

Spurgeon: "This Psalm has no title, and all we know of its authorship is that Paul quotes it as "in David" (Hebrews 4:7). It is true that this may merely signify that it is to be found in the collection known as David's Psalms; but if such were the Apostle's meaning it would have been more natural for him to have written, "saying in the Psalms;" we therefore incline to the belief that David was the actual author of this poem."

Guzik: "James Montgomery Boice observed regarding the commentary on Psalm 95 in Hebrews 3:7-4:13: 'This is probably the most thorough citing of an Old Testament passage in the New Testament.'"

Psalms 95:1 ¶ O come, let us sing unto the LORD: let us make a joyful noise to the rock of our salvation.

Psalms 95:2 Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

The psalmist opens by urging his audience to sing to the LORD and praise Him as the rock (refuge and strength) of our salvation, to come before Him by giving thanks with music and singing.

Good observation from Spurgeon: "Everywhere God is present, but there is a peculiar presence of grace and glory into which men should never come without the profoundest reverence. We may make bold to come before the immediate presence of the Lord—for the voice of the Holy Ghost in this psalm invites us, and when we do draw near to him we should remember his great goodness to us and cheerfully confess it. Our worship should have reference to the past as well as to the future; if we do not bless the Lord for what we have already received, how can we reasonably look for more. We are permitted to bring our petitions, and therefore we are in honour bound to bring our thanksgivings."

Guzik: "God's people don't sing into empty space; He is in their **presence** and they are in **His presence**. There is – or should be – a true connection between God and His people in worship."

Psalms 95:3 For the LORD is a great God, and a great King above all gods.

He acknowledges the LORD as the great God and King above all "gods." Humanity serves all kinds of "gods," but only the LORD is the true God and King over creation. All other "gods" are a result of the deception of Satan and the spiritual forces of evil and/or of man's own creation.

Isaiah 43:10–11 "Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour."

Isaiah 44:6 "Thus saith the LORD the King of Israel, and his redeemer the LORD of hosts; I am the first, and I am the last; and beside me there is no God."

Isaiah 45:5 "I am the LORD, and there is none else, there is no God beside me...."

Isaiah 46:9 "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me...."

Psalms 95:4 In his hand *are* the deep places of the earth: the strength of the hills *is* his also.

Psalms 95:5 The sea *is* his, and he made it: and his hands formed the dry land.

The LORD God is the Creator of our reality, including all the great mountains, the sea and the land.

Isaiah 45:18 "For thus saith the LORD that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the LORD; and there is none else."

Isaiah 40:10–12 "Behold, the Lord GODWho hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?"

Psalms 95:6 O come, let us worship and bow down: let us kneel before the LORD our maker.

Psalms 95:7 ¶ For he *is* our God; and we *are* the people of his pasture, and the sheep of his hand.

In light of Who God is, the psalmist urges his audience to prostrate themselves in worship (show reverence and respect) before our Creator by bowing down and kneeling before Him. To prostrate ourselves or kneel before God is to acknowledge Him as LORD. No matter what men may say, He is our Supreme God (from Hebrew) and we are His sheep; He cares and provides for all our needs.

Spurgeon: "Posture is not everything, yet is it something; prayer is heard when knees cannot bend, but it is seemly that an adoring heart should show its awe by prostrating the body, and bending the knee.....Our pastures are not ours, but his; we draw all our supplies from his stores."

To day if ye will hear his voice,

Psalms 95:8 Harden not your heart, as in the provocation, *and* as in the day of temptation in the wilderness:

Psalms 95:9 When your fathers tempted me, proved me, and saw my work.

Psalms 95:10 Forty years long was I grieved with *this* generation, and said, It *is* a people that do err in their heart, and they have not known my ways:

Psalms 95:11 Unto whom I sware in my wrath that they should not enter into my rest.

This is the section of Hebrews referenced in the opening statements on this psalm. The psalmist urges his audience to listen to God's word with a soft heart, a heart ready and willing to hear and obey. He contrasts this to the hard hearts of the wilderness generation that refused to believe God and obey Him in spite of the many miraculous proofs He gave of His authority over all of creation and His ability to protect them and

provide for all their needs. Because of unbelief, they were doomed to wander in the wilderness for forty years without getting to enter the Promised Land. It was their children that inherited the land under Joshua's leadership.

The word "Today" reminds us that we are not guaranteed tomorrow. The choice we make for today may seal our eternal future.

Proverbs 27:1 "Boast not thyself of to morrow; for thou knowest not what a day may bring forth."

James 4:14 "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away."