

Psalm 93 – Yahweh Reigneth

Psalm 93 is a very short Psalm, being only 5 verses long. But it contains and expresses lofty thoughts and principles relating to the future reign of the Great King. It expresses the majesty and stability of the King, his throne, and his dominion. It describes His power over the sea of nations, and the holiness of his testimonies. For our exhortation today, we shall consider this song of praise verse-by-verse.

Yahweh Reigneth

The Psalm commences with a declaration of who it is that is sat upon the Throne. It is One who bears the Name of Yahweh, who can only be the Lord Jesus Christ. “God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth and that every tongue should confess that Jesus is Lord, to the glory of God the Father” (Phil. 2:9-12). Jesus is he who is so exalted, and is the immortal name-bearer of God. Hence the Apostle cites Psalm 45 with an application to him: “... but unto the Son he saith, **Thy Throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom**” (Heb. 1:8). Dismissing the Trinitarian absurdities, we find that Jesus will reign as God’s representative, seated upon the ancient Davidic seat of power (Lu. 1:32), being the King of kings and the Lord of lords. This is the testimony of John:

“I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of many thunderings, saying, Alleluia: for the Lord God omnipotent reigneth” (Rev. 19:6).

And the personage seated in power “hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS” (Rev. 19:16). So it is that the Lord God will reign, via His Son: “and the government shall be on his shoulder: and his name shall be called Wonderful, Counsellor, the mighty God, The everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, up the throne of David and upon his kingdom, to order it, and to establish it with judgment and justice from henceforth even for ever. The zeal of Yahweh of Armies will perform this” (Isa. 9:6-7). Indeed, this is the nub of the Gospel: “how beautiful upon the mountains are the feet of him that bringeth good tidings (= “Gospel) that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, **Thy God Reigneth**” (Isa. 52:7).

Clothed with Majesty & Strength

The great King is portrayed in his royal robes:

“Yahweh reigneth, he is **clothed with majesty**: Yahweh is **clothed with strength**, wherewith he hath girded himself”

Both majesty and strength are principles needed for a ruler to exercise dominion. Psalm 104 similarly contains the prayer:

“Bless Yahweh, O my soul. O Yahweh my God, thou art very great; thou art **clothed with honour and majesty ...**” (Psa. 104:1).

Indeed, in Type, the Lord is portrayed as receiving a change of garments:

“now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garment from him. And unto him he said, Behold, I have cause thine iniquity to pass from thee, and **I will clothe thee with change of raiment**. And I said, Let them set a fair mitre upon his head, and **clothe him with garments**. And the angel of Yahweh stood by” (Zech. 3:3-5).

But those who will be with Messiah in that day will also be given garments to wear:

“he that overcometh, the same shall be **clothed in white raiment**; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels” (Rev. 3:5).

These are the “garments of salvation” (cp. Isa. 61:10), worn by those who become “clothed upon” (2 Cor. 5:4) with immortality. They are no longer wearing “filthy rags” (Isa. 64:6), but will put on clean and white raiment. These are those who have “put off” their former way of life, and “put on the new man, which after God is created in righteousness, and true holiness” (Eph. 4:22-24). They shall be rewarded by being clothed with majesty and strength with the Great King.

World that cannot be moved:

As prophesied by Daniel, the kingdom over which Christ shall reign will never be moved:

“... in the days of these kings shall the God of heaven set up a kingdom, **which shall never be destroyed**: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44).

Again, Isaiah spoke of an unending world for Israel:

“Israel shall be saved in Yahweh with an everlasting salvation: ye shall not be ashamed nor confounded **world without end**” (Isa. 45:17).

Eventually, all the kingdoms of men will have an end (Cp. Jer. 30:11), but not glorified Israel. Their “world” will never end, but will stand for ever. Hence the Apostle describes the position of those who embrace the Hope of Israel:

“... Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire” (Heb. 12:28-29).

But by contrast, the present order of things is temporary and transient:

“all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And **the world passeth away**, and the lust thereof: but he that doeth the will of God abideth for ever” (1 Jno. 2:16-17).

All the glory of man is “as the flower of grass. The grass withereth, and the flower thereof fadeth away: but the word of the Lord endureth for ever” (1 Pet. 1:24-25). And those who have that word within them will also be perpetuated into immortal splendour, abiding for ever!

The Throne Established:

We have already made reference above to the throne of Christ enduring for ever. David was promised:

“thine house and thy kingdom **shall be established for ever** before thee: thy throne **shall be established for ever**” (2 Sam. 7:16).

And as is often pointed out, in order for his kingdom and throne to be established “before” him, he must be raised from the dead, and be granted an immortal life by his Greater Seed. Isaiah also spoke of this:

“in mercy shall **the throne be established:** and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness” (Isa. 16:5).

So it will be that “his throne will be established in righteousness,” once the wicked have been taken away (cp. Prov. 25:5), and as we saw earlier, the Lord will sit “upon the throne of David, and upon his kingdom, to order it, and **to establish it** with judgment and justice from henceforth even for ever” (Isa. 9:7).

The Floods Lifted Up:

The Psalm continues:

“The floods have lifted up, O Yahweh, the floods have lifted up their voice; the floods lift up their waves. Yahweh on high is mightier than the noise of many waters, yea, than the mighty waves of the sea” (Vs. 3-4).

The sea and the waves are used in Scripture to signify peoples. Hence John saw a great whore that sat upon many waters (Rev. 17:1), which is defined by the Angel:]

“he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations and tongues” (vs. 15).

Again Isaiah describes:

“the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt” (Isa. 57:20).

Even Messiah himself employed this metaphor, speaking of: “upon the earth distress of nations, with perplexity; the sea and the waves roaring” (Lu. 21:25). But Yahweh is far greater than the troubled sea: he is “girded with power” as we have already seen, “which stilleth the noise of the seas, the noise of their waves, and the tumult of the people” (Psa. 65:6-7). The Lord Jesus Christ exhibited this power over the natural waves, saying: “Peace, be still, And the wind ceased, and there was a great calm” (Mrk. 4:39), leading the disciples to exclaim: “what manner of man is this, that even the wind and the sea obey him?” (vs 41).

But in the Age to come, the turbulent sea of nations will also be stilled. So John saw the King enthroned: “and before the throne there was a sea of glass like unto crystal ...” (Rev. 4:6). Notice that here, there is no more a ripple of violence or unrest, and that rather than the stirring up of mire

and dirt, the sea will be purified, to become as clear as crystal. Only One with Omnipotent Power can accomplish this, One who is “mightier than the noise of many waters” as our Psalm has it.

Thy Testimonies are very sure:

Psalm 19 also describes this aspect of Yahweh’s Testimonies:

“the Law of Yahweh is perfect, converting the soul: **the testimony of Yahweh is sure**, making wise the simple” (Psa. 19:7).

Again, the Testimony of the Lord is a yardstick by which the veracity of others might be measured:

“to the law and to the testimony: if they speak not according to this word, it is because there is no light in them” (Isa. 8:20).

And this being the case, the lovers of the Truth will find the modern clergy and religious leaders to be in utter darkness. But by contrast, the Word of God is profitable:

“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16-17).

A House of Holiness:

The Psalm concludes with the words: “holiness become thine house, O Yahweh, for ever” (vs 5). The Temple that Solomon built was a “holy house” (1 Chron. 29:3, 2 Chron. 3:8, 10), and in the future there will be another Temple/House erected for global governance and Worship:

“It shall come to pass in the last days, that the mountain of **Yahweh’s house** shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of Yahweh, **to the house of the God of Jacob** and he will teach us of his ways, and we will walk in his paths ...” (Isa. 2:2-3).

And again:

“Even them will I bring to my holy mountain, and make them joyful in **my house of prayer**: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called **an house of prayer for all people**” (Isa. 56:7).

To conclude our remarks: Psalm 93, despite being only 5 verses, depicts very clearly the royal majesty of the coming King. Clothed with the garments of salvation, and girded with majesty and strength, the Great King will exercise dominion over the turbulent sea of nations. Although there will be judgements which must take place to subjugate the nations under his feet, this Psalm looks beyond that day to the glorious of the Age to Come. Then, the Royal House of Prayer will epitomise holiness, and will become a global centre for administration, education, and worship for the empire. And his Throne being established with judgment and justice, the Prince of Peace shall reign over a subdued earth, and all things will redound to the Glory of God.

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