

# "O LORD our Lord, how excellent *is* thy name in all the earth!"

([Psa 8:1-9](#))

**Psa 8:1** To the chief Musician upon [Gittith](#)<sup>H1665</sup>, A Psalm of David. O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens.

**Psa 8:2** Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.

**Psa 8:3** When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

**Psa 8:4** What is man, that thou art mindful of him? and the son of man, that thou visitest him?

**Psa 8:5** For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

**Psa 8:6** Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:

**Psa 8:7** All sheep and oxen, yea, and the beasts of the field;

**Psa 8:8** The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

**Psa 8:9** O LORD our Lord, how excellent *is* thy name in all the earth!

H1665 gittîyth

**BDB Definition:** Gittith = "a wine-press" (*noun feminine*)

- 1) a musical instrument? from Gath? and used in three Psalm titles - [Psa 8:1-9](#), [Psa 81:1-16](#), [Psa 84:1-12](#); a song title used for the Feast of Booths

**A Related Word by BDB/Strong's Number:** from [H1663](#)

**Strong's Definition:** Feminine of [H1663](#); a *Gittite* harp: - Gittith.

The word Gittith<sup>H1665</sup> is both a "a wine-press" and a "harp" according to Brown-Driver-Briggs and Strong, and this Hebrew number H1665 is mentioned in only two other verses in the Old Covenant, in Psalm 81 and Psalm 84.

[Psa 8:1](#) To the chief Musician upon Gittith<sup>H1665</sup>, A Psalm of David [*David = "beloved"*] O LORD our Lord, how excellent *is* thy name in all the earth! who hast set thy glory above the heavens. .

[Psa 81:1](#) To the chief Musician upon Gittith<sup>H1665</sup>, A Psalm of Asaph [*Asaph = "gatherer"; "chief Levite musician under David"*] Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

[Psa 84:1](#) To the chief Musician upon Gittith<sup>H1665</sup>, A Psalm for the sons of Korah. [*Excerpts from previous studies on who are "the sons of Korah" are listed at the bottom of the study with links to each*]. How amiable *are* thy

tabernacles, O LORD of hosts!

There is definitely a correlation between these Psalms that helps us understand the process that God's elect have been going through, and are going through, and will be going through, as our Father grants us to be the first grapes or kind of first fruits (Jas 1:18), being dragged to this "wine-press" which represents what it means to be connected to the Vine who crushes those grapes (Joh 15:5 , Mat 21:44). Christ is working this wine-press in our lives all according to the counsel of our Father's will (Eph 1:11 , Col 1:27 , Joh 5:19 , Joh 12:29 , Heb 13:8).

Joh 15:5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.

Joh 5:19 Then answered Jesus and said unto them, *Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.*

Joh 12:29 The people therefore, that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

Heb 13:8 Jesus Christ the same yesterday, and to day, and for ever.

When we go through this Psalm or any part of God's word, it will always be a miracle when we can apply all these words inwardly primarily, provided God grants us the grace and faith through Christ to do this (Mat 4:4 , Eph 2:8 , Heb 12:2 , Php 1:29).

Mat 4:4 But he answered and said, *It is written, Man shall not live by bread alone, but by every word that proceedeth out of <sup>G1223</sup> the mouth of God.*

Eph 2:8 For by grace are ye saved **through** <sup>G1223</sup> faith; and that not of yourselves: *it is the gift of God:*

**G1223** dia *dee-ah'*

A primary preposition **denoting the channel of an act; through** (in very wide applications, local, causal or occasional). In composition it retains the same general import: - after, always, among, at, to avoid, because of (that), briefly, by, for (cause) . . . fore, from, in, by occasion of, of, by reason of, for sake, that, thereby, therefore, X though, through (-out), to, wherefore, with (-in). In composition it retains the same general import.

Heb 12:2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

**Php 1:29** For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

The "every word that proceeds out of the mouth of God" that is "thy name" and is "in all the earth" of this psalm, are words of judgement, words that are spoken of throughout the bible (<http://www.iswasandwillbe.com/foundational-themes-in-genesis-study-27/> ; [http://www.iswasandwillbe.com/Till\\_The\\_Seven\\_Plagues\\_Of\\_The\\_Seven\\_Angels\\_Were\\_Fulfilled.php](http://www.iswasandwillbe.com/Till_The_Seven_Plagues_Of_The_Seven_Angels_Were_Fulfilled.php)). Those who are granted to understand this are those who are going from glory to glory (**2Co 3:18**) as a result of those words which judge us and sanctify us through that process, to the glory of God (**Joh 17:15-17**).

**2Co 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, *even* as by the Spirit of the Lord.

**Joh 17:15** I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

**Joh 17:16** They are not of the world, even as I am not of the world.

**Joh 17:17** Sanctify them through thy truth: thy word is truth.

Christ makes the point that we are not to be taken out of the earth, but rather judged in it, and that is a glorious revelation to know that God can be (and absolutely IS) the author and finisher of our faith through Christ in the earth (**Mat 19:26** , **Php 4:13** , **Gal 3:26**).

**Mat 19:26** But Jesus beheld *them*, and said unto them, **With men this is impossible; but with God all things are possible.**

**Php 4:13** I can do all things through Christ which strengtheneth me.

**Gal 3:26** For ye are all the children **of God** by <sup>G1223</sup> faith in Christ Jesus.

The desired effect and longing that comes about by having God's judgements in all the earth, which is described in type and shadow in this Psalm 8 (**Isa 26:9**), is to bring His people to a place of understanding His sovereign hand in all the details of all the earth, showing that all things work together for the good for those who love God and who are called according to His purpose (**Rom 8:28**).

**Isa 26:9** With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

**Rom 8:28** And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

In Psalm 84 (where "**Gittith**"<sup>H1665</sup> is also found) we see verses that demonstrate the fruit of having a strong desire to know God which comes about by judgement in the earth as described in (**Isa 26:9** , **Psa 84:1-12**).

Isa 26:9 With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Psa 84:1 To the chief Musician upon Gittith, A Psalm for the sons of Korah. How amiable *are* thy tabernacles, O LORD of hosts!

**Psa 84:2 My soul longeth [anon with joy, meaning it is outside the intimate relationship and not there yet Mat 13:20], yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.**

Psa 84:3 Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

Psa 84:4 Blessed are they that dwell in thy house: they will be still praising thee. Selah.

Psa 84:5 Blessed is the man whose strength is in thee; in whose heart *are* the ways of them.

Psa 84:6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

Psa 84:7 They go from strength to strength, *every one of them* in Zion appeareth before God.

Psa 84:8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

Psa 84:9 Behold, O God our shield, and look upon the face of thine anointed.

Psa 84:10 For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.[*Korah perceives what is in these courts but cannot obtain at this point in our walk*]

Psa 84:11 For the LORD God *is* a sun and shield: the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

Psa 84:12 O LORD of hosts, blessed *is* the man that trusteth in thee.

In tonight's study we will look at how all things are of God and through Jesus Christ by whom *are* all things (1Co 8:6 , Rom 11:34-36 , Rom 3:22) and hope that the words of life that He gives us will help us understand a little more deeply our high calling in Him that has been predetermined from the foundation of the world. (Col 1:1-23 , Eph 1:4).

1Co 8:6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him.

Rom 11:34 For who hath known the mind of the Lord? or who hath been his counsellor?

Rom 11:35 Or who hath first given to him, and it shall be recompensed unto him again?

Rom 11:36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

Rom 3:22 Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:

Eph 1:4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

**our first verse:**

Psa 8:1 To the chief Musician upon Gittith, A Psalm of David. O LORD our Lord, how excellent **is thy name in all the earth!** who hast set thy glory **above the heavens.**

God's glory is above our heavens, our minds, and is in all the earth. It is "excellent"<sup>H117</sup>, and the purpose of God is excellent and glorious through (dia) the purpose of "thy name", "in all the earth", "above"<sup>H5921</sup> the heavens".

**H117** *ad-deer'*

**BDB Definition:**

- 1) great, majestic
  - 1a) of waters of sea
  - 1b) of a tree
  - 1c) of kings, nations, gods
- 2) great one, majestic one
  - 2a) of nobles, chieftains, servants

**Strong Definition:**

From <sup>H142</sup>; *wide* or (generally) *large*; figuratively *powerful*: - excellent, famous, gallant, glorious, goodly, lordly, mighty (-ier, one), noble, principal, worthy.

"above"<sup>H5921</sup> 'al : **Total KJV Occurrences: 2327:**  
(top three translations: **against = 541 ; over = 414 ; on = 355**)

That purpose as we know is to save all mankind (1Co 15:22) through (dia) His sovereign hand (Psa 76:9), which is directing all the affairs of mankind (Job 12:10), the light and the darkness of the pillar, which is Christ, which is His word (Neh 9:19-10).

1Co 15:22 For as in Adam all die, even so in Christ shall all be made alive.

Psa 76:8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

Psa 76:9 When God arose to judgment, to save all the meek of the earth. Selah.

Job 12:10 In whose hand *is* the soul of every living thing, and the breath of all mankind.

**Neh 9:19** Yet thou in thy manifold mercies forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

**Neh 9:20** Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.

God is working all things, and that will lead us to understand that there is one event unto all men, and that God is no respecter of persons, and all that Christ does is being done to the glory of our Father, because it is Christ doing it within us, both to will and to do ([Act 17:28](#) , [Ecc 9:3](#) , [Php 2:13](#) , [1Co 10:31](#)).

God's glory is was and will be demonstrated in the creation of Adam and Eve and everything that proceeded before and after that, in all of creation, including the creation of Christ himself ([Rev 3:14](#)), who is "above/**against**/over"<sup>H5921</sup> ([Gen 1:7-8](#) , [Gal 5:17](#) , [Rom 8:7](#)) those "heavens" too.

**Rev 3:14** And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true **witness, the beginning of the creation of God;**

**Gen 1:7** And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above<sup>H5921</sup> the firmament: and it was so.

**Gen 1:8** And God called the firmament Heaven. And the evening and the morning were the second day.

**Gal 5:17** For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

**Rom 8:7** Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

**Psa 8:2** **Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.**

Spiritual strength is something that is formed because of the enemies both within and without that God gives us to exercise us through the pulling down of strong holds, through Christ ([2Co 10:4](#) , [Eph 6:12](#) , [Eph 1:21](#) , [1Pe 5:8-10](#) , [Heb 5:14](#)).

He is the one through whom we can endure all thing and who "still[s] the enemy and the avenger" and it is "out of the mouth of babes and sucklings" that He has "ordained strength because of thine enemies". This reminds us again that it is not of our own works or strength that any of this is being accomplished; and how incredibly blessed we are to know this ([1Co 1:26-29](#)).

**1Co 1:26** For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called*:

**1Co 1:27** But God hath chosen the foolish things of the world to confound the wise;

and God hath chosen the weak things of the world to confound the things which are mighty;

**1Co 1:28** And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

**1Co 1:29** That no flesh should glory in his presence.

God knows the enemy and tells us to be confident that we can overcome the enemy through Christ. The type and shadow of that overcoming is replete throughout the word of God in both the old and new covenant, and God has determined every battle, every trial in our life that we need in order to grow in the grace and knowledge of our Lord (**2Pe 3:18**, **Heb 5:14**).

**2Pe 3:18** But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

**Heb 5:14** But strong meat belongeth to them that are of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

**Php 4:13** I can do all things through Christ which strengtheneth me.

**Psa 8:3** When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

**Psa 8:4** What is man, that thou art mindful of him? and the son of man, that thou visitest him?

Sometimes God speaks to us in superlatives when describing the eternal work that His word is accomplishing within us (**Joh 6:68**, **Col 1:27**) to witness of His sovereignty over all our minds, "thy heavens", "the work of thy fingers" (**Eph 2:10**), through judgement (**Rom 11:33**).

**Joh 6:68** Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

**Col 1:27** To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

**Eph 2:10** For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

**Rom 11:33** O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

What is man (**Ecc 3:18**, **Rev 13:18**) and what is man if God is not mindful of us via the relationship we have by the holy spirit that He gives (**Joh 16:7**), through judgement, which reveals that we cannot do anything without Him. He brings us through judgement to this most humble space of not boasting (**Eph 2:5-9**) or letting anyone glory in that which God is doing through us as revealed in (**Rev 22:8-9**).



**Eph 2:5** Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

**Eph 2:6** And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

**Eph 2:7** That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

**Eph 2:8** For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

**Eph 2:9** Not of works, lest any man should boast.

**Rev 22:8** And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

**Rev 22:9** Then saith he unto me, See *thou do it* not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

To be visited of God is not a good thing for the flesh, but it is what we need in order to change our thinking from the way that seems right to us ([Pro 14:12](#)) to having the mind of Christ ([1Co 2:16](#)) which is formed through that visitation which is the day of the Lord ([Zep 1:14](#)), the day of judgement, that all men will experience each in their own order ([1Co 15:22-23](#)).

**Pro 14:12** There is a way which seemeth right unto a man, but the end thereof *are* the ways of death.

**Ecc 3:18** I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts.

**Rev 13:18** Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

**Joh 16:7** Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

**1Co 2:16** For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

**Zep 1:14** The great day of the LORD *is* near, *it is* near, and hasteth greatly, *even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

**1Co 15:22** For as in Adam all die, even so in Christ shall all be made alive.

**1Co 15:23** But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

**[Psa 8:5](#)** For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Christ is now in angelic form ([Mat 22:30](#)), and was in angelic form ([Act 7:37-38](#)), and



was made "lower than the angels" ([Php 2:7](#)) and is "crowned" "with glory and honour", having suffered in his flesh.

These verses come to mind ([Heb 2:10](#) , [2Ti 2:11-12](#) , [1Jn 4:17](#)).

[Heb 2:10](#) For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

[2Ti 2:11](#) *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him*:

[2Ti 2:12](#) If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

[1Jn 4:17](#) Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

This Psalm is showing very much how God works all parts of His creation [the sun, the moon, the stars, the heavens] to bring us [his creation] to the ultimate position of having "glory and honour"([Rom 9:21](#)) though the process of being humbled ([Deu 8:2-3](#) ; [Php 2:7-8](#)).

[Deu 8:2](#) And thou shalt remember all the way which the LORD thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

[Deu 8:3](#) And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live

[Php 2:7](#) But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

[Php 2:8](#) And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

[Psa 8:6](#) **Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet:**

The intimacy and the sharing of His creation, even allowing us "to have dominion" over the works of thy hands", is something that we delight in: knowing that God has purposed to save all mankind and that He has (and is and will) give His people the ability in this age, to be blessed and holy ("to have dominion") by keeping His words which will purify us and enable us to save ourselves and those who hear us in due time ([Rev 1:3](#) , [1Ti 4:16](#)).

[Rev 1:3](#) Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

[1Ti 4:16](#) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

[Jud 1:25](#) To the only wise God our Saviour, *be* glory and majesty, **dominion** and power, both now and ever. Amen.

[Rev 1:6](#) And hath made us [also] kings and priests unto God and his Father; to him *be* glory and **dominion** for ever and ever. Amen.

[Rom 6:14](#) For sin shall not have **dominion** over you: for ye are not under the law, but under grace.

It is because of those words of eternal life that purify our heavens that we can "have dominion over the works of thy hands", the nations that are within, all the powers and principalities, leading to a peace that passes all understanding ([Php 4:7](#)), regardless of how we lose our life in the process ([Mat 10:39](#))

[Php 4:7](#) And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

[Mat 10:39](#) He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

[Psa 8:7](#) **All sheep and oxen, yea, and the beasts of the field;**

"All sheep and oxen, yea, and the beasts of the field" are what God is giving us dominion over, within, through Christ. Those beasts are in the field which we know is the world ([Psa 91:5-8](#) , [Psa 50:10-11](#)), and the world is within, and being understood by the physical world without ([Mat 13:38](#) , [1Jn 2:16](#) , [Rom 1:20](#))

[Psa 91:5](#) Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day;

[Psa 91:6](#) *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

[Psa 91:7](#) A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

[Psa 91:8](#) Only with thine eyes shalt thou behold and see the reward of the wicked.

[Psa 50:10](#) For every beast of the forest *is* mine, *and* the cattle upon a thousand hills.

[Psa 50:11](#) I know all the fowls of the mountains: and the wild beasts of the field *are* mine.

[Mat 13:38](#) The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*;

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

**Rom 1:20** For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

**Psa 8:8** The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

More witness, more evidence that all we are talking about is within in this verse. The fowl of the air (Mat 13:4), the fish of the sea (Mat 4:19) , *and whatsoever* passeth through the paths of the seas.

**Mat 4:19** And he saith unto them, **Follow me, and I will make you fishers of men.**

What passes through the paths of the sea, is all that has a breath of life, a nephesh, that represents what is in our flesh which is likened unto a sea of glass in the end (Rev 15:2) when all that nephesh is brought into subjection by the grace and faith of God (Eph 2:8).

We really are fishers of men, within and without, bringing all thoughts into subjection, within and without (2Co 10:5), and it is God who will bring all those fish and all those nations "within", into subjection unto Him in due time, little by little (Deu 7:22), so that one day we can rule "without", the nations of this world who will all be drawn unto Christ in due time (1Jn 2:2 , 2Ti 1:12).

**Psa 8:9** O LORD our Lord, how excellent *is* thy name in all the earth!

What is excellent ***is*** His name, his words, which are doing their saving work within "all the earth" today, to the glory of God, so that one day we can come up on mount Zion and be used of God through Christ to accomplish the salvation of all mankind (Oba 1:21).

**Oba 1:21** And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

The 'wine press' and 'harp' are both alike unto God (Psa 139:12 , Isa 45:7), in regards to our introduction tonight speaking of "upon Gittith" of verse 1.

It is through the fiery trials and judgement, that we are blessed to see "the work of thy fingers" and proclaim through it all "how excellent is thy name in all the earth!" and "sing aloud unto God our strength; make a joyful noise unto the God of Jacob (Psa 81:1-2 the other place where "Gittith" is also used)

**Psa 81:1** To the chief Musician upon Gittith, A Psalm of Asaph. Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.

**Psa 81:2** Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

**Psa 81:3** Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.

...but more on that Psalm at another time, Lord willing.

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[here are the excerpts from previous studies referring to the "sons of Korah" mentioned in the introduction above, found at <https://anthocul.wordpress.com/psalms-36-to-45/> :

#### **2014-06-12 Psa 44:1-8 "In your name vs. through your name"**

Psa 44:1 **To the chief Musician for the sons of Korah<sup>H7141</sup>, Maschil<sup>H4905</sup>.**  
We have heard with our ears, O God, our fathers have told us, what work thou didst in their days, in the times of old.

It is "for the sons of Korah" and "Maschil" who "have heard with our ears" and it is our old man or fleshly witness of "our fathers have told us, what work thou didst in their days, in the times of old." which is what they are receiving in their ears as a type and shadow of what we will all finally hear with our spiritual eyes and ears (Mat 13:16).

#### **2014-05-22 Psa 42:1-5 "for I shall yet praise him for the help of his countenance."**

Psa 42:1 **To the chief Musician, Maschil, for the sons of Korah. As the hart panteth after the water brooks, so panteth my soul after thee, O God.**

This message is addressed to "the sons of Korah" and given by "Maschil" whose name means "instructive" which eludes to the need for us to be instructed in the way of life as we come out of Babylon, or in this case come out of the sons of Korah, who we start off as and then God willing become the Sons of God in this age. There is faith in the court, there is instruction which comes from hearing the word of God, but what there is not is faith that is tried in the fire, and it is only when God starts applying the grace and faith together that we will start to venture out of Babylon and come to see the strong delusion and deception that resides in having faith alone with no tried faith.

(Num 16:2) Demonstrates with the numbers presented that it will be by grace and faith alone that we will be able to transition from the "sons of Korah" to become the body of Christ, as we fill up what is behind of Christ's affliction in his body for the (Col 1:24) by way of grace and faith (Eph 2:8).