

**PSALM 33:Praise to the Creator and Preserver.**

Sermon for 12 October 2025

**Psalm 33:1 Sing for joy in the Lord, O you righteous ones;  
Praise is becoming to the upright.**

When philosophers treat the matter of origins, they tend to be rather abstruse which means, difficult to understand; obscure; but this sacred song of praise is not abstruse. The main principle is presented in verse 6.: **By the word of the Lord the heavens were made, And by the breath of His mouth all their host.** By His self-efficient will all that is came into being **by His word and by the breath of His mouth.** Using human metaphors for **his will, His word and His mouth,** the psalmist expresses precisely, clearly ***By the self-efficient word of God all that is came into being-and all that came into being was coordinated, integrated and interdependent.*** Creation was not constructed as one might fashion the pieces and parts of a watch and then proceed to fabricate, construct, or manufacture a watch! The whole intricate, and complex design of the known universe was there, in place, from the first creative word, or breath of God. And the whole was connected by law, laws of nature which God also designed to sustain, and move things forward just as we observe unfolding in our day with all our advance technology and instruments of observation. In all of these works, the nature and attributes of God are fully exposed—we say we discover them, however, it might be more humble and accurate to say, we uncover these things (the works of God and the attributes of God) which are throughout the universe fully, and wondrously displayed. God inspects, observes, directs, rewards and punishes all the works of all the inhabitants of the created universe. And these are operations of His self-efficient/effectual will!

This mater of God’s self-efficient/effectual will is an unique attribute of the godhead—no other finite, or created being possesses this self-efficient/effectual will. But it is what Jonathan Edwards would describe as “absolute free will” and that “free-will,” in its contingent form, not being absolute, is what “free will” means in the “free will” debates that have sustained controversy between so-called Armenians and Calvinists. Calvinists who advocate the sovereignty of God as a central doctrine of biblical theology would assent to this doctrine of the self-efficient/effectual creative power of God.

Now there are several other things tucked into this first verse: exultant praise (including dancing and shouting), joy and righteousness. Righteousness is what renders the praise of the upright comely, or becoming. The exhortation to **sing for joy** presupposes that the capacity for singing and rejoicing are presupposed among the righteous who are exhorted to employ both in praising God ***for this is what the upright, or the righteous do!***

**2 Give thanks to the Lord with the lyre;  
Sing praises to Him with a harp of ten strings.  
3 Sing to Him a new song;  
Play skillfully with a shout of joy.**

The psaltery and musical instruments are cited here as useful in the joyous, loud praise commended to us in verse 1. Stringed instruments are mentioned, but I do not believe this excludes percussion, brass and woodwind/reeded instruments—electronic guitars and keyboards

are also useful to increase the volume of praise. I hesitate to mention this because I do not like loud music; but loud, public and exuberant praise by the upright is prescribed. Upon the safe return of the ark to the Israelites, King David exulted, sang and danced in the streets of Jerusalem. That he did so to divine approval suggests that he was in good standing with God; he was upright, or righteous. His scornful wife, Michal, held him and his behavior in contempt—dishonoring both him and the God he was worshipping! That did not go well for her, but the principle still stands: it is honorable for honorable men to honor their God with public, exultant praise. The reason for that follows closely:

**4 For the word of the Lord is upright,  
And all His work is *done* in faithfulness.  
5 He loves righteousness and justice;  
The earth is full of the lovingkindness of the Lord.**

The uprightness of David imputes the existence of uprightness **in the word of the Lord** itself. This argument from the creature to the Creator—for the existence of certain attributes in the godhead—is embraced by the psalmist throughout Psalm 33. The source, and the standard for uprightness is **the word. Faithfulness**, meaning God is constant, true and consistent—reliable in nature, essence and in His actions, doing's, workings, purposes and designs. Along with faithfulness, God loves **goodness** and **justice**. And a chief reason that we call Creation good is this: **Creation is filled with God's *hesed*, His lovingkindness**. Remember also that after each stage/day of creation, **God saw and declared it (the created) good!**

**6 By the word of the Lord the heavens were made,  
And by the breath of His mouth all their host.**

This is how all that is originated! All ranks of angels, and created spiritual beings, all life forms, plants and animals, from the most complex to the simplest. At first there was nothing, and after the word was breathed, everything, everything that is was brought into existence, instantaneously/simultaneously.

**7 He gathers the waters of the sea together [a]as a heap;  
He lays up the deeps in storehouses.  
8 Let all the earth fear the Lord;  
Let all the inhabitants of the world stand in awe of Him.  
9 For He spoke, and it was done;  
He commanded, and it [b]stood fast.**

**Gathering the waters of the sea as a heap, or in a water skin/container is a mighty work, miraculous, and/or mighty, and so we should be in awe of the Creator.** And the waters above, as the water below were stored in storehouse—that is held back, restrained. Indeed, the rain, hail, thunders and other artillery of His vengeance and wrath (in former days) are now conscripted into the wares of blessing, care and provision in addition to being judgments, harsh and yet just, Remember what I spoke previously: *God inspects, observes, directs, rewards and punishes all the works of all the inhabitants of the created universe. And these are operations of His self-efficient/effectual will!* So we are intelligent creatures endowed with the capacity to obtain knowledge and to pursue virtue, morality, or the morally good. *If we do not pursue what we were designed to do, that, in itself, is morally reprehensible—a punishable offense which God justly adjudicates.* All this is rational and reasonable.

**10 The Lord nullifies the counsel of the nations;  
He frustrates the plans of the peoples.  
11 The counsel of the Lord stands forever,  
The plans of His heart from generation to generation.**

**The counsel of the nations** regarding the origins of life are hereby nullified.

**12 Blessed is the nation whose God is the Lord,  
The people whom He has chosen for His own inheritance.**

Historically this referred to Israel's happiness. They were peculiarly bless with divine revelation—the second of God's appearing, God's manifest and manifold self-disclosures were part and parcel of His self-introductions, spiritually speaking, for He was, after all, introducing and invisible God—the One who appears to spirit eyes which remain capable of seeing Him for Who He is. When we hear this we are reminded of how crucial the doctrine of election is to revelation and biblical truth. God's right to choose—He takes us to Himself so that we might, in turn, take Him to be our God! We know who it is He has chosen to reveal Himself to initially.

Once we are made His (peculiarly, as His portion, His people), we have cause to exalt Him with joy, the glorious One, our benevolent Father and Creator.

**13 The Lord looks from heaven;  
He sees all the sons of men;  
14 From His dwelling place He looks out  
On all the inhabitants of the earth,  
15 He who fashions [c]the hearts of them all,  
He who understands all their works.**

**He sees all the sons of men . . . 15 He who fashions [c]the hearts of them all, He who understands all their works**, this is the One who made us, observes and cares for all who put their trust in Him. Adam, our progenitor lived **as the apple of His Father's eye** and so do all the descendants of the entire human family. We were family before we became a race! We met at one altar, worshipped one God and spoke one language—such was our original unity. Then we knew acutely that all our hearts were fashioned alike—whether we were kings, or beggars! We remain alike, but not the same. Diversity is God-made and this precludes arrogance, pride and racist boasting,

**16 The king is not saved by a mighty army;  
A warrior is not delivered by great strength.  
17 A horse is a false hope for victory;  
Nor does it deliver anyone by its great strength.**

Several maxims flow from the Psalmist's worldview. Starting with verse 12: **Blessed is the nation whose God is the Lord, The people whom He has chosen for His own inheritance.** Militarily we are taught that man is not delivered by much strength—by either a horse, or a multitude of his host. A horse in fact is vanity! Man cannot, and does not deliver himself. The Psalmist is no hermit and no general. If it is King David, it is David as the Wisest of kings who served the good and the just supremely. All the beleaguered hosts of earth and hell are subject to our God and King.

**18 Behold, the eye of the Lord is on those who fear Him,  
On those who [d]hope for His lovingkindness,  
19 To deliver their soul from death  
And to keep them alive in famine.**

Famine, frightening and gaunt, knows its master! God has meal and oil for His Elijahs, wherever and whenever they might be in need. His bounty for them in need.

**20 Our soul waits for the Lord;  
He is our help and our shield.**

We remember that the beheld, are in the beholder's range of vision! Both the elders and the youngest born are included. **Our help and our shield** speak to divine protection—always in place, our glory and our defense. Waiting is a great discipline; quiet, patient and single in confidence because our all hangs upon God in truth. **He is our all in all!**

**21 For our heart rejoices in Him,  
Because we trust in His holy name.  
22 Let Your lovingkindness, O Lord, be upon us,  
According as we have [e]hoped in You<sup>1</sup>.**

“The root of faith in due time bears the flower of rejoicing.” (CHS)

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<sup>1</sup>Footnotes

- a. [Psalm 33:7](#) Some versions read *in a water skin*; i.e. container
- b. [Psalm 33:9](#) Or *stood forth*
- c. [Psalm 33:15](#) Or *their heart together*
- d. [Psalm 33:18](#) Or *wait*
- e. [Psalm 33:22](#) Or *waited for*