. For one who has a view of cosmology of the period David lives in, when he says heavens, plural, he is referring to the second and the third heaven. The Bible tells us about the third heaven in 2 Corinthians 12:2, which does infer the existence of a first and second heaven.

Based on what Paul tells us there in 2 Corinthians 12:2 the third heaven is the place where God lives.

The first heaven is evidently the atmosphere that surrounds the earth, for reference is made to “the birds of the heaven” (Matt. 8:20; 13:32, R.V.) and to “the clouds of heaven” (Matt. 24:30; 26:64).

The second heaven is evidently the stellar spaces, for Scripture refers to “the stars of heaven” (Gen. 26:4; Rev. 6:13). (Chafer 1993, 438)

The location of the third heaven has never been revealed, but it is the home of the Father, the Son, and the Holy Spirit, and has never been inhabited by any created being until the present age. When a believer dies, he goes at once to be with Christ (2 Cor. 5:8; Phil. 1:23) and therefore takes up his abode in that sphere. Thus all believers will be brought into that place of glory at the coming of the Lord, and the third heaven is being populated at the present time. (Chafer 1993, 438)

All this to say, when David tells us He created the heavens, the unseen realm is included as well as the physical realm.

Then the clause, “by the breath of His mouth, all their lights.” This is not only God creating the stars that we see, but also the stars, the sons of God, direct creations of God that He made who dwell in the unseen realm. They all have the breath of life just as we have the breath of life. We are not told that God breathed into them to create them as He did us, but when we see this here, it makes you stop and take another look.

I guess what this does indeed bring up is the pre-creation creation that the Bible makes passing references to and infers but does not address directly.

About that idea, of the lights, stars being divine beings in the unseen realm. “The identification of personified stars with angels of the heavenly hosts is well accepted within a totally monotheistic religious system: the stars stand in God’s presence, to the right and the left of His throne (1 Kgs 22:19; 2 Chr 18:18); they serve Him (Ps 103:21; Neh 9:6); in Sir 43:8, 10 the identification of stars with soldiers of an army is particularly evident. See also Rev 1:20. At the head of the heavenly hosts stands a ‘Prince of the army’ (Josh 5:14–15; Dan 8:11), probably the highest star and the farthest from the earth, even if the actual leader is God, to whom the starry army belongs. From this conception derives the syntagm ‘LORD/God of hosts’ (Yhwh/’ēlōhê šēbā’ôt) occurring in numerous biblical passages (Yahweh Zebaoth). (Lelli 1999, 813)

David is incredibly inclusive here in his discussion of why we are to praise the Lord, creator of everything, and I mean everything is being inferred in what and how he phrases things.

The point of star language for divine members of the heavenly host should be obvious. The members of Yahweh’s host are not of earth. They are celestial, transcendent beings whose home is in the heavenly realm, the abode of God. (Heiser, Angels: What the Bible Really Says about God’s Heavenly Host 2018, 10)



Thanks to David, what we have learned so far is that as the creation events began to unfold, God created the heavens out of nothing by speaking it all into existence. We have no idea what anything was like before that moment.

The scriptures give us great detail about the creation of the physical world, and then passing references about the unseen realm, which appears to have been created prior to the physical universe, to include all of those divine beings who inhabit the unseen realm. They are referred to as the heavenly host, stars (Job 38:5-7, Isaiah 14:13), lights, Spirits (since they are spirit beings who by nature are not embodied,) heavenly ones (Psalm 89:5-7, Job 15:15), holy ones (Zechariah 14:5) and Gods/divine beings/Elohim. And yes, that final term, Elohim can be one that confuses since the term was used interchangeably to discuss spirit beings.

In the old testament, “one will find ’elōhîm in the Hebrew Bible employed to describe spiritual beings that are clearly lesser than the God of Israel. While ’elōhîm is used thousands of times for the singular God of Israel, it is used for spiritual beings judged by the God of the Bible (Ps 82:1, 6), gods and goddesses of surrounding nations (Judg 11:24; 1 Kgs 11:33), territorial spirits (Hebrew: shedim, often translated “demons”; Deut 32:17), and the spirits of deceased people (1 Sam 28:13).” (Heiser, Angels: What the Bible Really Says about God’s Heavenly Host 2018, 12)

Psalm 33:7

“He gathers the waters of the sea together as a heap; He puts the depths in storehouses.” (NASB 2020)

Here is a clear physical creation event basically outlining the events of day three of creation.

Genesis 1:9–10

“And God said, “Let the waters under the heavens be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good.” (ESV)

The waters are all gathered together and yes, it appears there is also subterranean storage for water too. We see that used in the flood.

Genesis 7:10–12

“And after seven days the waters of the flood came upon the earth. In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. And rain fell upon the earth forty days and forty nights.” (ESV)

The word Moses used here in the Hebrew is the word תְּהוֹם (tehom). The word as used here means “deep, of subterranean waters.” (Brown, Driver and Briggs 1977, 1062)

There can be little question, then, that the phrase tehôm rabbâh (“great deep”) points back to the t ehôm of Genesis 1:2 and refers to the oceanic depths and underground reservoirs of the antediluvian world. Presumably, then, the ocean basins were fractured and uplifted sufficiently to pour waters over the continents, in conjunction with those waters which were above the “firmament” (expanse) and which poured down through the “windows of heaven.” (Whitcomb and Morris 1961, 9)

Where did all the water go?

Odds are, it is still there. Pre flood, we have no idea if there were deep caverns in the ocean as we see today and we do not know if there were tall mountains as we see today. Was there a single land mass or multiple ones? We do not know that either.



“Almost unimaginably profound changes had taken place in the entire domain of terrestrial energetics. The precipitation of the antediluvian vapor canopy instituted a new hydrologic cycle, as well as a new cycle of seasons. A larger proportion of the earth’s surface was now taken up in ocean basins and water surface areas. The prediluvian topography was completely changed with great mountain chains and deep basins now replacing the formerly gentle and more nearly uniform topography. Removal of the protective canopy around the earth permitted development of extreme latitudinal variations of temperature, with resulting great air movements and established climatic zones.” (Whitcomb and Morris 1961, 287)

Some water also returned to subsurface storage. Creation alone, without consideration of the flood, is sufficient for us to praise Him.

Psalms 33:8–9

“Let all the earth fear the LORD; Let all the inhabitants of the world stand in awe of Him. For He spoke, and it was done; He commanded, and it stood firm.” (NASB 2020)

God created everything with the power of His word and His word is always right and everything He does is in accordance with who He is, His attributes, and they never change. He is our creator and that alone is sufficient for us to fear Him. In other words, we are awe of who He is and the power of His word.

The truth of who He is something that if you choose to ignore it, it is at your own peril.

When God speaks, things happen. There are those who doubt creation, yet the Bible tells us that God spoke and the universe came into existence. All by His word.

Why do we feel like we need to make excuses for what it is God has done? I remember before coming to Christ, sitting in my science class studying evolution and really wondering about those Christians who showed up with their Bibles to argue with the teacher about creation, not evolution. At the time, I was not saved and was firmly an evolutionist. I did not understand why they were so upset with what I saw as confirmed science and really, a fact.

Then I met Jesus. It took the better part of ten years to finally get rid of all of the trappings of evolution from my thinking. Reading Genesis followed by *The Genesis Flood* by Dr. Morris and Dr. Whitcomb started me down that road. That and taking a physics class in astronomy and being totally blown away by what I was learning and how it all pointed to an event the Bible calls creation. Today I am fully in.

Psalms 33:9

“For He spoke, and it was done; He commanded, and it stood firm.” (NASB 2020)

Dr. Norman Geisler sums up the creation this way, and it is where David is going as he commands praise to take place.

“The created world, including matter, is dependent upon God. Even though the world exists, it could nevertheless not have existed. It is, but it might not have been. Indeed, God is holding it in existence “by his word of power” (Heb 1:3). For by him “all things hold together” (Col 1:17). Without God’s continual, sustaining causality, all of creation would cease to be—instantly. The dependence of all creation is another way to express the biblical truth that God is not only the originating cause of the universe, but he is also its conserving cause. God caused it to come to be, and he also causes it to continue to be.” (Geisler 1989, 8)

As the maker of everything, God is sovereign over this planet and all the nations of the world. David goes there next.



Psalm 33:10–12

“The LORD nullifies the plan of nations; He frustrates the plans of peoples. The plan of the LORD stands forever, The plans of His heart from generation to generation. Blessed is the nation whose God is the LORD, The people He has chosen for His own inheritance.” (NASB 2020)

Case in point, the existence of the nation of Israel. Isaiah tells us the following.

Isaiah 66:8

“Who has heard such a thing? Who has seen such things? Can a land be born in one day? Can a nation be given birth all at once? As soon as Zion was in labor, she also delivered her sons.” (NASB 2020)

The prophets speak about two returns for Israel from the nations. “First, there was to be a regathering in unbelief in preparation for judgment, namely the judgment of the Tribulation. This was to be followed by a second worldwide regathering in faith in preparation for blessings, namely the blessings of the messianic age.

Once it is recognized that the Bible speaks of two such regatherings, it is easy to see how the present State of Israel fits into prophecy.” (Fruchtenbaum 1994, 716)

References for two regatherings, Ezekiel 20:30 – 38, 22:17 – 22, Isaiah 11:1 – 12:6.

Isaiah 66:9 speaks to the events which took place on May 14, 1948, when the modern state of Israel was founded. It will also happen again when Messiah returns.

Zephaniah 2:1–3

“Gather together, yes, gather, **O shameless nation, before the decree takes effect —before the day passes away like chaff— before there comes upon you the burning anger of the LORD, before there comes upon you the day of the anger of the LORD. Seek the LORD, all you humble of the land,** who do his just commands; seek righteousness; seek humility; perhaps you may be hidden on the day of the anger of the LORD.” (ESV)

In verse one, the nation of Israel is told to gather together. It is clear from this verse that this is a gathering in unbelief. In verse two, the word before is used three times in relationship to the preceding passage regarding the Tribulation. One of these “befores” includes the before the day of Jehovah itself. While other texts speak of a regathering in unbelief in preparation for judgment, this passage clearly states that this regathering in unbelief will occur before the Tribulation actually begins. (Fruchtenbaum 1994, 719)

How certain is it that this will take place? Will Jerusalem really be restored, and will the nation really come together as quickly as depicted? Verse 9 tells us He is determined to make this happen. For those of us living in the 21st century, we also have the lesson of history from 1948. Prophecy is being fulfilled right before our eyes.

Isaiah 66:9

““Shall I bring to the point of birth but not give delivery?” says the LORD. “Or shall I who gives delivery shut the womb?” says your God.” (NASB 2020)

Everything comes down to what the Lord is. First, he is faithful to the end: he does not advance his purposes (bring to the moment of birth) only to abandon them; secondly, he is sovereign: what he initiates he completes—(lit.) ‘Do I beget and (then) close (the womb)?’, start what I do not intend to finish? (Motyer 1999, 454-455)



Let me state a fact. We have already seen the first part of this take place. Literally. Is there any doubt we are in the last days?

Psalm 33:10

“The LORD nullifies the plan of nations; He frustrates the plans of peoples.” (NASB 2020)

We live in what many call today a culture of surveillance. It is for our benefit, or so they want us to think.

Welcome to Insight. “Among other ambitious promises, DARPA insists that Insight will be able to build pattern-of-life models that account for what DARPA calls social and cultural “dynamics” that vary from region to region, and even predict where a given target will travel based on their previous routes and communications. In the same vein, the NGA has software that tracks what people are saying on Facebook and Twitter in the areas being watched with systems like Gorgon Stare, putting the airborne imagery in the context of information that could be useful for analyzing factors like a city’s “stability dynamic”—the intelligence community’s term for the likelihood that mass violence might erupt at any given time. (Michel 2019, 213-214)

Forget all of that, sure it’s scary, but consider this, God knows everything about everybody at all times. And he is in all places, at all times.

This is why David can say the Lord nullifies the plans of the nations. To put it in terms of a governmental entity, God has actionable intelligence on all of us.

The beast will deploy systems similar to the one I just discussed, and it will be completely frustrated. He has no idea that there is an invasion from an extraterrestrial source that will put an end to all of his plans and results in a complete takeover of the planet. The reason.

Psalm 33:11–12 **“The plan of the LORD stands forever, The plans of His heart from generation to generation. Blessed is the nation whose God is the LORD, The people He has chosen for His own inheritance.”** (NASB 2020)

Let’s pray.

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