

## Psalm 93 <sup>1</sup>

# "The Superiority of Yahweh's Reign"

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### A1 THE OMNIPOTENCE OF YAHWEH'S REIGN 93:1

**B1 The Fact of His Reign:** {1} The LORD reigns,<sup>2</sup>

**B2 The Majesty of His Reign:** He is clothed with majesty;

**B3 The Power of His Reign**

C1 The statement of His power: The LORD has clothed and girded Himself with strength;

C2 The evidence of His power: Indeed, the world is firmly established, it will not be moved.

### A2 THE ANTIQUITY OF YAHWEH'S REIGN 93:2

**B1 The Antiquity of Yahweh's Throne:** {2} Your throne is established from of old;

**B2 The Eternity of Yahweh's Person:** You are from everlasting.

### A3 THE MIGHTINESS OF YAHWEH'S REIGN 93:3-4

**B1 The Mighty Force of the Currents and Breakers of the Sea 93:3**

C1 {3} The floods <sup>3</sup> have lifted up, O LORD,

C2 The floods have lifted up their voice,

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<sup>1</sup> Psalm 93 is an "Enthronement" psalm: (Allen P. Ross, *The Bible Knowledge Commentary [TBKC]*): This is one of the "enthronement psalms" (or "theocratic psalms" as they are sometimes called), which celebrate the Lord's reigning on the earth. Other enthronement psalms are 47, 95-99. No doubt they were used in Israel's worship to praise God's sovereignty; but they are also prophetic pictures of the consummation of the ages when the Lord will establish His righteous millennial rule on earth through the Messiah.

In Psalm 93 the psalmist exulted over the reign of the Lord (93:1), who has established His eternal throne (93:2) on high above the oceans and dwells in His holy temple.

<sup>2</sup> 93:1 - reigns: (Allen P. Ross, *TBKC*): **93:1-2**. The psalmist foresaw **the LORD** reigning (cf. 47:8; 96:10; 97:1; 99:1; 146:10) majestically on the earth, **armed with strength**. Clothing in the Old Testament was considered an extension of a person; so the expression **robed in majesty** (cf. 104:1) describes the Lord as majestic and powerful in His reign.

Also by His rule **the whole world** will be **firmly established** (cf. 96:10). This means that all the moral and legal orders of life will be solidified under His dominion. Since His **throne was established in eternity** past, His reign on earth is solidly insured.

<sup>3</sup> 93:3 - floods: The Heb. word is *nahar*. See Addendum at the end of Psalm 93.

C3 The floods lift up their pounding waves.

## **B2 The Mightiness of Yahweh Compared to the Pounding of the Sea 93:4**

C1 The pounding of the sea: {4} More than the sounds of many waters, *Than* the mighty breakers of the sea,<sup>4</sup>

C2 The mightiness of Yahweh: The LORD on high is mighty.

## **A4 THE ETERNAL HOLINESS OF YAHWEH'S REIGN FROM HIS HOUSE 93:5**

**B1 The Inviolability of Yahweh's Word:** {5} Your testimonies are fully confirmed;

**B2 The Eternal Holiness of Yahweh's House:** Holiness befits Your house,<sup>5</sup> O LORD, forevermore.

### **Addendum**

#### A Brief Word Study on *nahar* (5104)

1. *Nahar* (5104) occurs 109 times in 98 verses. Throughout the OT every use of *nahar* can reasonably be taken to mean river, indeed in most cases it has to mean river (e.g., Nile River or Euphrates River), up until Psalm 24:1-2.
2. There are cases where *nahar* could be inferred to refer to the seas or oceans:
  - a. Psalm 24:1-2 (although here NNAS translates *rivers*, while NIV translates *waters*). Psa 24:1-2 The earth is the LORD'S, and all it contains, The world, and those who dwell in it. {2} For He has founded it upon the seas [*yam*] And established it upon the rivers [*nahar*]. [Note: The term *rivers* could here refer to the subterranean waters or hydro plate hypothesized by Walt Brown. Brown relates these subterranean waters to the "fountains of the great deep" that were broken up in Genesis 7:11. See the following link.] <http://www.creationscience.com/onlinebook/HydroplateOverview2.html>
  - b. Psalm 66:6 (same as Ps 24:1-2). The first half of the verse refers to *yam*, sea; the second half to *nahar*. The context is indeterminate. Did the Psalmist, in the second part, refer again, poetically, to Israel's passage through the Red Sea? Or was he referring to their subsequent crossing of the Jordan River? NNAS editors chose the latter option; NIV editors the former. Psa 66:6 He turned the sea [*yam*] into dry land; They passed through the river [*nahar*] on foot; There let us rejoice in Him!

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<sup>4</sup> 94:4 - sea (*yam* - 3220): (Allen P. Ross, *TBKC*): **93:3-4**. The psalmist praised the might of the **LORD**, which is greater than **the seas** with their raging **waves** and roaring noise. In the Old Testament the sea is sometimes an emblem of hostility (cf. Isa. 17:12-13). In pagan Canaanite mythology Baal attained a position of power (and a house that was corrupt) through struggling with and overcoming Prince Yamm, the sea (in Heb. *yam* means "sea"). But these two verses, a polemic against Baalism, show that **the LORD**, not Baal, is **mightier than the... sea**. The sea is not mythological; it is a force of nature under God's power (e.g., the Red Sea, Pss. 106:9; 114:3, 5).

<sup>5</sup> 93:5 - house: (Allen P. Ross, *TBKC*): **93:5**. Because the **house** of the **LORD** is filled with **holiness** (in contrast with Baal's corrupt place; cf. comments on vv. 3-4) the Lord's commands are sure. Holiness is the quality that sets the Lord apart from all others. It is made known by His power. This psalm has praised God's power, the evidence that He is alive and active, unlike pagan gods. Because He rules in power and holiness, everyone is to follow His statutes.

- c. Psalm 93:3-4. Ps 93:3 employs *nahar* 3X, the 3rd time with 1796, *dokiy* (a dashing of surf – wave). Ps. 93:4 employs *mayim*, 4325 (waters) in the first member, followed in the parallel second by *mishbar* 4867, a breaker (of the sea): – billow, wave, in conjunction with *yam*, 3220, sea. Psa 93:3-4 The floods [*nahar*; NIV = seas] have lifted up, O LORD, The floods [*nahar*; NIV = seas] have lifted up their voice, The floods [*nahar*; NIV = seas] lift up their pounding waves. {4} More than the sounds of many waters [*mayim*], Than the mighty breakers of the sea [*yam*], The LORD on high is mighty.
- d. Isa. 48:18. *nahar* is compared to waves (*gal*, 1530) of the sea (*yam*, 3220). However, KJV, NNAS, NIV all translate *nahar* as river. Isa 48:18 "If only you had paid attention to My commandments! Then your well-being would have been like a river [*nahar*], And your righteousness like the waves of the sea [*yam*].

- e. Ezek 32:2. Pharaoh is described as a monster of the seas (*yam*, 3220) who is thrashing about in his rivers (*nahar*) (2X). However, KJV, NNAS, NIV all translate *nahar* as either rivers or streams. This is probably a reference to the delta of the Nile. Ezek 32:2 "Son of man, take up a lamentation over Pharaoh king of Egypt and say to him, 'You compared yourself to a young lion of the nations, Yet you are like the monster in the seas [*yam*]; And you burst forth in your rivers [*nahar*] And muddied the waters [*mayim*] with your feet And fouled their rivers [*nahar*].'"
  - f. Jonah 2:3. Clearly *nahar* must refer to currents in the seas (*yam*, 3220), into which Jonah was cast. Jonah 2:3 "For You had cast me into the deep, Into the heart of the seas [*yam*], And the current [*nahar*] engulfed me. All Your breakers and billows passed over me.
3. Conclusion: There is justification, in this context (Psalm 93:3-4), for translating *nahar* in the context of the sea, rather than merely a river. As I have indicated in my outline heading, I am treating *nahar* in v. 3 as referring to both the currents and the waves or breakers of the raging sea. As Ross suggests, vv. 3-4 are likely a polemic against Baal, who gained ascendance over Prince Yamm, the sea. The point of vv. 3-4 is that *Yahweh* (not *Baal*) is truly greater than the sea.

#### EXPANDED ANALYSIS OF PSALM 93

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