

Psalm 47

Psalm 47:1–22

Praise God, Sovereign Over All the Earth

Outline of Chapter 47:

	An Introduction to Psalm 47
Inscription	Psalm 47 Inscription
vv. 1–4	The Lord Most High is God over All
vv. 5–7	Sing Praises to God
vv. 8–9	God Reigns over All
	Psalm 47 Addendum

Charts, Short Doctrines and Maps:

Introduction	Barnes Outlines Psalm 47
Introduction	The Occasion of Psalm 47
v. 1	Summary of the Doctrine of Clapping Hands
v. 2	Jesus Christ, Presented as King over all the Earth
v. 4	Points on the Inheritance which God has Deceed
v. 4	Why We of the Church Age have not Replaced Israel, taking Israel’s Inheritance (an Argument against Covenant Theology)
v. 4	<i>Joy to the World!</i>
v. 5	Commentators Interpret <i>Elohim</i> has gone up with a shout
v. 5	Parallel Verses to Psalm 47:5
v. 6	The Epadiplosis
v. 7	Time frame: Jesus Christ, Sovereign Over all the Earth
v. 9	Psalm 47:9 Summarized
v. 9	Isaiah 60:1–15
v. 9	Psalm 47:9 and God’s Promises to Abraham
Addendum	Psalm 47 Organized
Addendum	Clarke Organizes Psalm 47
Addendum	Psalm 47 and the Advents of Jesus Christ
Addendum	Psalm 47 and the Resurrection of Jesus Christ
Addendum	Psalm 47 and the History of Israel, from the Divine Viewpoint
Addendum	A Complete Translation of Psalm 47

Doctrines Covered		Doctrines Alluded To	
Clapping Hands	The Sovereignty of God		

An Introduction to Psalm 47

Introduction: David twice moved the Ark of God, and the book of Chronicles breaks down the second transport into two chapters—1Chron. 15 has the Ark being moved from Obed-edom’s home to Jerusalem; and 1Chron. 16 deals with the Ark after its arrival and placement in Jerusalem. There are several psalms associated

with 1Chron. 16, as they are actually a part of that chapter (whether these psalms are named here and were sung along the march toward Jerusalem, we don't really know). However, even though we have no psalms specifically associated with 1Chron. 15, we have many Levite musicians accompanying the moving of the Ark (1Chron. 15:16–28). For this reason, I have taken a couple of psalms and have decided to place them with the movement of the Ark. Psalm 47 is one of these psalms.

One of the things which runs through my head is, *this must be more than simply a psalm of praise; anything in the Word of God must have more to than "God is great; God is really, really great!"* We should find that this is the case with this psalm as well. Here, I think that one of the key concepts is, the God of Israel is the God over all. In the ancient world, each nation and each group of people had their own god or gods. It is not that different today; we have temples dedicated to Buddha in Thailand, we have a worship of Mohammed in the Arabic nations (even though, strictly speaking, he is only a prophet, but, in their view, a prophet with a *more accurate message*), and we have a number of nations today where Jesus Christ is recognized as God become flesh. In the ancient world, Jehovah Elohim was seen as the God of the Jews, and there was a special relationship there; however, what this psalm (and many other passages) make clear is, the God of Israel is the God of the Universe. The God Who created us all, chose Israel as a nation and a people, whose entire genesis is a work of God. This psalm makes it clear that their God is God over all.

Another key element of this psalm is the ascension of Jesus Christ. In v. 5, both Elohim and Jehovah are said to ascend (this is by parallel ellipsis), with a shout and with the sound of a trumpet. Immediately, the psalm calls for us to sing praises to God, our King over all the earth. One might even see this psalm as an **outline of history of Israel, from the divine viewpoint**. At the end of this psalm, in the Addendum, I will show you how well this psalm corresponds with the history of Israel, from Israel's inception to the Millennium.

This psalm is clearly a psalm of praise dedicated to God, as all people are enjoined to clap and to shout with joy to God (v. 1) and to sing praises to Him (vv. 6–7). God is presented as a King over all the earth Who subdues nations and peoples (vv. 2–3) Who has a peculiar relationship with Israel (v. 4). Interestingly enough, God is said to ascend in v. 5, and v. 7 both repeats that He is King of all the earth, and the psalmist calls upon those listening to praise Him. V. 8 parallels v. 3, where God is said to reign over all nations sitting upon His holy throne. Finally, we have the assembling of all the princes as well as the Jews, apparently in recognition of His sovereignty (v. 9).

At the end of this psalm, I will show you how it matches up with the **resurrection of Jesus Christ** and with the **essential history of Israel**.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

I always want to include another outline of this psalm:

Barnes Outlines Psalm 47

I. The first part comprises the first five verses:

(1) An exhortation to praise God – to celebrate the joy of the soul by a clapping of hands, and by a shout of triumph. Psalm 47:1

(2) [The psalmist presents] reasons for that we should praise God (Psalm 47:2–5). These reasons are that He is to be feared; that he is king over all the earth; that he will subdue the nations, and make them subject to his own people; and that, in anticipation of this, and in proof of this, he had now achieved a signal victory, and had gone up as from that victory to his own abode in heaven.

II. The second part embraces the Last four verses of the psalm:

(1) An exhortation, as before, to praise God. Psalm 47:6

Barnes Outlines Psalm 47

(2) [The psalmist presents] reasons why we should praise God (Psalm 47:7–9). These reasons are, as before, that God is King over all the earth; that He now sits upon the throne of his holiness, and that Psalm 47:9 the princes of the nations – the subdued kings and rulers – are borne along in triumph to the people of the God of Abraham; and that in this victory it has been shown that the shields of the earth belong to God.

Taken from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47 introduction. I edited Barnes' outline.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Although several commentators like to place this psalm with the moving of the Ark to Jerusalem, there are other opinions which should be considered.

The Occasion of Psalm 47

Scripture	Incident
Barnes	<p><i>The occasion on which the psalm was composed, and the name of the author, are alike unknown. It is a triumphal psalm, and was composed apparently on some occasion of "victory" over enemies, with reference to a triumphal procession. Professor Alexander supposes that it was composed to commemorate the victory of Jehoshaphat over the Ammonites and Edomites, recorded in 2 Chr. 20. It is, as he remarks, a coincidence of some importance, that there is express mention made of the presence of the "Kohattlites" on that occasion, as among those who "stood up to praise the Lord" (2Chron. 20:19). This is not, however, decisive, as they might have been present on other similar occasions, and as it is probable, in fact, that they usually took part in celebrations of this kind. All that can be expressed with any certainty in regard to the occasion on which the psalm was composed is, that it was on an occasion of victory.¹ Although I originally placed this psalm with the moving of the Ark, what Barnes says here makes a great deal of sense, given the several instances in this psalm where God's sovereignty over all peoples and over all the earth is stated. However, this could be a celebration of David's taking of Jerusalem, appropriately sung during the moving of the Ark of God into Jerusalem.</i></p> <p><i>Barnes continues: The psalm, therefore, is a triumphal ode, and was probably composed to be sung on occasion of some military triumph - some solemn procession on a return from battle, with captive princes marching in the procession, and with a display of the "shields" and other implements of war taken from the foe. All this is celebrated as indicative of the interposing power of God in victory, and as evidence of his purpose to protect his chosen people in time of peril. The psalm may yet be used in a higher sense by the church at large, when all the foes of God on earth shall be subdued, and when his kingdom shall be in fact set up over all the world.²</i></p>

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47 introduction.

² Ibid.

The Occasion of Psalm 47	
Scripture	Incident
Clarke	<i>The Psalm was probably written about the same time with the preceding psalm [the Jews return to the land from Babylon], and relates to the happy state of the Jews when returned to their own land. They renewed their praises and promises of those obedient to Him, and celebrate Him for the deliverance they had received.³ Clarke also believe Psalms 46 and 47 to be written about the same time. My first instinct was to reject this theory, thinking that this should have been written after a time when God have given Israel several wins on the battlefield; however, what greater testimony to the grace of God and the plan of God than for a relocated Israelite to recognize that God would bring under His subjection all nations and all peoples,</i>
Gill	<i>Thus psalm is thought by some to be written on occasion of the ark being brought from the house of Obededom to the city of David, to the place he had prepared for it; which was attended with singing and dancing, with shouting, and the sound of a trumpet, 2Sam. 6:12; but it rather seems to be penned on account of the ascension of Christ to heaven, prophetically spoken of in this psalm; and of the spread of the Gospel, and the conquests it made in the Gentile world upon Christ's ascension; as the whole psalm shows: and even Aben Ezra and Kimchi apply it to the times of the Messiah; and so do some of their most ancient writers, who particularly interpret Psalm 47:5 of him (God has ascended his throne amid loud shouts; the LORD has ascended his throne amid the blaring of ram's horns), as may be seen in the note upon it.⁴ There mere fact that this psalm is applicable to the Messiah means that moving the Ark, which represents Jesus Christ, to Jerusalem, would be the ideal time for this psalm to be sung.</i>
Henry	<i>Many suppose that this psalm was penned upon occasion of the bringing up of the ark to Mount Zion which Psalm 47:5 seems to refer to ("God has gone up with a shout"); – but it looks further, to the ascension of Christ into the heavenly Zion, after he had finished his undertaking on earth, and to the setting up of his kingdom in the world, to which the heathen should become willing subjects. In singing this psalm we are to give honour to the exalted Redeemer, to rejoice in his exaltation, and to celebrate his praises, confessing that he is Lord, to the glory of God the Father.⁵</i>
Keil and Delitzsch	<i>Psalm 47 has, in common with Psalm 46, not only the thought of the kingly exaltation of Jahve over the peoples of the earth, but also its historical occasion, viz., Jehoshaphat's victory over the allied neighbouring nations, – a victory without a conflict, and consequently all the more manifestly a victory of Jahve, who, after having fought for His people, ascended again amidst the music of their celebration of victory; an event that was outwardly represented in the conducting of the Ark back to the temple (2Chron. 20:28). Psalm 47:1–9 has grown out of this event.⁶ It is unclear whether this celebrates a victory or victories, in the eyes of Keil and Delitzsch, or whether this celebrates the movement of the Ark (and, as I have suggested, these are not incompatible concepts).</i>
NIV Study Bible	<i>These verses portray the liturgical ascension of God to the temple—perhaps represented by the processional bearing of the ark into the temple. The ark is symbolic of God's throne; the temple is the early symbol of His heavenly palace (see. Psalm 24 68).⁷</i>

³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47 introduction. I edited some of his remarks.

⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47 introduction.

⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 47 introduction.

⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 47 introduction.

⁷ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 826 (footnote).

The Occasion of Psalm 47

Scripture	Incident
Treasury of Scriptural Knowledge	<i>This Psalm is supposed to have been composed by Solomon on the removal of the ark into the temple, 2Chron. 7.⁸</i>

When a pastor chooses to teach a psalm is up to the pastor. Most of the psalms are not clearly tied to a particular event, and part of the reason for this is, these psalms all have more of a timeless application. No doubt, a man of God was inspired by God the Holy Spirit and possibly by a set of human events, to write down the thoughts of this psalm; but bear in mind, believers can write down the most amazing things when under pressure or under circumstances quite different from those in which they find themselves.

Obviously, we do not know when this psalm was composed, or when it was sung in celebration. There were many victories during David's reign, and any of them could have been inspiration for this psalm. Although there is nothing which directly connects this psalm to the moving of the Ark, it seems like a reasonable fit. However, what is key is, the resurrection of Jesus Christ is herein presented, which represents the victory of God in the Angelic Conflict.

Several commentators closely associate Psalms 46–48 together, primarily because they are located together and their subject matter is very similar. Therefore, since Psalm 46 is not properly placed with the moving of the Ark, one might conclude that Psalm 47 does not belong there either.

[Return to Chapter Outline](#)

[Return to the Chart Index](#)

Clarke makes an apt observation of this psalm: *In a spiritual sense, it appears to relate to the calling of the Gentiles to be made partakers of the blessings of the Gospel with the converted Jews.*⁹

Psalm 47 Inscription

Slavishly literal:

Moderately literal:

To the preeminent one; to sons of Korah; a song:

Psalm 47 inscription

To the preeminent one; belonging to sons of Korah, a song:

To the orchestra conductor and to the sons of Korah—a song:

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate
Masoretic Text
Septuagint

Unto the end, for the sons of Core, for the hidden.
To the preeminent one; to sons of Korah; a song:
For the end, a Psalm for the sons of Core.

Significant differences:

The Peshitta lacks the inscription. Both the Latin and the Greek are in agreement concerning this inscription, which is often the case in the psalms (generally speaking, when there is a significant difference, the Latin and Greek agree and the

⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 47 introduction.

⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47 introduction.

Syriac and Hebrew agree). However, here, we simply do not know for certain. In such instances, we generally go with the Hebrew text (if you will notice, this is the approach of most English translations).

Thought-for-thought translations; paraphrases:

CEV (A psalm for the people of Korah and for the music leader.)
 NET Bible® For the music director; by the Korahites; a psalm.
 New Living Testament For the choir director: A psalm of the descendants of Korah

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English To the chief music-maker. A Psalm. Of the sons of Korah.
 Complete Apostles' Bible For the end, A Psalm for the sons of Korah.
 God's Word™ For the choir director; a psalm by Korah's descendants.

Literal, almost word-for-word, renderings:

Updated *Emphasized Bible* To the Chief Musician. for the Sons of Korah. A Melody.
 MKJV To the Chief Musician. A Psalm for the sons of Korah.
 Young's *Literal Translation* To the Overseer. --By sons of Korah. A Psalm.

What is the gist of this verse? It is not clear that this psalm has a named author; it appears to be given over to the chief musician and to the sons of Korah, who were singers and musicians.

Psalm 47 inscription a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l']	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
nâtsach (נָצַח) [pronounced naw-TZAHKH]	to oversee, to supervise; to be preeminent, to be enduring; the Preeminent One	Piel participle with the definite article	Strong's #5329 BDB #663

The Piel participle of nâtsach is given a wide variety of renderings: *overseer* (Young), *the music leader* (CEV), *choir director* (NASB, NLT), *choirmaster* (Owens), *leader* (NRSV, NEB, NAB) and *chief musician* (Rotherham).

Translation: To the Preeminent One;... As we have seen with the numerous translations above, no one is clear as to who this person is. This psalm could be dedicated to God, which is essentially how I have translated it; however, it could be designed to be conducted by the chief musician, which is how Rotherham understands it. Most translators assume that this is given over to the choir director or the conductor or the one in charge of those who sang.

Unfortunately, the exact meaning of the lâmed preposition is also hard to determine. We find several psalms which are ascribed to David written *to David*; but the idea is, the psalm *belongs to David*. The lâmed preposition is used more often when something is given *to* someone else or something is *for* someone else, the chief meanings of the lâmed preposition. Despite the use of the lâmed preposition with David throughout the book of Psalms, I have taken this to me that this psalm is written *for* whoever this Preeminent person is.

Barnes comments on this portion of the inscription: *This phrase in the title, “To the chief Musician,” occurs at the beginning of 53 psalms, and at the close of the hymn in Habak. 3:19. It is uniformly rendered “to the chief Musician,” and means that the psalm was intended for him, or was to be given to him, probably to regulate the manner of performing it. In no one instance does the title imply that he was the author. The word rendered “Chief Musician” is derived from [a Hebrew word] properly meaning “to shine,” but not used in the Qal. In the Piel form it means to be conspicuous; to be over anything; to be chief; to be superintendent (2Chron. 2:2, 18 34:12) and then it means to lead in music. The meaning of the form used here, and in the other places where it occurs as a title to a psalm, is “Chief Musician,” or precentor; and the idea is, that the psalm is to be performed under his direction; or that the music is to be directed and adapted by him.*¹⁰

Even though we have the same preposition used here as we find used with *David*, when he is the author, the many times that this phrase is found in combination with the author’s name suggests more that there is a musical organization and that this song was delivered over to the Choirmaster (or conductor) of that organization to be sung and performed at various functions.

The NIV Study Bible has its opinion on this matter: *[For the director of music is] probably a liturgical notation, indicating either that the psalm was to be added to the collection of works to be used by the director of music in Israel’s worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see 1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with “Amen” and “Praise the LORD” (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.*¹¹

Psalm 47 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
lâmed (ל) [pronounced l’]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong’s # BDB #510
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine plural construct	Strong’s #1121 BDB #119
Qôrach (קֹרַח) [pronounced KOH-rahkh]	<i>ice, hail; bald; transliterated Korah</i>	masculine singular proper noun	Strong’s #7141 BDB #901

Translation: ...belonging to sons of Korah,... As we have seen in 1Chron. 15, the sons of Korah became the musicians and singers of David’s day. Because of the material here, I have inserted this psalm with those sung during the moving of the Ark. However, David is not presented as the author (nor would he have to be the author in order for this psalm to be sung on this occasion). Given that these sons of Korah were musicians, it makes sense that they might write some of the psalms during the time of David. So, it is possible that they are the writers of several psalms.

¹⁰ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

¹¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

My only reason why I don't believe that the sons of Korah wrote this psalm; is, if the author of a psalm is going to be given, I would expect it to be a specific person. Furthermore, it is not unlikely that this psalm was given over to the sons of Korah in order to publically perform it. Now, I lean in the direction that the sons of Korah wrote this psalm, but it is not something that I would be dogmatic about.

Spurgeon's opinion is, David wrote this psalm: *A Psalm for the Sons of Korah. We cannot agree with those who think that the sons of Korah were the authors of these Psalms: they have all the indication of David's authorship that one could expect to see. Our ear has grown accustomed to the ring of David's compositions, and we are morally certain that we hear it in this Psalm. Every expert would detect here the autograph of the Son of Jesse, or we are greatly mistaken. The sons of Korah sang these Psalms but we believe they did not write them. Fit singers were they whose origin reminded them of sin, whose existence was a proof of sovereign grace, and whose name has a close connection with the name of Calvary.*¹²

Personally, I don't have a strong opinion here, although I lean toward the sons of Korah as being the authors of this psalm. What this psalm does have, which is in keeping with David's psalms, is careful organization and structure. David's psalms are often multi-faceted, carefully structured and many-layered. Despite having all these things, this does not mean that this psalm must be David's. There is no reason to assume that David is the only person capable of writing with those characteristics. Since David lived during the time of the most famous sons of Korah, and given that he was closely associated with the musicians of his time, it is reasonable to suppose that they had many things in common with respect to music. After all, if you choose music written during various generations, there is often some factors of commonality which are not found in other eras.

A question which comes to me is, *why isn't the authorship of this psalm clear?* There is a simple answer to this: what is important is the message, not the man. I have listened to a variety of pastors, with a variety of personalities. Had I not been spiritually raised in Berachah church, it would never occur to me that Bobby Thieme (III) is related to Bob Thieme, Jr. Their personalities are dramatically different (even though Bob's seemed to change over the years). Bob could be very abrasive and there were times when I first began to listen to him when I just flat out did not like him (not an uncommon experience). However, as I continued to listen, I enjoyed the doctrine and even appreciated his personality after awhile. However, the key to his teaching is the content of his teaching; his personality is not the mold for believers, nor is it an issue. Therefore, this psalm should stand on its own.

The sons of Korah are related to several psalms: 42–49 (excepting 43) and 84–88 (excepting 86).

Psalm 47 inscription c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
miz ^o môwr (מִזְמוֹר) [pronounced mizê- MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong's #4210 BDB #274

Translation: ...a song:... I don't know if I can really distinguish between songs, psalms and whatever other category that we have; nor am I confident that I can give a good explanation for the spiritual information conveyed by this word. None of the commentators that I refer to had any comments that I found important. I am going to simply assume that this was written to be sung.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

¹² Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 47 introduction.

The Lord Most High is God over All

Slavishly literal:

All the people, clap [your] hand;
shout unto Elohim in a sound of shout of
joy.

Psalms
47:1

Moderately literal:

Clap [your] hands, all [you] people;
and cry out to Elohim with the sound of a
shout for joy,...

Clap your hands, all of you people,
and cry out to God with a shout for joy.

Here is how others have handled this verse:

Ancient texts:

Masoretic Text	All the people, clap [your] hand; shout unto Elohim in a sound of shout of joy.
Septuagint	Clap your hands, all you nations; shout to God with a voice of exultation.

Significant differences: No significant differences.

Thought-for-thought translations; paraphrases:

CEV	All of you nations, clap your hands and shout joyful praises to God.
Good News Bible (TEV)	Clap your hands for joy, all peoples! Praise God with loud songs!
<i>The Message</i>	Applause, everyone. Bravo, bravissimo! Shout God-songs at the top of your lungs!
NET Bible®	All you nations, clap your hands! Shout out to God in celebration [Heb., "Shout to God with [the] sound of a ringing cry!"]!
New American Bible	All you peoples, clap your hands, shout to God with joyful cries.
New Living Testament	Come, everyone, and clap your hands for joy! Shout to God with joyful praise!

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	O make a glad noise with your hands, all you peoples; letting your voices go up to God with joy.
HCSB	Clap your hands, all you peoples; shout to God with a jubilant cry.
<i>The Scriptures</i> 1998	Oh, clap your hands, all you peoples! Shout to Elohim with a voice of singing!

Literal, almost word-for-word, renderings:

Hebrew Names Version	Oh clap your hands, all you nations. Shout to God with the voice of triumph!
WEB	Oh clap your hands, all you nations. Shout to God with the voice of triumph!
Young's Updated LT	All you peoples, clap the hand, Shout to God with a voice of singing;...

What is the gist of this verse? Believers are told to clap their hands and to shout out to God with cries of joy.

Psalm 47:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kōl (ל כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
ʿammîym (עַמִּיִּם) [pronounced ʿahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

Translation: ...all [you] people;... In my translation, I switched the order somewhat, and placed this short phrase second. However, the writer of this psalm addresses all those who hear or read the psalm. I have inserted the 2nd person masculine plural suffix into my English because the command below is a 2nd person masculine plural, Qal imperative. Therefore, such a translation is reasonable.

Psalm 47:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâqaʿ (עָרַף) [pronounced tah-KAHḤ]	<i>to fasten, to thrust, to clap, to give a blow, to give a blast</i>	2 nd person masculine plural, Qal imperative	Strong's #8628 BDB #1075
The key to the meaning of this verb is context and the direct object.			
kaph (כַּף) [pronounced kaf]	<i>palm, hollow or flat of the hand, sole of the foot; bowl, spoon</i>	feminine singular noun	Strong's #3709 BDB #496

Translation: Clap [your] hands;... This is kind of interesting. The verb here is dependent upon the object in order to give it a meaning. Since the object is a person's hands, we assume that they are being told to *clap* them. However, even more interesting is, we find the feminine singular noun here for *hand, palm*. I don't know really how one hand is clapped nor do I know how one makes any sort of noise with one hand. However, I think that the singular is used here as a metonymy for the plural, and have so rendered it.

Today, in our culture, when we clap, that indicates appreciate for what has been said or appreciation for a performance of some sort. I am going to assume that the psalmist is asking those who hear this psalm to show their appreciation to God. At this point, you may go to the [Doctrine of Clapping Hands](#) or simply peruse the summary below:

In the ancient world, the clapping of hands could be associated with scorn or with appreciation. Luckily for us, the times when the clapping of hands is found in Scripture, its meaning and association is clear by the context.

Summary of the Doctrine of Clapping Hands

1. Hand clapping in the ancient world, just like today, is associated with appreciation, joy, respect and/or enjoyment. 2Kings 11:12 Psalm 47:1 98:8 Isa. 55:12
2. Hand clapping in the ancient world could also be associated with scorn. Job 27:23 Lam. 2:15
3. Clapping hands could be associated with disapproval (scorn's younger brother). Ezek. 22:13
4. Clapping hands can be associated with misery and despair. Ezek. 6:11 21:14

Summary of the Doctrine of Clapping Hands

5. And, interestingly enough, the clapping of hands appears to be associated with empathy. Nahum 33:19

The primary difference between this and the complete doctrine is, the complete doctrine lists all of the passages, the passages are written out, and sometimes a comment is added.

In Psalm 47, we are dealing with Jehovah, the Great King; and it is most reasonable to assume that this is clapping which is associated with His office (or inauguration).

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Psalm 47:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rûwa' (רוע) [pronounced roo-AHG]	<i>to shout, to raise a shout, to cry out, to give a blast, are caused to shout</i>	2 nd person masculine plural, Hiphil imperative	Strong's #7321 BDB #929
'el (ל) [pronounced e/]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...and cry out to Elohim... Again, we have an imperative, and the listener is to *shout out* or to *cry out* to God. Since the thrust of this psalm appears to be one of praise and glorification, I am going to assume that believers are told here to *shout out* to God.

During a performance of some kind, if people are moved and if they have responded emotionally, they will often clap and make noises of appreciation. This may include whistling, yelling enthusiastically, calling out the performer's name, etc. My thinking here is, believers are told to express vocally their appreciation for God.

Psalm 47:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b' (ב) [pronounced b ^{ah}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קול) [pronounced koh/]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
rinnâh (רנה) [pronounced rin-NAW]	<i>shouting for joy; cry, loud cry, a mournful cry, wailing; a ringing cry [in an entreaty or supplication]</i>	feminine singular noun	Strong's #7440 BDB #943

Translation: ...with the sound of a shout for joy. Again, given the gist of the psalm, I don't think that we are dealing with mournful cries or wailing, but with shouts of joy. When a performer finishes a performance, it is common for people to make sounds of appreciation and to clap, and here, we are urged to do so on God's behalf. This is, essentially, glorifying God for His works and His person (which things will be a part of this short psalm).

At the end of this psalm, I am going to give two interpretations to it: this psalm can be associated with the history of Israel and it can be associated with Jesus Christ and His suffering on our behalf on the cross, and, primarily with His resurrection (Psalm 47:5). This first verse can indicate an appreciation for God bringing Israel out of Egypt. In the first example, there are two striking instances of man showing appreciation for God's Son: at His birth, when wise men and shepherds came to worship Him and, when He rode into Jerusalem during the final week, and His entrance was celebrated by many who were there. These would be times for man to be enjoined to **Clap [your] hands, all [you] people; and cry out to Elohim with the sound of a shout for joy.** These two interpretations are not generally found in the works of other commentators (in fact, these interpretations may even be original with me), but, as we examine this psalm, and summarize it in the end, these interpretations will be seen as perfectly appropriate.

If this psalm is properly associated with David bringing the Ark into Jerusalem, then we have a marvelous prophetic parallel here. David brings the Ark—which symbolizes Jesus Christ—into Jerusalem, and the people are singing and clapping and showing great appreciation for the event. This is so appropriately paralleled with Jesus Christ riding a donkey into Jerusalem at the week of the Passover—a week before His crucifixion—and the people were cheering and singing and celebrating. The sorts of things called for here are in congruence with a great celebration of a triumphal entry as well as celebrating the Ark itself: 2Sam. 6:15 (**And David and all the house of Israel brought up the ark of Jehovah with shouting, and with the sound of the ram's horn**) 1Chron. 15:28 Zech. 4:7 9:9 (**Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King comes to you. He is righteous and victorious, meek and riding on an ass, even on a colt, the son of an ass**) Isa. 12:6 42:11 44:23 Jer. 50:15.

Clarke understands this verse to be associated with Israel returning to the land from Babylon after having been displaced under the 5th cycle of discipline: *Let both Jews and Gentiles magnify the Lord: the Jews, for being delivered from the Babylonian captivity; the Gentiles, for being called to enter into the glorious liberty of the children of God.*¹³

Gill makes the apt observation that those who are being enjoined to celebrate here are *all [you] people*.¹⁴ If we interpret this as a reference to the resurrection of Jesus Christ, of course, all mankind should celebrate, as our Lord died for all men, whether Jew or Gentile. However, even if we apply this psalm to the history of Israel, when God took Israel out of Egypt, many people from all around recognized this and recognized that the God of the Jews is the God over all man, and believed in Him, thus securing their own salvation in His name. God taking the Jews out of Egypt was a sign to Gentiles and a prompt for them to believe in our Lord, and therefore a call for celebration of all mankind.

**For Y^ehowah Most High being feared
a king a great over all the earth.**

Psalm 47:2 **...for Y^ehowah the Most High [is to be] feared,
[as] the great king [ruling] over all the earth.**

**We ought to fear Jehovah the Most High
as the great king ruling over the entire earth.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

For Y^ehowah Most High being feared

¹³ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:1.

¹⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:1.

Septuagint a king a great over all the earth.
For the Lord most high is terrible; he is a great king over all the earth.

Significant differences: None.

Thought-for-thought translations; paraphrases:

CEV The LORD Most High is fearsome, the ruler of all the earth.
Good News Bible (TEV) The LORD, the Most High, is to be feared; he is a great king, ruling over all the world.
The Message GOD Most High is stunning, astride land and ocean.
Revised English Bible How awesome is the LORD Most High,
great King over all the earth!

Mostly literal renderings (with some occasional paraphrasing):

HCSB For the LORD Most High is awe-inspiring, a great King over all the earth.
NET Bible® For the sovereign LORD is awe-inspiring;
he is the great king who rules the whole earth!

Literal, almost word-for-word, renderings:

English Standard Version For the LORD, the Most High, is to be feared, a great king over all the earth.
Hebrew Names Version For the LORD Elyon is awesome. He is a great King over all the earth.
LTHB For Jehovah Most High is awesome, a great King over all the earth.
Young's Literal Translation For Jehovah Most High is fearful, A great king over all the earth.

What is the gist of this verse? Jehovah God is to be feared and respected, as a great king over all the earth.

Psalm 47:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
el ^e yôwn (עליון) [pronounced <i>gel^e-YOHN</i>]	<i>Most High, highest, Supreme</i>	masculine singular noun	Strong's #5945 BDB #751
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to be feared, to be respected, to be reverence; terrible, dreadful, awesome; venerable, August; stupendous, admirable</i>	Niphal participle	Strong's #3372 BDB #431

Psalm 47:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Barnes comments on this word: *literally, is to be feared; that is, revered and adored. There is an idea in the words "terrible" and "terror" which is not contained in the original, as if there were something harsh, severe, stern, in his character. The word in the original does not go beyond the notion of inspiring reverence or awe, and is the common word by which the worship of God is designated in the Scriptures. The meaning is, that he is worthy of profound reverence or adoration.*¹⁵

Translation: ...for Y^ehowah the Most High [is to be] feared,... Jehovah God is presented as the Most High and He is to be feared and/or respected by all. This same word can mean *awesome, venerable, admirable*. In the Old Testament, a believer might be designated as one who fears the Lord, as you can only fear something that you believe in.¹⁶

From the outset, the Jews knew that their God is the God over all. Ex. 18:11: *Now I know that Jehovah is greater than all gods; for in the thing in which they were proved against them.* 1Chron. 16:25–26: *For great is Jehovah, and greatly to be praised. He also is to be feared above all gods. For all the gods of the peoples are idols, but Jehovah made the heavens.* 2Chron. 2:5–6: *And the house which I am building is great. For our God is great above all gods. But who is able to build Him a house, since the heavens and heaven of the heavens cannot contain Him? Who am I then, that I should build Him a house, except only to burn sacrifice before Him?* Psalm 95:5: *For Jehovah is a great God, and a great King above all gods.*¹⁷

The NET Bible® comments upon the Niphal participle of *to be feared, to be revered*: *The Niphal participle of "to be feared," when used of God in the psalms, focuses on the effect that his royal splendor and powerful deeds have on those witnessing his acts (Deut. 7:21[You shall not be afraid of them, for Jehovah your God is among you, a mighty and terrible God]; Deut. 28:58 [If you will not observe to do all the words of this Law that are written in this book, that you may fear this glorious and fearful name, JEHOVAH YOUR GOD]; Psalm 66:3 [Say to God, How awesome are Your works! Through the greatness of Your power, Your enemies pretend obedience to You]; Psalm 66:5 [Come and see the works of God; He is awesome in His deeds toward the sons of men]; Psalm 68:35; Psalm 76:7 [You, even You, are terrifying, and who can stand when once You are angry?]; Psalm 76:12 [He shall cut off the spirit in princes; He is feared by the kings of the earth]; Psalm 89:7 [God is greatly to be feared in the congregation of the saints, and to be adored by all around Him]; Psalm 96:4 [For Jehovah is great, and greatly to be praised; He is to be feared above all gods]; Psalm 99:3 [Let them praise Your great and fearful name; it is holy]; Psalm 111:9 [He sent redemption to His people; He has commanded His covenant forever; holy and awesome is His name]; Rev. 6:16–17 [And they said to the mountains and rocks, Fall on us and hide us from the face of Him sitting on the throne, and from the wrath of the Lamb; for the great day of His wrath has come, and who will be able to stand?]). Here it refers to his capacity to fill his defeated foes with terror and his people with fearful respect.*¹⁸

¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:2.

¹⁶ You might even have an irrational fear that, intellectually, you recognize as irrational; but that fear is so internalized that you believe it.

¹⁷ These passages were taken from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:2.

¹⁸ *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 47:2. I inserted the text of the verses and added in some verses from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 47:2. .

Psalm 47:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOLE</i>]	<i>great in quantity, great in magnitude and extent, mighty, vast, unyielding, immutable; great things, significant and astonishing [or mind-blowing] things</i>	masculine singular adjective often used as a substantive	Strong's #1419 (& #1431) BDB #152
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation:...[as] the great king [ruling] over all the earth. I added the comparative as; because there will never be any man who rules over all of the earth, except for Jesus Christ.

So, He *is* king over all the earth. We find this attested to in Scripture from beginning to end.

Jesus Christ, Presented as King over all the Earth

Citation	Passage/Commentary
2Sam. 7:16	It was prophesied to David that His Greater Son would reign forever. <i>And your house and your kingdom shall be made sure forever before you. Your throne shall be established forever.</i>
Psalm 2:6–10	David wrote about this in the psalms: <i>Yea, I have set My King on My holy hill, on Zion. I will declare the decree of Jehovah. He has said to Me, You are My Son; today I have begotten You. Ask of Me, and I shall give the nations for Your inheritance; and the uttermost parts of the earth for Your possession. You shall break them with a rod of iron; You shall dash them in pieces like a potter's vessel. And now be wise, O kings; be instructed, O judges of the earth.</i>

Jesus Christ, Presented as King over all the Earth	
Citation	Passage/Commentary
Psalm 72:1–19	Solomon also prophesied of such a King: Give the King Your judgments, O God, and Your righteousness to the King's son. He will judge Your people in righteousness, and Your poor with judgment. The mountains shall bring peace to the people, and the little hills by righteousness. He shall judge the poor of the people; He shall save the children of the needy, and shall crush in pieces the cruel one. They shall fear You as long as the sun and moon endure, throughout all generations. He shall come down like rain on the mown grass, like showers that water the earth. In His days the righteous shall flourish; and abundance of peace, until the moon is not. He shall also have the rule from sea to sea, and from the River to the ends of the earth. Those who dwell in the wilderness shall bow before Him; and His enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts. Yes, all kings shall fall down before Him; all nations shall serve Him. For He shall deliver the needy when he cries; and the poor with no helper. He shall have pity on the poor and needy and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and their blood shall be precious in His sight. And He shall live, and to Him shall be given the gold of Sheba; and prayer shall always be made for Him; He shall bless Him all the day long. There shall be a fullness of grain in the earth on the top of the mountains; its fruit shall shake like Lebanon, and they of the city shall flourish like grass of the earth. His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed. Blessed is Jehovah God, the God of Israel, who alone does wonderful things. And blessed be His glorious name forever; and all the earth is filled with His glory! Amen and Amen.
Psalm 45:6–7, 11	Your throne, O God, is forever and ever; the staff of Your kingdom is a staff of righteousness. You love righteousness, and hate wickedness; therefore God [Jesus Christ], Your God [God the Father], has anointed You with the oil of gladness above Your fellows...cause the King greatly to desire your beauty, for He is your Lord, and you shall worship Him.
Isa. 9:6–7	For to us a Child is born, to us a Son is given; and the government shall be on His shoulder; and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. There is no end of the increase of His government and peace on the throne of David, and on His kingdom, to order it and to establish it with judgment and with justice from now on, even forever. The zeal of Jehovah of Hosts will do this.
Zech. 9:9	Even the details of His entrance into Jerusalem is prophesied. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King comes to you. He is righteous and victorious, meek and riding on an ass, even on a colt, the son of an ass.
Matt. 2:1–2	Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the east to Jerusalem, saying, Where is He who is born king of the Jews? For we have seen His star in the east and have come to worship Him.

Jesus Christ, Presented as King over all the Earth	
Citation	Passage/Commentary
Matt. 9:1–9	The prophesy of Zech 9:9 is fulfilled in Matthew. And when they drew near Jerusalem, and had come to Bethphage, to the Mount of Olives, then Jesus sent two disciples, saying to them, Go into the village across from you. And immediately you will find an ass tied, and a colt with her. Untie them and bring them to Me. And if anyone says anything to you, you shall say, The Lord has need of them, and immediately He will send them. All this was done so that it might be fulfilled which was spoken by the prophet, saying, "Tell the daughter of Zion, Behold, your King comes to you, meek, and sitting on an ass, even a colt the foal of an ass." And the disciples went and did as Jesus commanded them. And they brought the ass, even the colt, and put their clothes on them, and He sat on them. And a very great crowd spread their garments in the way. Others cut down branches from the trees and spread them in the way. And the crowds who went before, and those who followed, cried out, saying, Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!
Matt. 27:11	And Jesus stood before the governor. And the governor asked Him, saying, Are you the king of the Jews? And Jesus said to him, You say it.
Luke 1:30–33	And the angel said to her, Do not fear, Mary, for you have found favor with God. And behold! You shall conceive in your womb and bear a son, and you shall call His name JESUS. He shall be great and shall be called the Son of the Highest. And the Lord God shall give Him the throne of His father David. And He shall reign over the house of Jacob forever, and of His kingdom there shall be no end.
Luke 19:37–38	And when He had come near, even now at the descent of the Mount of Olives, all the multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works which they had seen, saying, Blessed is the King coming in the name of the Lord! Peace in Heaven and glory in the highest!
1Tim. 1:17	Paul called our Lord King: Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.
1Tim. 6:16–17	For He in His own time will reveal who is the blessed and only Potentate, the King of kings and Lord of lords, Who alone has immortality, dwelling in light which cannot be approached, whom no one of men have seen, nor can see; to whom be honor and power everlasting. Amen.
Rev. 19:16	And He has on His garment, and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.

Most of these passages were taken from Lewis Sperry Chafer, *Systematic Theology*; Abridged Edition; Victor Books, ©1984, Vol. 2, p. 39, 482.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

He is caused to speak to peoples beneath us and nations beneath our [two] feet.

Psalm 47:3

He rules over [or, subdues, speaks to, decrees] the peoples beneath us and [He subdues] the nations beneath our feet.

**He subdues the people beneath us
and nations beneath our feet.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	He is caused to speak to peoples beneath us and nations beneath our [two] feet.
Septuagint	He has subdued the peoples under us, and the nations under our feet.
Significant differences:	None; however, this means that we use an unusual meaning for the Hebrew verb translated <i>to speak</i> . The Greek, Latin and Syriac are all in agreement here.

Thought-for-thought translations; paraphrases:

CEV	God has put every nation under our power,...
Good News Bible (TEV)	He gave us victory over the peoples; he made us rule over the nations.
<i>The Message</i>	He crushes hostile people, puts nations at our feet.
New American Bible	Who made people subject to us, brought nations under our feet.
New Living Testament	He subdues the nations before us, putting our enemies beneath our feet.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He will put down the peoples under us, and the nations under our feet.
<i>God's Word</i> TM	He brings people under our authority and puts nations under our feet.
JPS (Tanakh)	He subjects peoples to us, Sets nations at our feet. [This is v. 5 in the Tanakh].
NET Bible®	He subdued nations beneath us and countries under our feet.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For the Lord Most High excites terror, awe <i>and</i> dread; He is a great King over all the earth.
Updated <i>Emphasized Bible</i>	He will subjugate Peoples under us, and Tribes of men [or, <i>populations</i>] beneath our feet.
English Standard Version	He subdued peoples under us, and nations under our feet.
LTHB	He shall speak peoples under us, even nations under our feet.
A Voice in the Wilderness	He shall put to flight the peoples under us, and nations under our feet.
Young's Updated LT	He leads peoples under us, and nations under our feet.

What is the gist of this verse? This God is God over all people and nations.

Psalm 47:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to subdue, to lead away; put to flight; to speak</i>	3 rd person masculine singular, Hiphil imperfect; apocopated form	Strong's #1696 BDB #180

This is from the verb *to speak*, and the meaning here is taken from the 2nd group of Qal meanings, which are *to lead, to guide; to rule, to direction; to bring to order, to subdue* (the final two are taken from the Arabic). This is the only place where we find this verb used in the Hiphil, and it obviously presents some problems here.

We do apparently have a similar usage in Psalm 18:47 (...[the God who gave me vengeance and subdued peoples under me...](#)) and 2Chron. 22:10 ([Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal family of the house of Judah.](#))

Although the other ancient languages agree upon this meaning for the verb, this is the common verb which means *to speak to [with]*. The Hiphil (causal) stem would logically mean *He is caused to speak with*. This is obviously a difficult meaning to go with and make anything out of this verse. Perhaps the concept is, when someone *speaks to* someone else, the former *rules over, commands* the latter. Both BDB and Gesenius allow for these alternate meanings; however, they do not draw arrows to advance us from the common meaning of this verb to these other meanings.

Perhaps the idea is to simply speak, insofar as making a decree.

ʿammîym (עַמִּיִּם) [pronounced gáhm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation with the 1 st person plural suffix	Strong's #8478 BDB #1065

Examples of the latter usage: Ex. 16:29 Judges 7:21 1Sam. 14:9 2Sam. 2:23 7:10 1Chron. 17:9 Job 36:16 (given that this preposition has such a specific meaning and that I give it an entirely different spin here, I believe that it would be better to include passages which are in agreement with this other rendering).

Translation: [He rules over](#) [or, *subdues, speaks to, decrees*] [the peoples beneath us...](#) This is an unusual thing for any Israeli to say, as there is only one period of time when Israel was in this position, and that is under the rule of David. David did subdue the nations, with God's direction, and Solomon and his generation reaped the benefits of this in the years to follow. However, historically, this did not continue. Israel was involved in a lot of conflict in years subsequent to Solomon, and there was never a repeat of the golden eras of David and Solomon. Clarke suggests that this psalm looks backward, to the time when Israel entered into the land of promise, and subdued the indigenous peoples in the land. I should add that, interpreting this line involves applying an unusual meaning to the verb, which is discussed above in the Hebrew exegesis.

Now, in the Millennium, Jesus Christ will rule over all the nations, and it is reasonable to suppose the Israel will enjoy some preeminence.

This phrase is more reasonably applied to God, Who rules over all, despite the fact that He has a special relationship with Israel. This indicates that, in the Millennium to come, Israel will be preeminent among the nations.

Although the other ancient languages agree upon this meaning for the verb, this is the common verb which means *to speak to [with]*. The Hiphil (causal) stem would logically mean *He is caused to speak with*. This is obviously a difficult meaning to go with and make anything out of this verse. Perhaps the concept is, when someone *speaks to* someone else, the former *rules over, commands* the latter. Both BDB and Gesenius allow for these alternate meanings; however, they do not draw arrows to advance us from the common meaning of this verb to these other meanings. That is, we do not know how these meanings are interrelated.

Since we have a preposition which indicates dominance in this passage (*the people beneath us*), perhaps the idea which is being conveyed here is, God speaks, and it comes to pass; i.e., He decrees that the people would be in subjection to the Jews. This approach removes pretty much all of the difficulty with regards to understanding this verb, and yet retains the gist of the passage.

Barnes also comments on this verb: *The word rendered “subdue” is that which commonly means” to speak.” The idea in the use of this word here is that he has only to speak and it is done (compare Psalm 33:9—For he spoke, and it came to be; he commanded, and it stood firm), or that he could do it by a word.*¹⁹

Psalm 47:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
לְאֻמִּים (לְאֻמִּים) [pronounced l’ohm]	<i>nations; peoples; vulgar or common peoples; Gentiles; Gentile peoples</i>	masculine plural noun	Strong’s #3816 BDB #522
תַּחַת (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong’s #8478 BDB #1065
רגל (רַגְלֵי) [pronounced REH-ge]	<i>foot, feet</i>	feminine dual noun with the 1 st person plural suffix	Strong’s #7272 BDB #919

Translation: ...and [He subdues] the nations beneath our feet. This continues the verb from the previous verse. God subdues the nations beneath Israel’s feet. The phrase is used for military subjection (see Psalm 110:1 Joshua 10:24–25 1Cor. 15:25), which further supports the notion of the meaning of the verb in the previous phrase (carried over to this phrase by the principle of ellipsis, where the verb for the first phrase is logically applied to the second phrase which lacks a verb).

Gill remarks: *As Joshua, his type, subdued the Canaanites; and as David, another type of subdued the Syrians, Moabites, and others: the Jews from these words expect, that, in the times of the Messiah they look for, the Gentiles in a literal sense will be subdued by him, and become subject to them.*²⁰

The NIV Study Bible gives a more general summary: *The Lord of all the earth has shaped the destiny of His people Israel, as we see in Ex. 9:29 (And Moses said to him, as soon as I go out of the city, I will spread abroad my hands to Jehovah. The thunder shall stop, and the hail will not be any more, so that you may know that the earth is Jehovah’s) 15:1–18 19:5–8 Deut. 7:6 (For you are a holy*

¹⁹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 47:3.

²⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Psalm 47:3.

people to Jehovah your God. Jehovah your God has chosen you to be a special people to Himself above all people that are upon the face of the earth) 14:2 Psalm 105:5–6 (Remember His marvelous works which He has done, His wonders, and the judgments of His mouth, seed of His servant Abraham, sons of Jacob His chosen) 135:4 Isa. 41:8.²¹

He chooses for us our inheritance
a glory of Jacob, whom He desires.
Selah!

Psalm
47:4 He has chosen our inheritance for us,
[He has chosen] the majesty [or, *glory*,
excellence] of Jacob, [in] whom He delights.
[Musical] Pause [or, musical interlude; lit.,
Selah!]

He has decreed our inheritance for us
and He has decreed the majesty of Jacob, in whom He delights.
[Musical interlude].

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	He chooses for us our inheritance a glory of Jacob, whom He desires. Selah!
Septuagint	He has chosen out his inheritance for us, the beauty of Jacob which he loved. Pause.
Significant differences:	Both the Latin and Greek have <i>the beauty of Jacob</i> instead of <i>the glory of Jacob</i> (as we find in the Hebrew and the Syriac).

Thought-for-thought translations; paraphrases:

CEV	...and he chose for us the land that was the pride of Jacob, his favorite.
Good News Bible (TEV)	He chose for us the land where we live, the proud possession of his people, whom he loves.
<i>The Message</i>	He set us at the head of the line, prize-winning Jacob, his favorite.
New Jerusalem Bible	He chooses for us our birthright, the pride of Jacob whom he loves. <i>Pause</i>
New Living Testament	He chose the Promised Land as our inheritance, the proud possession of Jacob's descendants, whom he loves. <i>Interlude</i>

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	He will give us our heritage, the glory of Jacob who is dear to him. <i>Selah</i> .
Complete Apostles' Bible	He has chosen out His inheritance for us, the beauty of Jacob which He loved. Pause.
JPS (Tanakh)	He chose our heritage for us, the pride of Jacob whom He loved. <i>Selah</i>
NET Bible®	He picked out for us a special land to be a source of pride for Jacob, whom he loves. (Selah)

Literal, almost word-for-word, renderings:

²¹ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 826 (footnote). I edited this note slightly.

The Amplified Bible He chose our inheritance for us, the glory *and* pride of Jacob whom He loves. Selah [pause, and clamly think of that!] [1Peter 1:4–5.]

English Standard Version He chose our heritage for us, the pride of Jacob whom he loves. Selah

New King James Version He will choose our inheritance for us, The excellence of Jacob whom He loves. *Selah*

WEB He chooses our inheritance for us, The glory of Jacob whom he loved. Selah.

Young's Updated LT He chooses for us our inheritance, The excellency of Jacob that He loves. Selah.

What is the gist of this verse? . God has chosen our Israel's inheritance, which would have certainly been the Land of Promise; but, more importantly, her spiritual inheritance. We apply the principle of ellipsis, and we may say that God also *chose* the *pride of Jacob* as well.

Psalm 47:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâchar (בָּחַר) [pronounced <i>baw-KHAHR</i>]	<i>to choose; Gesenius also lists to prove, to try, to examine, to approve, to choose, to select; to love, to delight in [something], to desire</i>	3 rd person masculine singular, Qal imperfect	Strong's #977 BDB #103
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to, with reference to</i>	directional preposition with the 1 st person plural suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
nachlâh (נַחֲלָה) [pronounced <i>nah-khuh-LAW</i>]	<i>inheritance, possession, property, heritage</i>	feminine singular noun with the 1 st person plural suffix	Strong's #5159 BDB #635
The Arabic reads: "he has chosen us an inheritance for himself"			

Translation: He has chosen our inheritance for us,... We might even fudge a little and use the verb *to decree* here, as that appears to be the general meaning. God, from eternity past, determined what would be Israel's inheritance, both in early human history and in the Millennium.

However, much more important than the land inheritance that we associate with Israel is their spiritual inheritance. They preserved Scripture over the years; their inheritance is eternal life, for those who believe in Jehovah Elohim and, after the 1st century, in Jesus Christ. God chose this inheritance for them, knowing their freewill choices.

1Peter 1:3–5: Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy became our father again to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled inheritance that doesn't fade away, reserved in heaven for you, who by the power of God are guarded through faith for a salvation ready to be revealed in the last time.

The inheritance of the Land of Promise is symbolic as well as real. Or, if you would rather, prophetic as well as real. The Jews left a lift of slavery to the Egyptians, which is analogous to our being under the control of the old sin nature with no way of escape. Jesus Christ has purchased us from the slave market of sin, just as He took Israel out of slavery (and note that the culminating plague was the death of the firstborn of Egypt). From slavery, Israel entered into a comparable paradise, which is the Land of Promise. Israel took that land; it was not simply

given to them. Our spiritual growth and our life on this earth is not without problems. In fact, there are innumerable problems associated with the spiritual life (although we may not have to slaughter huge numbers of infidels during our stay on this earth). And, what is amazing about all this is, God determined all of it in eternity past.

Barnes takes the concept of Israel's inheritance as being the Land of Promise and further applies this concept to all: *He has chosen or selected the land which we inherit. Of all the countries which compose the world, he has chosen "this" to be the inheritance of his own people, or the place where they should dwell. The thought in this verse is based on the idea so common in the writings of the Hebrews, that their country was the glory of all lands - the place of all on earth most desirable to dwell in. It is in view of this fact that they are here called on to praise God, and to rejoice in him.*²²

There are things which God has promised the Jews and things which He has promised us, those who have believed in Jesus Christ in the Church Age.

Points on the Inheritance which God has Decreed

1. Specifically, this psalm is applicable to the Jews by design, and Jews have both an earthly inheritance and an eternal inheritance.
2. There was a specific plot of land which God gave to the Jews, which they took under the command of Joshua. Deut. 11:11–12: *But the land which you are entering to possess it is a land of hills and valleys, drinking water from the rain of the heavens; a land which Jehovah your God cares for; the eyes of Jehovah your God are always on it from the beginning of the year to the end of the year.*
3. God brought the Jews to the land to take it. Ezek. 20:6: *In that day I lifted up My hand to them to bring them out from the land of Egypt into a land flowing with milk and honey that I had searched out for them, the glory of it is to all lands.*
4. They never occupied all that God had given them, but they occupied a reasonable portion of land
5. Since God is not a liar and since the Jews have never occupied all the land given to them, they will, at some future date (during the Millennium, to be specific) occupy all of the land which God has promised them. At that point, David's Greater Son, Jesus Christ, will reign forever from Israel.
6. During His Millennial reign, there will be Jews who have died, who will receive a heavenly inheritance; and those who have survived the Tribulation, along with their children, will occupy the literal land of Israel, the plot of ground which God had promised Abraham 5000 years ago. Jer. 3:17–19: *At that time they shall call Jerusalem the throne of Jehovah. And all nations shall be gathered to it, to the name of Jehovah, to Jerusalem. And they shall not walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance to your fathers. But I said, How gladly would I put you among the sons, and give you a pleasant land, a beautiful inheritance among the multitudes of nations! And I said, You shall call Me, My Father; and you shall not turn away from Me.*
7. God will keep His Word: Deut. 7:6–8: *For you are a holy people to Jehovah your God. Jehovah your God has chosen you to be His own treasure out of all the people on the face of the earth. Jehovah did not set His love on you or choose you because you were more in number than any people, for you were the fewest of all peoples. But because Jehovah loved you, and because He kept the oath which He swore to your fathers, Jehovah has caused you to go out with a strong hand, and redeemed you from the house of slaves, from the hand of Pharaoh king of Egypt.*
8. Both of these inheritances were a part of the divine decrees in eternity past. God determined the recipients of these inheritances in eternity past.
9. We as believers in the Church Age also have an inheritance which is promised us—one which is analogous to that which God promised Israel. Eph. 1:16–18: *I also do not cease giving thanks on your behalf, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your mind having been enlightened, for you to know what is the hope of His calling, and what are the riches of the*

²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:4.

Points on the Inheritance which God has Decreed

glory of His inheritance in the saints. We are the *saints*, by the way; those who have believed in Jesus Christ and are therefore set apart in holiness to God. 1Peter 1:3–5: **Blessed be the God and Father of our Lord Jesus Christ, He according to His great mercy having regenerated us to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and unfading, having been kept in Heaven for you the ones in the power of God being guarded through faith to a salvation ready to be revealed in the last time;**

10. By the way, there is no reason for us to every spiritualize god's promises to Israel to such a point where God has chosen to give Israel's inheritance to us. Hosea 14:4–7: **I will heal their backslidings; I will love them freely; for My anger has turned away from him. I will be as the dew to Israel; he shall blossom as the lily and cast out his roots like Lebanon. His branches shall go out, and his beauty shall be like the olive tree, and his scent as Lebanon to him. They who live under his shadow shall return; they shall live like the grain, and blossom like the vine; their memorial shall be as the wine of Lebanon.**

There are several tangents which we could take at this point; let me pursue one particular one before returning to our study.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

This naturally leads me to some additional points:

Why We of the Church Age have not Replaced Israel, taking Israel's Inheritance (an Argument against Covenant Theology)

1. There is a vicious doctrine out there called Covenant Theology which suggests that we in the church have completely supplanted Israel; we have replaced Israel; we are the spiritual Israel; and all that God has promised to Israel is going to be given to us of the Church Age.
2. This is evil and this is legalism and this impugns God's character.
3. God knows the beginning from the end; God knew every single sin that Israel would commit; God knew every Jew who would believe, every Jews who would not believe, He would know their spiritual growth, He would know their failures and He would know this in eternity past. And yet, knowing all this, He promised Abraham, **"As for Me, behold, My covenant is with you, and you shall be a father of many nations. And your name no longer shall be called Abram, but your name shall be Abraham. For I have made you a father of many nations. And I will make you very fruitful, exceedingly. And I will give you for nations. And kings shall come out of you. And I will establish My covenant between Me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you and to your seed after you. And I will give to you and to your seed after you the land of your sojourning, all the land of Canaan, for an everlasting possession and I will be their God. And God said to Abraham, You shall keep My covenant, you and your seed after you in their generations."** (Gen. 17:4–9). In Scripture, it is clear that God knew Israel would fail; in fact, fail so badly that He would remove Israel from the land and that He would tell Israel about this even before they stepped into the land (Lev. 26). However, God never retracted His promises to Abraham, to Isaac, to Jacob or to David; and furthermore, why in the world would an omniscient God make promises when He knew that He would not keep them? This is inconsistent with God's omniscience and His perfect veracity.
4. Bear in mind that God used the negative volition of the Jews during the time of Christ (and the negative volition of the heathen as well) in order to orchestrate the crucifixion of our Lord; the very basis of our salvation. This does not heap kudos upon those who were a part of His crucifixion; it just indicates that God knew in eternity past how the volition of thousands of people would play out and interact, and He made provision for it.
5. You need to understand the legalism has many forms. One of these forms is, God may forgive you 70x7 times, but on sin #491, you are dismissed from the plan of God. Bear in mind that this means that we are mostly saved by God's grace, but, if we do not maintain our salvation, then we lose it. In other words, there are works *required* in order to maintain our salvation.
6. Finally, there is nothing more evil than to either malign the character of God, the plan of God or the grace

Why We of the Church Age have not Replaced Israel, taking Israel's Inheritance (an Argument against Covenant Theology)

of God. Covenant theology maligns all three.

7. Covenant Theology also adds even a little self righteousness into the mix, as if what I have noted so far is not bad enough. The Jews are such losers that they completely and totally fell out of the plan of God and no longer have a place in God's plan, except as Church Age believers. However, we Christians are better than the Jews, so we will kick butt in the spiritual world, and do what the Jews failed to do. Do you see how arrogant that is? There were failures in the Age of Israel and there are failures today in the Church Age. Individuals fail in both dispensations and groups fail in both dispensations. There were times when the Jews individually and as groups showed greatness under the grace of God; and there were times when they were abject failures despite the grace of God. The same can be said of believers in the Church Age.
8. Please, have enough intellectual honesty to recognize what a lame failure you have been since you believed in Jesus Christ. You may have had some great moments and even some protracted time filled with God the Holy Spirit; however, you have also suffered downtime, your mind has wandered, your interest in the things of God has wained from time to time, and often, you give into your own lusts; or you fall apart at the charge of a large mosquito. And, if you are too fat-headed to recognize your own failures, then you are self righteous, committing one of the greatest sins of all. Don't misunderstand me; I'm not saying that you have no place in the plan of God. Because of God's graciousness, based on the simple fact that you are alive, God has a plan for you and it continues. You may have failed 491 times, but, until God takes you out of this life, He is still willing to use you. That is grace. The fact that God uses any of us is grace.
9. Finally, given what we read about Daniel's 70th Week and the parallels that we find in the book of Revelation, it should be obvious that God still has a plan for the Jews and will, in fact, continue the Jewish Age after the church is taken up in the rapture.

Obviously, this leads to many more tangents, but I will stop with this one.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Psalm 47:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʾêth (אֵת) [pronounced <i>ayth</i>]</p>	<p>generally untranslated; occasionally <i>to, toward</i></p>	<p>indicates that the following substantive is a direct object</p>	<p>Strong's #853 BDB #84</p>
<p>gâ`ôwn (גָּוֹן) [pronounced <i>gaw-OHN</i>]</p>	<p><i>pride, arrogance, pomp; glory, splendor, excellence, majesty, exaltation</i></p>	<p>masculine singular noun with a 3rd person masculine plural suffix</p>	<p>Strong's #1347 BDB #144</p>

Gâ`ôwn is obviously a word that can be taken in two ways, and it is found evenly distributed in those two ways throughout Scripture. We find it associated with Jacob and used in a negative way in Amos 6:8: [The Lord Jehovah has sworn by Himself, declares Jehovah, the God of Hosts: I abhor the pride of Jacob, and hate his palaces; and I will shut up the city and its fullness](#) (see also Amos 8:7). We find this same phrase used in a positive way in Nahum 2:2: [For Jehovah has turned the glory of Jacob as the glory of Israel. For the plunderers have plundered them and have destroyed their vine branches.](#)

The Septuagint has *the beauty of Jacob* here, as does the Vulgate (however, in the psalms, it is common for the Latin and Greek to be in agreement when they differ from the Hebrew; whereas, in the narrative of Samuel, it is common for the Hebrew, Latin and Syriac to be in agreement when the Greek is out of step).

Psalm 47:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Ya'ăqôb (יַעֲקֹב) [pronounced yah-ġuh-KOH ^B V]	<i>supplanter; insidious, deceitful; to circumvent and is transliterated Jacob</i>	masculine proper noun	Strong's #3290 BDB #784
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
ʾăhêb (אֲהֵב) [pronounced aw-HAYV ^B]	<i>to desire, to breathe after; to love; to delight in</i>	3 rd person masculine singular, Qal perfect	Strong's #157 BDB #12

Translation:...[He has chosen] the majesty [or, glory, excellence] of Jacob, [in] whom He delights. The masculine singular noun found here is very unusual, as it can mean *pride* and *arrogance* as well as *glory*, *splendor* and *majesty*. Jacob, as you may recall, is a very flawed man—almost the entirety of his life shows flaws in his character. Yet, over and over again, the children of Israel are called the children of Jacob (God named Jacob *Israel*). This is grace. Jacob believed in Jesus Christ and he was eternally saved. His life may have been a lot less than perfect (a lot like your life and mine), but he will stand forever as a Patriarch of the Jews.

God delights in Jacob and He loves Jacob because Jacob believes in Him. The *excellence* (or, *glory*) of Jacob are those who follow in his spiritual footsteps and believe in Jehovah Elohim. Jacob is a marvelous choice here, because any superficial reading of Jacob's life reveals a man who is self-centered, spiritually weak and seriously flawed. His twin brother Esau, from a human vantage point, is a much better person; however, Jacob was a believer and Esau was not; so God said, "**Jacob have I loved and Esau I have hated**" (Rom. 9:13 Mal. 1:2–3).

It is interesting that, when dealing with the fulfillment of the Abrahamic covenant, sometimes Abraham is named and sometimes Jacob is named. Abraham has a moderately distinguished life, which appeared to get better near the end. Jacob never seemed to show much promise, except for his interest in his spiritual heritage. However, when dealing with the fulfillment of the Abrahamic covenant, Jacob is often named for at least two reasons: (1) this is grace, that a man like Jacob would inherit the Kingdom of God let alone be named many times in Scripture; and, (2) it will be the descendants of Jacob's sons who will occupy the Land of Promise as tribal entities.

On this point, Barnes makes a few points: *[Jacob is named] as one of the patriarchs [whom God loved]. Perhaps special allusion is here made to "Jacob" rather than to Abraham and Isaac, because the land came actually into the possession of the Hebrew people in the time of Jacob's sons. It was divided among the descendants of his sons, the twelve tribes, bearing their names; and thus Jacob was most naturally referred to as having been in possession of the land. Abraham and Isaac dwelt in the land as strangers and pilgrims Heb. 11:9–10, 11:13, having no possession there, not even of a burying-place except as they purchased it (compare Gen. 23:12–16); and the land actually came into the possession of the nation only in the family of Jacob.*²³

McGee sees this an the appropriate place to review the lyrics of Isaac Watts' *Joy to the World*.

²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:4.

Joy to the World!	
A Reasonably Literal Translation of Psalm 47:1–4	Lyrics to <i>Joy to the World!</i>
<p style="text-align: center;">Clap [your] hands, all [you] people; and cry out to Elohim with the sound of a shout for joy, for Y^ehowah the Most High [is to be] feared, [as] the great king [ruling] over all the earth.</p> <hr/> <p style="text-align: center;">He rules over [or, <i>subdues, speaks to, decrees</i>] the peoples beneath us and [He subdues] the nations beneath our feet. He has chosen our inheritance for us, [He has chosen] the majesty [or, <i>glory, excellence</i>] of Jacob, [in] whom He delights.</p>	<p style="text-align: center;">Joy to the world! The Lord is come; Let earth receive her King; Let every heart prepare Him room, And heaven and nature sing.</p> <p style="text-align: center;">Joy to the world! The Savior reigns; let men their songs employ; while fields and floods, rocks, hills and plains repeat the sounding joy.</p> <p style="text-align: center;">No more lets sins and sorrows grow, nor thorns infest the ground; He comes to make His blessings flow Far as the curse is found.</p> <p style="text-align: center;">He rules the world with truth and grace, and makes the nations prove the glories of His righteousness, And wonders of His love.</p>

As McGee points out, *Joy to the World!* is not about the first coming of our Lord, but the second.²⁴

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Psalm 47:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>çelâh (חֲלָה) [pronounced seh-LAW]</p>	<p><i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i></p>	<p>interjection</p>	<p>Strong's #5542 BDB #699</p>

The verbal cognate is 'âlâh (אֲלָה) [pronounced saw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.²⁵ Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The NLT translation of *Interlude* is very good.

Translation: [\[Musical\] Pause](#) [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous;*

²⁴ J. Vernon McGee, *Psalms Chapters 42–89*, ©1991 by J. Vernon McGee; Thomas Nelson, Inc.; p. 38.

²⁵ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.²⁶ Let me suggest that this also is a time where David takes a break from writing, and concentrates on his run. Obviously, he is formulating this as he runs; he does not stop to scratch out a few verses on a rock or a tree; but this represents a break in his thinking, and the music intensifies as he simply runs.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Sing Praises to God

Has gone up Elohim in a shout
Y^ehowah in a sound of a shophar [trumpet?].

Psalm
47:5

Elohim has gone up with a shout
[and] Y^ehowah [has gone up] with the sound of
a trumpet.

God has gone up with a shout
and Jehovah has gone up with the sound of a trumpet.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Has gone up Elohim in a shout Y ^e howah in a sound of a shophar [trumpet?].
Septuagint	God is gone up with a shout, the Lord with a sound of a trumpet.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	God goes up to his throne, as people shout and trumpets blast.
Good News Bible (TEV)	God goes up to his throne. There are shouts of joy and the blast of trumpets, as the LORD goes up.
<i>The Message</i>	Loud cheers as God climbs the mountain, a ram's horn blast at the summit.
New Jerusalem Bible	God goes up to shouts of acclaim, Yahweh to a fanfare on the ram's horn.
New Living Testament	God has ascended with a mighty shout. The LORD has ascended with trumpets blaring.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	God has gone up with a glad cry, the Lord with the sound of the horn.
HCSB	God ascends amid shouts of joy, the LORD, amid the sound of trumpets.
JPS (Tanakh)	God ascends midst acclamation; the LORD, to the blasts of the horn.
NET Bible®	God has ascended his throne amid loud shouts; the LORD has ascended his throne amid the blaring of ram's horns.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	God has ascended amid shouting, the Lord with the sound of a trumpet.
LTHB	God has gone up with a shout, Jehovah with the sound of a ram's horn.
A Voice in the Wilderness	God has gone up with a shout, Jehovah with the sound of a shofar.

²⁶ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Young's Updated LT

God has gone up with a shout, Jehovah with the sound of a trumpet.

What is the gist of this verse? God ascends into heaven with a shout and Jehovah ascends into heaven at the sound of a trumpet blast.

Psalm 47:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿâlâh (עָלָה) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal perfect	Strong's #5927 BDB #748
ʾĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods or God; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
t ^r ûw ^r âh (תְּרוּעָה) [pronounced <i>t'rû-AWH</i>]	<i>a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]</i>	feminine singular noun	Strong's #8643 BDB #929

Translation: *Elohim has gone up with a shout...* In the first verse, those reading this psalm are called upon to *shout* and here, God goes up with a shout. We all know that Jesus ascended into heaven after being on this earth for over a month after the cross, and perhaps, ultimately, that is what this phrase refers to. However, apart from the resurrection, I am not sure exactly what this is about. As we will see at the end of this psalm, there are several spins that can be put on this psalm; there are several ways that it can be interpreted; however, all of them seem to intersect at this verse with the ascension of Jesus Christ.

There are essentially 3 ways in which this portion of v. 5 is interpreted:

Commentators Interpret <i>Elohim has gone up with a shout</i>	
Commenator	Opinion
Barnes	<i>He has ascended to heaven, His home and throne, after having secured the victory. He is represented as having come down to aid his people in the war by the overthrow of their enemies, and (having accomplished this) as returning to heaven, accompanied by His hosts, and amidst the shouts of triumph. All this is, of course, poetical, and is not to be regarded as literal in any sense.²⁷ I do not have a clue as to why this should not be taken literally; what else could it mean? To answer my question, this is not portrayed as the resurrection of Jesus Christ, but God <i>returning</i> to heaven after a victory; and since He is omnipresent, He cannot really <i>return to heaven</i>.</i>

²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:5.

Commentators Interpret <i>Elohim</i> has gone up with a shout	
Commenator	Opinion
Clarke	<i>Primarily, this may refer to the rejoicing and sounding of trumpets, when the ark was lifted up to be carried on the shoulders of the Levites. But it is generally understood as a prophetic declaration of the ascension of our Lord Jesus Christ; and the shout may refer to the exultation of the evangelists and apostles in preaching Christ crucified, buried, risen from the dead, and ascended to heaven, ever to appear in the presence of God for us. This was the triumph of the apostles; and the conversion of multitudes of souls by this preaching was the triumph of the cross of Christ.</i> ²⁸
Gill	<i>That is, the Son of God, who is truly and properly God, equal to the Father, having the same perfections; God manifest in the flesh, the Word that was made flesh, and dwelt among men on earth; who in the next clause is called "Lord" or "Jehovah", being the everlasting "I AM", which is, and was, and is to come; he having done his work on earth he came about, went up from earth to heaven in human nature, really, locally, and visibly, in the sight of his apostles, attended by angels, and with their shouts and acclamations, which are here meant.</i> ²⁹
Henry	<p>1. To the carrying up of the ark to the hill of Zion, which was done with great solemnity, David himself dancing before it, the priests, it is likely, blowing the trumpets, and the people following with their loud huzzas. The ark being the instituted token of God's special presence with them, when that was brought up by warrant from him he might be said to go up. The emerging of God's ordinances out of obscurity, in order to the more public and solemn administration of them, is a great favour to any people, which they have reason to rejoice in and give thanks for.</p> <p>2. To the ascension of our Lord Jesus into heaven, when he had finished his work on earth, Acts 1:9. Then God went up with a shout, the shout of a King, of a conqueror, as one who, <i>having spoiled principalities and powers, then led captivity captive</i>, Psalm 68:18. He went up as a Mediator, typified by the ark and the mercy-seat over it, and was brought as the ark was into the most holy place, into heaven itself; see Heb. 9:24 (<i>For Christ did not enter into the Holy of Holies made by hands, types of the true things, but into Heaven itself, now to appear in the presence of God on our behalf</i>). We read not of a shout, or of the sound of a trumpet, at the ascension of Christ, but they were the inhabitants of the upper world, those sons of God, that then shouted for joy, Job. 38:7. He shall come again in the same manner as he went (Acts 1:11) and we are sure that he shall come again with a shout and the sound of a trumpet.³⁰</p>
Jamieson, Fausset and Brown	<i>God, victorious over His enemies, reascends to heaven, amid the triumphant praises of His people, who celebrate His sovereign dominion.</i> ³¹

²⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:5.

²⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:5.

³⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 47:5.

³¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 47:5.

Commentators Interpret *Elohim* has gone up with a shout

Commenator	Opinion
Keil and Delitzsch	<i>The ascent of God presupposes a previous descent, whether it be a manifestation of Himself in order to utter some promise (Gen. 17:22; Judges 13:20) or a triumphant execution of judgment (Psalm 7:8; Psalm 68:19). So here: God has come down to fight on behalf of His people. They return to the Holy City and He to His throne, which is above on Zion, and higher still, is above in heaven. On the shouting and the horn: cf. Psalm 98:6 (With trumpets and the sound of a horn, make a joyful noise before Jehovah the King); 1Chron. 15:28 (And all Israel was bringing up the ark of the covenant of Jehovah with shouting, and with the sound of a horn, and with trumpets, and cymbals, sounding aloud with lyres and harps), but more especially Amos 2:2 (But I will send a fire against Moab, and it shall devour the palaces of Kerioth. And Moab shall die with uproar, with a war cry, with the sound of the ram's horn); for the "shout" is here the people's shout of victory.³²</i>
Spurgeon	<i>Faith hears the people already shouting command of the first verse is here regarded as a fact. The fight is over, the conqueror ascends to his triumphal chariot, and rides up to the gates of the city which is made resplendent with the joy of his return. The words are fully applicable to the ascension of the Redeemer. We doubt not that angels and glorified spirits welcomed him with acclamations. He came not without song, shall we imagine that he returned in silence? "The Lord with the sound of a trumpet." Jesus is Jehovah. The joyful strain of the trumpet betokens the splendour of his triumph. It was meet to welcome one returning from the wars with martial music. Fresh from Bozrah, with his garments all red from the winepress, he ascended, leading captivity captive, and well might the clarion ring out the tidings of Immanuel's victorious return.³³</i>
Wesley	<i>This is meant literally of the ark: but mystically of Christ's ascension into heaven, as may be gathered by comparing this with Eph. 4:8 (Because of this, He says, "Having gone up on high, He led captivity captive," and gave "gifts to men."), where the like words uttered concerning the ark upon the same occasion, Psalm 68:18 (You have gone up on high; You have led captivity captive; You have received gifts among men; yea, to dwell among the rebellious, O Jehovah God), are directly applied to Christ's ascension.</i>

To summarize, what commentators see here is (1) the resurrection of Jesus Christ; (2) a victorious return to heaven by God after a great victory; and/or (3) the carrying of the Ark upon the shoulders of those who would then bear it into Jerusalem.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Psalm 47:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

³² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 47:5.

³³ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 47:5.

Psalm 47:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
shôwphâr (שׁוֹפָר) [pronounced shoh-FAWR]	<i>horn, trumpet</i>	masculine singular noun	Strong's #7782 BDB #1051

Translation:...[and] Y^ehowah [has gone up] with the sound of a trumpet. As in the previous two verses, we carry over the verb from the previous phrase, and Jehovah here *goes up*, and this time, to the sound of the trumpet, which perhaps parallels the *sound of joy* from v. 1. Again, ultimately, this probably refers to the resurrection, although I do not recall it being associated with trumpets. However, when a victorious king returns home, it is often to the sound of trumpets, and that may be the inference being made here.

Gill comments: *As the angels say He shall descend in like manner as He ascended, and that it is certain He will descend with a shout, with the voice of the archangel, and the trump of God; so that if His ascent was as His descent will be, it must be then with a shout, and the sound of a trumpet (Acts 1:10). This text is applied to the Messiah by the ancient Jewish writers (Bemidbar Rabba, s. 15. fol. 218. 1).*³⁴ Although it makes perfect sense to me that our Lord is greeting in heaven with shouts and the sound of trumpets, this would be the only verse, to the best of my knowledge, which would support that. There are no corroborating verses. However, it is good to see that this text was applied to the Messiah by ancient Jewish writers.

There are a number of related verses, so let me list them next to the phrase which they most closely parallel:

³⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:5.

Parallel Verses to Psalm 47:5	
Psalm 47:5	Parallel Verses
<p>God has ascended...Jehovah has gone up...</p>	<p>Psalm 24:7–9: Lift up your heads, O gates; and be lifted up, O everlasting doors; and the King of Glory shall come in. Who is this King of Glory? Jehovah strong and mighty! Jehovah mighty in battle! Lift up your heads, O gates; even lift up, O everlasting doors; and the King of Glory shall come in.</p> <p>Psalm 68:18: You [God] have gone up on high; You have led captivity captive; You have received gifts among men; yea, to dwell among the rebellious, O Jehovah God.</p> <p>Luke 24:51–53: And it happened as He blessed them, He withdrew from them and was carried into Heaven. And worshiping Him, they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God. Amen.</p> <p>Acts 1:5, 8–9: for John indeed baptized in water, but you will be baptized in the Holy Spirit not many days after...you will receive power, the Holy Spirit coming upon you, and you will be witnesses of Me both in Jerusalem, and in all Judea, and Samaria, and to the end of the earth. And saying these things, as they looked on, He was taken up, and a cloud received Him from their sight.</p> <p>Eph 4:8–10: Because of this, He says, "Having gone up on high, He led captivity captive," and gave "gifts to men." (Psalm 68:18) But that He went up, what is it except that He also first came down into the lower parts of the earth? He that came down is the same who also went up above all the heavens, that He might fill all things.</p>
<p>...with a shout...</p>	<p>Josua 6:5: And it shall be, when they make a long blast with the ram's horn, and when you hear the sound of the ram's horn, all the people shall shout with a great shout. And the wall of the city shall fall down flat; and the people shall go up, each man in front of him. The first time in Scripture when we hear the blast of a horn associated with the shouting of the people, it is to mark an impending victory.</p> <p>Psalm 68:32–34: Sing to God, kingdoms of the earth, praises to the Lord. Selah. To Him who rides on the heavens of heavens of old; lo, He gives forth His voice, a mighty voice. Give might to God over Israel; His majesty and His strength in the clouds.</p>
<p>...with the sound of the trumpet.</p>	<p>2Sam. 6:15: And David and all the house of Israel were bringing up the ark of Jehovah with shouting, and with the sound of a ram's horn. [= 1Chron. 15:28].</p> <p>Psalm 150:3: Praise Him with the sound of the trumpet; praise Him with the harp and lyre.</p> <p>1Cor. 15:52: In a moment, in a glance of an eye, at the last trumpet; for a trumpet will sound, and the dead will be raised incorruptible, and we shall all be changed. The last trumpet implies that there must have been previous trumpet blasts, which would help to corroborate that our Lord ascended amid shouting and trumpet blasts. I should add that, there would be other trumpet blasts to follow, which would be those during the victories of our Lord in the Tribulation (Rev. 8:6–13 11:15).</p> <p>1Thess. 4:16: Because the Lord Himself shall come down from Heaven with a commanding shout of an archangel's voice, and with God's trumpet. And the dead in Christ will rise again first.</p>

This raises an interesting question: if the *last trump* is sounded at our resurrection, what about the subsequent trumpets which occur during the Tribulation? Being a pre-Millennialist, I see the rapture/exit-resurrection as occurring prior to the Tribulation. Perhaps the idea is, *this* is the final trumpet blast of the Church Age.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

[Sing \[praises\] Elohim, sing \[praises\];
sing \[praises\] to our King, sing \[praises\].](#)

Psalm
47:6

[Sing praises, O Elohim, sing praises;
sing praises to our King, sing praises,...](#)

[Sing praises, O God, sing praises;
sing praises to our King, sing praises,...](#)

Here is how others have translated this verse:

Ancient texts:

Masoretic Text

[Sing \[praises\] Elohim, sing \[praises\];
sing \[praises\] to our King, sing \[praises\].](#)

Septuagint

[Sing praises to our God, sing praises: sing praises to our King, sing praises.](#)

Significant differences:

The Greek, Latin and Syriac all view *Elohim* as being in the dative case; i.e., we are invoked to sing praises to Elohim. The Hebrew may be meant in that way, but the Hebrew does not have the corresponding *lâmed* preposition that we would expect to find (as we have with *our King*). The Greek and Latin both have *our God*; the Hebrew and Syriac lack the possessive pronoun.

Thought-for-thought translations; paraphrases:

CEV

[Sing praises to God our King,...](#)

Good News Bible (TEV)

[Sing praise to God; sing praise to our king!](#)

New Jerusalem Bible

[Let the music sound for our God, let it sound,
let the music sound for our king, let it sound.](#)

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English

[Give praises to God, make songs of praise; give praises to our King, make songs of praise.](#)

God's Word™

[Make music to praise God. Play music for him! Make music to praise our king. Play music for him!](#)

HCSB

[Sing praise to God, sing praise; sing praise to our King, sing praise!](#)

NET Bible®

[Sing to God! Sing!
Sing to our king! Sing!](#)

Literal, almost word-for-word, renderings:

WEB

[Sing praise to God, sing praises. Sing praises to our King, sing praises.](#)

Young's Literal Translation

[Praise God--praise--give praise to our king, praise.](#)

What is the gist of this verse? The previous verse has just spoken of our Lord ascending amid shouts and a trumpet blast; and now, as He arrives in heaven, we are enjoined to sing praises to our King and our God. An alternate interpretation is, God the Father is enjoined to sing praises to our King, Jesus Christ.

Psalm 47:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative	Strong's #2167 & #2168 BDB #274
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	gods or God; transliterated Elohîm	masculine plural noun	Strong's #430 BDB #43
In the Hebrew, this appears to be a vocative; in the Greek and Latin, <i>God</i> is in the dative case (i.e., we are enjoined to sing to God).			
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative; pausal form	Strong's #2167 & #2168 BDB #274

Translation: *Sing praises, O Elohîm, sing praises;...* Now, I am going to interpret this differently than probably any other translator or commentator. Pretty much every translation, ancient or modern, has those to whom this psalm is directed told to sing praises to Elohîm. However, in such a case, we would have expected the lamed preposition. This would have added an extra syllable to this phrase, which puts it slightly out of synch with the next phrase. One might supply that lamed preposition as it occurs in the phrase which follows. However, I am going to take this portion of v. 6a and interpret *Elohîm* as a vocative—that is, this mandate is being applied to God; He is not the recipient of the singing of praise, but the One invoked to sing praise. The idea here is, God the Father (and God the Holy Spirit) are asked to praise God the Son, presumably for His finished work on the cross.

The other option is, we who are being spoken to, are asked to sing praises to Elohîm (which is the interpretation of virtually all commentators and all translations, including the ancient Greek and Latin). Now, bear in mind, God the Father is not going to sing praises to us or to any created being; however, it is reasonable that He sing praises to Jesus Christ, the 2nd member of the Trinity, upon His ascension into heaven. *If* this is the proper interpretation, then this would be the rare time when we have God enjoined to do anything, and the only time where Elohîm sings.

Now, there is one strong objection to my interpretation and one possible answer to that objection: we have the 2nd person masculine plural verb forms here and, even though Elohîm is a plural noun, it generally takes a singular verb. However, if we further understand this as a reference to God the Father and God the Holy Spirit, then it is possible that a plural verb form could be justified. Even if you object to my odd interpretation, you must still acknowledge the lack of a lamed preposition in v. 6a but which is found in v. 6b. Of course, the lamed preposition may be inserted due to ellipsis (which, in this psalm, seems to occur *after* rather than *before* a portion of a verse which supplies the missing word). It is possible that the number of syllables or the meter of the verse demands that the lamed preposition be in the second phrase but not the first. I believe that we have two valid ways to examine this verse, and I am simply stating the pros and cons of the two interpretations.

Gill interprets: *Sing praises to God,.... That is gone up with a shout, Christ Jesus, our ascended Lord and King, as the apostles did at the time of his ascension (Luke 24:52—**And it happened as He blessed them, He withdrew from them and was carried into Heaven. And worshipping Him, they returned to Jerusalem with great joy, and were continually in the temple, praising and blessing God**)*.³⁵

³⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:5.

Psalm 47:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative	Strong's #2167 & #2168 BDB #274
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to</i>	directional preposition	No Strong's # BDB #510
melek ^e (מֶלֶךְ) [pronounced MEH-lek]	<i>king, ruler, prince</i>	masculine singular noun with the 1 st person plural suffix	Strong's #4428 BDB #572
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative; pausal form	Strong's #2167 & #2168 BDB #274

Translation: ...sing praises to our King, sing praises,... In this phrase, we definitely have the lâmed preposition, so that it is clear, we are being mandated to sing praises to our King, Who would be Jesus Christ, the second member of the Trinity.

Gill: *...sing praises; sing praises unto our King, sing praises: who was then made Lord and Christ, declared King of saints, and crowned with glory and honour; the repetition of the phrase sing praises denotes frequency, constancy, fervency, and great devotion in the performance of this service; and that the ascension of Christ, the occasion of it, is of the greatest moment and importance, and requires it to be performed in such a manner.*³⁶

Clarke comments: *This verb is four times repeated in this short verse, and shows at once the earnestness and happiness of the people. They are the words of exultation and triumph. Feel your obligation to God; express it in thanksgiving: be thankful, be eternally thankful, to God your King.*³⁷

This verse introduces us to a rare figure of speech:

The Epadiplosis

Interestingly enough, there is a name given to a verse like this—it is called an Epadiplosis [pronounced ep-a-DIP-lo-sis], and it is a form of Epanadiplosis [pronounced EP-an-a-di-PLO-sis]. The latter occurs when a word is repeated at the beginning and the end of a sentence; the former occurs when we have such a repetition in two successive sentences. And, interestingly enough, there are only two examples of Epadiplosis in Scripture:

Sing praises to God, sing praises;
Sing praises to our King, sing praises; and

For if we live, to the Lord we live; and if we die, to the Lord we die. If therefore we live or die, we are the Lord's (Rom. 14:8).

³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:5.

³⁷ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:5.

This was taken from *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; pp 245, 250.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

It is these repetitions of words which are often helpful in the psalms in order to organize them.

We have somewhat of a parallel verse in Psalm 96:1–2: **O sing to Jehovah a new song; sing to Jehovah, all the earth. Sing to Jehovah; bless His name, bear news of His salvation day by day.** And Psalm 117:1–2: **Praise Jehovah, all nations; praise Him, all peoples; for His mercy is mighty over us, and the truth of Jehovah is forever. Praise Jehovah!** In both of these passages, we have a preposition preceding the name of Deity. Psalm 149:1: **Praise Jehovah** [no preposition; but Jehovah is clearly the object of the verb]! **Sing to Jehovah a new song, His praise in the assembly of the saints.** Compare also Ex. 15:21 1Chron. 16:9 29:20 Psalm 145:1 Isa. 12:4–6 Eph. 5:18–20.

And with regards to Jehovah, our King: Isa. 33:22: **For Jehovah is our judge; Jehovah is our lawgiver; Jehovah is our king; He will save us.** Zech. 9:9: **Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King comes to you! He is righteous and being victorious, humble, and riding on an ass, even on a colt, the son of an ass.**

We will continue in the next verse with the theme that Elohim (God) is King over all:

**For a king of all the earth [is] Elohim;
Sing praises, a maskil.**

Psalm 47:7 **...for Elohim [is] the King of all the earth;
sing praises, [sing] an instructive psalm [or, a
maskil; or, sing an instructive psalm].**

**...for God is King of all the earth;
sing praises; sing instructive psalms.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	For a king of all the earth [is] Elohim; Sing praises, a maskil.
Septuagint	For God is king of all the earth: sing praises with understanding.

Significant differences: The final word, that many translators have struggled with, is an adverb in the Greek, which means *intelligently, having understanding, prudently*. It is no worse a guess than what any English translator has made. The transliteration is *maskil*.

2 early printed editions have that **God is King over all the earth.**³⁸ The same expression is found in Psalm 97:9.

Thought-for-thought translations; paraphrases:

CEV	...the ruler of all the earth! Praise God with songs.
Good News Bible (TEV)	God is king over all the world; praise him with songs!
<i>The Message</i>	He's Lord over earth, so sing your best songs to God.
New Jerusalem Bible	For he is king of the whole world; learn the music, let it sound for God!

³⁸ Joseph Bryant Rotherham's *The Emphasized Bible*; ©1971 by Kregel Publications; p. 552 (footnote).

New Living Testament [For God is the King over all the earth.
Praise him with a psalm!](#)

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English [For God is the King of all the earth; make songs of praise with knowledge.](#)
 JPS (Tanakh) [...for God is king over all the earth;
sing a hymn \[*Hebrew: a maskil, a musical term of uncertain meaning*\].](#)
 NET Bible® [For God is king of the whole earth!
Sing a well-written song!](#)
The Scriptures 1998 [For Elohim is Sovereign of all the earth; Sing praises with understanding.](#)

Literal, almost word-for-word, renderings:

Updated *Emphasized Bible* [For God is king of \[or, over, as per 2 early printed editions\] all the earth.
Sing praises with understanding \[or, attention\].](#)
 English Standard Version [For God is the King of all the earth; sing praises with a psalm!](#)
 LTHB [For God is the King of all the earth; sing a psalm for understanding.](#)
 A Voice in the Wilderness [For God is King of all the earth; sing praises with understanding.](#)
Young's Literal Translation [For king of all the earth is God, Give praise, O understanding one.](#)

What is the gist of this verse? God is said to be King over all the earth, and the reader is enjoined to sing praises to Him.

Psalm 47:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular construct	Strong's #4428 BDB #572
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
ʿerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: [For Elohim \[is\] the King of all the earth;...](#) The God of the Jews had a number of interesting facets. One is, He is often associated directly with this earth; He is seen as directly involved with this earth. Even though He acts for many centuries as the God of the Jews, He is portrayed as God over all the world. Zech. 14:9: [And Jehovah shall be King over all the earth. In that day there shall be one Jehovah, and His name one](#) Rev. 11:15: [And the seventh angel trumpeted. And there were great voices in Heaven, saying, The kingdoms of the world](#)

became our Lord's, even of His Christ; and He shall reign to the ages of the ages. Jesus Christ has unlimited power and his domain is not confined.³⁹

This needs to be made clear: the Messiah to come, Jesus Christ, the Creator of the Universe and all mankind, is king over all of the earth; He is God and He is sovereign over all. But more importantly, spoken directly to us: Gal 3:13–14: **Christ redeemed us from the curse of the Law, having become a curse for us; for it has been written, "Cursed is everyone having been hung on a tree;" (Deut. 21:23) that the blessing of Abraham might be to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.**

Spurgeon points out that this understanding of their God was not always popular with the Jews themselves: *The Jews of our Saviour's time resented this truth, but had their hearts been right they would have rejoiced in it. They would have kept their God to themselves, and not even have allowed the Gentile dogs to eat the crumbs from under his table. Alas! how selfishness turns honey into wormwood. Jehovah is not the God of the Jews only, all the nations of the earth are, through the Messiah, yet to own him Lord.*⁴⁰

We need to understand what is meant here as well as the time frame.

Time frame: Jesus Christ, Sovereign Over all the Earth

1. Jesus Christ, God over all, created the world and man (Gen. 1 John 1:1–14). At this point, He reigned over all the earth and **His will** [with respect to man] **was done on earth, just as it was done in heaven.**
2. God further gave dominion to man over the earth.
3. However, Satan usurped man's authority at the Fall of Man, introducing sin and corruption into man's world and into man himself (Gen. 3).
4. God has sovereignty over the earth at this time, but He does not exercise complete control; God, instead, allows both the free will of man and the free will of Satan to operate (apparently, within some boundaries or parameters; otherwise, Satan would have already destroyed all mankind).
5. God will resume control over the earth, and administer perfect justice in the world. Psalm 46:10: **Be still and know that I am God! I will be exalted among the nations; I will be exalted in the earth.** Rev. 11:15 20:11–15
6. During this time, Satan will be in bondage. Rev. 20:2–3
7. God will allow Satan out after a thousand year reign (the Millennium), and Satan will actually convince a significant portion of mankind to rebel against God and against perfect environment and against perfect rule. Rev. 20:4–9
8. Then God will quash this rebellion and throw Satan and the fallen angels and all those who did not believe in Jesus Christ into the Lake of Fire where they will be tormented day and night, forever and ever. Rev. 20:10–11, 14–15

Bear in mind that all of this has a purpose, and that purpose, essentially, is the glorification and the vindication of God before all of His creatures. Let's say that all of this came to pass, and we as believers examined everything in human history, and began to think, *was God right to allow all of this suffering? Is God right to throw Satan and his angels and all who have not believed in Jesus Christ into the Lake of Fire?* In asking such questions, revolt and sin would be easy steps to take. However, all elect angels and all those who have trusted in Jesus Christ will understand and trust the character of God.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

³⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:7.

⁴⁰ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 47:7.

Psalm 47:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to sing; to make music in praise of God, to make melody; properly to cut off (i.e., to divide up [a song] into its various parts)</i>	2 nd person masculine plural, Piel imperative	Strong's #2167 & #2168 BDB #274
mas ^e kîyl (מַשְׁכִּיל) [pronounced mahs ^e -KEEL]	<i>an instructive psalm; a contemplative poem; transliterated maskil</i>	masculine singular noun	Strong's #4905 BDB #968

Gesenius lists this as the Hiphil of sâkal (שָׁכַל) [pronounced saw-KAHL], which means (in the Hiphil) *to look at, to attend to, to turn the mind to; to be understanding, to become understanding, to be prudent; to be successful, to act prosperously; to make prudent, to teach*. In any case, mas^ekîyl comes from sâkal. Strong's #7919 BDB #968.

It is reasonable to suppose that the noun here is the direct object of the verb.

Translation: ...sing praises, [sing] an instructive psalm [or, a Maskil; or, sing an instructive psalm]. Again, the readers are enjoined to praise Him. The final word is mostly found in the inscriptions of psalms, indicating a type of psalm. This is a word closely associated with intelligence or with teaching. Young interprets this word as a vocative, speaking to God directly, calling Him *an Understanding One*. The other interpretation is, this is the sort of song that we ought to praise God with—a psalm of understanding. As I have mentioned in the Hebrew exegesis, and indicated in a alternate rendering, *maskil* could be taken as the object of the verb.

Gill offers several options here: *sing praises with understanding*; or, as *De Dieu* renders it, *to him that understands, that is, to God the only wise, whose understanding is infinite; even to Christ, who, as God, knows all things; and, as man and Mediator, is of quick understanding, and has all the treasures of wisdom and knowledge in Him; so R. Obadiah, "sing of him who understands"; or, "sing praises, O everyone that understands"; that is, how to sing, as everyone does not; this is the sense of Aben Ezra and Kimchi; or "with understanding", as we render it; with understanding of what is sung. The Apostle Paul seems to refer to this passage in 1Cor. 14:15 (What then is it? I will pray with the spirit, and I will also pray with the mind; I will sing with the spirit, and I will also sing with the mind). The Targum renders it, "with a good understanding".⁴¹*

Barnes weighs in on the use of the word *maskil*: *Sing praises with understanding* – or, “Every one that has understanding, sing praises.” Neither the text here, however, nor the margin, expresses the true idea of the original. The Hebrew is, “Sing a Maschil;” that is, *Sing, or play, a didactic psalm or tune; that is, a song or ode adapted to convey valuable lessons of instruction*. The idea is, that the occasion was one on which “such” a psalm or song would be especially appropriate; an occasion on which great lessons or truths had been taught by the dealings of God, which it became his people now to set forth in a becoming manner. Those lessons or truths pertained to the fact that God is the great King over all the earth, or that he is a sovereign among the nations: a truth of immense importance to mankind, and a truth which the occasion on which the psalm was composed was especially adapted to bring to view.⁴² I think that Barnes nails the intent here. The idea is to understand what you sing; sing of ideas and truth.

Barnes further explains the meaning of this word *maskil*: The word “Maschil” in the title - (מַשְׁכִּיל *maskî yl*), is derived from the verb - שָׁכַל *sa^h kal* - meaning properly “to look at, to behold, to view;”

⁴¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:5.

⁴² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:7.

and then, to be prudent, circumspect; to act prudently or circumspectly, as one does who looks attentively and carefully at objects; then it means to be intelligent, prudent, wise. The participle, which is the form used here (causative of the Hiphil), means “making wise or prudent,” or “conveying instruction;” and this title is given to this psalm, as well as to many others, as conveying the idea that the psalm was adapted “to make wise,” or to impart instruction; and the sense would be well expressed by our phrase, “didactic song.” The title is prefixed also to the following psalms: Psalm 42 44 45 52 53 54 55 74 88 89 142. It would be difficult now, however, to discover from the contents of the psalms themselves why the title was affixed to these particularly rather than to many others. Probably this was determined, by those who collected and arranged the psalms, according to some rules that are not now known to us.⁴³ The first half of Barnes’ explanation is somewhat helpful; however, we don’t have any real idea what distinguishes the psalms listed above from any other group of psalms.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

God Reigns over All

**Reigned Elohim over Gentiles;
Elohim has sat upon a throne of His holiness.**

Psalm
47:8

**Elohim reigns over Gentiles;
Elohim sits upon His holy throne.**

**God reigns over all nations;
He sits upon His holy throne.**

Here is how others have translated this verse:

Ancient texts:

Masoretic Text	Reigned Elohim over Gentiles; Elohim has sat upon a throne of His holiness.
Septuagint	God reigns over the nations: God sits upon the throne of his holiness.
Significant differences:	None.

Thought-for-thought translations; paraphrases:

CEV	God rules the nations from his sacred throne.
<i>The Message</i>	God is Lord of godless nations-- sovereign, he's King of the mountain.
New Living Testament	God reigns above the nations, sitting on his holy throne.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	God is the ruler over the nations; God is on the high seat of his holy rule.
HCSB	God reigns over the nations; God is seated on His holy throne.
<i>The Scriptures</i> 1998	Elohim shall reign over the nations; Elohim shall sit on His set-apart throne.

Literal, almost word-for-word, renderings:

A Conservative Version	God reigns over the nations. God sits upon his holy throne.
LTHB	God reigns over the nations; God sits on the throne of His holiness.

⁴³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32 introduction.

Young's Updated LT

God has reigned over nations, God has sat on His holy throne.

What is the gist of this verse? God rules over all nations, sitting upon His holy throne (which means, He acts in accordance with His character).

Psalm 47:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	3 rd person masculine singular, Qal perfect	Strong's #4427 BDB #573
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
gôwîym (גוֹיִם) [pronounced <i>goh-YEEM</i>]	<i>Gentiles, [Gentile] nation, people, nation</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156

Translation: [Elohim reigns over Gentiles](#);... Again, we have the theme that God rules over all, as the object of the verb is a word primarily used for *Gentiles*, although it can also mean *nations*. In any case, the God of the Jews was always perceived as the God of the Universe, the God Who created us.

Bear in mind that the essential theme of this psalm is God's sovereignty over all. Psalm 47:2: [For Jehovah Most High is awesome, a great King over all the earth](#). Psalm 47:6–8: [Sing praise; sing praise; sing praise to our King, sing praise! For God is the King of all the earth; sing a psalm for understanding. God reigns over the nations; God sits on the throne of His holiness.](#)

This might be a good time to examine the [Doctrine of the Sovereignty of God](#).

Psalm 47:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^bV</i>]	<i>to remain, to stay, to inhabit, to sit, to dwell</i>	3 rd person masculine singular, Qal perfect	Strong's #3427 BDB #442
ʿal (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Psalm 47:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kiççê' (כִּסְעֵי) [pronounced kis-SAY]	<i>throne, seat of honor; seat of judgment; royal dignity, authority, kingdom, power</i>	masculine singular construct	Strong's #3678 BDB #490
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #6944 BDB #871

Translation: ...Elohim sits upon His holy throne. The key here is not where God is sitting, but that His throne is one of *holiness*. God is both righteous and just, and these characteristics make up His holiness. This is a reference to how He rules over all nations, including Gentile nations—He rules in accordance with His righteousness and justice. We do find God sitting on His holy throne mentioned several times in the book of Revelation (Rev. 4:9–10 5:1, 7, 13 6:16 7:10, 15 19:4).

One of the things which I studied when in college was political ideology, and, although I had taught over and over again how bad fascism or absolute monarchies are, the key is the character of the sovereign king. The contemporary nations and territories of the Middle East are wonderful examples of this. Iran is presently under the rule of a dictator who denies the holocaust and has called for the complete destruction of Israel. There are indications that his people are not with him on all of this, but, since he is sovereign, they more or less go along with it. We have the very repressive former government of Saddam Hussein (I write this in 2007, after the US deposed Sadam), who killed hundreds of thousands of his own people as sovereign. In Dubai, on the other hand, we have this small area under the primary control of one man (I forget his name), and, for an Arab nation, they have a reasonable amount of freedom and their country is a paradise compared to other Arab states (this does not mean that he is a perfect ruler nor does this mean that all of his actions and decisions are just). The key is, in an absolute monarchy or in a near-absolute monarchy, the ruler himself and his character. In the Millennial rule of Jesus Christ, perfect justice and righteousness will permeate the earth and all of the nations of the earth, as He is perfect justice and righteousness.

**Princes of peoples are gathered;
people of Elohim of Abraham,
for unto Elohim shields of earth;
He has been highly exalted.**

Psalm
47:9

**The princes of the people are gathered,
[along with] the people of the Elohim of
Abraham;
for the shields of earth [are] unto Elohim,
[as] He has been highly exalted.**

**The princes of the people gather together,
even the people of the God of Abraham;
for the shields of earth are to God,
as He has been highly exalted.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

Masoretic Text

Princes of peoples are gathered;
people of Elohim of Abraham,
for unto Elohim shields of earth;

	He has been highly exalted.
Peshitta	The rulers of the Gentiles have returned to the God of Abraham; for the dominions of the earth belong to God and He is greatly exalted.
Septuagint	The rulers of the people are assembled with the God of Abraham: for God's mighty ones of the earth have been greatly exalted.
Significant differences:	We do not have the word <i>people</i> repeated in the Greek or Latin. The Latin has something about <i>strong gods</i> which is, no doubt, equivalent to <i>the mighty ones</i> in the Greek; the Hebrew has <i>shields</i> .

Thought-for-thought translations; paraphrases:

CEV	Their leaders come together and are now the people of Abraham's God. All rulers on earth surrender their weapons, and God is greatly praised!
Good News Bible (TEV)	The rulers of the nations assemble with the people of the God of Abraham. More powerful than all armies is he; he rules supreme.
<i>The Message</i>	Princes from all over are gathered, people of Abraham's God. The powers of earth are God's-- he soars over all.
New American Bible	The princes of the peoples assemble with the people of the God of Abraham. For the rulers of the earth belong to God, who is enthroned on high.
New Jerusalem Bible	The leaders of the nations rally to the people of the God of Abraham. The shields of the earth belong to God, who is exalted on high.
New Living Testament	The rulers of the world have gathered together. They join us in praising the God of Abraham. For all the kings of the earth belong to God. He is highly honored everywhere.
Revised English Bible	The princes of the nations assemble with [<i>with</i> : probable reading; Hebrew omits] the people of the God of Abraham; for the mighty ones [<i>mighty ones</i> : literally, <i>shields</i>] of earth belong to God, and he is exalted on high.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The rulers of the peoples have come together, with the people of the God of Abraham; because the powers of the earth are God's: he is lifted up on high.
<i>God's Word</i> ™	The influential people from the nations gather together as the people of the God of Abraham. The rulers of the earth belong to God. He rules everything.
JPS (Tanakh)	The great of the peoples are gathered together, the retinue of Abraham's God; for the guardians of the earth belong to God; He is greatly exalted.
NET Bible®	The nobles of the nations assemble, along with the people of the God of Abraham, for God has authority over the rulers of the earth. He is highly exalted!
<i>The Scriptures</i> 1998	Nobles of peoples shall be gathered together, The people of the Elohim of Abraham. For the shields of the earth belong to Elohim; He shall be greatly exalted.

Literal, almost word-for-word, renderings:

A Conservative Version	The rulers of the peoples are gathered together [with] the people of the God of Abraham. For the shields of the earth belong to God. He is greatly exalted.
Updated <i>Emphasized Bible</i>	The willing-hearted [or, <i>nobles</i>] of the people have gathered themselves together, The people of the God of Abraham; For to God belong the shields [that is, <i>the rulers as protectors</i>] of the earth. Greatly is he exalted.
Hebrew Names Version	The princes of the peoples are gathered together, the people of the God of Avraham. For the shields of the earth belong to God. He is greatly exalted!
MKJV	The rulers of the peoples are gathered together, the people of the God of Abraham; for the shields of the earth are God's; He is lifted up on high.
Young's Updated LT	Nobles of peoples have been gathered, <i>With</i> the people of the God of Abraham, For to God <i>are</i> the shields of earth, Greatly has He been exalted!

What is the gist of this verse? This sounds like a convocation of believers where God is exalted. I don't quite get the shield thing, however.

Psalm 47:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâdîyb (נָדִיב) [pronounced <i>naw-DEE^BV</i>]	<i>a noble [person], a noble race [or station]; a prince; an aristocrat</i>	masculine plural construct (also used as an adjective)	Strong's #5081 BDB #622
There is another word often rendered <i>prince</i> or <i>leader</i> , and that is nâgîyd (נָגִיד) [pronounced <i>naw-GEED</i>], which focuses more on the virtues of a prince. Strong's #5057 BDB #617. Our word looks more at the richness of a noble person. <i>Aristocracy</i> might be a good rendering of the noun.			
ʿammîym (אֲמִיּוֹם) [pronounced <i>gahm-MEEM</i>]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun	Strong's #5971 BDB #766
ʾâçaph (אָצַף) [pronounced <i>aw-SAHF</i>]	<i>to be assembled, to be gathered, to assemble, to gather</i>	3 rd person plural, Niphal perfect; pausal form	Strong's #622 BDB #62

Translation: *The princes of the people are gathered,...* This could refer to the princes or nobles of the Jews or to the nobles of people in general. I have postulated, as per the suggestion of others, that this was the gathering of the people when the Ark was moved. Therefore, we would expect the princes of the people to be gathered.

That Jehovah Elohim (Jesus Christ) would rule over Jew and Gentile is known by prophecy: Gen. 49:10: *The scepter shall not depart from Judah, nor the lawmaker from between his feet, until Shiloh come, and the obedience of the peoples to him.* Psalm 110:1–2: *A declaration of Jehovah to my Lord: Sit at My right hand, until I place Your enemies as Your footstool. Jehovah shall send the rod of Your strength out of Zion to rule in the midst of Your enemies.* Isa. 11:10: *And it shall be in that day, the Root of Jesse stands as a banner of peoples; nations shall seek to Him; and His resting place shall be glory.*

The preeminence of Israel is also attested to prophetically: Isa. 60:4–5: *Lift up your eyes all around and see; they are all assembling; they are coming to you. Your sons shall come from far away, and your daughters shall be supported on the side. Then you shall fear and be bright; and your heart shall dread and swell. For the abundance of the sea shall be turned to you; the wealth of nations shall come to you.* Isa. 66:19–20: *And I will set a sign among them, and I will send those who escape from them to the nations of Tarshish, Pul, and Lud, drawers of the bow; to Tubal and Javan, to the far away coasts that have not heard My fame nor seen My glory. And they shall declare My glory among the nations. And they shall bring all your brothers out of all nations, an offering to*

Jehovah, on horses, and in chariots, and in litters, and on mules, and on camels, to My holy mountain Jerusalem, says Jehovah; as the sons of Israel bring the offering in a clean vessel to the house of Jehovah.

And, it is important to note that Paul testifies that God has not cast aside His people, the Jews: Rom 11:25–29: **For I do not want you to be ignorant of this mystery, brothers, so that you may not be wise within yourselves, that hardness in part has happened to Israel until the fullness of the nations comes in; and so all Israel will be saved, even as it has been written, "The Deliverer will come out of Zion, and He will turn away ungodliness from Jacob. And this is My covenant with them, when I take away their sins."** [Isa. 59:20, 21] **Indeed, as regards the gospel, ones hostile toward you, but as regards the election, beloved for the sake of the fathers. For the free gifts and the calling of God are irrevocable.** As God promised: **And I will establish My covenant between Me and you, and your seed after you in their generations, for an everlasting covenant, to be a God to you and to your seed after you** (Gen. 17:7).

Barnes on the first part of this verse: *The word rendered "princes" means... "those of noble birth, princes, nobles." The word "people" here may mean either the people of Israel, or the people of other lands; but in this place it seems evidently to denote the latter. The words "are gathered together" may refer either to a voluntary or an involuntary assembling; meaning either that they came in chains as prisoners of war, subdued by the arms of the people of God, and thus rendering an involuntary tribute to their power and their religion; or that they came in a voluntary manner, and submitted themselves, acknowledging the God of Israel to be the true God. It seems to me that the connection requires that we should understand this in the former sense, as referring to the subjugation of the enemies of of the people of God, and to their being led along as captives, assembled thus from distant parts of the world as proof that the God of Israel reigned.*

Gill comments: *[These are not gathered] against Christ, as at his first coming, but to Him, and to His church and people; even the great men of the earth, the kings and princes of it, as they will in the latter day; see Isa. 49:23 (And kings shall be supporting you, and their princesses your nurses. They shall bow to you, faces down to the earth, and lick up the dust of your feet. And you shall know that I am Jehovah, by whom they who wait for Me shall not be ashamed); or this may mean the saints in general, who are all of them the princes of people, and are set among princes, yea, are kings priests unto God; some render it, "the willing" or "voluntary ones of his people"; the same word is here used as in Psalm 110:3 (Your people shall have willingness in the day of Your might; in the majesties of holiness; from the womb of the dawn, to You is the dew of Your youth); where it is rendered "willing", and designs such who are made willing to be saved by Christ, submit to his righteousness, and be subject to his word and ordinances.⁴⁴*

Psalm 47:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿammîym (אֲמִיִּם) [pronounced ʿahm- MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective construct	Strong's #5971 BDB #766
The Greek, Latin and Syriac do not have this second occurrence of <i>people</i> . The Greek and, apparently, the Latin, have, instead, the word <i>with</i> .			
ʿĒlōhîym (אֱלֹהִים) [pronounced el-ō- HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43

⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 47:9. Gill takes *voluntary ones of his people* from "voluntarii populorum", Junius & Tremellius, Piscator, Cocceius.

Psalm 47:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿAb̄erâhâm (אַבְרָהָם) [pronounced ahb̄ ^{ve} -râw-HAWM]	<i>father of a multitude, chief of a multitude; transliterated Abraham</i>	masculine singular proper noun	Strong's #85 BDB #4

Translation:...[along with] the people of the Elohim of Abraham;... As noted above, it is unclear as to whether we have additional people from the Jewish community named here, or if the other ancient versions are correct, and the people above are being gathered to the God of Abraham. I think the proper way to understand this is, we have an ellipsis here, just as we have had throughout this psalm, and the verb from the first part of this verse should be inserted in the second half. This give us: *the people of the God of Abraham are [also] gathered.*

An alternate understanding is, the princes are gathered to the people of the God of Abraham.

In any case, we have a large gathering of people. I realize that this sounds a bit wishy-washy in terms of interpreting this psalm, but the idea is, I need to provide you with the best translation which I can, and then attempt to interpret it, without inserting my own ideas into the mix. When we get to the end of this psalm, I will put together a variety of interpretations to it, all of which should match quite well with the text.

Clarke suggests that we take this along with Psalm 100:3: *Know that Jehovah, He is God; He has made us, and not we ourselves, His people and the sheep of His pasture.*

Psalm 47:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	conjunction; preposition	Strong's #3588 BDB #471
ʿel (עַל) [pronounced e]	<i>unto, in, into, toward, to, regarding, against</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
mâgên (מַגֵּן) [pronounced maw-GAYN]	<i>shield, smaller shield; protection</i>	masculine plural construct	Strong's #4043 BDB #171

Clarke discusses the word that we find here in the Hebrew: The Septuagint translate this οἱ κραταιοί, *the strong ones of the earth*. The Vulgate reads, Quoniam dii fortes terrae vehementer elevati sunt; *“Because the strong gods of the earth are exceedingly exalted.”* These are supposed to mean kings and rulers of provinces which were present at the dedication of the temple; (for some suppose the Psalm to have been composed for this solemnity); and that they are said here to be greatly exalted, because they exercised a very high degree of power over their respective districts. The words refer to something by which the inhabitants of the earth are defended; God’s providence, guardian angels, etc., etc.⁴⁵

⁴⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:9.

Psalm 47:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿerets (עֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land	feminine singular noun	Strong's #776 BDB #75

Translation: ...for the shields of earth [are] unto Elohim,... In the Hebrew text, the shields of the earth [are] unto God, whatever that means. In the other ancient languages, this might be the mighty ones of the earth, and perhaps they are being gathered to God. What seems to be the general understanding here is, the princes of the earth are gathered to God along with their weapons of war as well as their personal protection, indicated here by the word *shields*. It is possible that, before Jesus Christ at this point in time, they have no defense, no means of holding Him at bay. Their means of defense are turned over to Him. That shields are closely identified with protection is clear in Psalm 89:18 (For Jehovah is our shield, yea, the Holy One of Israel our King) and in Prov. 30:5 (Every Word of God is refined, He is a shield to those who seek refuge in Him).

The other interpretation here is, this is a metonym for either rulers or those who are against Jesus Christ, which metonym is even more clear in Hosea 4:18.⁴⁶

Spurgeon comments: *[Shields are] the insignia of pomp, the emblems of rank, the weapons of war, all must pay loyal homage to the King of all. Those who are honored must honour Jesus, and majesties must assent to Him as far more majestic. Those who are earth's protectors, the shields of the commonwealth, derive their might from Him, and are His. All principalities and powers must be subject unto Jehovah and his Christ, for "He is greatly exalted." In nature, in power, in character, in glory, there is none to compare with Him.*⁴⁷

Psalm 47:9d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e ʾôd (מְאֹד) [pronounced m ^e -ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547
ʿâlâh (עָלָה) [pronounced gaw-LAWH]	to be made to go up; to be made to depart, to be driven away; to be elevated or exalted [used of God]	3 rd person masculine singular, Niphal perfect	Strong's #5927 BDB #748

Translation:...[as] He has been highly exalted. In this procession of the Ark, God is exalted by all the people there. In the gathering of these peoples, God is exalted. In the singing of this psalm, God is exalted. As One Who can subdue the nations and gather the people unto Himself, God is to be exalted and held in the highest regard. Psalm 46:10: Be still and know that I am God! I will be exalted among the nations; I will be exalted in the earth.

This final verse reads: The princes of the people are gathered, [along with] the people of the Elohim of Abraham; for the shields of earth [are] unto Elohim, [as] He has been highly exalted. Here is how others have summarized its meaning:

⁴⁶ This interpretation is given by several, including Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; from e-sword, Psalm 47:9.

⁴⁷ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 47:9 (edited somewhat).

Psalm 47:9 Summarized	
Commentator	Summarization
Barnes	<p><i>The one who can thus subdue nations, and lead along captive princes and warriors, “must” be a Being greatly exalted; a Being that has dominion over the nations of the earth. This completes the imagery in the psalm, and gives occasion for the shouts and the joys of triumph. God had shown that he was a great King over the earth. Princes and armies were subdued to his will. They were led along as captives, and were gathered together to the people of God, as if to acknowledge their own inferiority; and in this solemn manner the nations thus subdued owned Yahweh to be the true God. In a higher sense this will be true when all the earth shall be subdued by the power of truth, and when kings, and princes, and people everywhere shall come and acknowledge God, reigning through the Messiah, to be the King of all nations.</i>⁴⁸</p>
Keil and Delitzsch	<p><i>In the mirror of the present event, the poet reads the great fact of the conversion of all peoples to Jehovah which closes the history of the world. The nobles of the peoples, the “shields (i.e., the lords who are the defenders of their people) of the earth” (Hosea 4:18), enter into the society of the people of the God of Abraham (as Theodoret observes). The promise concerning the blessing of the tribes of the nations in the seed of the patriarch is being fulfilled; for the nobles draw the peoples who are protected by them after themselves. They gather and band themselves together as a people or into a people of the God of Abraham, they submit themselves with Israel to the one God who is proved to be so glorious. The conclusion reminds one of the song of Hannah, 1Sam. 2:8 (He raises the poor from the dust; He lifts up the needy from the dunghill, to cause them to sit with nobles; yea, He causes them to inherit a throne of honor; for to Jehovah are the pillars of the earth; and He sets the habitable world on them). Thus universal homage is rendered to Him: He is gone up in triumph, and is in consequence thereof highly exalted.</i>⁴⁹</p>
Spurgeon	<p><i>The prophetic eye of the Psalmist sees the willing subjects of the great King assembled to celebrate his glory. Not only the poor and the men of low estate are there, but nobles bow their willing necks to his sway. “All kings shall bow down before him.” No people shall be unrepresented; their great men shall be good men, their royal ones regenerate ones. How august will be the parliament where the Lord Jesus shall open the court, and princes shall rise up to do him honour! “Even the people of the God of Abraham.” That same God, who was known only to here and there a patriarch like the father of the faithful, shall be adored by a seed as many as the stars of heaven. The covenant promise shall be fulfilled, “In you and in your seed shall all the nations of the earth be blessed.” Shiloh shall come, and “to Him shall the gathering of the people be.” Babel's dispersion shall be obliterated by the gathering arm of the Great Shepherd King “For the shields of the earth belong unto God.” The insignia of pomp, the emblems of rank, the weapons of war, all must pay loyal homage to the King of all. Those who are earth's protectors, the shields of the commonwealth, derive their might from him, and are his. All principalities and powers must be subject unto Jehovah and his Christ, for “He is greatly exalted.”⁵⁰</i></p>

⁴⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 47:9.

⁴⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 47:9 (edited somewhat).

⁵⁰ Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 47:9 (slightly edited).

Psalm 47:9 Summarized

Commentator	Summarization
John Wesley	<p><i>The princes are the Gentiles, who were divided in their principles, and interests, and religions, are now united and gathered together to Christ, laying their scepters at his feet, and jointly owning his worship and service. And although the psalmist mentions their conversion only, yet the conversion of their people might reasonably be supposed. The psalmist does not say "the people of Abraham," lest this should be appropriated to the Israelites; but he instead writes "the people of the God of Abraham" who worship the God of Abraham, whether they be Jews or Gentiles. The Shields are the princes or rulers, who are called shields (Hosea 4:18), because by their office they are the common prosecutors of all their people. These people named herein are the Lord's, at his disposal, or subject to his dominion, both as to their hearts and kingdoms. Finally, by all of this, God is greatly glorified.⁵¹</i></p>

Most understand this final verse as referring to the gathering of all peoples to pay homage to our Lord, submitting all to Him, even to turning over their means of defense to Him (or, in the alternative, their soldiers and nobles are willingly placed under His command), and by this, God is exalted and glorified. .

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Barnes suggests that we look at Isa. 60, so let me present the first 15 verses below:

Isaiah 60:1–15

Arise, shine; for your light has come, and the glory of Jehovah has risen on you!
 For behold, the darkness shall cover the earth, and gross darkness the peoples.
 But Jehovah shall rise on you, and His glory shall be seen on you.
 And nations shall walk to your light, and kings to the brightness of your dawning.
 Lift up your eyes all around and see; they are all assembling; they are coming to you.
 Your sons shall come from far away, and your daughters shall be supported on the side.
 Then you shall fear and be bright; and your heart shall dread and swell.
 For the abundance of the sea shall be turned to you; the wealth of nations shall come to you.
 A host of camels shall cover you, young camels of Midian and Ephah. All of them shall come from Sheba,
 they shall bear gold and incense; and they shall proclaim the praises of Jehovah.
 All the flocks of Kedar shall be gathered to you; rams of Nebaioth shall serve you;
 they shall come up for acceptance on My altar; and I will glorify the house of My glory.
 Who are these who fly like a cloud, and with the doves to their windows?
 For the coastlands shall wait for Me, and the ships of Tarshish at the first, to bring your sons from far away,
 their silver and their gold to them, to the name of Jehovah your God, and to the Holy One of Israel,
 because He has glorified you.
 And the sons of the foreigner shall build your walls; and their kings shall serve you.
 For I struck you in My wrath, but I pitied you in My favor.
 So your gates shall be always open; they shall not be shut day or night, so that men may bring to you the
 force of nations, and that their kings may be led.
 For the nations and the kingdom that will not serve you shall perish;
 yea, the nations shall be utterly destroyed.
 The glory of Lebanon shall come to you: the juniper, the box tree, and the cypress together, to beautify the
 place of My sanctuary; yea, I will glorify the place of My feet.
 Also the sons of ones afflicting you shall come bowing to you.
 And all who despised you shall fall at the soles of your feet.
 And they shall call you, The City of Jehovah, the Zion of the Holy One of Israel.

⁵¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 47:9 (I took great liberties with his text).

Isaiah 60:1–15

Instead of your being forsaken and hated, so that no one passes through, I will make you for everlasting majesty, a joy of many generations.

There are several ways that this may be interpreted: all peoples are gathered to and under the control of (1) the Jews, (2) the city of Jerusalem; (3) Jesus Christ. In the end time (more precisely, in the Millennium), Jesus Christ will rule the earth from Jerusalem and the Jews will be preeminent among the peoples. As you can see, this chapter in Isaiah closely parallels Psalm 47.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Part of the heritage of the Jews was based upon what God had promised Abraham, to which this final verse alludes.

Psalm 47:9 and God's Promises to Abraham

Psalm 47:9	Promises God Made to Abraham
<p>The princes of the people are gathered, [along with] the people of the Elohim of Abraham; for the shields of earth [are] unto Elohim, [as] He has been highly exalted.</p>	<p>Gen. 12:2–3: <i>And I will make you a great nation. And I will bless you and make your name great. And you shall be a blessing. And I will bless those that bless you and curse the one who curses you. And in you shall all families of the earth be blessed.</i></p>
	<p>Gen. 17:4–6: <i>As for Me, behold! My covenant is with you, and you shall be a father of many nations. Neither shall your name any more be called Abram, but your name shall be Abraham. For I have made you a father of many nations. And I will make you exceedingly fruitful, greatly so, and I will make nations of you, and kings shall come out of you.</i></p>
	<p>Gen. 22:17–18: <i>in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens, and as the sand which is upon the seashore. And your Seed shall possess the gate of His enemies. And in your Seed shall all the nations of the earth be blessed, because you have obeyed My voice.</i></p>

The God of the Jews will be highly exalted over all—both Jews and Gentiles—and they will be gathered to Him and under Him.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Psalm 47 Addendum

With this psalm (and I will go back and correct previous psalms), we will need to go back and look at the psalm as a whole, based upon the exegesis. On some psalms, this may be little more than a final translation of the psalm; on psalms like this, I will attempt to affix to the psalm and overall meaning. There were several verses in this psalm which were difficult to interpret and difficult to pin down as to their meaning; however, sometimes when a psalm is viewed as a whole, things fall more readily into place.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

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Now that we have covered this psalm, it might good to see its organization; the only portion which does not appear to match up is second B sections (which made even less sense as E sections). You will note, although the psalm is written so that we would read down the first column and then read down the second, one could easily read this psalm from left to right going down the columns.

Psalm 47 Organized

Psalm 47:1–5

Psalm 47:6–9

A | All you nations, clap your hands!
Shout out to God in celebration!

A | Sing to God! Sing!
Sing to our king! Sing!

Those who hear this psalm are called upon to celebrate.

B | For the sovereign LORD is awe-inspiring;
He is the great King who rules the whole earth!

B | For God is King of the whole earth!
Sing a well-written song!

God is presented is King over all the earth. God is awe-inspiring, and we are enjoined to sing.

C | He subdued nations beneath us
and countries under our feet.

C | God reigns over the nations!
God sits on his holy throne!

God subdues nations before Israel; and God reigns over all nations

D | He picked out for us a special
land
to be a source of pride for
Jacob, whom He loves.
(Selah)

D | The nobles of the nations
assemble,
along with the people of the
God of Abraham,

God chooses Israel's inheritance, but He also calls for the princes of the nations to assemble.

B | God has ascended his throne amid loud
shouts;
the LORD has ascended his throne amid
the blaring of ram's horns.

B | for God has authority over the rulers of the
earth.
He is highly exalted!

I don't have as nice a parallel here as I would like to have.

This is the NET Bible® translation with a few minor changes.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

Clarke pulls this all together for us:

Clarke Organizes Psalm 47

Psalm 47:1–4	Psalm 47:5–9
<p>The Gentiles are invited to celebrate the praises of God as the Sovereign of the world, Psalm 47:1–2 (All the peoples clap the hand; shout aloud with a ringing cry of shouting. For Jehovah Most High is awesome, a great King over all the earth).</p>	<p>All then join to celebrate his Majesty, as reigning over the heathen, and gathering the dispersed Jews and Gentiles together into one Church, Psalm 47:5–9 (God has gone up with a shout, Jehovah with the sound of a ram's horn. Sing praise; sing praise; sing praise to our King, sing praise! For God is the King of all the earth; sing a psalm for understanding. God reigns over the nations; God sits on the throne of His holiness. The nobles of peoples gather together, the people of the God of Abraham. For the shields of the earth are God's; He is greatly lifted up).</p>
<p>The Jews exalt in his kindness to them, Psalm 47:3–4 (He shall speak peoples under us, even nations under our feet. He chooses our inheritance for us, the majesty of Jacob whom He loved).</p>	

Taken from Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 47:9 (I added the text).

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

As I compare this psalm, verse by verse, with the two advents of Jesus Christ, it is clearly a prophetic psalm. The 1st advent would be vv. 1–5, from His birth to His resurrection; and the 2nd advent is covered in vv. 6–9, culminating in the Millennial Reign, the Great White Throne and the Eternal State.

Psalm 47 and the Advents of Jesus Christ

Psalm 47	Commentary and Parallel Passages
<p style="text-align: center;">Clap your hands, all you peoples; shout to God with a jubilant cry.</p>	<p>From His birth, Jesus was known to be the Savior of man, and many rejoiced because of this: And the angel said to them, Do not fear. For behold, I give to you good tidings of great joy, which shall be to all people. For to you is born today, in the city of David, a Savior, who is Christ the Lord. And this is a sign to you. You will find the babe wrapped, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men...And the shepherds returned [from seeing the baby Jesus], glorifying and praising God for all the things that they had heard and seen, as was spoken to them (Luke 2:10–14, 20).</p> <p>Jesus Christ enters into Jerusalem on the back of a donkey: Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, your King comes to you. He is righteous and victorious, meek and riding on an ass, even on a colt, the son of an ass (Zech. 9:9).</p>

Psalm 47 and the Advents of Jesus Christ	
Psalm 47	Commentary and Parallel Passages
<p>For the LORD Most High is awe-inspiring, a great King over all the earth. He subdues peoples under us and [He subdues] nations under our feet.</p>	<p>Jesus Christ was born in a kingly line and was destined to be king; many knew this from prophecy; and even King Herod believed it: Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men came from the east to Jerusalem, saying, Where is He who is born king of the Jews? For we have seen His star in the east and have come to worship Him. But when Herod the king heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. (Matt. 2:1–4). Herod was concerned that Jesus would become king and subdue even his own dynasty.</p>
<p>He chooses for us our inheritance—the pride of Jacob, whom He loves. Selah</p>	<p>Heb. 9:15: And for this cause Jesus Christ is the Mediator of the new covenant, so that by means of death, for the redemption of the transgressions that were under the first covenant, those who are called might receive the promise of eternal inheritance.</p>
<p>God ascends amid shouts of joy, the LORD [ascends], amid the sound of trumpets.</p>	<p>Acts 1:9: And as Jesus was saying these things, as the Apostles watched, He was taken up. And a cloud received Him out of their sight. Rev. 19:1: And after these things I heard a great sound of a numerous crowd in Heaven, saying, Hallelujah! Salvation and glory and honor and the power to the Lord our God! I think that we may reasonably assume that our Lord, when He was resurrected into heaven, there was great celebration among the elect angels in heaven. However, I cannot find a passage which speaks to this directly.</p>
<p>Sing praise to God, sing praise; sing praise to our King, sing praise! Sing a song of instruction, for God is King of all the earth.</p>	<p>1Tim. 6:13–16: I charge you before God (who makes all things alive) and in the sight of Christ Jesus (who witnessed the good confession to Pontius Pilate), that you keep the commandment without spot and without blame until the appearing of our Lord Jesus Christ. For He in His own time will reveal who is the blessed and only Potentate, the King of kings and Lord of lords. Rev. 19:16: And He has on His garment, and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.</p>
<p>God reigns over the nations; God is seated on His holy throne.</p>	<p>Rev. 17:14: These will make war with the Lamb, and the Lamb will overcome them. For He is Lord of lords and King of kings. And those with Him are the called and elect and faithful ones. Rev. 19:15: And out of our Lord’s mouth goes a sharp sword, so that with it He should strike the nations. And He will shepherd them with a rod of iron. And He treads the winepress of the wine of the anger and of the wrath of Almighty God.</p> <p>This is a reference to our Lord’s Millennial reign.</p>

Psalm 47 and the Advents of Jesus Christ

Psalm 47	Commentary and Parallel Passages
<p>The nobles of the peoples have assembled with the people of the God of Abraham. For the leaders of the earth belong to God; He is greatly exalted.</p>	<p>This is the Last Judgement, which leads into the Eternal State. Rev. 20:11–15: And I saw a great white throne, and Him sitting on it, from whose face the earth and the heaven fled away. And a place was not found for them. And I saw the dead, the small and the great, stand before God. And books were opened, and another book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead in it. And death and hell delivered up the dead in them. And each one of them was judged according to their works. And death and hell were cast into the Lake of Fire. This is the second death. And if anyone was not found having been written in the Book of Life, he was cast into the Lake of Fire.</p>

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Quite frankly, I am not quite as happy with how this came together as I am with the two doctrines which follow.

[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

As I compare this psalm, verse by verse, with the resurrection of Jesus Christ, it is clearly a prophetic psalm.

Psalm 47 and the Resurrection of Jesus Christ

Psalm 47	Commentary and Parallel Passages
<p>Clap your hands, all you peoples;</p>	<p>There seem to be two different understandings of clapping one's hands in the Old Testament. The negative approach is found in Ezek. 6:11: 21:14. The positive approach is found here and Isa. 55:12. Don't make a big deal out of this, as <i>shouting</i> and <i>crying out</i> can have different, antithetical meanings as well, even in our modern tongue.</p>
<p>shout to God with a jubilant cry.</p>	<p>As to the second phrase, we read in 1Thess. 4:16: For the Lord Himself will descend from heaven with a shout, with the archangel's voice, and with the trumpet of God, and the dead in Christ will rise first (see also 1Cor. 15:52). This does not mean that we are speaking of <i>our</i> resurrection; however, it is reasonable to assume that great shouting and crying out in the angelic realm were associated with our Lord's ascension.</p>
<p>For the LORD Most High is awe-inspiring, a great King over all the earth. He subdues peoples under us and [He subdues] nations under our feet.</p>	<p>Jehovah God of Israel has always been viewed as the God over all the earth; however, in the Millennium, He will return to rule over the earth, and all nations and people will be subdued under His feet. We read: As I live, says the Lord, every knee will bow to Me, and every tongue will give praise to God (Psalm 72:11 Rom. 4:11 Philip. 2:10).</p>

Psalm 47 and the Resurrection of Jesus Christ	
Psalm 47	Commentary and Parallel Passages
<p>He chooses for us our inheritance—the pride of Jacob, whom He loves. Selah</p>	<p>There is an inheritance for Israel and an inheritance for the church. 1Peter 1:3–5: Blessed be the God and Father of our Lord Jesus Christ. According to His great mercy, He has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, uncorrupted, and unfading, kept in heaven for you, who are being protected by God's power through faith for a salvation that is ready to be revealed in the last time. Heb. 9:15a: Therefore Jesus Christ is the mediator of a new covenant, so that those who are called might receive the promise of the eternal inheritance.</p>
<p>God ascends amid shouts of joy, the LORD [ascends], amid the sound of trumpets.</p>	<p>Although we are privy to a few events related to our Lord's ascension, this may be the only place where it is revealed to us that there are shouts of joy and the blaring of trumpets (although those things are easily associated with the rapture of the saints—1Cor. 15:52 1Thess. 4:16).</p>
<p>Sing praise to God, sing praise; sing praise to our King, sing praise! Sing a song of instruction, for God is King of all the earth.</p>	<p>Again, it should seem reasonable that, when our Lord was brought up from the dead, that there was great shouting and celebration in heaven (recall that the angels are closely associated with what occurs here on earth).</p>
<p>God reigns over the nations; God is seated on His holy throne.</p>	<p>Our Lord can return to this earth victorious <i>because</i> He was raised from the dead. Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea existed no longer. I also saw the Holy City, new Jerusalem, coming down out of heaven from God, prepared like a bride adorned for her husband. Then I heard a loud voice from the throne: Look! God's dwelling is with men, and He will live with them. They will be His people, and God Himself will be with them and be their God. He will wipe away every tear from their eyes. Death will exist no longer; grief, crying, and pain will exist no longer, because the previous things have passed away. Then the One seated on the throne said, "Look! I am making everything new." He also said, "Write, because these words are faithful and true." (Rev. 21:1–5). And on His robe and on His thigh He has a name written: "King of Kings and Lord of Lords." (Rev. 19:16; Psalm 95:3)</p>
<p>The nobles of the peoples have assembled with the people of the God of Abraham. For the leaders of the earth belong to God; He is greatly exalted.</p>	<p>Again, his is a reference to, <i>every knee shall bow and every tongue will confess Jesus Christ.</i> all leaders of the earth will be subservient to Him in the Millennium.</p>

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[Return to Chapter Outline](#)

[Return to Charts, Maps and Short Doctrines](#)

While going through this psalm, and thinking that there must be more to this psalm than simply proclaiming, “God, our Great King, is really great,” it suddenly appeared to me that this psalm gives us a history of Israel and Israel’s relation to God in history. As I matched this psalm up with the basic history of Israel, along with what will occur in the future, I must admit to being pretty amazed.

Psalm 47 and the History of Israel, from the Divine Viewpoint

Psalm 47	The Parallel History of Israel
Clap your hands, all you peoples; shout to God with a jubilant cry.	God takes Israel out of Egypt and the Israelites are enjoined to celebrate and to recognize what God has done; elect angels cheer.
For the LORD Most High is awe-inspiring, a great King over all the earth. He subdues peoples under us and [He subdues] nations under our feet.	An awe-inspiring Jehovah God shows Himself to be King over all the earth as He allows Israel to subdue many nations upon the entrance of the Jews under Joshua into the Land of Promise.
He chooses for us our inheritance—the pride of Jacob, whom He loves. <i>Selah</i>	God has chosen for Israel a specific earthly inheritance and a spiritual inheritance, Jesus Christ, the Pride of Jacob, Whom God the Father loves. This explains <i>selah</i> , which we would expect to close out a paragraph; and it marks the end of the Age of Israel.
God ascends amid shouts of joy, the LORD [ascends], amid the sound of trumpets.	Jesus Christ comes to this earth, takes upon Himself our sins, and ascends into heaven amid shouts of joy from the elect angels and the sound of trumpets proclaiming His great victory over sin and over death.
Sing praise to God, sing praise; sing praise to our King, sing praise! Sing a song of instruction, for God is King of all the earth.	Now marks a time of great triumph, and a time for all creation to be enjoined to sing great praises to God our King.
God reigns over the nations; God is seated on His holy throne.	When Jesus Christ returns (during the Age of Israel, the Church Age was not spoken of, as it is intercalated into the Age of Israel), all nations and peoples will be brought under Him. He will reign over all men and all nations during the Millennium.
The nobles of the peoples have assembled with the people of the God of Abraham. For the leaders of the earth belong to God; He is greatly exalted.	Nobles of all the peoples (which I would see as believers from the Gentiles) and the people of the God of Abraham (believing Jews) assemble before God; and all leaders of the earth are subservient to Him. He is greatly exalted in the Millennium.

Although it is possible that others have come across this parallel, the commentators to whom I refer had not (although several did associate v. 3 with Israel’s taking of the Land of Promise under Joshua).

This is the Holman Christian Standard Bible translation with a few minor changes.

[Return to Chapter Outline](#)

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[Exegetical Studies in the Psalms](#)

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 47	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the preeminent one; belonging to sons of Korah, a song:	To the orchestra conductor and to the sons of Korah—a song:
Celebrate God's Sovereignty and Decrees	
Clap [your] hands, all [you] people; and cry out to Elohim with the sound of a shout for joy, for Y ^e howah the Most High [is to be] feared, [as] the great king [ruling] over all the earth.	Clap your hands, all of you people, and cry out to God with a shout for joy. We ought to fear Jehovah the Most High as the great king ruling over the entire earth.
He rules over [or, <i>subdues, speaks to, decrees</i>] the peoples beneath us and [He subdues] the nations beneath our feet. He has chosen our inheritance for us, [He has chosen] the majesty [or, <i>glory, excellence</i>] of Jacob, [in] whom He delights.	He subdues the people beneath us and nations beneath our feet. He has decreed our inheritance for us and He has decreed the majesty of Jacob, in whom He delights.
[Musical] Pause [or, musical interlude; lit., <i>Selah!</i>]	[Musical interlude].
Praise God for the Resurrection of our Lord	
Elohim has gone up with a shout [and] Y ^e howah [has gone up] with the sound of a trumpet.	God has gone up with a shout and Jehovah has gone up with the sound of a trumpet.
Sing praises, O Elohim, sing praises; sing praises to our King, sing praises, for Elohim [is] the King of all the earth; sing praises, [sing] an instructive psalm [or, <i>a maskil; or, sing an instructive psalm</i>].	Sing praises, O God, sing praises; sing praises to our King, sing praises, for God is King of all the earth; sing praises; sing instructive psalms.
God is Sovereign over all	
Elohim reigns over Gentiles; Elohim sits upon His holy throne. The princes of the people are gathered, [along with] the people of the Elohim of Abraham; for the shields of earth [are] unto Elohim, [as] He has been highly exalted.	God reigns over all nations; He sits upon His holy throne. The princes of the people gather together, even the people of the God of Abraham; for the shields of earth are to God, as He has been highly exalted.

[Return to Chapter Outline](#)

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[Exegetical Studies in the Psalms](#)