

# Psalm 92:1-15

A Psalm *or* Song for the sabbath day.

***“It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. O LORD, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: but thou, LORD, art most high for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.”***

## *Introduction*

Psalm 92, if you'll notice there at the beginning, it tells you it was sung on the Sabbath day. It's an interesting and beautiful Psalm, you're familiar with some of the verses, I'm sure. Psalm 92 was sung every Saturday morning at the time of the morning sacrifice. Israel had the morning and evening sacrifice. Each Sabbath, Saturday morning, at the time of the morning sacrifice, this song was sung in the Temple precincts. As we come to 93, that song was sung every Friday morning at the time of the morning sacrifice. As we get to Psalm 94, that's a Psalm that was sung every Wednesday morning in the Temple at the time of the morning sacrifice. So these next few Psalms are interesting, very familiar to the children of Israel at different seasons in their history. And this 92<sup>nd</sup> Psalm was also sung on the second day of the Feast of Tabernacles, which was one of

the mandatory feasts. [For an explanation of these Holy Days Israel and the Early Church kept, see <http://www.unityinchrist.com/messianicmovement/Holydayshadows.htm>] As Israel would gather it was sung every year on the second day, in the morning, of the Feast of Tabernacles. It will be familiar to you, some of it as we look into it. It says, let's read through it, "***It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound. For thou, LORD, hast made me glad through thy work: I will triumph in the works of thy hands. O LORD, how great are thy works! and thy thoughts are very deep. A brutish man knoweth not; neither doth a fool understand this. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever: but thou, LORD, art most high for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to shew that the LORD is upright: he is my rock, and there is no unrighteousness in him.***" (verses 1-15) So this song, sung every week on the Sabbath, sung every week they heard this. And again, at the Feast of Tabernacles. It begins speaking of praise and thanksgiving.

*'It's A Good Thing To Give Thanks And Praise  
The LORD'*

It says "***It is a good thing to give thanks unto the LORD,***" ***Jehovah*** which is mentioned seven times in the Psalm. It's his covenant-promise-keeping name. "***It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High.***" (verse 1) Now, it's very interesting, the first part of the first verse he said "***It is a good thing to give thanks unto the LORD,***" as though he's speaking to the congregation. And right in that statement, his heart turns vertical, and the

second half of the verse, he says, **“and to sing praises unto thy name, O most High.”** “thy name,” first person. And then he’s praying, **“to show forth thy lovingkindness in the morning, and thy faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.”** Different instruments, “the solemn sound,” probably a different instrument that’s mentioned there. So, a good thing, first certainly publicly, because this was sung on the Sabbath morning. But the truth is, look, to give thanks and to sing praises is something that must take place on the personal level, and on the public level. If it’s not happening personally, it doesn’t make any sense for it to happen in public, because then it’s just a show, and it’s just a sham. It has to happen privately, good thing to give thanks, *‘Well, I don’t know, I don’t have much to give thanks about.’* Well, you need to think about that. I would sit down with a paper and a pencil, and start writing out a list of everything you have to be thankful for. I think you might be surprised how quickly it becomes a fairly long list. Even in what we can, difficult is relative, even in our difficult times there are so many things that we have to be thankful for. **‘It’s a good thing to give thanks unto the LORD.’** Just a great practice, in the morning, and at night it says, before you go to bed, *‘Thanks, Lord, got me through this day, thanks for this Lord, thanks for those things, thanks I woke up this morning and I’m breathing. Thanks I can get up and walk to the mirror and look at what the years have done [laughter], thanks that I can snap, crackle and pop, and walk at the same time. Thanks that I have glasses to see, thanks for breakfast, cup of coffee.’* A thankful heart is a heart that’s attached to him, acknowledging the blessings that we experience are not random, that there’s a hand involved in our life. We’re not deists, we don’t believe *‘Oh ya, there’s a God, but he’s detached.’* We believe in a heavenly Father, we believe in a Shepherd, we believe that we are the Bride, and he’s the Bridegroom, we believe in someone intricately involved in our lives. So, it’s a good thing, good way to start the day, to give thanks, to sing praises. Some of us, we should sing praises when we’re alone, sometimes, but it’s wonderful to sing praises with the whole Body of Christ, because we all kind of blend in, and we can make one voice which I think God really loves to hear. And it says here, **“It is a good thing to give thanks unto the LORD, and to sing praises unto thy name, O most High: to shew forth thy lovingkindness in the morning, and thy faithfulness every night,”** “to show forth”, literally it’s “to expound” or “to explain thy lovingkindness” to do that in the morning, “and to expound thy faithfulness every night” during

the night is the idea. So, great idea, in the morning, to just talk about, to explain, to make clear, it says here, “his lovingkindness.” You’re awake, it’s another day, you know, **‘LORD, you’re faithful,’** to speak of his lovingkindness in the morning, and then every night, to speak of his faithfulness, wonderful thing. And to do that, it tells us, on the different instruments here that it lies out.

### *Reveling In God’s Creation*

Now in verses 4 to 6 it tells us, in light of everything that’s going on in the world, and he’s going to talk about more difficult things, that the LORD happens to be sovereign. **“For thou, LORD, Jehovah, hast made me glad through thy work: I will triumph in the works of thy hands.” (verse 4) ‘or I will brag about’** you know, the sunrise, to get up in the morning, sometimes you see a beautiful sunrise, beautiful sunset, to be able to see the hand of God in the artistry of all those things. You know, you think of the Creator, all the things he’s made. Why cinnamon? I mean, go back to the Creation, these are things he’s made, the work of his hands. Why cinnamon? Why garlic? Why salt, why pepper, why sweet, why sour? You know, all of these things. *‘Wait till they bite into one of these, they’re really gonna like this. Wait till they taste this, wait till they put this on their pasta, they’re gonna love this.’* You know, the works of his hands, you know, the eagle in the sky and the colors of a rose, why smells? You know, a bloodhound smells for a completely different reason than we do. Why a chrysanthemums or why peonies or why sweet peas? Why a rose? All of that, you know. **‘The works of your hands, I rejoice in this, I’m glad, Lord, the works of your hands,’ “O LORD, how great are thy works! and thy thoughts are very deep.” (verse 5)** And certainly, what we see, I watch the Discovery Channel and laugh, I just praise the Lord. And then one of my kids go *‘Right!, 50 million years.’* It’s nice to hear kids sitting next to you saying *‘That’s dumb, right dad?’* [Comment: Pastor Chuck Smith in his comments about Genesis 1:1, endorsed the Gap Theory, where previous dinosaur life and the heavens and earth are really old, over 2 billion years for earth alone. But that Genesis 1:2-31 is a specific creation of life conducive to man, along with the creation of man, which the Gap Theory interpretation indicates could have taken place within six days. This interpretation, which Pastor Chuck Smith (head of the Calvary Chapels before his decease in 2014) endorses, accounts properly for the record of the rocks

geologically speaking. Theistic evolution is another interpretation for Genesis 1:1-31, which takes into consideration a very specific creation of cellular life in the beginning oceans, with God theistically “modifying” the species from then to now (which looks like evolution in the record of the rocks). The Gap Theory and Theistic evolution theory do not deny the geologic record of the rocks, and one takes Einstein’s Relativity laws into the equation. But it’s not so much about how it was done, as to Who did it. Blind evolution of life and all species, though, doesn’t stand a chance. For more on this, see [http://www.unityinchrist.com/Does/Genesis\\_1\\_1-31.html](http://www.unityinchrist.com/Does/Genesis_1_1-31.html).] But just to see what he’s done, you see the work of his hands, you see the genius, you see the intricacy of what he’s done. **“how great are thy works!”** and then listen to what he says, **“and thy thoughts are very deep.” (verse 5) ‘and thy thoughts are very deep,’** you know, learning the heart and mind of the LORD, before the foundation of the world, all the works of his hands, the Lamb was slain. How deep are his thoughts. In his Creation he places us there to enjoy so many things, something that’s sweet the grows on a tree, the color of a sunrise or a sunset, spices, all that he sets up for you and I. And yet, even deeper than that, knowing the fall of mankind, knowing what’s going to take place, that before the worlds were formed, his Son steps forth from the Triune God and says **‘I’ll go, I’ll do it, I’ll lay down my life.’** How deep are thy thoughts, O LORD? How filled with wonder? How can you measure that? It says in the ages to come, we’re still going to be learning of it.

### *Difference Between Believers and Non-Believers...and The Fate Of The Wicked*

He says **“A brutish man knoweth not; neither doth a fool understand this.” (verse 7)** The carnal man is befuddled in all this [see 1<sup>st</sup> Corinthians 2:9-13, Romans 8:9]. It says the man of faith sees, the human eye not only just sees, but it sees what’s related to faith also. You see a sunrise, you see a sunset, you see a newborn babe, you see a fingerprint, you see those things, you see more than just the eye of the unbeliever. The eye of the carnal man looks at the same things, it doesn’t see what a believer sees, it’s vastly different. And then the deep thoughts of God that are not perceived with the human eye, but known by faith. He’s laying these things out, **‘God, you’re sovereign in all of these things.’** And in **verse 7**, he’s going to say now, **‘but the wicked, they’re passing, they’re**

*temporary,*’ and he lays this out, and look, again, Hebrew poetry, when we look at this, the Psalmist is never rejoicing. We would look at this, there is no rejoicing in the death of the wicked, God says he takes no pleasure in the death of the wicked. But the Psalmist is stating fact, not putting forth emotion, like we may in modern poetry. He says **“When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:”** (verse 7) It seems they just, they’re at home in this world, they have roots in this world, they just spring up. And it says **“when all the workers of iniquity do flourish; it is that they shall be destroyed for ever”** We have to be careful, you see the workers of iniquity flourishing, wealth, fame, pleasure, you look at somebody and think, *‘They’re so fowl, they’re so blasphemous sometimes deliberately towards God,’* you look at these things, and you have to be careful, because we can be envious, we can look at that, and the Psalmist here is saying **‘You know I see something here completely different, that the brutish and carnal man doesn’t see.’** You have to understand, when you see unsaved men, wicked men, flourishing, like the grass they’re springing up, you’re thinking *‘This isn’t right, you know, they seem to have power, it seems they have wealth, it seems they’re calling the shots over the heads of righteous men and women, it seems they got their hands on the steering wheel, and things are going in the direction that our children and our grandchildren are never going to be able to enjoy,’* and it kind of eats us up alive. The Psalmist says **‘Wait a minute, step back, there’s another view of this, you need to understand what’s going on around you,’** He says, **“the wicked spring up as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever:”** (verse 7) He tells us here, **‘They’ll be destroyed, he tells us they’re going to perish, he tells us they’re going to be scattered,’** in verses 7 to 9. **“But thou, LORD, art most high for evermore. For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.”** (verses 8-9) Verse 8 is the central verse of the entire Psalm. Same number of verses on either side of it. And here he’s saying **‘It looks like the wicked are springing up, they’re flourishing, they’re going to be exalted,’** but right smack dab in the middle of this Song, he says **“But thou, LORD, art most high for evermore.”** (verse 8) **“For, lo,” ‘think about this, consider this,’ “thine enemies, O LORD,”** again, twice, **“for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.”** (verse 9) No doubt that includes those in the unseen realm. When we finish

Ephesians we're going to talk about principalities and powers, and authorities in high places, you know, demonic forces and so forth. He says here, **“for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.”** [Comment: relative to those verses, when will this occur prophetically speaking, the destruction of the wicked? Historically, it happened with Sodom and Gomorrah, it happened with the Assyrian captivity of Israel, it happened with the Babylonian captivity of Judah, it sort of happened with the defeat of Nazi Germany and the Empire of Japan at the end of WWII, and it will yet occur to all the world during World War III, this world where much of it is swept up in wickedness and iniquity. See, [http://www.unityinchrist.com/prophecies/2ndcoming\\_4.htm](http://www.unityinchrist.com/prophecies/2ndcoming_4.htm) Another question about the wicked and all unsaved of humanity is, will the whole world that's lived and died without Christ have a chance, the unbeliever, the 'wicked'? see, <http://www.unityinchrist.com/Does/TheMatrix.htm> and <http://www.unityinchrist.com/plaintruth/battle.htm> for some intriguing Bible-based takes on this age-old question that has haunted believers for millennia.]

### *Description Of God's Children*

**“But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil. Mine eye also shall see *my desire* on mine enemies, and mine ears shall hear *my desire* of the wicked that rise up against me. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of the LORD shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. To shew that the LORD is upright: *he is my rock, and there is no unrighteousness in him.*” (verses 10-15)** The great contrast now, **verse 10, “But”** that's a great word to put there after all the depressing information, **“But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.”** And these last two stanzas are going to talk about God dealing with his own, it says, **“But my horn shalt thou exalt like *the horn of an unicorn*: I shall be anointed with fresh oil.”** “unicorn,” probably the wild ox. So the idea is, here's the great contrast to the wicked, **‘*My horn shall be exalted,*** you know, the sign of a horn on an animal, was the sign of that animal's authority, and that picture, that idiom in Hebrew poetry and Hebrew prophecy, the horn speaks of authority, the person's standing. And he says **‘*My horn shall***

***be exalted, like the horn of a unicorn, a wild ox. I shall be anointed'*** isn't this wonderful ***'with fresh oil.'*** You know, as the ancient Israelis sang this one on the Sabbath, they never had the insight that you and I do, where Jesus says ***"How much more will the Father, will your Father in heaven, give the Holy Spirit to those who ask."*** Here the song says, almost looking forward to some day in the future, ***'I shall be anointed with fresh oil,'*** you and I know that every day we get up and seek the Lord and say ***'I need to be filled with your Spirit today, yesterday's filling leaked, I'm at least a quart low. I need a fresh filling Lord.'*** Again, Christian spiritual condition, not a title. ***"But my horn shalt thou exalt like the horn of an unicorn: I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me."*** (verses 10-11) He's not bragging or saying this vindictively, he said ***'This is just the truth, the righteous are going to be exalted, the wicked are going to end up meeting the fruit of their own fate, that they've determined, they're workers of iniquity.'*** ***"and my ears shall hear my desire of the wicked that rise up against me."*** (verse 11b) ***'This is gonna be settled in a righteous way, LORD, because of who you are.'*** And he says this in **verse 12**, ***"The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."*** It's the same word in **verse 7** where he says this, ***"the wicked spring up as the grass," 'the righteous shall spring up, or flourish,'*** look what it says in **verse 12**, ***"like the palm tree: he shall grow like a cedar in Lebanon."*** And he picks these two pictures, contrasting the grass, the wicked are compared to the grass, they grow up quickly, it seems like they're sprouting up, in no time they're there, but he says they're gonna be scattered, they're gonna be destroyed, there's an end to it. Where he says the righteous, rather, are first like the palm tree, and he's speaking of the date-palm, because he's going to speak about fruit a little further down. And the idea is, you see the date-palms, you go the Middle East, and you see these palms sometimes, out in the sand. I mean, there's nothing. And all of a sudden here is a cluster of date-palms, and the Arabs say that the palm trees keep their head in the fire, and their feet in the spring. Because they said it's so blistering hot out in the desert, and yet they have a long taproot that just goes, goes, goes, goes, goes till it hits underground water, till it gets the moisture. So they say the palm trees, they keep their head in the fire, and their feet in the spring. And what he's saying here, ***'LORD, your thoughts are very deep, and the Christian, the righteous person, is like the palm***

*tree, even in a desert circumstance where there doesn't seem to be any nourishment, there doesn't seem to be any condition where there can be fruit, those LORD, who believe and trust in you are like that palm tree that puts down that long taproot, because your thoughts are very deep, and all of a sudden there's something to draw on. All of a sudden there's spiritual nourishment, there's living water.'* And in the most harsh circumstances, LORD, sometimes as your sons and daughters, there's an ability to bring forth fruit in an environment where unbelievers would never stand, they grow like the grass, they flourish, the sun comes, the wind blows over them, they're gone.' But the believer is like that date-palm, which grows slowly, continually, and discovers even in a harsh environment, somehow still brings forth fruit. He says they're like the cedar in Lebanon, *Cedrus Libanai*. You know the date-palm is a picture of enduring in very difficult circumstances, bearing fruit, finding a way to draw moisture, living water, even in difficult circumstances. The cedar in Lebanon is just a picture of stability, some of them 2,000 years old. And they have a propensity to ward off any kind of rot, they don't get dry rot, it's a cedar. If you go to Florence, different places in Italy, where the Roman Empire brought cedar and cypress from Lebanon---what's the town with all the boats there?---Venice, you go to Venice, there are cedar posts and cypress posts underwater, in brackish saltwater, that have been there for 2,000 years, and are not rotted. So, the Christian, the believer, the one whose trusting in the Lord, he's like this date-palm, that find in the harshest environment an ability to draw on the Lord, with its thoughts being very deep, produce fruit. Like the great cedars of Lebanon, stability, not like the grass, not like something that's gone in a season, but just slow-growing, producing something, and no propensity towards rotting, the idea is, there's stability in their lives. That's the picture that's being put before us here. And I love that, by the way. I love these pictures of the cedar of Lebanon.

### *Our Native Soil Becomes The House Of The LORD*

And he says, **“Those that be planted in the house of the LORD shall flourish in the courts of our God.” (verse 13)** and the sense of it, beautifully, is **‘transplanted.’** This is the idea, “flourish” like the palm-tree again, and the cedar, springing up. So, we don't have any evidence that there were landscapers in

Solomon's Temple, but it's a picture of what the believer is like. He isn't a palm-tree, but he's like one. He isn't a cedar tree, he's like a cedar tree. And he's like one that would be transplanted into the courts of the LORD. And it says, in that environment, planted in the house of the LORD, they will be flourishing there in the courts of the LORD. That this is our native soil, whether you know it or not. You know, you're out there in the world, you're running around, you're doing what you're doing before you're saved, and that's kind of your native soil. You learn to operate, you learn to deal out there, you learn to survive, it wears you out, because your friends ultimately don't have to be your friends. Your friends are scheming too. They're your friends until they got another angle, and they don't want to come alongside of you. But there ends up to be something about this, come on Monday night, or Tuesday night, or Tuesday morning, or Wednesday night, or Sunday, or Friday with youth, there ends up to be something about coming, being transplanted into the house of the LORD, and in God's courts, flourishing there. It becomes our native soil. It becomes the place, you know, you can get beat up all week, but it's wonderful to come together with the family of God, and think *'OK, I'm not nuts, there are other people, I forget, in six days, getting back on the Seventh day is wonderful, to realize there are people who believe the same things I believe.'* And it's reinforcing to find that as we do that, it produces fruit in us, it produces stability in us, it helps us to grow. You know, Christians that are lone-ranger Christians, *'Ah, I don't need church,'* what you need is you need your head examined. I mean, read the Bible, it's an open-book test, I mean, it's not like, *'Boy, I have to pray and see what the Lord says about going to church.'* No, no, you have to have a first-grade reading level, and see what the Lord says about going to church. He didn't leave it that open, he's given us a Guidebook, and it's simple. **“Those that be planted in the house of the LORD shall flourish in the courts of our God.” (verse 13)** I like this, **“They shall still bring forth fruit in old age; they shall be fat and flourishing;” (verse 14)** we're not sure about the fat and flourishing part [“flourishing” Hebrew: “green”] But **“They shall still bring forth fruit in old age”** the truth is, a date-palm, you can tell the age and maturity of a date-palm because the older ones bring forth the fuller clusters of dates. The younger date-palms, the trunk may be as wide, but when you look at it, there's less dates on the cluster. The ones that have been there longer, the ones that have survived the storm, the ones that have their roots down, the older ones, their clusters of dates,

they're fuller, there are more dates. So, it's a wonderful picture, that sometimes people in this world, you know, retirement comes, they don't know what to do with themselves. You see people, their identity is so attached to what they do, that when they retire, they die. They don't know what to do with themselves. Isn't it wonderful that in the Lord, tent-making doesn't describe who we are or what we do. And even when we're retired, we're involved in serving him, we're involved in walking with him, we still bring forth fruit in old age. [I hate being old, like Pastor Joe says, "I'm a 16-year-old trapped in a 63-year-old body." But I'm close to 70 now, when this goes up on the website, I'll be 70. The Lord has built this site through me for over 21 years now, and in that sense, I'm still bearing fruit in old age. Now all he has to do is really help me bear fruit by calling my adoptive and real family, drawing them to Jesus and salvation. When he does that, the Belle will have a flight-crew, and this site may really start to bear fruit, much fuller clusters of dates. Keep that in prayer, as I have.] I kind of like that idea. And "fat and flourishing" the idea is, you know, fat in the Hebrew idiom is not like it is now. Don't worry about that. It speaks of healthy, being healthy, being stout, the idea is prospering physically. They're going to be fat, "flourishing" here is the idea of filled with vigor, being fresh is the root of the Hebrew word. So even in old age, they're still bringing forth fruit, and there's a healthiness to them, and a freshness. I kind of like that, that in old age there can be a freshness to us. The old spacesuit might be wearing out [he pounds his chest], but the inner man, is what happens, you get saved, I got saved in 1972, I got saved out of the world [I got saved in 1969-70], like a lot of you guys, drinking, immorality, inhalants, glue, opium, LSD, you get saved out of that, and we get saved, translated from the kingdom of darkness into the kingdom of light (Colossians 1:13), and it's so different. You get saved, the world you get saved out of, and the world you get saved into, is so different. And then it's like, I was 22 years old then, and for the last 41 years I've been giving my heart and my mind, learning, fumbling, stumbling, falling, falling, getting back up again, the whole exploration, the whole ministry of the Holy Spirit and the Word of God in my life, is in regards to a new world. It's in regards to a different set of standards, it's in regards to a completely different hope. So in some wonderful ways, even in old age, there can still be the bringing forth of fruit. There can still be a freshness and a vitality, because of the native soil now, we've been planted in the Kingdom, and those are the things that we hold onto. I love that. And it says, that fruit, that flourishing is **"to shew that the LORD is upright: he is my**

**rock, and *there is no unrighteousness in him.***” (verse 16) He’s to be trusted, he’s to be leaned upon, he’s to, as the first verse says, to be given thanks to, we should be singing praises to him, and the Psalmist says **“*he is my rock, and there is no unrighteousness in him.*”** So, great challenge.

## *Psalm 93:1-5*

**“The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne *is* established of old: thou *art* from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.”**

### *Introduction*

Ah, Psalm 93, this Psalm was sung every Friday morning in the Temple, at the morning sacrifice, as the blood of the lamb was flowing. Short Psalm. You know, we’re never going to get through Psalm 94, so we’re just going to end early. I’m not going to do what I did with Psalm 91, don’t want to get stuck in the middle of it. But, **“The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved. Thy throne *is* established of old: thou *art* from everlasting. The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves. The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.”** So this short Psalm about the reigning King, Psalm 93 sung every Friday morning, at the time of the morning sacrifice. It begins by saying this, now you’ll notice, I want you to notice again, he says, he tells us first something about the LORD, he’s girded himself, he’s done this. Then in verse 2, it turns right to a prayer again, after saying what he does in verse 1, he lifts his head heavenward and he looks to the LORD and he says, **“Thy throne *is* established of old: thou *art* from everlasting.” (verse 2)** he says **“The floods have lifted up, O LORD, the floods have lifted up their voice;”** he’s praying there, talking to the LORD, and so forth.

Then when he gets to verse 4, it's almost as if he looks down at us again, and he says, you know, **"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."** (verse 4) And then he lifts his head up again, to the LORD, in the last verse, and it's in the first person again, **"Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever."** (verse 5) So, interesting picture.

### *'He's Clothed Himself In Power & Majesty'*

**"The LORD reigneth, he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself: the world also is stablished, that it cannot be moved."** (verse 1) So, he's telling us right from the beginning, **"the LORD reigneth,"** it's in the tense, it means "tonight, right now." The King James kind of gives it away a little bit, when you see an "eth" in the King James, one reason I like it, it helps you with the tense, and he's telling us **'right now, tonight as we're sitting here, the LORD is reigning.'** I know the airplane is lost, I know there was too much snow this winter, I know there's all kinds of, you know, Putin is pressing into the Ukraine, I know there's all kinds of unjust things going on, and there's all kinds of terrible people threatening, I know that. But what he's saying here is, **'The LORD's reigning.'** All of that stuff is going on around us. But he says here, **"The LORD reigneth,"** he's the one whose reigning. Daniel will tell us that sometimes he raises up one man, he takes another down, sometimes raises up over a kingdom even the basest of men, the things that suit his purposes. **"The LORD reigneth,"** It says here, **"he is clothed with majesty; the LORD is clothed with strength, wherewith he hath girded himself"** so the idea is, you know, **'he's reigning, he is sovereign,'** we can get aggravated, we're so exposed to news, to information, there's never been a generation in human history that has had the same access to information as you and I do. And of course, the problem is, that that doesn't stop all day long now. I mean, it used to be the radio, now it's your app, your Iphone now. You sit at work, and you're doing stuff, and you're sitting at Congress in the Senate and you're playing games instead of paying attention, there's all kinds of things that we're just attached to all the time in cyberspace, and it's dumbing us down. There are some really interesting articles out lately, one of them Trevor sent to me, it's people that take notes by hand in classrooms and so forth, verses people that are on a keypad,

that are taking notes, and then they're tested out afterwards, there's no comparison at all. The people that have written by hand, their memory far exceeds, their accurate information far exceeds, you know, we're made a certain way. And now they're saying, you guy's know what *Ted Talks* is? It's not a man named Ted that talks. It's something that you can google on utube. I shouldn't even know this stuff, I'm so ancient and so stupid, you should know much more than me. But you go to *Ted Talks*, and there's one that's called *Alone Together*, and it's the head of one of the sociology departments at M.I.T., and she's a woman, and she's talking about mobile devices. And she says, *'I was at M.I.T. when computers first came out, and we thought, 'You know, there's going to be ways we can use these things to save time.'* She said, *'We looked at each other and said, 'Well maybe we can put our calendars on the computer, and we said, Na, that's stupid, that's dumb.'* *'Or maybe we can put our address book on there.'* They said *'Na, that's dumb, because we all have that written down somewhere.'* And she said, *obviously what's happened is, our entire lives are in the computer now. [how much time does the average young person spend on facebook, socially interacting while never interacting face to face?] Every single thing.'* And she said, *"the truth is now, the computers are so sophisticated, so smart, they were supposed to save us time, now they take time from us, and the ultimate app for your computer now is the owner. Because then the computer gets to do anything it wants to do with the person that's addicted to it."* So she said, *"Now we have whole classrooms,"* she said, *"We have the first generation of little kids, that came out of the classroom after school, it used to be your mom or dad was waiting for you, they were smiling, they were waving, now we have the first generation, they came out after school, or after an event, and ran to their mom and dad, but their mom or dad was doing this [their face buried on their Iphone, playing a game or facebooking someone], wasn't looking for them."* So she says, *"Now we have the first generation of teenagers that are getting even, and their mom and dads can't talk to them,"* because they're doing this, this is what they're doing. It's like 75, 80 percent of kids would rather text than talk to another human. And she makes, it's a 16-minute presentation, *Ted Talks, Alone Together*, she just gives the data that we're completely alone, though we're together, because everybody is in their own cyber world. And we're not thinking analytically, we're not thinking in any way that's logical, there has to be a balance somewhere. And the truth is, we're all attached now, every day, to this [he's probably holding up his

Iphone], *'I wonder what's happening in Crimea? What's happening with the plane? Where is it, is it going to crash into the church Sunday?'* You know, *'Where's this, where's that? Is this gonna happen? Oh no, these bad guys, Oh no, we're cutting down our military, Oh no we're doing this, Oh no, this is happening...'* And I get ulcers watching it. Because sometimes I think *'They decided WHAT!?! My 8-year-old grandson could make a better decision than that.'* And it does me really good to come back here, and I don't bring mine up when I open a book, and it says, **"the LORD is reigning"**, he's reigning, he's reigning, Putin's not reigning, Obama's not reigning, Netanyahu's not reigning, Yung Mung Dung up in North Korea is not reigning... ***the LORD reigneth***, is what it says, ***'The LORD is reigning right now, and he himself has clothed himself with majesty.'*** It doesn't matter whether anybody likes that or agrees with that, *'Let's take out 'One Nation Under God.'* It doesn't matter, ***'he's clothed with majesty. He's clothed himself with strength and power.'*** it says he's done that himself, he's girded himself, he's independent of all, he's self-sufficient, he is reigning, he has clothed himself in majesty, he's clothed himself in power, there isn't anybody anywhere that compares with any of that. And it says, because of that, look in verse 1 where it says, ***'he's clothed himself with strength, wherewith he hath girded himself, with strength and majesty, it's his act,'*** is the idea. Then between himself and the world, the idea, it's ***'Hence, because he's clothed himself with majesty, because he has clothed himself with strength, because he's the one who is reigning,'*** ***"the world also is stablished, that it cannot be moved."*** It is his purposes that will be fulfilled. It's not gonna collapse, it's not gonna fall apart, he's the one whose reigning, he's the one whose clothed himself with majesty, with sovereignty, with power, and because of that, the world is also established. It isn't out of control, it's not gonna be blown up. Every human on the earth is not gonna get fried in a nuclear attack, that's not gonna happen. The world is established. You want to know what's gonna happen? Don't watch foxnews, don't watch news, don't watch CNN, if you want to know what's going to happen, read Daniel [see <http://www.unityinchrist.com/Daniel/daniel.htm>], read the Book of Revelation [see <http://www.unityinchrist.com/revelation/revelation1.html>], read Matthew 24 [see <http://www.unityinchrist.com/mathew/Matthew24-1-31.htm>], Mark 13, Luke 21. You want to know what's going to

happen? Read the prophets [see [http://www.unityinchrist.com/Prophets\\_Prophecy.html](http://www.unityinchrist.com/Prophets_Prophecy.html)]. You don't have to watch the news. They're catching up. They're guessing. The earth is established because of who he is, and he says to them, **"thou art from everlasting."** This is the way it's always been, nothing's changed.

*Floods That Have Voices: 'And The Voice Of Many Waters, The Voice Of The Nations, The Mockers, It Never Stops'*

**"The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves." (verse 3)** Now these are interesting floods because they have voices. Now no doubt, we are speaking of *Isaiah*, it tells us this, ***"Woe to the multitude of many people, which made a noise like the noise of the seas, unto the rushing of nations that made a rushing, like the rushing of the mighty waters. The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like the rolling thing before the whirlwind."*** So it tells us there, that it is the Gentile nations, the people of the world. Daniel in chapter 7 says, ***"Daniel spake, and I said I saw in my vision by night, and behold four winds of heaven strove upon the great sea. And four great beasts came up from the sea diverse from one another."*** And John in Revelation 13 sees what Daniel said, and he said ***'And I stood upon the sand of the sea, and saw a beast rise up out of the sea having seven heads and ten horns,'*** and so forth, he explains them [see <http://www.unityinchrist.com/revelation/revelation13-17.html>]. So here it tells us, this is certainly applicable to the news, certainly applicable to the days we live in, **"The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves." (verse 3)** you know, we look at the world today, I was just listening to something the other day, it really, really it was just under my skin, it just drove me out of my mind, just mocking the Lord, mocking Christians, mocking the Bible, and you know, because of this silly Russell Crowe *Noah* movie coming out. So there's all kinds of voices, you're hearing all of this criticism again, I'm thinking *'You've gotta be kidding me, the Lord said it would be like in the days of Noah, that he would return. So we're putting out a stupid unbiblical Noah movie, so that we can hear the whole world again making*

*fun of the boat, like they did in Noah's day.'* And the whole population's doing the same thing that the generation in Noah's day did, they mocked him, they made fun of him. This is where we are, *'Thank you Lord, appreciate your getting Russell Crowe to help you on this one.'* But, you know, we're back here at the same place, ***'and the voice of many waters, the voice of the nations, the mockers, it never stops.'*** But it doesn't matter, because it says ***'The LORD's reigning, he's clothed himself in strength, he's girded himself with majesty, he's done all of these things,'*** and yes, there's the roaring, it's unending, we hear it all the time, ***'there is the voice of these waves and of this roaring,'*** but he says, ***"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."*** (verse 4) I like it. Right as we began, the Psalms, the LORD told us, in the ***2<sup>nd</sup> Psalm***, it says, ***'Why do the heathen rage? The people imagine a vain thing, the kings of the earth set themselves, the rulers take counsel together against the LORD, against his anointed, saying, 'Let us break their bands from us, let us cast away their cords, we don't want any of those restrictions, we don't want to hear what the Bible says, we don't want to hear any of this stuff,'*** it says, ***"He that sitteth in the heavens shall laugh. The LORD shall have them in derision, he will speak to them in his wrath, and vex them in his sore displeasure."*** He's reigning, he's the one whose clothed in majesty, and power, and strength.

### *What Should Our Gospel Presentation Be Like Toward The Mockers & God-haters?*

The mockers will meet their match, and more than their match. That day will come, he says here, ***"The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea."*** (verse 4) What does that mean? that we should just sit around, and say *'Come on, Lord, get 'em! Come on, Lord, get 'em!'* ? *'He said I shouldn't do anything, vengeance belongs to the Lord, so Lord I can't do it, but you can get 'em, you get 'em Lord!'* No, no, no, no, look, *get 'em'*, whose *'em?'* Whose the *"'em"* you want to get? Because, you know, forty years ago I was the *'em'*, *get 'em out there.'* [Comment: We should be preaching the Gospel in love for all of *'em.'* My adoptive daughter's biggest beef, and she's an atheist, but her biggest beef is with the aggressive Evangelicals that try to shove Jesus down the throats of everybody, especially their kids behind their backs, which is unethical, btw. It's these

Evangelicals that are trying to shove the Gospel down people's throats, and taking this same judgmental attitude toward non-believers Pastor Joe is talking about. If there is a lack of genuine Christian love and empathy in your Gospel presentation, then something is really wrong with you and your presentation. It should not be a *militant* presentation of the Gospel. It would be better for you **to shut up**, and let someone with more empathy and godly love present the Gospel for you, and you just mind yourself in doing good works for the Lord, to those very same people. If your Gospel presentation is filled with hatred for those you're presenting it to, you are not representing Jesus, Yeshua, you are resenting Satan. I know that's pretty strong, but it's time to tell it like it is. And I know for a fact that the Calvary Chapel's presentation of the Gospel is always well-salted with love, outgoing concern, and empathy for the lost, it is just their way, the way of Jesus himself.] I was the unsaved, degenerate, that was making fun of Christians, and **I loved to argue with Christians**. I loved to get Christians mad, because then they were blowing their testimony. I understood that much. And I had enough understanding where I could get under their skin, so I loved to aggravate Christians. You know, with many of us, that goes on with our families. We go for Thanksgiving or Christmas, and there's always one or two relatives, they're gonna egg us on. And then once you get mad, then you get really mad, because you now you shouldn't have got mad, and then you're mad that you're mad, and somebody's gonna hear about it. Right? But that was us. I'm glad the Lord waited till 1972, again, I'm in now, now he can get us outa here, I'm onboard, so, now the flood can come, I'm ready, you know. That's not what it's saying. This happens to be, I think, a grievous picture to the Almighty, in one sense. Yes, he's not seeing his analyst, he's not worried about his mood-ring, he's not insecure, he's reigning, he's clothed himself in power and majesty. There's no question about the outcome. But he says in **Ezekiel, 'Why will you die? Why will you die? the LORD says to the wicked. Turn to me, and live,'** he pleads, his heart is broken. Jesus himself said **"For God so loved the world, that he gave his only begotten Son, that whosoever"** that's how I got in, **"whosoever believes in him shall not perish, but have everlasting life."** (John 3:16) Listen, God so loved, I watched my Joshua bleeding out, when he was a small child. And I would have done **anything** to stop that process. He bled out over half of his blood, it was all over me, all over my wife, all over the inside of the car. I would have done anything to stop that, it wasn't within my power. God the Father watched his Son spit upon, mocked, beaten beyond human

recognition, scourged, crown of thorns, watched him bleed out, and could have stopped it, and didn't. Why? Jesus says **"For God so loved the world"** you can circle that word **"so"** and look at it over and over and over and over, **"he SO loved the world,"** the world that drives you and I crazy, the world, we look at Putin, we look at Crimea [and Vlad Putin was only acting out of Russia's constant security issues, as a direct result of multiple invasions into their homeland over the centuries and millennia, through Poland and the Ukraine], we look at Washington, we look at what's going on, we look at terrorists, he loves them. He sent his Son to die for them. That's why Muslims are having visions and dreams and Christ is coming to them in these dreams and visions. [see <http://www.unityinchrist.com/evangelism/whyjesus.htm>]

In Israel today it's happening to rabbis, to Jews [the Messianic Jewish movement, which started really rolling in Martin Chernoff's home Bible studies around 1970, has been a movement of God through the Holy Spirit to draw Jews to believe with their whole being that Yeshua of Nazareth is their Meschiach, Messiah. There are an estimated 1,000,000 Jewish believers in Jesus Christ, Yeshua haMeschiach today, in 2016. See <http://www.unityinchrist.com/messianicmovement/messianicmovement.htm>]. Christ is revealing himself. The greatest century of martyrdom in the history of the Church [Body of Christ, not the Catholic church, which did a lot of the martyring in the past] was the 20<sup>th</sup> century. John Bernia's book called *"The Iron Curtain"* attests to in Russia alone there were over 15 million martyrs, in Russia alone, in the last century. More martyrs in the last century than all 1900 centuries before that, combined. But we sit there, become accustomed to something. I don't know how long it'll last, if our leaders and our nation mocks the God of heaven, defies the things of his Word, thumb their noses in his face. But I know this, he reigns. He's clothed in majesty and power. And the raging of the sea doesn't effect him at all. And I know that you and I are still here because of this lost and broken world. [Comment: Calvary Chapels serve the lost and the broken, have since that revival started under their late Pastor Chuck Smith. The Body of Christ needs to emulate them in that.] Jesus said **'You alone,'** it's emphatic in the Greek, **'are the light of the world, you alone are the salt of the earth, nobody else.'** [see <http://www.unityinchrist.com/mathew/Matthew5-13-16.htm>]

The only chance the world stands is that the Church [Body of Christ] is still here. But he reigns, and he's gonna deal

with the wicked. It is a fact, the Psalmist is telling us, it's gonna happen.

*Holiness For You And I, Is A Direction, For God It's A State Of Being*

**“The LORD on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.” (verses 4-5)** Speaking of the LORD again, verse 4, he turns to us and he makes a statement. In verse 5 he turns back to the LORD, and he says this, **“Thy testimonies are very sure: holiness becometh thine house, O LORD, for ever.”** the idea is, LORD, your Word, the testimonies of the LORD were written in Scripture, **‘LORD, your Word is very sure.’** We look at the things happening in the world today, we see the players on the chess board, exactly where the LORD said they would be in the Last Days. **‘LORD, your Word is very sure.’** And interesting, **“holiness becometh thine house, O LORD, for ever” ‘for length of days.’** It's an interesting statement, **“holiness becometh”**, you try to translate that from the Hebrew, it's kind of, **“is proper.” ‘Holiness is the proper thing in thine house, O LORD,’ ‘It becometh, it's fitting.’** It isn't fitting for some raging God-mocker to be there, it's not fitting for God-haters to be there, it's fitting, look, if this is the way it is in heaven, you know, and certainly when we get to heaven [or into the kingdom of heaven, wherever it ends up, cf. Revelation 21:1-23], it's holiness that's fitting there, that becometh the house of God, the Temple, forever. Then certainly it is here too [in the church]. Ok? ***Holiness for you and I, is a direction, for God it's a state [of being].*** He's the Holy One. There is God, there is that which is not God. That makes him holy, he's separate. There is Creator, there is creation, the only two things that exist. That makes him distinct. That makes him holy. But for you and I, holiness is a direction. Are we growing in him, are we like that tree planted even in desert conditions, are we producing fruit? Is there fruit coming forth in our lives. Are we like the cedars? Ya, we might take 2,000 years, it might take a long time, but there's strength that's being produced. Ah, **“holiness becometh thine house, O LORD,”** look, his Word is sure, we know that. It's true, we can depend on it. And as we come to worship, we may have made terrible mistakes today, or yesterday. What are we doing with those? Are we coming before him and saying *‘You know what, Lord, I blew it. But I know you love me, and Lord if you'll give me*

*the grace [the power through the Holy Spirit], I'll turn away from it, I want to make it right.'* Now some of us are coming saying *'You know what Lord, I've struggled with this for a long time, I never seem to get on top of it, you've gotta help me with this.'* That's a direction, that's moving in the right direction. It's when someone casts off restraint, and they just go back in the world and live in sin, and they're content there, that there's a problem. Holiness, it's fitting, it becometh, as we come here, this is a temporary house of God. We don't just come to the house of God, we come to the God of the house. And he's taking us, you know, he's conforming us into the image of his Son. So for you and I holiness is something he's pronounced upon us, he's the God that calls things that are not as though they were. He says to you and I right now, you're justified, sanctified, and glorified, he sees the finished product. But we're in process now, as we grow in Christ. We grow in grace and the knowledge of our Lord Jesus Christ. And look, he's reigning. Isn't he? He's sovereign. It doesn't matter what roaring we hear out there, it's all gonna be his. For you and I at the end, we look to him, we say *'Lord, your Word is true, no matter what the news is saying, your Word is true, and as I come to worship Lord, as we're planted in the courts, this is our native soil, and we come here.'* The other thing we have to remember is, you know what, holiness, it becometh, it's proper, I should be growing spiritually. We just shouldn't be stalemated, I shouldn't be stagnant, I shouldn't be backsliding, I should be moving in a certain direction. It's fitting. We come here and sing his praises, we come here and study his Word. As we gather, it's a smaller picture, it's a microcosm of one day when we stand around his throne forever. And certainly, there, holiness is fitting, because our God is holy, **"be ye holy, for I am holy."**

#### *In Closing*

So, just great stuff as we go through here this evening. Encouragement to you guys, get up in the morning, get out your paper and pencil, you think you don't have anything to be thankful for, start writing a list. If you don't need to write the list, then just a great way to start the day in the morning, say *'Lord, thank you, thank you Lord, thank you I'm breathing,'* at my age I'm thankful to see another day. And then at night, *'Thank you for your faithfulness, Lord, you're faithful, I lived through another day Lord, and you were faithful, I'd have blown it, I'm glad you kept me out of this, I'm glad you bailed me outa*

*this,' or 'Lord, I got into this, you're faithful, get me out of it by this weekend please,' or whatever it might be, faithfulness every night. And we praise him, we remember those things, and remember, look, the wicked, they're going to see their end. They seem like they're flourishing, we get frustrated, it seems they grow like the grass, they spring up everywhere. He said, **'Well all of that, ultimately is to the end, they're gonna be destroyed. They're going to perish, they're going to be scattered.'** But, God's sons and daughters, really, that's where the word "flourishing" belongs, not in the verses before that. It belongs there (Psalm 92:7). And they're going to spring up, same word, like the Palm tree in the desert, bearing fruit, like the cedar of Lebanon (Psalm 92:12). And as we're planted into God's house, as we're planted into his Temple, we're even going to bring forth fruit in old age, and it's ok to be fat and flourishing in the process. You know, God is faithful and so forth, he's reigning. The world is roaring, the waves of the sea out there, but he's mightier than all of the roaring of the waves. His Word can be trusted, and holiness is the fitting thing for his house. Amen? Let's stand, let's pray together. *'Father, we thank you for this evening, Lord, as we gather. And Lord, we are so inundated with information, with images, with news, Lord, when something happens, we all become news-junkies, Lord. Help us, Lord, to be Word junkies too Lord, help us to keep what we see happening around us in the news in perspective, because you're reigning. There isn't anything happening in the world that you didn't tell us of, you didn't forewarn us, you didn't speak it, there isn't anything you didn't tell us about, you've given us everything we need. Lord as we see the reunification of Europe and the Roman Empire emerging again as we see [see [http://www.unityinchrist.com/prophecies/2ndcoming\\_4.htm](http://www.unityinchrist.com/prophecies/2ndcoming_4.htm)]. Lord, Jerusalem becoming the stumbling block, cup of trembling to all the nations of the world, Lord as we see diseases and earthquakes and famines and pestilence and wars and rumors of wars, these things, Lord, heightening, and we hear the waves roaring around us, Father, let your Word be speaking louder than anything else in the midst of it. Let your Truth Lord, be upon our hearts, that you are the One whose clothed in majesty and power, and you've done that yourself. Because of that the world is established, it's never going to be gone, it's never going to be destroyed. And Lord, let your grace be upon us, to where your Word is solid as rock underneath of us, to be trusted. And that our hearts would be towards you, that holiness Lord, that it would be fitting, Lord, we would understand, unlike the world, that it is, it's a good thing, it's fitting, it's becoming in your house. With lift our hearts, we lift**

*our minds, we ask Lord you'd fill us afresh with your Spirit, we trust you to do that. We pray that our praise and our worship may rise off of Philmont Avenue. You said it is a good thing to sing praises unto the Most High, Lord. So this is good, Lord, this is good now. We lift our hearts Lord, we're thankful, we love you Lord, fill us afresh, move in our midst, we pray, Father in Jesus name, amen."* [Transcript of a connective expository sermon on Psalm 92:1-15 and Psalm 93:1-5, given by Pastor Joe Focht, Calvary Chapel of Philadelphia, 13500 Philmont Avenue, Philadelphia, PA 19116]

related links:

When is the destruction of the wicked going to come, prophetically speaking? See, [http://www.unityinchrist.com/prophecies/2ndcoming\\_4.htm](http://www.unityinchrist.com/prophecies/2ndcoming_4.htm)

Will the whole world that's lived and died without Christ have a chance?---speaking of the unbeliever and the wicked. See, <http://www.unityinchrist.com/Does/TheMatrix.htm>

and

<http://www.unityinchrist.com/plaintruth/battle.htm>

What does Bible prophecy have to say about our and the world's future? See,

<http://www.unityinchrist.com/revelation/revelation1.html>

and

<http://www.unityinchrist.com/mathew/Matthew24-1-31.htm>

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