

Psalm 95 ¹

"A Call to Worship God, the Great King, Not Doubt Him"

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A1 CALL TO PRAISE 95:1-2

B1 The Urge to Come to the Tabernacle 95:1

- C1 To sing for joy to Yahweh: {1} O come, let us sing for joy to the LORD,
- C2 To shout joyfully to the rock of our salvation: Let us shout joyfully to the rock of our salvation.

B2 The Urge to Meet Together before Yahweh 95:2

- C1 Meeting before His presence with thanksgiving: {2} Let us come before His presence with thanksgiving,
- C2 Shouting joyfully to Him with psalms: Let us shout joyfully to Him with psalms.

A2 REASON FOR PRAISE 95:3-5

B1 His Greatness as Sovereign 95:3

- C1 Yahweh's greatness as God: {3} For the LORD is a great God
- C2 His reigning as King above all gods: And a great King above all gods,

B2 His Greatness as Creator-Sustainer 95:4-5

- C1 He owns the depths of the earth: {4} In whose hand are the depths of the earth,
- C2 He owns the mountain peaks: The peaks of the mountains are His also.
- C3 He owns the sea 95:5
 - D1 He owns it: {5} The sea is His,
 - D2 He made it: for it was He who made it,
- C4 He owns the dry land: And His hands formed the dry land.²

¹ Psalm 95 is an enthronement psalm. Enthronement psalms, which include psalms 47, 93, 95, 96, 97, 98, and 99, celebrate God reigning as the greatest King. Some enthronement psalms (like Psalm 99) explicitly state that He reigns on earth, even from Mt. Zion. Ps 95:3 asserts that Yahweh is a great God and a great King above all gods! According to Allen P. Ross, *The Bible Knowledge Commentary [TBKC]* (comments on Psalm 93), enthronement psalms are ... "prophetic pictures of the consummation of the ages when the Lord will establish His righteous millennial rule on earth through the Messiah."

² 95:5 - dry land: No place is left for other so-called gods!

A3 CALL TO WORSHIP 95:6-7a

B1 The Exhortation to Worship in the Tabernacle 95:6

C1 To worship and bow down (to curtsy): {6} Come, let us worship³ and bow down,⁴

C2 To kneel before Yahweh our Maker: Let us kneel⁵ before the LORD our Maker.

B2 The Reason for Worship in the Tabernacle: The close relationship between Deity and creature 95:7a

C1 He is our God: {7} For He is our God,

C2 We are the people of His pasture: And we are the people of His pasture

C3 We are the sheep of His hand: and the sheep of His hand.⁶

³ 95:6 - worship: A Hebrew dictionary states that, in the Hishtafel stem, this verb means “to bow down deeply, do obeisance.” Franz Delitzsch (Keil and Delitzsch commentary on Psalms) states that it “signifies to stretch oneself out full length on the ground, the proper attitude of adoration.” Indeed, some occurrences, such as 2 Sam. 1:2 and 9:6, though they do not involve worship, conclusively demonstrate full length prostration on the ground in their contexts. Incidentally, there exists a difference of opinion on the lexical form of the verb. Strong’s concordance lists the form as *shachah*, 7812, see <http://www.studylight.org/lex/heb/view.cgi?number=07812> . Modern day Hebrew scholars see the word in Ps. 95:6 as being the Histhafel stem of the verb *kavah* (קוּוּ).

⁴ 95:6 - bow down: *kara*, 3766, in the Qal stem, to bend the knee. See <http://www.studylight.org/lex/heb/view.cgi?number=3766>

⁵ 95:6 - let us kneel: The word is *barak*, 1288, which, in both NASB and KJV is translated in the vast majority of instances as a form of the English word “to bless.” Here, because of the immediate context, both translate “let us kneel.” See <http://www.studylight.org/lex/heb/view.cgi?number=01288> .

⁶ 95:7 - sheep of His hand: Not here God’s creating hand, but sheep under His skillful, powerful, protecting hand.

A4 THE WARNING AGAINST THE DISOBEDIENCE OF HARD-HEARTEDNESS 95:7b-11

B1 The Warning Given 95:7b-8a

C1 The importance of hearing (with a view to obeying): Today, if you would hear His voice,⁷ 95:7b

C2 The warning against hardening their hearts: {8} Do not harden your hearts, 95:8a

B2 The Historical Example 95:8b-11

C1 The incident of hard-heartedness 95:8b-9

D1 The description: at Meribah ("Quarreling") and Massah ("Tempting"): as at Meribah, As in the day of Massah in the wilderness, 95:8b

E1 Though God had performed the ten plagues (Ex. 7-12); destroyed the Egyptian army in the Red Sea (Ex. 14); changed bitter water to sweet (Ex. 15); and provided manna (Ex. 16),

E2 The people had **quarreled** with Moses because of the lack of water, **accused** him of bringing them to the desert to kill them off, and **tested** the Lord by saying, "Is the LORD among us or not?" (Ex. 17:1-7)

D2 The analysis: 95:9

E1 Your fathers tested Me; they tried Me: {9} "When your fathers tested Me, They tried Me,

E2 Though they had seen My work! though they had seen My work.

⁷ 95:7 - Today, etc.: Heb. 4:7 reveals that David apparently wrote this psalm, though his name does not appear in the superscription. Heb. 3:7 cites the Holy Spirit as the author, revealing the dual authorship of Scripture. Allen P. Ross, *TBKC*: "This passage (95:7-11) is quoted in Hebrews 3:7-11 as a warning for Christians who through unbelief (Heb. 3:12) were in danger of not receiving the promised rest (cf. comments on Heb. 3:7-12). In its fullest sense, that rest signifies the Lord's coming kingdom on earth, when believers will experience spiritual and temporal rest in the Lord. Believers, of course, enter that rest positionally when they cease from their works and trust Him."

C2 The judgment of God 95:10-11

D1 His loathing of that generation for forty years: {10} "For forty years I loathed *that* generation, 95:10a

D2 His description of them as a people 95:10b

E1 Who err in their heart: And said they are a people who err in their heart,

E2 Who do not know His ways: And they do not know My ways.

D3 His angry response 95:11

E1 Therefore I swore in My anger: {11} "Therefore I swore in My anger,

E2 Truly they shall not enter into My rest: Truly they shall not enter into My rest."

B3 The Lesson:

C1 We need always to praise and thank God.

C2 God puts us into difficult situations to see how we react.

C3 Our reactions to difficulties indicate either a soft heart of faith or a hard heart of unbelief.

C4 A heart that doesn't trust God doesn't stay neutral -- when exposed to difficulties, it finally hardens against God.

C5 Even though we have seen God's deliverance time and time again, we can be guilty of criticizing Him and testing Him in our hearts and our words.

C6 God may, in judgment, prevent us Christians from entering a life of rest, simply because we did not believe God could take care of us.

C7 It is easy to trust God while harvesting a bumper crop. The challenge is to trust God with soft hearts of obedience during times of stress and need!

EXPANDED ANALYSIS OF PSALM 95

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