

The New Testament describes God as the King of kings and Lord of lords (cf. 1 Tim 6:15). Psalm 93 concurs and is the focus of our study this week. This short psalm provides a wealth of insight into God's reign over the earth and leaves the believer with a higher, more exalted view of the Lord.

Winston Churchill believed that history consists of the deeds of great men whose actions determine the fate of nations. He became one of those great men during World War II, and it was the tenacity of his leadership that impacted the fate of England, of Europe, and of the world. As the Führer harangued his people to war, Churchill inspired and brought his people to their finest hour. Had England fell, all would have been lost.

The rise and fall of nations rests upon the deeds and decisions of their leaders. Yet, God involves Himself in our world, ultimately determining what will come to pass.

Proverbs 21:1—The king's heart is a stream of water in the hand of the LORD; he turns it wherever he will.

World affairs do not entirely hinge upon national leaders, for there is a King who reigns above every king. Psalm 93 affirms this truth and describes the Lord's reign in verses one and two. The third and fourth verses take into account man's desire to usurp Him, and the final verse tells the outcome.

THE LORD REIGNS SUPREME (PSALM 93:1-2)

Psalm 93:1-2—The LORD reigns, He is clothed with majesty; The LORD has clothed and girded Himself with strength; Indeed, the world is firmly established, it will not be moved. Thy throne is established from of old; Thou art from everlasting.

A. IT IS AN EXCLUSIVE REIGN

The psalmist states, "The Lord reigns." None other is mentioned for the Lord reigns without an authority above or a rival beside. In fact, all creation in heaven on earth and in hell are under His rule (Isa 43:10, 13; 44:6). One theologian states, "The strange notion that the devil is the king of hell has no basis in divine revelation. God is the King of hell, just as He is King of everything else in time and space."¹

B. IT IS A MAJESTIC REIGN

Political leaders tend to understand that clothing conveys a message. For instance, kings throughout the ages have dressed themselves and their court officials to create a certain impression. They want their apparel to enhance their appearance of greatness and majesty.

In contrast, the Lord uses nothing to enhance His appearance. He is not somewhat majestic or semi-powerful and attempts to make Himself look better. Rather, "He is clothed with majesty." The Lord is inherently majestic; to look upon Him is to look upon majesty itself. Thus, if even the earthly robes of earthly powers left their guests in awe, consider what it will be like to stand in the presence of Almighty God.

C. IT IS A MIGHTY REIGN

The Lord has "girded Himself with strength." The psalmist is referring to God's omnipotence (all-powerfulness). It is the attribute that means the Lord has the power to accomplish any action He determines (Isa 43:13). Creation bears testimony to God's great power, and yet Job says it is but a whisper compared to the thunder of what God could do (Job 26:14).

"THE POWER OF GOD GIVES ACTIVITY TO ALL THE OTHER PERFECTIONS OF HIS NATURE... AS HOLINESS IS THE BEAUTY, SO POWER IS THE LIFE OF ALL HIS ATTRIBUTES IN THEIR EXERCISE" — STEPHEN CHARNOCK.²

Consider the many empires in history that have risen to power and are no more. Concerning the Assyrians who once ruled much of the world, Isaiah 10:15 explains they were no more than an axe in the hand of God. He used this people to judge many others, including His own, and then altogether destroyed them for their own wickedness.

The Lord so powerfully reigns over this world, and as a result, "it will not be moved." The earth will not totter out of control or somehow become inhospitable to man. Hebrews 1:3 says that Christ, "upholds the universe by the word of His power." The world is "firmly established" and will remain so until the Lord determines its end has finally come (2 Pet 3:10-12).

God's Transcendent Reign

D. IT IS AN ETERNAL REIGN

Every king must come to terms with his own mortality. Alexander, for instance, dominated the world during his reign and then died at age 32. His vast empire dissolved, because he was not there to uphold it.

The Lord, however, upholds His own empire. Since He will never die, it will always be upheld—“Thy throne is established from of old; Thou art from everlasting.” God has life in Himself; man and all who reign on earth have life only as long as God gives it (Psa 36:9; John 5:26).

Consider that if this King cannot die and cannot be overthrown, how will anyone who has ever offended Him escape punishment? Make peace with the King through His Son before it is too late.

THE WICKED REBEL CONTINUOUSLY (PSALM 93:3-4)

Psalm 93:3-4—The floods have lifted up, O LORD, The floods have lifted up their voice; The floods lift up their pounding waves. More than the sounds of many waters, Than the mighty breakers of the sea, The LORD on high is mighty.

A. THE “FLOODS” RISE UP AGAINST THE LORD

From the Lord's perspective, each person is either His servant or His enemy. The psalmist considers all the enemies of God and cries out, “The floods have lifted up!” He repeats this phrase three times to underscore how powerfully the masses are waxing to usurp the King. Their hearts resemble the fury of a hurricane smashing against the coastline of divine rule. These “pounding waves” simply do not want to submit to the King.

The “floods” are powerful and also perpetual. The Garden of Eden is where man first challenged God's rule. This challenge came again with Cain, then in the days of Noah, and again at the Tower of Babel.

Opposition to God's reign has continued to the present day. At the end of this age, man's struggle to break free will culminate in one man who will exalt himself and demand the worship of the world (2 Thes 2:4).

B. THE LORD CASTS DOWN THE “FLOODS”

The “waves” of rebellion have only increased since the dawn of civilization. Man has invented new forms of rebellion, things never thought of in the past. And why? Because his heart naturally wants nothing of God.

Those who reject the King's peace treaty given through Jesus Christ will be “cast down” according to the psalmist. The sight of these “thundering waters” may invoke fear, but the psalmist exclaims that the Lord is mightier.

Isaiah 40:15—Behold, the nations are like a drop from a bucket, And are regarded as a speck of dust on the scales; Behold, He lifts up the islands like fine dust.

Regardless of their fury, “those who contend with the LORD will be shattered” (1 Sam 2:10). The Lord is patient wanting all to come to Him (1 Tim 2:4), but his patience doesn't last forever. The “waves” of human rebellion whether nationally or individually, whether overt or subtle, will be “cast down.” The time for peace will one day end.

THE LORD REIGNS FOREVERMORE (PSALM 93:5)

Psalm 93:5—Thy testimonies are fully confirmed; Holiness befits Thy house, O LORD, forevermore.

The psalmist concludes with a reminder that the great King will reign forever. His commands are eternally established, and having been written in the pages of Scripture, they are unchanging (Psa 119:89). In addition, holiness is fitting of God's house.

If ever God's throne could have been desecrated it would have been when Satan rebelled. His angelic revolt was cast down, and all with him were exiled from heaven while God's house remained as pure as ever. No power will be able to successfully rise up against the Lord.

All men have rebelled against the King (Rom 3:23). He is just and will not allow the wicked to go unpunished. However, the King is gracious and has sent His Son, Jesus Christ, to provide the conditions for peace. The punishment has been paid, and every man can be reconciled to Him. The King is ready to receive all who have rebelled, but He will accept only an unconditional surrender.

¹ Alva J. McClain, *The Greatness of the Kingdom* (Chicago, IL: Moody Press, 1968; reprint, Winona Lake, IN: BMH Books, 2005), 25

² Stephen Charnock, *The Existence and Attributes of God* (Grand Rapids, Mich.: Baker, 1979; reprint, 1986), 2:15.