

## "Whose praise is not of men, but of God"

[Psa 33:1-6](#)

In last week's study we discussed at one point how we do not want to know Christ after the flesh, and what the broader meaning of this meant ([2Co 5:16](#)). As we looked at the context surrounding this verse it becomes very evident that spiritual growth is earmarked by our not needing to see the outward miracles of Christ which are shadows of the inward growth spiritually, the greater works than these ([Joh 14:12](#)) that those many miracles of Christ pointed to.

This week's study is focused on praise and worship of God and how comely **H5000** (as described in the first verse we were studying tonight) it is to praise God and give thanks for not just the physical creation and the healing that it brings ([Luk 17:11-17](#)), but much more for the spiritual healing that the Lord brings us regardless of what is happening to us physically. Blessed are they who believe and have not seen Christ after the flesh (through healings etc.), because this belief without seeing is a gift from God to those to whom it was ordained to be given to ([Mar 4:11](#), [Luk 10:20](#)). So when we see Christ in each other, it is a blessing and indication that God has opened our eyes and ears to see and hear the true Shepherd, and to know that it is the trial of faith which is precious unto Him ([Joh 14:9](#), [1Jn 4:6](#), [1Pe 1:7](#), [Psa 107:13-15](#)) and this is what is comely **H5000** to God.

Those 9 others of ([Luk 17:17](#)) who don't come to give thanks and praise for their healing are us in our appointed time and it is only when those 9 others in us begin to be judged ([1Pe 4:17](#)) that we will truly no longer be deceived ([Mat 24:24](#)) by the strong delusion of seeing miracles which really don't change our heart ([Joh 20:29](#), [Dan 4:33-34](#)).

Unless we are dragged to Christ ([Joh 6:44](#)) and given a spirit of gratitude and praise, we will find over and over that human nature can take anything for granted, even miracles of healing. So Christ tells us that the greater miracle is to have a changed heart, which would only be possible after the holy spirit was given on Pentecost. Receiving that spirit from God is equivalent to having our names written in heaven ([Joh 14:12](#), [Joh 16:7](#), [Luk 10:20](#)).

[Luk 10:20](#) **Notwithstanding in this rejoice not, that the spirits are subject unto you (spirits which cause physical illness which we are able to cast out if granted); but rather rejoice, because your names are written in heaven.** (having your names written in heaven means that God is going to ultimately heal you of this condition of being in sinful flesh on the third day when we go unto perfection, and that is the ultimate event to rejoice in)

Like the man who was healed (body made whole) and came back and fell down on his face at Christ's feet, praising God outwardly is an inward expression of what God is doing within us, but as demonstrated, just because we are healed physically, does not mean that we are healed spiritually. The one who stops and turns back to thank God for what has been done in his temple, and who is given to take inventory of His wonderful works, is blessed in this age to offer up the sacrifice of praise to God continually ([Heb 13:15](#), [Col 3:17](#)).

We all take God's mercy for granted at first but then in God's time, through judgment (9 who turn away), we are brought back to give thanks and praise to God for the mercy and healing which he has brought upon us spiritually and physically.

When Christ healed the man with the withered arm ([Mar 3:5](#)) the branches of Israel ([Mar 3:6](#)) which were immature and could not understand anything but the letter of the law ([Rom 7:6](#)), were filled with a spirit of murder wanting to destroy Christ. When the true vine and the branches of Jerusalem (God's elect) which is above ([Eph 2:6](#)) begin to heal and start to grow, we will experience this same hatred from a world which is not connected at this time to Christ ([Mat 10:22](#), [Joh 8:31-32](#)

, [Joh 17:17](#)). God willing we will continue in God's word and in so doing be sanctified by Christ, so that we can be those fruitful branches that are praising God as He works with His vineyard.

Without Christ the vine we can do nothing ([Joh 15:5](#)), and so we rejoice and praise God for the wonderful works that our Lord is doing in each of us, as we become more and more acquainted with Him and His body ([Joh 17:3](#)).

Just as the branches of a vine which grow further from the root will have a changed physical perspective, so our spiritual perspective changes in light of how we see the body of Christ and others within His body as we mature. Each member or branch, is needed and is connected to the root, and those branches do not boast against the root because they each know we are all connected to Christ by the power of the holy spirit, which has grafted us into this holy temple where we worship and praise God in spirit and in truth ([Eph 4:6](#) , [1Co 3:21](#) , [Php 2:3](#) , [1Co 12:18](#) , [1Co 3:16](#)).

Just like gratitude, praise and worship of God is a process that we grow into as we are compelled by God to give thanks for the healing that He is bringing to us individually and collectively, both physically and spiritually as He gives the increase to Christ's body ([Rom 1:20](#) , [1Co 3:6](#)). When we see God giving each of us the ability to endure our trials and turn to the body for help and support, when we realize that we are the workmanship of His hands ([Eph 2:10](#)) and that His plan and purpose for us is to bring us into a clear and bright understanding that we are being formed into this one strong and healthy spiritual body or branch ([Isa 11:1](#) , [Rev 2:26-27](#)) for the salvation of the rest of the world ([Oba 1:21](#)), we will have plenty to praise God for and give thanks always ([Heb 13:15](#)). Praise and worship of God like prayer, are all part of a process that God has written in the books of His elect, and it is going to be perfected ([Mat 21:16](#)) on the third day ([Luk 13:32](#)).

*Here are the verses we will be looking at tonight:*

**Psa 33:1 Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright.**

**Psa 33:2 Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.**

**Psa 33:3 Sing unto him a new song; play skilfully with a loud noise.**

**Psa 33:4 For the word of the LORD *is* right; and all his works *are done* in truth.**

**Psa 33:5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.**

**Psa 33:6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.**

[Psa 33:1](#) Rejoice in the LORD, O ye righteous: *for* praise is comely for the upright.

[Psa 33:2](#) Praise the LORD with harp: sing unto him with the psaltery *and* an instrument of ten strings.

Rejoicing in the Lord is a way in which we praise God, and give him thanks for the victory over the sin within us. When we play an instrument of 10 strings skillfully God's word is telling us that we can have dominion over the perfection of the flesh through Christ, but we must go onto perfection on the third day ([Exo 15:1](#) , [Rev 14:2](#) , [Rev 15:2](#) , [Luk 13:32](#)).

God brings us to see that the suffering in Christ abounds in us so our consolation can also abound by Christ, and this is at the heart of why we ought to give thanks and praise to God for the wonderful works that He is doing unto us, which are being accomplished for the furtherance of His plan of salvation which will have all mankind saved ([2Co 1:3-5](#) , [Eph 1:3](#) , [1Pe 1:3](#) , [Psa 107:15](#)).

The word blessed in these three verses above is **G2128** and has its root in **G2127** which means to

praise and to bless. When we think upon His goodness ([Rom 2:4](#)), when we keep His commandments ([Psa 119:165](#)), when we lay down our lives for each other ([Joh 15:13](#)), when we think upon those things which are lovely, pure and just ([Php 4:8](#)), when we keep ourselves undefiled from the world ([Jas 1:27](#)), we are going to grow in our desire to rejoice in the Lord and again I say rejoice ([Php 4:4](#)).

Our rejoicing is an expression of His love being shed abroad in our hearts ([Rom 5:5](#)). Our rejoicing in the Lord manifests when He increases and we decrease ([Joh 3:30](#)). Whether we express our thanks to God through poetry, or art, or music, or email, or cooking, or whatever we do, we do all we do as unto the Lord ([Col 3:23](#), [1Co 10:31](#)), when we know that God is the one who is sovereign over all the details of our life and every other life we encounter ([Psa 139:16](#) esv, [Eph 1:11](#), [Rom 8:28](#)).

The ultimate gift that God gives us is when we have that much strength and conviction by way of the holy spirit that even in the midst of our fiery trials we can rejoice and give thanks to God ([Jas 1:2-4](#) esv, [1Pe 4:12](#), [Act 14:22](#), [Act 5:40-43](#)). This is where the Lord brings us after we know beyond a shadow of a doubt who it is that is doing these works within us ([Php 2:13](#)). We must deny Christ three times by way of a process written in each of our books ([Mar 14:30](#)) until we come to the point where we are convinced that Christ will not deny himself within us, and that it is simply a matter of receiving the faith of the son of God which is going to make it possible for us to not deny Christ ([2Ti 2:13](#), [Rom 8:38-39](#), [Gal 2:20](#)).

Praising the Lord and singing "unto him with the psaltery *and* an instrument of ten strings" is a symbol of the best that our flesh can do. Praise is comely for the upright, and hopefully God will always put us in remembrance that like our prayers and our praise, God does not need either of them, and yet He brings us to do both because we learn of His grandeur and majesty through these means and they are so beneficial for us personally and collectively as the body of Christ ([Jas 5:16](#), [Psa 150:6](#)).

[Psa 33:3](#) Sing unto him a new song; play skilfully with a loud noise.

[Psa 33:4](#) For the word of the LORD *is* right; and all his works *are done* in truth.

I want to re-emphasize through scripture who God's elect are and why it is and what it is that God likens our praise and worship unto, as we witness to the world around us by our conversation (our way of life) what God has done for us, and what the effect of that will be ([Eze 33:32-33](#), [Rev 11:3](#), [Mat 11:16-19](#))

In these verses above we see how misconstrued the character of Christ and those who follow after Him is perceived by the world. We don't mourn as others, and we certainly are not mourning for this dying world in the sense that we long to see it reformed and rebuilt on the same corrupt foundation it currently resides ([Mat 7:24-27](#)).

We play onto God a new song today, praising God for the wonderful works He is doing within, and this is the new wine within us, which is causing us to rejoice for the new creation being formed within.

We play skilfully because God is our helper who teaches our hands to make spiritual warfare and gives us dominion over the ten strings or ten horns of the beast ([Rev 17:12](#)).

"Look at me, look at me", says the beast with his ten horns and seven heads. We all do everything we do to the glory of our own belly until Christ burns that out of us. The idols of our hearts sustain us for the longest time, but it is their destruction, which is the beginning of the new creation, that is formed through judgment ([Isa 26:9](#)).

All God's works are done in truth, and the truth is that unless we continue in the truth and have God's word judge us we will be singing a much different song than the songs of praise that God is forming on the lips of the elect today, a song which is loud because it is coming forth from an army of many waters ([Rev 14:2](#)), and the shout is bringing down the walls of Jericho within ([Jos 6:10](#)).

[Psa 33:5](#) He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

[Psa 33:6](#) By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

God has made us marred in His hand ([Jer 18:4](#)) and he loves the end result of what His judgments will bring about in our earth ([Isa 26:9](#)), which is the righteousness of Christ. God shows us so many tender mercies along the way as we go from the first Adam to the new creation in Christ, and this is the goodness **H2617** of the Lord working on our earth, day and night so that Christ can be formed within us.

The subject is the same in the next part of this psalm which is talking about the new creation, the new heavens which are formed by having our old heavens washed by the word of the Lord which is judgment ([Heb 9:23](#)), which must come upon all the host of them by the breath **H7307** of his mouth, in other words we must become a new creation and no part of that old heaven can inherit eternal life, or flesh and blood cannot inherit the kingdom of God.

The only way we will ever be able to truly praise God and have God's praise perfected on our lips is to have our old heavens destroyed and have the new heavens formed ([Rev 21:1](#)).

The title of the study tonight is called "Whose praise is not of men, but of God" and God is showing us with this comment from ([Rom 2:28-29](#)) that He is not interested in the praise (Judah [Gen 29:35](#)) that comes from men, but rather has us as the apple of His eye perfecting our praise as we grow in the grace and knowledge of Christ and all the wonderful works that He is doing in creating the new heavens within each of us, where we are gathered with one voice in heaven, in new Jerusalem, as spiritual Jew's or Judah, praising our Creator day and night with a new song ([Rev 5:9](#) , [Rev 14:3](#) , [Dan 4:33-34](#) , [Mat 26:30](#))