

Psalm 118 Commentary

NOTE: This Verse by Verse Commentary page is part of an ongoing project to add notes to each verse of the Bible. Therefore many verses do not yet have notes, but if the Lord tarries and gives me breath, additions will follow in the future. The goal is to edify and equip you for the work of service (Eph 4:12-13-[note](#)) that the Lord God might be glorified in your life and in His Church. Amen (Isa 61:3b, Mt 5:16-[note](#))

C H Spurgeon's Division of Psalm 118 - [Treasury of David - Psalm 118](#)

- Psalm 118:1-4 the faithful are called upon to magnify the everlasting mercy of the Lord;
- Psalm 118:5-18 the Psalmist gives forth a narrative of his experience, and an expression of his faith;
- Psalm 118:19-21 he asks admittance into the house of the Lord, and begins the acknowledgment of the divine salvation.
- Psalm 118:22-27 the priests and people recognize their ruler, magnify the Lord for him, declare him blessed, and bid him approach the altar with his sacrifice.
- Psalm 118:28-29 In the two closing verses the grateful hero himself exalts God the ever merciful.

Psalm 118:21 I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation (NAS 77)

- The stone (KJV): Mt 21:42 Mk 12:10,11 Lu 20:17 Ac 4:11 Eph 2:20-22 1Pe 2:4-8
- the head (KJV): Zec 4:7

LXE I will give thanks to thee; because thou hast heard me, and art become my salvation.

CSB I will give thanks to You because You have answered me and have become my salvation.

ESV I thank you that you have answered me and have become my salvation.

GWN I give thanks to you, because you have answered me. You are my savior.

KJV I will praise thee: for thou hast heard me, and art become my salvation.

NET I will give you thanks, for you answered me, and have become my deliverer.

NAB I thank you for you answered me; you have been my savior.

NIV Psalm 118:21 I will give you thanks, for you answered me; you have become my salvation.

NLT I thank you for answering my prayer and giving me victory!

NJB I thank you for hearing me, and making yourself my Saviour.

YLT I thank Thee, for Thou hast answered me, And art to me for salvation.

NAS I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation.

NIRV LORD, I will give thanks to you, because you answered me. You have saved me.

I shall give thanks - The Septuagint is in the middle voice which is the reflexive sense and might be rendered "I myself give thanks." The point is that this giving of thanks is not something forced by God on an unwilling participant. This exclamation reflects the words of a willing worshiper, one who makes a conscious decision of their will, makes the choice to give thanks and praise. In fact a persistent attitude of gratitude is a clear mark of a believer, and specifically, a believer who is continually filled with the Spirit. Why so? In the NT Paul commands all believers to have a continual *attitude of gratitude* declaring "In everything **give thanks** ([present imperative](#) = command to do this continually!) for this is the will of God for you in Christ Jesus." (1 Thes 5:18-[note](#)). **Really Paul, this is not humanly possible!** To which Paul would probably reply "You're right. It's not. It's only superhumanly possible!" Okay I see it now -

It's impossible!
But it is...
Him-possible!

There is only one way to obey Paul's charge to continually be thankful and that is by jettisoning self-reliance and relying wholly on

the Holy Spirit. And note that we don't just need a *little help* (like we are moving in the right direction in our natural strength and we just need a little *spiritual push*), for our natural man does not seek to give gratitude (but goes for 'grabbing!'). In short, we don't need a "little help" from our Friend, the Spirit. We need Him to *enable* (see [English definition](#)) us, to give us the "want to," or the desire to give thanks and praise, and then the spiritual energy to follow through. This vitally important spiritual principle is summarized by Paul his exhortation to the saints at Philippi to "**Work out** ([present imperative](#)) your salvation in fear and trembling (this is our responsibility to make this choice continually), for ([term of explanation](#)) it is God who is in you both to will and to work to His good pleasure." (Php 2:12-[note](#), Php 2:13-[note](#)). The New Living Translation says it even more clearly (and although a paraphrase, this is an excellent rendering) - "For God is working in you, giving you the **desire** and the **power** (God's part) to **do** (our part) what pleases Him. (Phi 2:13NLT) Who is "**God...working in you?**" Clearly, this is the Holy Spirit, the Spirit of Christ (Ro 8:9), the One the Son asked of the Father (Jn 14:16) and the Father (and Son Lk 24:49) sent to indwell us forever and provide the supernatural power necessary to live the Christ life, the so-called "Victorious Christian Life," the life which Jesus described as "Abundant Life." (John 10:10b).

I shall give thanks (praise, give thanks) ([03034](#))([yadah](#)) primarily means to acknowledge or confess sin (Lev 5:5, Lev 16:21 on the Day of Atonement, Lev 26:40-note, Nu 5:7, 1Ki 8:33, 35), God's character and works, or man's character. **Yadah** is also frequently rendered "**praise**" (1 Chr 16:4) or "**give thanks.**" (2 Sa 22:50 - partially quoted in Ro 15:9; 1 Chr 16:7, 8, 34, 35, 41, 23:30, 25:3, 29:13, Ps 7:17) At first glance, the meanings may appear unrelated. But upon closer inspection, it becomes evident that each sense profoundly illumines and interprets the other. **Yadah** overlaps in meaning with a number of other Hebrew words implying "praise," such as *halal* (whence *halleluyah*).

In Ge 29:35 (cp Ge 49:8) we see the name **Judah (Yehudah)** which is derived from **yadah** (Judah means "Praise Yahweh"). How wonderful that Jesus will return as the Lion of the tribe of Judah, for He alone is the grounds and reason for any and all true praise! (Rev 5:5) ([Wikipedia article on Judah](#))

The [Septuagint \(Lxx\)](#) translates **yadah** in Psalm 118:21 with the verb **exomologeō** (see root verb = [homologeō](#)) which in active voice means to agree, promise, fully consent ([Lu 22.6](#)), in the middle voice it can describe either sins openly confessed or acknowledged ([Mt 3.6](#)) or speak of grateful acknowledgment to God (e.g., extol, praise, thank) ([Mt 11.25](#)) and finally in some contexts speaks of an open expression of allegiance or acknowledgement ([Php 2.11](#)).

Vine - Yadah overlaps in meaning with a number of other Hebrew words implying "praise," such as *halal* (whence *halleluyah*). Man is occasionally the object of *yadah*; but far more commonly, God is the object. The usual context seems to be public worship, where the worshipers affirm and renew their relationship with God. The subject is not primarily the isolated individual, but the congregation. Especially in the hymns and thanksgivings of the Psalter, it is evident that *yadah* is a recital of, and thanksgiving for, Yahweh's mighty acts of salvation... The vista of *yadah* expands both vertically and horizontally—vertically to include all creation, and horizontally stretching forward to that day when praise and thanksgiving shall be eternal (e.g., Ps. 29; 95:10; 96:7-9; 103:19-22). ([Vine's Complete Expository Dictionary of Old Testament Words](#))

Thou hast become my salvation - The Hebrew word here is [yeshua](#) (or as we might say "my **Jesus!**") Could the psalmist have been clearer!

My salvation - Personalizes his salvation. Every human being must receive their own personal salvation by a definitive exercise of their faith in the Gospel, their salvation effectively shown to be genuine by their "change in direction" so to speak. In other words all men are born in Adam and in sin (doomed to die eternally - Ro 5:12, Ro 3:23, Ro 6:23) and all are in desperate need of "my salvation," a personal salvation with personal relationship with the Savior, Christ Jesus. In Adam our eyes are focused horizontally (earthly) and our final direction is downward (hell, Hades, gehenna, eternal death in Adam). When we are saved by grace through faith (Eph 2:8-9), while our eyes may still often be focused horizontally (because we still have the sin principle, the fallen flesh within our mortal bodies), the Spirit and the Word lift our gaze vertically (so that we are more and more anticipating the return of the Lover of our souls) and our final direction is upward (heaven, eternal life in Christ).

Salvation (translated "salvation" 61/77x)([03444](#)) ([yeshua](#) see note on related word "Yehosua" in next paragraph) is from a root in Arabic = "make wide" or "make sufficient" *sarar* = "narrow," = "be restricted" or "cause distress." The idea of wide connotes freedom from distress and ability to pursue one's objectives. It means to move from distress (enemies, natural catastrophies, plague or famine, sickness) to safety which requires deliverance. Generally deliverance comes from some an outside source. The one who brings deliverance is known as the "savior." *Yeshua* may be used in everyday life free of theological overtones at a well Moses saved daughters of Reuel ([Ex 2:17](#)) but generally has strong religious meaning. And so we read Yahweh wrought deliverance - God of our salvation [Ps 68:19-20](#). *Yeshua* can also describe salvation through human agents empowered by God. While the NT idea of salvation is primarily forgiveness of sin, deliverance from sin's power and defeat of Satan, the OT only begins to point in this direction. And so in the OT the majority of references to salvation speak of Yahweh granting deliverance from real enemies and out of real catastrophies.

Note that there is a similar Hebrew word [Yehoshua/Jehoshua \(03091\)](#) which is the English Name **Joshua** (as translated in the OT), and which is the equivalent of the Name **Jesus (Iesous)** in the NT. **Yehosua** is from **Jehovah** (Yahweh) + [yasha' \(03467\)](#) and means "the LORD delivers." Yehosua is translated in the Greek (Lxx) as Iesous which is Name "Jesus" in the NT. Iesous means Yahweh saves. The root [yasha' \(see word study\)](#) means "to save, to help, to deliver, to defend. The underlying idea of this verb is bringing to a place of safety or broad pasture as opposed to a narrow strait, symbolic of distress and danger." (Baker, W. The Complete Word Study Dictionary : Old Testament)

The [Lxx](#) translates **Yeshua** in [Ps 42:5](#) with the Greek noun [soteria \(4991\)](#) which means salvation, deliverance as when one physically rescues another from danger and impending death ([Acts 27:34 "preservation"](#)) but most often in the NT soteria refers to the salvation effected for sinners by their Savior Jesus Christ ([Lk 1:69, 77-note](#)). **Soteria** is used of the deliverance of Israel from Egyptian bondage ([Acts 7:25](#), compare use of soteria in [Ex 14:13](#) to translate "the **salvation [yeshua; soteria]** of the LORD which He will accomplish for you today" = Red Sea opening.). Soteria is used to translate Jacob last discourse in [Ge 49:18](#) "For Thy salvation ([yeshua; soteria](#)) I wait, O LORD."

Herbert Lockyer - Jesus (Iesous) means, "Jehovah Salvation." Salvation is not something, but Someone. "He Himself (autos, not merely like Joshua, He is God's instrument to save) saves His people from their sins. He was born a Saviour ([Luke 2:11-note - soter](#)). In his profitable study [YESHUA IN THE TENACH](#) (the name Jesus in the Old Testament), Arthur E. Glass draws attention to the fact that the name **Jesus** is actually hidden in the Old Testament, being found about one hundred times from Genesis to Habakkuk. The author affirms that Every time the Old Testament uses the word **salvation** (especially with the Hebrew suffix meaning "my," [**Ed**: As here in [Ps 118:21](#)] "thy," or "his," with very few exceptions (when the word is used in an impersonal sense) it is identically the same word as **YESHUA (Jesus)**. This is actually what the angel said to Joseph—Thou shalt call His name YESHUA (salvation) ([Mt 1:21](#), cp [Luke 2:21-note](#)). Glass then goes on to show how this works out in some of the Old Testament passages. What David actually said was, "*I will rejoice in thy YESHUA*" (Jesus) ([Ps. 9:14](#)). That Jesus was the fulfillment, embodiment, and personification of the oft-repeated term "salvation" is borne out in the great passage from the prophet Isaiah: "Behold, God is my YESHUA [a reference to Jesus in His pre-incarnate, eternal existence ([John 1:1](#))]; I will trust, and not be afraid; for JAH-JEHOVAH is my strength and my song; he also is become my YESHUA [Jesus, the Word made flesh ([John 1:14-note](#))]. Therefore with joy shall ye draw water out of the wells of YESHUA" [Jesus crucified, waters of salvation flowing from Calvary ([John 7:37-39-note](#))] ([Isa. 12:2, 3-note](#)). No other name has endeared the Saviour to our hearts, or has been enshrined in so many Christ-honoring hymns as JESUS. It will ever remain "sweet... in a believer's ear. It soothes his sorrows... and drives away his fears." (All the Messianic Prophecies of the Bible)

Many names are dear, but His is dearer;
How it grows more as life goes on!
Many friends are near, but He is nearer,
Always what we want, and all our own.

Spurgeon's exposition of Psalm 118:21 - Having entered, the champion exclaims, "I will praise thee," not "I will praise the Lord," for now he vividly realizes the divine presence, and addresses himself directly to Jehovah, whom his faith sensibly discerns. How well it is in all our songs of praise to let the heart have direct and distinct communion with God himself! The Psalmist's song was personal praise too—"I will praise thee"; resolute praise, for he firmly resolved to offer it; spontaneous praise, for he voluntarily and cheerfully rendered it, and continuous praise, for he did not intend soon to have done with it. It was a life-long vow to which there would never come a close, "I will praise thee." "For thou hast heard me, and art become my salvation." He praises God by mentioning his favors, weaving his song out of the divine goodness which he had experienced. In these words he gives the reason for his praise,—his answered prayer, and the deliverance which he had received in consequence. How fondly he dwells upon the personal interposition of God! "Thou hast heard me." How heartily he ascribes the whole of his victory over his enemies to God; nay, he sees God himself to be the whole of it: "Thou art become my salvation." It is well to go directly to God himself, and not to stay even in his mercy, or in the acts of his grace. Answered prayers bring God very near to us; realized salvation enables us to realize the immediate presence of God. Considering the extreme distress through which the worshiper had passed, it is not at all wonderful that he should feel his heart full of gratitude at the great salvation which God had wrought for him, and should at his first entrance into the temple lift up his voice in thankful praise for personal favours so great, so needful, so perfect.

Psalm 118:22 The Stone which the builders rejected Has become the chief Corner stone.

- The stone (KJV): [Mt 21:42](#) [Mk 12:10,11](#) [Lu 20:17](#) [Ac 4:11](#) [Eph 2:20-22](#) [1Pe 2:4-8](#)
- the head (KJV): [Zec 4:7](#)

[Septuagint \(Lxx\)](#) - lithon on apedokimasan (apodokimazo: aorist tense - throw out as result of a test; reject,

declare useless Mt 21.42 or think of as unworthy Heb 12.17) oi oikodomountes (oikodomeo: present tense: the builders Mt 21.42) houtos egenethe (3SAPI) eis kephalen gonias (gonia: lit. street corner Mt6.5; of a building =cornerstone, keystone, capstone Mt 21.42)

Peter clearly links this OT prophecy with the Messiah (Note that in the NAS words that are quoted directly from the OT are easy to identify for they are in ALL CAPITAL LETTERS as you see in all 3 of the passages below).

6 For this is contained in Scripture: "BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER stone, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED."

7 This precious value, then, is for you who believe; but for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER stone,"

8 and, "A STONE OF STUMBLING AND A ROCK OF OFFENSE"; for they stumble because they are disobedient to the word, and to this doom they were also appointed. (1 Peter 2:6-8)

Henry Morris on 1 Peter 2:6 (chief corner stone) - Note that Peter here recognizes that Christ, not himself, is the foundation stone of the church (as some have misinterpreted the teaching of Matthew 16:18). He is quoting from Isaiah 28:16, showing that this Messianic prophecy was fulfilled in Christ. The Lord Jesus also called His words the true foundation (Matthew 7:24-27), and Paul confirmed that there is no other foundation (1 Corinthians 3:11). Isaiah had also stressed that "in the LORD JEHOVAH is everlasting strength," or "the Rock of ages" (Isaiah 26:4).

Henry Morris on 1 Peter 2:7 - The reference here (1 Peter 2:7) is to Psalm 118:22, which, in turn, was referring to the tradition that, when Solomon's temple was being built, the odd-shaped stone which seemed not to fit anywhere turned out to be the chief cornerstone, designed for the very apex of the temple. The stones had all been precisely cut deep in the quarry, so that no noise of construction could be heard while the temple was growing (1 Kings 5:17; 6:7). In analogous fashion, each believer is being laid quietly as a living stone in the great spiritual temple. But the unique stone of the pinnacle corner is Christ Himself, who is also the temple's foundation. He is both underneath all, upholding us, and above all, crowning us as our glorious Head.

Henry Morris on 1 Peter 2:8 (rock of offence) - In the meantime, until He is made the head stone (Zechariah 4:7), Christ is just a stumbling stone on the ground, as it were, getting in the way of everyone who would pass by. Peter here quotes Isaiah 8:14, to which Jesus also referred in the same vein (Matthew 21:42-44). But note also Daniel 2:34 and Jeremiah 13:16.

THE STONE WHICH THE BUILDERS REJECTED: the Jewish leaders said they would not have Him rule over them. They thought Him unworthy! Notice that the Psalmist mentions "salvation" (Ps 118:21) which is the Hebrew Word "Yeshu'ah" (Jesus is called Yeshua today by many Messianic Jews).

HAS BECOME THE CHIEF CORNER: This phrase is quoted in Mt 21:42, Acts 4:11, Ep 2:20 & 1 Pe 2:7

In Mt 21:42-43 the experts in BUILDING GOD'S TEMPLE, had rejected the CORNER-STONE that God Himself had selected for His Own house!!! Their very rejection was the FULFILLMENT of this prophecy in Ps 118:22-23! But God is sovereign...and so He sets aside the JEWS for a time and makes Christ the CORNERSTONE and gives the gospel to a "NATION" that will be fruitful.

Today a CORNERSTONE is placed at the foundation of a building, in ancient Israel the CAPSTONE was placed at the very top---a true "HEAD" STONE. Jesus is the STONE that serves as the alignment and completion of our lives.

See Christ (as Stone or Rock), Ge 49:24; Ex 17:6, 1 Pe 2:8, Ps 118 Looks beyond the rejection of the Stone (Christ) to His final exaltation in the kingdom (v22). <Christ> (Stone): v22; Isa 8:14. (Ge 49:24; 1 Pet 2:8)

See related articles:

- [The Rock of Ages](#)
- [Christ the Smitten Rock](#)
- [Christ the Stone](#)

According to Mark 12:10–11 (cf. Mark 8:31; Matt 23:29; Luke 13:35), Jesus applied Ps 118:22–23 to his coming passion and resurrection, and they ring out again on Peter's lips in Acts 4:11. V 22 of the psalm became an important element in the theological stone imagery of Eph 2:20–21; 1 Pet 2:4–8. Underlying the citation of verse 6 in Heb 3:6 is doubtless a sense of the Christian community's oneness with the glorified Christ.

Spurgeon - "The stone which the builders refused is become the head stone of the corner." Here the people magnify God for bringing his chosen servant into the honourable office, which had been allotted to him by divine decree. A wise king and valiant leader is a stone by which the national fabric is built up. David had been rejected by those in authority, but God had placed him in a position of the highest honour and the greatest usefulness, making him the chief corner-stone of the state. In the case of many others whose early life has been spent in conflict, the Lord has been pleased to accomplish his divine purposes in like manner; but to none is this text so applicable as to the Lord Jesus himself: he is the living stone, the tried stone, elect, precious, which God himself appointed from of old. The Jewish builders, scribe, priest, Pharisee, and Herodian, rejected him with disdain. They could see no excellence in him that they should build upon him; he could not be made to fit in with their ideal of a national church, he was a stone of another quarry from themselves, and not after their mind nor according to their taste; therefore they cast him away and poured contempt upon him, even as Peter said, "This is the stone which was set at nought of you builders": they reckoned him to be as nothing, though he is Lord of all. In raising him from the dead the Lord God exalted him to be the head of his church, the very pinnacle of her glory and beauty. Since then he has become the confidence of the Gentiles, even of them that are afar off upon the sea, and thus he has joined the two walls of Jew and Gentile into one stately temple, and is seen to be the binding corner-stone, making both one. This is a delightful subject for contemplation. Jesus in all things hath the pre-eminence, he is the principal stone of the whole house of God. We are accustomed to lay some one stone of a public building with solemn ceremony, and to deposit in it any precious things which may have been selected as a memorial of the occasion: henceforth that corner-stone is looked upon as peculiarly honourable, and joyful memories are associated with it. All this is in a very emphatic sense true of our blessed Lord, "The Shepherd, the Stone of Israel." God himself laid him where he is, and hid within him all the precious things of the eternal covenant; and there he shall for ever remain, the foundation of all our hopes, the glory of all our joys, the uniting bond of all our fellowship. He is "the head over all things to the church," and by him the church is fitly framed together, and groweth unto a holy temple in the Lord. Still do the builders refuse him: even to this day the professional teachers of the gospel are far too apt to fly to any and every new philosophy sooner than maintain the simple gospel, which is the essence of Christ: nevertheless, he holds his true position amongst his people, and the foolish builders shall see to their utter confusion that his truth shall be exalted over all. Those who reject the chosen stone will stumble against him to their own hurt, and ere long will come his second advent, when he will fall upon them from the heights of heaven, and grind them to powder.

Scofield's summary - Christ is the Rock (or Stone): (1) stricken that the Spirit of life may flow from Him to all who will drink (Exo 17:6; 1 Cor 10:4; cp. John 4:13 - 14; 7:37 - 39); (2) to the Church, the foundation and chief Cornerstone (Eph 2:20); (3) to the Jews at His first coming, a "stumbling stone" (Rom 9:32 - 33; 1 Cor 1:23); (4) to Israel at His second coming, the "capstone" of the corner (Zech 4:7); (5) to the Gentile world power, the smiting "rock cut out, but not by human hands" (Dan 2:34); (6) in the divine purpose, the Stone which, after the destruction of Gentile world power, is to grow and fill the earth (Dan 2:35); and (7) to unbelievers, the crushing Stone of judgment that will grind those, upon whom it falls, to powder (Mat 21:44).

Psalm 118:23 This is the LORD'S doing; It is marvelous in our eyes.

- the Lord's doing (KJV): Heb. from the Lord, Ac 2:32-36 3:14,15 5:31,32 Eph 1:19-22
- it is (KJV): Job 5:9 Ac 4:13 13:41

Spurgeon on this is the LORD's doing - The exalted position of Christ in his church is not the work of man, and does not depend for its continuation upon any builders or ministers; God himself has wrought the exaltation of our Lord Jesus. Considering the opposition which comes from the wisdom, the power, and the authority of this world, it is manifest that if the kingdom of Christ be indeed set up and maintained in the world it must be by supernatural power. Indeed, it is so even in the smallest detail. Every grain of true faith in this world is a divine creation, and every hour in which the true church subsists is a prolonged miracle. It is not the goodness of human nature, nor the force of reasoning, which exalts Christ, and builds up the church, but a power from above. This staggers the adversary, for he cannot understand what it is which baffles him: of the Holy Ghost he knows nothing.

Spurgeon on it is marvelous in our eyes- We actually see it; it is not in our thoughts and hopes and prayers alone, but the astonishing work is actually before our eyes. Jesus reigns, his power is felt, and we perceive that it is so. Faith sees our great Master, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; she sees and marvels. It never ceases to astonish us, as we see, even here below, God by means of weakness defeating power, by the simplicity of his word baffling the craft of men, and by the invisible influence of his Spirit exalting his Son in human hearts in the teeth of open and determined opposition. It is indeed "marvelous in our eyes," as all God's works must be if men care to study them. In the Hebrew the passage reads, "It is wonderfully done": not only is the exaltation of Jesus of Nazareth itself wonderful, but the way in which it is brought about is marvellous: it is wonderfully done. The more we study the history of Christ and his church the more fully shall we agree with this declaration.

Psalm 118:24 This is the day which the LORD has made; Let us rejoice and be glad in it.: day:

- Zec 3:9 Mt 28:1-8 John 20:19,20 Ac 20:7 Rev 1:10
- **we will:** Ps 84:10 1 Ki 8:66 2 Chr 20:26-28 Ne 8:10 Isa 58:13)

Septuagint Translation - aute e hemera en epoiesen (Aorist Active Indicative: poieo: Eph 2:15) o kurios agalliasometha (Aorist Middle Subjunctive: [agalliao](#): usu. mid. = as feeling and expressing supreme joy, rejoicing exceedingly, be very happy: Rev 19:7) kai euphranthomen (Aorist Passive Subjunctive: euphraino =pass. of social and festive enjoyment, be merry, enjoy oneself Lu 16.19; of religious and spiritual jubilation = rejoice, celebrate, be jubilant Acts 2.26) en aute

THIS IS THE DAY: JUMP FOR JOY!

TO WHAT DAY DOES THIS FAMOUS VERSE REFER?

THIS IS THE DAY WHICH THE LORD HAS MADE: This verse is commonly quoted by Christians as a general reference, for example, referring to the very day they are enjoying at the time they make this declaration. How many times have I awoken with these words on my lips "This is the day that the Lord has made?" While of course the sovereign God controls time and our very lives and so each new **day** we awaken with breath in our lungs is a gift from God, "**the day**" in Psalm 118:24 conveys a much deeper meaning in the original OT context when compared with NT quotations. Therefore as all good inductive Bible study students would say, we need to observe the context, for context governs the accuracy of one's interpretation. So here is the immediate context of Psalm 118:24:

- 21 I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation **yeshua** or as we might say "my **Jesus!**")
- 22 The Stone which the builders rejected Has become the chief Corner stone.
- 23 This is the LORD'S doing; It is marvelous in our eyes.

The psalmist refers to Jehovah (Ps 118:16, 17, 18, 19, 20) as the Source of salvation in verse 21 and then explains that He is the Savior Who provides salvation in verse 22. As we so often say the best commentary on Scripture is Scripture and Jesus Himself gives us the "commentary" on Psalm 118:22 as He addresses the "chief priests and elders of the people" (Matthew 21:23) in the Temple. After telling them a parable about the vineyard (a picture of the house of Israel - cp Isaiah 5:1, 7-note, Ps 80:8, Jer 2:21, et al) He quotes Psalm 118:22, 23, using this passage to pose a question:

"Did you never read in the Scriptures, 'THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE CHIEF CORNER [Stone]; THIS CAME ABOUT FROM THE LORD, AND IT IS MARVELOUS IN OUR EYES'? (Matthew 21:24)

The Jewish leaders had read and understood Ps 118:22,23, and so when Jesus quoted these passages to them, they recognized that Jesus was referring to them in the parable. Jesus again quotes Psalm 118:22 in Luke 20:17, 18, clearly making allusion to Himself as the Stone Who became the Chief Corner Stone. Later in his first epistle, Peter explained that Jesus was the Stone declaring

This precious value (NLT = "He is very precious"), then, is for you who believe. But for those who disbelieve, "THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER [Stone]." (1 Peter 2:7-note)

In Psalm 118:23 the "LORD's doing" refers to the deliverance accomplished by the Stone, the Messiah, indeed a thing "marvelous in our eyes!"

Then he declares "**This is the day that the LORD has made**" From the context this day is marvelous and is related to the Stone that became the Chief Corner Stone. When or what then is "**the day**"? While in the psalmist's immediate lifetime there was reference to a day of deliverance, in light of the New Testament references **the day** takes on a greater prophetic meaning and refers to **the day** when deliverance ("salvation...of the LORD's doing") from bondage to sin and death was accomplished by the Messiah. When Jesus uttered the word **tetelestai** ("It is finished!") in John 19:30-note, He was declaring that He, the Stone, had fully and forever brought about deliverance for anyone who would place their faith in Him. And His resurrection 3 days later confirmed that the Father's wrath had been propitiated and the Son's sacrifice was accepted. So it would seem that prophetic fulfillment of **the day the LORD has made** was the day He brought about deliverance on the Cross a deliverance which was validated by His resurrection (see words of Watts' hymns - one directly below and [another here](#)). Furthermore, as alluded to below, the "**day**" is not restricted to a literal, 24 hour day, but as C H Spurgeon says speaks of "the whole gospel day (which) is the day of

God's making, and its blessings come to us through our Lord's being placed as the Head of the corner. We will rejoice and be glad in it. What else can we do?"

THIS is the day when Christ arose
So early from the dead;
Why should I keep my eye-lids clos'd,
And waste my hours in bed?

This is the day when Jesus broke
The pow'rs of death and hell:
And shall I still wear Satan's yoke,
And love my sins so well?

--Isaac Watts

And so in its prophetic fulfillment, in one sense **the day** was a literal day, a day when God smote the Rock (Isa 53:4, cp Ex 17:6) on Calvary and the blood and the water gushed forth and our redemption price was forever paid in full (Eph 1:7 Mk 10:45 Jn 19:30). Indeed, this marvelous day should elicit grateful, rejoicing deep in our hearts every day, for **each new day is a new day of salvation for believers**. We rejoice because His death opened for us a new and living way (Heb 10:20) into God's very presence and enabled us to be made living stones to be built into a spiritual house for a holy priesthood to offer up spiritual sacrifices acceptable to God (1Pe 2:4,5). By His death, He became our Forerunner, our Great High Priest, blazing a trail for us through the veil, His torn flesh, enabling us to boldly enter into the very presence of Almighty God (Heb 10:19-22). **Indeed this is the day to rejoice and be glad in!**

COME, let us join with one accord
In hymns around the throne;
This is the day our rising Lord
Hath made and call'd His own.

Craig Keener explains Psalm 118:24 this way - Many churches sing or open services by quoting, "This is the day that the Lord has made." When we sing this, most of us mean that God has made every day and what comes with it, and that we should therefore rejoice in what happens on that day. This is a true principle, but we would do better to quote a different text to prove it (maybe Eph. 5:20). The text we are quoting or singing (and there is nothing wrong with quoting or singing it) actually offers us a different, dramatic cause for celebration. In context, Psalm 118:24 refers not to every day, but to a particular, momentous day: the day when the Lord made the rejected stone the cornerstone (Psalm 118:22-23), probably of the Temple (Psalm 118:19-20, 27). It speaks of a special day of triumph for the Davidic king, applicable in principle to many of God's great triumphs but usually applied in the New Testament in a special way. If Psalm 118:22-23 was fulfilled in Jesus' ministry as He claimed (Mark 12:10-11), so also was Psalm 118:24: the great and momentous day the Lord had made, the day the Psalmist calls his hearers to celebrate, is the prophetic day when God exalted Jesus, rejected by the chief priests, as the cornerstone of His new temple (cf. Eph. 2:20). The verse points to a truth far more significant than merely the common biblical truth that God is with us daily; **it points to the greatest act of God on our behalf, when Jesus our Lord died and rose again for us.** ([The Bible in Its Context - available for download](#))

D A Carson explains **this is the day** in a devotional illustration - WHEN I WAS A BOY, a plaque in our home was inscribed with the words "This is the day which the LORD hath made; we will rejoice and be glad in it." Apart from the change from "hath" to "has," similar words are preserved in the NIV of Psalm 118:24. My father gently applied this text to his children when we whined or complained about little nothings. Was the weather too hot and sticky? "This is the day which the LORD has made; we will rejoice and be glad in it." Were the skies pelting rain, so we could not go out to play? "This is the day the LORD has made; we will rejoice and be glad in it." What a boring day (or place, or holiday, or visit to relatives)! "This is the day the LORD has made; we will rejoice and be glad in it." Sometimes the words were repeated with significant emphasis: "This is the day the *LORD* has made; we *will* rejoice and be glad in it." (Italics by Carson) It is not that Dad would not listen to serious complaints; it is not that Scripture does not have other things to say. But every generation of Christians has to learn that whining is an affront against God's sovereignty and goodness. But the text must first be read in its context. Earlier the psalmist expresses his commitment to trust in God and not in any merely human help (Ps 118:8-9), even though he is surrounded by foes (Ps 118:10). Now he also discloses that his foes include "the builders" (Ps 118:22)—people with power within Israel. These builders were quite capable of rejecting certain "stones" while they built their walls—and in this case the very stone the builders rejected has become the capstone. **In the first instance this stone, this capstone, is almost certainly a reference to a Davidic king, perhaps to David himself.** The men of power rejected him, but he became the capstone. Moreover, this result was not achieved by brilliant machination or clever manipulation. Far from it: "the LORD has done this, and it is marvelous in our eyes" (Ps 118:23). In his own day Isaiah portrays people who make a lie their refuge while rejecting God's cornerstone (Isa. 28:15-16). The ultimate instance of this pattern is found in Jesus Christ, rejected by his own creatures, yet chosen of God, the ultimate building-stone, and precious (Matt. 21:42; Rom. 9:32-33; Eph. 2:20; 1 Peter 2:6-8)—a "**stone**"

disclosed in all his true worth by his resurrection from the dead (Acts 4:10–11). Whether in David's day or in the ultimate fulfillment, this marvelous triumph by God calls forth our praise: **This is the day the LORD has made; let us rejoice and be glad in it** (Ps. 118:24). (For the Love of God, Volume 1, June 21) (Bolding added)

This is the day which God hath bless'd,
The brightest of the seven;
Type of that everlasting rest
The saints enjoy in heaven.

John MacArthur on **this is the day** - Probably refers to 1) the day of deliverance and/or 2) the day the stone was made the chief cornerstone, which they now celebrate.

USB Handbook on the Book of Psalms - **This is the day which the Lord has made** is the literal form of the Hebrew; the meaning is well represented by NEB, "This is the day on which the Lord has acted" (also SPCL). TEV has "the day of the Lord's victory," since the whole psalm celebrates Yahweh's victory over the enemies of Israel. FRCL translates "This feast day is the Lord's doing" (similarly GECL). In the celebration in the Temple the day once more becomes real and actual as the worshipers praise Yahweh for his victory. If the translator follows TEV, it may be necessary to recast this expression and to say "This is the day we remember when the Lord defeated our enemies."

[Augustine](#) on Ps 118:24 - We have just been singing to God, "This is the day that the Lord has made." Let us talk about it, seeing that the Lord has presented us with it. This obviously prophetic Scripture wanted us to understand something, some day not of the common sort, not visible to eyes of flesh; not the kind of day that has a sunrise and sunset but a day that could know a dawn but never know a setting. Let us see what the same psalm had said just before: "The stone that the builders rejected, this has been made into the head of the corner. It was made by the Lord; this is wonderful in our eyes." And it continues, "This is the day that the Lord has made." Let us take the cornerstone as introducing us to this day.

[Peter Chrysologus](#) (c. 380-450AD) on Ps 118:24 - After the long centuries of dreadful night, the eternal day, our Christ, shone forth. The world had long awaited the splendor of his dawning.

Ryrie says "the day" is "the day of victory" but he does not elaborate.

NET Bible Note on Psalm 118:24 - Though sometimes applied in a general way, this statement in its context refers to the day of deliverance which the psalmist and people celebrate.

Henry Morris on **this is the day** - This particular "**day**" was acknowledged as such by Christ when He wept over Jerusalem after its leaders had rejected Him. "If thou hadst known," He lamented, "at least in this thy day, the things which belong unto thy peace!" (Luke 19:42). (Defender's Study Bible)

J V McGee says that "the day "which the Lord hath made," (is) the day of salvation. That day has already been two thousand years long, and "we will rejoice and be glad in it." We rejoice in the day of salvation. Now here we have the believing cry, Hosanna—"Save now" is the word hosanna. It is the word the multitudes used when our Lord came riding into Jerusalem."

John Butler on **this is the day** - "This is the day which the LORD hath made; we will rejoice and be glad in it" (Psalm 118:24). While this text is most frequently used to encourage a positive attitude toward each of our days, the real meaning behind it is its relationship to the previous verses. The "day" is the "day" when Christ is exalted and made the chief corner stone. That is the day when He will rule the world and Israel will be the great nation of the world. That indeed "is the day which the LORD hath made," and believers certainly will "rejoice and be glad in it." It is a day all made possible by the Person of Jesus Christ.

Alexander Maclaren - "**The day**" is that of the festival now in process, the joyful culmination of God's manifold deliverances. It is a day in which joy is duty, and no heart has a right to be too heavy to leap for gladness. Private sorrows enough many of the jubilant worshippers no doubt had, but the sight of the Stone laid as the head of the corner should bring joy even to such. If sadness was ingratitude and almost treason then, what sorrow should now be so dense that it cannot be pierced by the Light which lighteth every man? The joy of the Lord should float, like oil on stormy waves, above our troublous sorrows, and smooth their tossing. ([Psalm 118 Commentary](#))

H A Ironside on Ps 118:22 - We may safely say that the guidance of the Holy Spirit led believers to give special recognition to the memorial day of Christ's resurrection, "This is the day the Lord has made; We will rejoice and be glad in it" (Psalm 118:24). This is the day of verses 22 and 23, when the rejected stone was made "the chief cornerstone," when God raised Christ from the dead.

The day of resurrection!
Earth tell it out abroad;
The Passover of gladness,

The Passover of God.
From death to life eternal,
From earth unto the sky,
Our Christ hath brought us over,
With hymns of victory.
—John of Damascus

Pulpit Commentary - The position of Jesus Christ as "Prince and Savior, giving redemption and remission of sins," is a long, bright day, succeeding the darkness of heathendom or the twilight of "the Law;" it is a day which "the Lord has made" for the nations of the earth. We may well "rejoice and be glad in it;" not thinking and speaking and singing of it as if it were a dispensation of dreariness and gloom, but realizing that it is one of close fellowship with God, of holy and happy service, of ever-brightening, hope (see Philippians 3:1; Philippians 4:4; Ephesians 2:6; Ephesians 3:19; Revelation 1:6). "The joy of the Lord" is that which becomes us; it is our duty and it is "our strength." ([Ref](#))

See **James Hastings'** in depth message on Psalm 118:24 - [The Day which the Lord made](#)

LET US REJOICE AND BE GLAD IN IT: neither of these are imperatives for we should not have to be commanded to render a sacrifice of praise which is the fruit of lips which give joy-filled thanks to God for such a great and marvelous Saviour & salvation. (cp Ro 11:33-35, 1Pe 1:3)

Let us rejoice ([08056](#))(**sameach**) is an adjective which denotes being glad, happy or joyful with one's entire being (filled with joy, exceedingly glad) as indicated by association with heart (cognate verb samach uses in Ex 4:14; Ps 19:8; Ps 104:15; Ps 105:3), with one's soul (Ps 86:4) and with one's countenance and the lighting up of eyes (Pr 15:30). Joy comes from the blessing of Jehovah (Dt 16:15), joy of having children (Ps 113:9), description of God's people (glad) when "Jehovah has done great things." (Ps 126:3) The wicked are deceived and perverted that they are joyful at evil (Pr 2:14 = those who walk in paths of darkness "delight [Lxx = euphraiō] in doing evil."; 17:5 = " He who rejoices [epichairo] at calamity will not go unpunished"). Similarly David says that those who "rejoice (Lxx = epichairo = rejoice over or against - with malignant intent) at my distress." (Ps 35:26). Sameach is used in rejoicing with a sense of bragging about their conquest of Lo-Debar (no pasture, i.e., they rejoice over "nothing!") (Amos 6:13)

The Septuagint translates **rejoice** with the verb **agalliao** which is derived from **agan** = much + **hallomai** = jump; gush, leap, spring up and thus means literally to "jump much", "leap for joy", skip and jump with happy excitement and so to be exceedingly joyful, overjoyed or exuberantly happy.

The fact that Ps 118 was sung at the Passover festival made it all the more poignant. This is the last **Hallel** psalm (Ps 113-118). Ps 113-118 are known as **Hallel** (lit. "praise") psalms, being designated in the **Talmud** as the "Hallel of Egypt" (cf. Ps 114:1). These psalms were sung on the great feast days, but esp at Passover. Ps 113,114 before the meal; Ps 115-118 chanted at the close. When Christ instituted the Lord's Supper with His disciples (in the context of the Feast of the Passover), the Scriptures make mention of the singing of a hymn at the close of the meal (cf. Mt 26:30; Mk 14:26). In all probability Jesus sang one of these "Messianic" **Hallel** psalms with His disciples the night before His death!

Robert Morgan has a sermon on Psalm 118:24 entitled [Ten Ways to Lift Your Spirits](#). Here is his closing summary:

I'd like to suggest to you today that if you will:

1. **Rejoice in the Lord**
2. **Accentuate the Positive and Count Your Blessings**
3. **Get Proper Rest**
4. **Do Something for Someone Else**
5. **Listen to Happy Music**
6. **Exercise**
7. **Make up your Mind to be Happy & Enthusiastic**
8. **Take a Break and Do a Little Something for Yourself Every Day**
9. **Claim the Promises of God**
10. **And Cast your Burden on Lord**

-- it will become overwhelmingly possible for you to awaken each morning and say: This is the day that the Lord has made. I will rejoice and be glad in it.

(**Read Pastor Morgan's discussion** of each of these "10 Ways" to life your spirit.)

Take a pause from your hectic "day" to recall (and sing about) the truth that...

[This Is the Day the Lord Hath Made](#)

by [Isaac Watts](#)

This is the day the Lord hath made;
He calls the hours His own;
Let Heav'n rejoice, let earth be glad,
And praise surround the throne.

Today He rose and left the dead,
And Satan's empire fell;
Today the saints His triumphs spread,
And all His wonders tell.

Hosanna to th'anointed King,
To David's holy Son;
Help us, O Lord; descend and bring
Salvation from Thy throne.

Blest be the Lord, who comes to men
With messages of grace;
Who comes in God His Father's Name,
To save our sinful race.

Hosanna in the highest strains
The Church on earth can raise;
The highest heav'ns, in which He reigns,
Shall give Him nobler praise.

Or for a lighter, but still uplifting version, sing along with the little children

[This is day that the Lord has made!](#)

[Another Version](#)

[My Favorite Old Maranatha Version \(EnJOY!\)](#)

Illustration - A story is told about a vendor who sold bagels for 50 cents each at a street corner food stand. A jogger ran past and threw a couple of quarters into the bucket but didn't take a bagel. He did the same thing every day for months. One day, as the jogger was passing by, the vendor stopped him. The jogger asked, "You probably want to know why I always put money in but never take a bagel, don't you?" "No," said the vendor. "I just wanted to tell you that the bagels have gone up to 60 cents." Too often, as believers, we treat God with that same kind of attitude. Not only are we ungrateful for what He's given us—but we want more. Somehow we feel that God owes us good health, a comfortable life, material blessings. Of course, God doesn't owe us anything, yet He gives us everything. G.K. Chesterton wrote, "Here dies another day, during which I have had eyes, ears, hands, and the great world round me. And with tomorrow begins another. Why am I allowed two?" The psalmist said, "This is the day the Lord has made; we will rejoice and be glad in it" (Ps. 118:24). Each day, whether good or bad, is one more gift from our God. Our grateful response should be to live to please Him. (Cindy Hess Kasper)

Illustration - Dr. F. W. Boreham (See [Boreham's full story](#)) tells about his stay in a quaint old cottage in England occupied by a minister's widow. She had given him her bedroom and in the morning when he pulled up the blind, he saw that into the glass of the windowpane had been cut the words: "This is the day." He asked the elderly lady about it at breakfast. She explained that she had had a lot of trouble in her time and was always afraid of what was going to happen tomorrow. One day she read the words of the above text. It occurred to her that it meant any day, this day. "Why should I be afraid of the days if He makes them?" So the widow scratched the words as well as she could in the windowpane, so that every time she drew her blind in the morning she was reminded that "This is the day." Realizing the Lord made it, she was no longer afraid. (10,000 Sermon Illustrations)

Bob Gass has a devotional on Psalm 118:24 in his book [A Fresh Word for Today](#) entitled Slow Down and Live - This is the day which the LORD hath made. (Psalms 118:24)

In his great book, Secrets of the Journey, Dr. Mike Murdock says, "Today should be savored, not gulped down. If you don't learn how to stop and enjoy today, you'll never enjoy one day of the future either." James says, "What is your life? You are a mist that appears for a little while and then vanishes" (James 4:14, NIV). I'm told that when one of England's ancient queens was dying, she offered half of her kingdom to the royal physicians if they could give her six more months to live. They couldn't. This morning God deposited 1,440 minutes into your account (the number in one day). You can invest them, but you can't save them. Take a look at

yesterday's ledger; it's a prophecy of your future, unless you rise up and take control of your time. Have you any idea how much time you've spent watching TV lately? Relaxing is one thing, vegetating is another. Start your day the way you intend to continue it—prayerfully! David said, "In the morning, I lay my requests before you and wait in expectation" (Psalms 5:3, NIV). After you've talked to God, your whole outlook for the day will change. You have the same amount of time David did, so just set some priorities. If you don't like what you're getting—change what you're doing! TAKE SOME TIME TODAY AND ASK GOD TO HELP YOU ENJOY EVERY MINUTE OF THIS DAY!

Robert Morgan has a devotional related to Psalm 118:24 in his book [From this Verse](#) (Recommended) entitled **Its Thin Gray Hair** -

For many years, the bleached skull of James Guthrie looked down on the crowds at Netherbow Port, horrifying the little boy who sometimes couldn't keep from glancing up at his father's head. Guthrie's head and hands had been nailed there by Scottish authorities following his execution. In life, Guthrie had been unflappable and self-possessed, having a knack for stilling arguments and making peace. He taught philosophy at the University of St. Andrews and preached the gospel in the Scottish town of Stirling. But he believed that Christ—not the Scottish king—should rule the church, and for that he was eventually arrested on charges of treason. At his trial, Guthrie assured the crown that, while he respected its civil authority, he didn't believe the king should control church affairs. For that, he was sentenced to die. On the day of his execution, June 1, 1661, he rose about four A.M. for worship, as unflappable as ever. Psalm 118 was on his mind, and when someone asked how he felt, he replied with the words of verse 24: "Very well. This is the day the Lord has made; we will rejoice and be glad in it." His five-year-old son was brought to him, and, taking the boy on his knee, he imparted final expressions of fatherly love and counsel (which must have been effective, for young William later became a minister himself). Guthrie was then hanged and his head affixed on Netherbow Port. He was later immortalized in this old Covenanter poem:

They have set his head on the Netherbow,
To scorch in the summer air;
And months go by, and the winter's snow
Falls white on its thin gray hair.
And still that same look that in death he wore
Is sealed on the solemn brow—
A look of one who has travailed sore,
But whose pangs were ended now.

Steven Cole on how to have joy in circumstances otherwise not conducive! -

James Boice (Psalms [Baker], 3:963-964) tells of how three Protestant martyrs in France relied on Psalm 118 as they faced execution. Louis Rang, a [Huguenot](#) pastor, was condemned to die in Grenoble in 1745. He was offered life if he would renounce his faith, but he rejected the offer. He was led to the scaffold singing a French versification of Psalm 118:24, which might be translated, "**Here now is the happy day for which we have been waiting. Sing praise to God who gives us joy and pleasures unabating.**" A few weeks later, another Huguenot pastor, Jacques Roger, also strengthened himself with this verse. He was 70 years old and had escaped his enemies for nearly 40 years. He spent his last days in prison encouraging other Protestant pastors to remain true to the faith. As he was led to his execution, he also sang the same verse that Louis Rang had sung just weeks before. The last of the [Huguenot](#) martyrs in France was Francois Rochette, who died in 1762, 17 years after Rang and Roger. He too was offered freedom if he renounced his faith. He too refused. He also mounted the scaffold singing, "**Here now is the happy day for which we have been waiting.**" We may or may not face martyrdom for our faith, but we all face various trials. If you have experienced God's salvation through Jesus Christ, then you should be filled with joy and thanksgiving. You should be able to say (Psalm 118:28-29), "You are my God, and I give thanks to You; You are my God, I extol You. Give thanks to the Lord, for He is good; for His lovingkindness is everlasting."

Robert Morgan - This is the day the LORD has made; let us rejoice and be glad in it. —Psalm 118:24 -

God is in the day-making business. The Ancient of Days is the Manufacturer of Days. He has a continually running conveyer belt stretching from the sun to the earth and from heaven to this world. One new day rolls off God's assembly line every twenty-four hours, right on schedule, each one unique. We rise from bed each day knowing that an endless succession of sunrises and sunsets come from the workbench of His will, all of them individually crafted, packaged with grace, wrapped in love. This verse reminds us that God's compassions never fail; they are new every morning, for great is His faithfulness. Goodness and mercy follow us all the days of our lives; and as our days may demand shall our strength ever be. In its context Psalm 118:24 is Messianic. The author composed this psalm to be sung by the crowds approaching the temple during great worship festivals in Jerusalem; and this is the song the children sang as Jesus entered Jerusalem on Palm Sunday. He is the stone, rejected by the builders, who became the cornerstone (Ps 118:22-24). In his book *Shadows on the Wall*, devotional writer F. W. Boreham told of

preaching in a particular church during his college days. His lodgings were with Old Bessie, the elderly widow of the former pastor; and Boreham was given the room she normally occupied. He rose the next morning and threw open the blinds. There, etched in the glass, were the words, "THIS IS THE DAY." At breakfast he asked her about it. "I had a lot of trouble in my time," she explained, "and I am a great one to worry. I was always afraid of what was going to happen tomorrow. And each morning when I woke up I felt as though I had the weight of the world upon me. Then one day, when I was very upset about things, I sat down and read my Bible. It happened that I was reading the 118th Psalm. When I came to the 24th verse, I stopped. This is the day that the Lord hath made; we will rejoice and be glad in it.... It flashed upon me like a burst of sunshine on a gloomy day." Snatching up a glass-cutting tool from the kitchen, Old Bessie ran upstairs and scrawled the words on the windowpane. "There!" she thought. "Now I shall see that little bit of Bible every morning when I draw up the blind, and I will say to myself, 'This is the day!'" (Ed: See [Boreham's full story](#)) Memory Tip - The verse reference is easy to remember. Each day is composed of twenty-four hours the Lord has made—Psalm 118:24. ([100 Bible Verses Everyone Should Know By Heart](#) - highly recommended)

Henry Morris - This Is the Day - "This is the day which the LORD hath made; we will rejoice and be glad in it" (Ps. 118:24). This familiar verse is often quoted, or sung, on the Lord's Day, or perhaps some other special day. In context, however, it refers to the day on which the Lord's people would see Him and cry out in joy: "Blessed be he that cometh in the name of the LORD" (Ps. 118:26). This is exactly what happened on that first "Palm Sunday," when Jesus rode on the colt into Jerusalem, and the multitude began to praise God, saying, "Blessed be the King that cometh in the name of the Lord" (Luke 19:38). The Jewish leaders, however, and the city as a whole repudiated this response, and it soon became evident that they would seek to destroy Him. He wept over the city, "Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.... because thou knewest not the time of thy visitation" (Luke 19:42-44). "At least in this thy day.... the time of thy visitation." This was the day the Lord had made—the day prophesied for centuries—the day when Messiah would enter the Holy City as its King. They would not have Him, and the Lord Jesus sadly had to pronounce coming judgment on them. "O Jerusalem, Jerusalem, thou that killest the prophets... how often would I have gathered thy children together... and ye would not! Behold, your house is left unto you desolate.... Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23:37-39). This will happen when Christ returns. In the meantime, this can be a wonderful experience for each individual who will say from his heart: "Blessed is He who comes to me in the name of the LORD," receiving Him by faith. That day, for him, indeed will be "the day that the LORD hath made."

Frank Boreham - THIS IS THE DAY -At first I thought it was just scribbled on the window with a fluid of some kind, but I soon discovered that it was cut in the glass with a stone. It was in my college days. I had been asked to conduct the anniversary services at a village chapel in Sussex. I arrived by train on the Saturday afternoon, and was met by a young farmer—the secretary of the Sunday school—and driven to the cottage at which I was to stay. It was a quaint old place, smothered by a tangle of creepers, and its sole occupant was Old Bessie, the widow of a former minister. She was a most lovable hostess. When I retired at night I saw at once that I had been given the room that she usually occupied. Everything was spotlessly clean and as cosy as could be. I slept like a top; and it was when I rose in the morning that I made the discovery of which I have already told. It was a perfect June morning. I sprang from the bed to pull up the blind and throw open the window. I had done the former, and was about to do the latter when I noticed the mark on the glass. It was just this: THIS IS THE DAY. At first, as I say, I thought it was just scrawled with a fluid of some kind; but I soon found on examination that it was cut right into the glass. I determined to ask Old Bessie about it at breakfast. 'Everybody asks about that!' she said with a laugh, as soon as I broached the subject. 'I never thought when I wrote it there it would lead to so many questions. But, you see, I have had a lot of trouble in my time, and I am a great one to worry. I was always afraid of what was going to happen tomorrow. And each morning when I woke up I felt as though I had the weight of the world upon me. Then, one day, when I was very upset about things, I sat down, and read my Bible. It was his Bible once,' she said reflectively, glancing at a photograph of her late husband. 'It happened that I was reading the one hundred and eighteenth Psalm. When I came to the twenty-fourth verse, I stopped. "This is the day that the Lord has made: we will rejoice and be glad in it." I looked again to see what particular day was referred to. But I could not find it. And then it occurred to me that it means any day, every day—this day! "This is the day that the Lord has made." And why should I be afraid of the days if He makes them? It flashed upon me like a burst of sunshine on a gloomy day. I happened to notice that Tom, who is apprenticed to a glazier, had left his tools in the kitchen. I snatched up his diamond, ran upstairs and scrawled the words as well as I could on the windowpane.' 'There!' I thought, 'now I shall see that little bit of Bible there every morning when I draw up the blind, and I will say to myself, "This is the day! This is the day! This is the day that the Lord has made!" 'And many a time since, when things were looking black, I have been glad that I did it. Somehow, you don't feel afraid of the day if you feel that He made it!' (F. W. Boreham, *Shadows on the Wall* - London: The Epworth Press, 1922, 75–76).

Adrian Rogers - Charles Swindoll—Chuck Swindoll—said this: "Have you ever noticed that man never earns enough; a woman is never beautiful enough; clothes are not fashionable enough; cars are not nice enough; gadgets are never modern enough; homes are never furnished enough; food is never fancy enough; relationships are never romantic enough; life is never full enough?" And friend, it never will be for you, unless you realize, "To whom little is not enough, nothing is enough." God gives you these things to rejoice. Not only is it a shame, it is a sin not to enjoy life. You need to say, "This is the day the Lord hath made; I will rejoice and be

glad in it" (Psalm 118:24).

BEARING FRUIT by Barbara Andre "They will still bear fruit in old age" (Psalm 92:14a). In the years approaching my 70s, I wondered about this verse. Then at the age of 96 my mother went to be with the Lord. Mom lived 13 years after her husband died and often asked, "Why does the Lord leave me here? I can't do anything." We would remind her that we still needed her prayers. "Yes, I can do that," she would say. During those 13 years she got to know her 12 grandchildren and 17 great-grandchildren and they got to know her. Seven months before she died, a tumor of the right leg made a nursing home necessary. The tumor eventually broke both her leg and hip. In time, she would know us only for the few minutes that we told her who we were. She was reduced to one Bible verse and one hymn. Over and over she would repeat, with emphasis, "This is the DAY that the LORD has made. I will REJOICE and be glad in IT." All her caregivers learned this verse (Psalm 118:24). Then she would repeat, again with emphasis, "JESUS loves ME, this I KNOW, for the BIBLE tells me so. I am weak but He is STRONG, and I LOVE HIM all day long." Later, we would learn from the daughter of the patient in the next bed, that when mom spoke, "Jesus loves me," her mother would hum the tune. This delighted her as her mom had Alzheimer's and didn't speak to anyone. Was my mom bearing fruit? I believe, by God's grace, she was. Not only did mom show us how to live, but how to die, and she left a legacy of faith to all who knew her. Shortly after mom's funeral, I read Pastor Ray's books, Faith, Hope and Love. One of the prayers went like this, "Spirit of the Living God, fill me with Jesus so that when others follow me they are really following Him." I no longer wonder about bearing fruit in old age. It is my goal

Warren Wiersbe - Rejoicing in Each Day - Read Psalm 118:19-29 - "This is the day which the Lord has made; we will rejoice and be glad in it" (Psalm 118:24). When you are having one of those difficult days--a day when the storm is blowing and the battle is raging, when the burdens are heavy, when your heart is broken and your tears are flowing, when it feels like everybody is turned against you, including your Heavenly Father--that's the time to heed this verse by faith. The psalmist was going through battles and difficulties, yet he was able to say, "If God put this day together, I'm going to rejoice and be glad in it. Even though I may not see the blessing now, eventually by faith I'll be able to say, 'It all worked together for good.' So I'll say it now." Jews sing this psalm at Passover. Jesus also sang this song before He was crucified. Can you imagine saying on your way to Calvary, "This is the day which the Lord has made; I will rejoice and be glad in it"? That's another way of saying, "Not my will, but Your will be done." If Jesus sang this song, we should sing it also. Perhaps your day is full of overwhelming burdens or sorrows. Jesus also suffered days like that. Accept the day God has given you and acknowledge that He is in charge. Anticipate what God is going to do for you today; rejoice and be glad in it. You may not understand His purposes now, but one day you will.

Vance Havner - Rejoice Today! This is the day which the Lord hath made; we will rejoice and be glad in it. Psalm 118:24. We live on retrospect and anticipation. "Yesterday was so wonderful. How we did rejoice and how glad we were in it!" "Tomorrow will be a great day. We will rejoice and be glad then." But today—that is different. Distance lends enchantment to the view, so yesterday is haloed by the glory of the past. And anticipation does so exceed fulfillment that tomorrow looks better today. Between the two lies now and it suffers by comparison. But true joy is not in days either past or present or to come but in Christ, and He is with us "all the days," as He promised. He is the same yesterday, when we did rejoice. He is the same forever, all the tomorrows, through all eternity, when we shall rejoice. But He is also the same today, the day which the Lord hath made. We will be glad and rejoice in it, but better still in Him

From the **Preacher's Sourcebook, 2002** -

How to Wake Up in the Morning

SCRIPTURE: PSALM 118:24

INTRODUCTION: This may come as a surprise to some of us, but there is a fine biblical art to waking up in the morning. God is a God of glory and grace who gives us a fresh start every 24 hours. In the Psalms, we discover three habits for greeting each new day.

1. A Habitual Set of Devotions (Ps 5:3; 55:16; 88:13; 143:8). Jesus followed this example in Mark 1:35.
2. A Happy Set of Dispositions (Ps. 90:14). Moses asks the Lord to satisfy him early with mercy so that he can rejoice all day. Also see Psalms 119:24; 57:8; 59:16; 92:2; 108:2.
3. A Holy Sense of Duty (Ps 104:22–23; 139:16; 101:8).

CONCLUSION: "Awake, my soul, and with the sun thy daily stage of duty run! / Shake off dull sloth, and joyfully rise to pay thy morning sacrifice."

Spurgeon - This is the day which the LORD hath made. A new era has commenced. The day of David's enthronement was the beginning of better times for Israel; and in a far higher sense the day of our Lord's resurrection is a new day of God's own making,

for it is the dawn of a blessed dispensation. No doubt the Israelitish nation celebrated the victory of its champion with a day of feasting, music and song; and surely it is but meet that we should reverently keep the feast of the triumph of the Son of David. We observe the Lord's day as henceforth our true Sabbath, a day made and ordained of God, for the perpetual remembrance of the achievements of our Redeemer. Whenever the soft Sabbath light of the first day of the week breaks upon the earth, let us sing,

This is the day the Lord hath made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

We by no means wish to confine the reference of the passage to the Sabbath, for the whole gospel day is the day of God's making, and its blessings come to us through our Lord's being placed as the head of the corner. We will rejoice and be glad in it. What else can we do? Having obtained so great a deliverance through our illustrious leader, and having seen the eternal mercy of God so brilliantly displayed, it would ill become us to mourn and murmur. Rather will we exhibit a double joy, rejoice in heart and be glad in face, rejoice in secret and be glad in public, for we have more than a double reason for being glad in the Lord. We ought to be specially joyous on the Sabbath: it is the queen of days, and its hours should be clad in royal apparel of delight. George Herbert says of it:

Thou art a day of mirth,
And where the weekdays trail on ground,
Thy flight is higher as thy birth.

Entering into the midst of the church of God, and beholding the Lord Jesus as all in all in the assemblies of his people, we are bound to overflow with joy. Is it not written, "then were the disciples glad when they saw the Lord"? When the King makes the house of prayer to be a banqueting house, and we have grace to enjoy fellowship with him, both in his sufferings and in his triumphs, we feel an intense delight, and we are glad to express it with the rest of his people. ([Treasury of David](#))

Being Glad - This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

One of my favorite childhood books was Pollyanna, the story of the optimistic young girl who always found something to be glad about—even when bad things happened.

I was reminded recently of that literary friend when my real-life friend fell and broke her arm while riding her bicycle. Marianne told me how thankful she was that she was able to ride all the way back home and how grateful she was that she wouldn't need to have surgery. It was her left arm (she's right-handed), she said, so she would still be able to work. And wasn't it great, she marveled, that she has good bones, so her arm should heal fine! And wasn't it wonderful that it hadn't been any worse!

Whew! Marianne is an example of someone who has learned to rejoice in spite of trouble. She has a confidence that God will care for her—no matter what.

Suffering eventually touches us all. And in times of difficulty, thankfulness is usually not our first response. But I think God looks at us with pleasure when we find reasons to be thankful (1 Thess. 5:16-18). As we realistically look for the good despite our bad circumstances, we can be grateful that God is holding us close. It is when we trust in His goodness that we find gladness. By Cindy Hess Kasper

Under His wings, what a refuge in sorrow!
How the heart yearningly turns to His rest!
Often when earth has no balm for my healing,
There I find comfort, and there I am blessed. —Cushing

Thankfulness finds something good in every circumstance.

How To Face Another Day - This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

World-famous cellist Pablo Casals once gave this challenging testimony: "For the past 80 years I have started each day in the same manner. . . . I go to the piano and I play two preludes and fugues of Bach. I cannot think of doing otherwise. It is a benediction on the house. But that is not its only meaning for me. It is a rediscovery of the world of which I have the joy of being a part."

If that is how a dedicated musician daily started his waking hours, we Christians—by the enabling grace of the Holy Spirit—can

surely dedicate each new day to our Lord. No matter where we are or what our situation may be, each day we can resolve to dedicate the hours before us to God's praise. As David wrote, "This is the day the Lord has made; we will rejoice and be glad in it" (Psalm 118:24).

If you are facing loneliness or pain as once again you pick up your burden, you can draw on the Lord's resources and be a living testimony of His all-sufficiency. If you're filled with thanksgiving and praise, you can tell others of God's goodness.

James reminded us that we "do not know what will happen tomorrow" (4:14). All the more reason, then, to dedicate each day to rejoicing in the Lord. By Vernon C. Grounds

This is the day the Lord hath made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne. —Watts

**If you know Jesus, you always have a reason to rejoice.
(Every day is a day you can rejoice!)**

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ARE YOU REJOICING TODAY?

**If not, set your mind on the things above, the future in front of you,
asking the Spirit to renew your mind and transform your thinking for the glory of Jesus. Amen**

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[A Special Day](#) - This is the day the Lord has made. —Psalm 118:24

What's special about September 4? Perhaps it's your birthday or anniversary. That would make it special. Or maybe you could celebrate the historic events of this day. For instance, in 1781, the city of Los Angeles, California, was founded. Or this: In 1993, Jim Abbott, a pitcher for the New York Yankees, didn't let anyone get a hit off his pitches—and he was born without a right hand. Or if you're a TV fan: In 1951, the first live US coast-to-coast television broadcast was aired from San Francisco.

But what if none of these events and facts seem to make your September 4 special? Try these ideas:

Today God gives you a new opportunity to praise Him. Psalm 118:24 says, "This is the day the Lord has made; we will rejoice and be glad in it."

Today God provides for you and wants your trust. "Give us day by day our daily bread" (Luke 11:3).

Today God wants to speak to you through His Word. The believers at Berea "searched the Scriptures daily" (Acts 17:11).

Today God desires to renew your inner person. "The inward man is being renewed day by day" (2 Cor. 4:16).

With God as your guide, September 4—and every day—can be special. By Dave Branon

This is the day the Lord hath made,
He calls the hours His own;
Let heaven rejoice, let earth be glad,
And praise surround the throne.

—Isaac Watts

[\(Play Hymn\)](#)

Each new day gives us new reasons to praise the Lord.

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[A New Day](#) -This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

In a morning meeting I recently attended, the person who opened the gathering began by praying, "Lord, thanks for today. It is the beginning of a new day we have never seen before." Although the idea seemed obvious, that prayer got me thinking about a couple of different things. First, because each day is a new opportunity, it will be filled with things we cannot anticipate or even prepare for. Therefore, it's important that we recognize our limitations and lean heavily on God—intentionally choosing to live in His grace and strength rather than relying on our own resources.

The second thing that occurred to me is that the newness of each day is a gift worth celebrating. Perhaps this concept was what prompted the psalmist to declare, "This is the day the Lord has made; we will rejoice and be glad in it" (Ps. 118:24).

Of course, we face many unknowns today—and some could be difficult. But the treasure of each brand-new day is so special that Moses was led to write, "Teach us to number our days, that we may gain a heart of wisdom" (90:12). Every new day is a precious gift. May we thankfully embrace each one with confident trust and humble celebration. By Bill Crowder

He whose heart is kind beyond all measure
Gives unto each day what He deems best—
Lovingly, its part of pain and pleasure,
Mingling toil with peace and rest.
—Berg

Each new day gives us new reasons to praise the Lord.

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[**Christmas Every Day**](#) -Read: Psalm 118:19-24 - This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

As we began our worship service on a warm day in August, our pastor prayed that we would be alive with anticipation like children at Christmas. In the middle of summer, it was an unexpected image that fired my imagination and caused me to think. Long after the closing hymn, I was still pondering his words and their startling implication.

What day of the year was I most likely to wake up early when I was a child? Christmas morning! Why? To open my presents, of course. When I went to bed on Christmas Eve, I would think, Tomorrow is going to be a great day! Way down deep, I believed that my parents would give me something special, and I couldn't wait to find out what it was. That was the source of my anticipation and energy at daybreak every December 25.

How did you wake up this morning? How would your attitude change if you viewed each day as a gift from your loving heavenly Father? Perhaps that's what the psalmist had in mind when he wrote, "This is the day the Lord has made; we will rejoice and be glad in it" (Ps. 118:24).

If we really believed that each day was a special gift from God, we would be like children at Christmas every morning of the year. By David McCasland

When dawn announces each new day,
Before you rise up out of bed,
Rejoice—be glad and give God praise,
And thank Him for what lies ahead.
—Sper

Each day is a gift from the one who knows exactly what we need.

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[**Have A Great Day!**](#) -This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

I was in a convenience store one day, standing in line behind a man paying for his groceries. When he was finished, the clerk sent him off with a cheery "Have a great day!"

To the clerk's surprise (and mine) the man exploded in anger. "This is one of the worst days of my life," he shouted. "How can I have a great day?" And with that he stormed out of the store.

I understand the man's frustration; I too have "bad" days over which I have no control. How can I have a great day, I ask myself, when it's beyond my control? Then I remember these words: "This is the day the Lord has made" (Psalm 118:24).

The Lord has made every day, and my Father will show Himself strong on my behalf today. He has control over everything in it—even the hard things that will come my way. All events have been screened through His wisdom and love, and they are opportunities for me to grow in faith. "His mercy endures forever" (v.1). "The Lord is on my side; I will not fear" (v.6).

Now, when people give me the parting admonition to have a great day, I reply, "That's beyond my control, but I can be grateful for whatever comes my way, and rejoice—for this is the day the Lord has made." By David Roper

When dawn announces each new day,
Before you rise up out of bed,
Rejoice—be glad and give God praise,
And thank Him for what lies ahead.
—Sper

A smile is a curve that can set things straight.

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[A Bad Day?](#) - This is the day the Lord has made; we will rejoice and be glad in it. —Psalm 118:24

Dr. Cliff Arnall, a British psychologist, has developed a formula to determine the worst day of the year. One factor is the time elapsed since Christmas, when the holiday glow has given way to the reality of credit-card bills. Gloomy winter weather, short days, and the failure to keep New Year's resolutions are also a part of Dr. Arnall's calculations. Last year, January 24 received the dubious distinction of being "the most depressing day of the year."

Christians are not immune to the effects of weather and post-holiday letdown, but we do have a resource that can change our approach to any day. Psalm 118 recounts a list of difficulties including personal distress (v.5), national insecurity (v.10), and spiritual discipline (v.18), yet it goes on to declare, "This is the day the Lord has made; we will rejoice and be glad in it" (v.24).

The psalm is filled with a celebration of God's goodness and mercy in the midst of trouble and pain. Verse 14 comes as a shout of triumph: "The Lord is my strength and song, and He has become my salvation."

Even when circumstances hang a sign on our calendar saying "Bad Day!" the Creator enables us to thank Him for the gift of life and to receive each day with joy. By David McCasland

"What a day to be alive!"

A friend has often said to me;

And I respond with head held high:

"Alive in Christ, yes, that's the key." -Hess

Welcome each day as a gift from God.

TEN WAYS TO LIFT YOUR SPIRIT

Psalm 118:24

Robert Morgan

In one of his books, Norman Vincent Peale recalled sitting as a boy in church and looking over to the next pew where Deacon Jones sat. It seemed that Deacon Jones always wore a dour and severe expression, and one Sunday little Norman leaned toward his mother and asked about it: "Why does Deacon Jones always have that sour look on his face."

"Oh," said his mother. "That isn't a sour look. It's a pious look."

But Norman Vincent Peale wasn't fooled one bit; he later recalled that even as a child he could recognize a sour look--and a sour man--when he saw one.

A sour, depressed or dejected Christian is a sorry recommendation for the Christian faith. But many of us--myself often included--go around with dropping spirits and sour faces. We falter under the burdens of life. There have never been so many of us so depressed in all of history. Psychologist Martin Seligman recently wrote, "Americans, on average, may be more depressed, and at a younger age, than they have ever been: (We have) unprecedented psychological misery in a nation with unprecedented prosperity and material well-being."

The reason, of course, is that despite our prosperity and material well-being, life is hard, and sometimes it just seems to get to us.

Well, today I would like to speak on the subject, "Ten Ways to Lift Your Spirits." This is the last message in our series entitled, "Trade Secrets of Successful People: 54 Helps, Hints, and Habits to Strengthen Your Life." I've already shared 44 of these secrets in our previous message, and today we'll look at the last ten in this message, "Ten Ways to Lift Your Spirits."

Our Scripture reading is from Psalm 118:24--This is the day the Lord has made; we will rejoice and be glad in it.

1. Rejoice And Be Glad

And straightaway we come to my first point: To lift our spirits, we must learn to say, "This is the day that the Lord has made. I will rejoice and be glad in it." The context of this verse is interesting. We don't know who wrote Psalm 118, but he seems to have been the leader of a country that had just been thorough a major international crisis, a period of war, a nation encircled by hostile nations wanting to destroy it, an underdog in an unwelcome fight. Look at verses 10ff: All nations surrounded me, but in the name of the Lord I will destroy them. They surrounded me, yes, they surrounded me like bees....

Think of how the smaller nations of Europe must have felt when they were systematically gobbled up by Hitler during World War II. Think of how Poland and Romania felt when they were given to Stalin. Think of how the people of Kuwait felt during the invasion of Iraq. Think of how the Jews felt when, on the very day they announced the reestablishment of the state of Israel in 1948, they were immediately encircled and attacked on every side by every Arab nation in the Middle East.

Sometimes we feel like we are similarly besieged; it seems our enemies and our problems are surrounding us like bees, like a swarm of wasps. But here in Psalm 118 the Lord had answered prayer and had intervened to deliver this nation and this head of state. The author of this Psalm wrote: I called on the Lord in distress; the Lord answered me and set me in a broad place. The Lord is on my side; I will not fear. What can man do to me? And in that spirit he tells his people, "This is the day that the Lord has made, we will rejoice and be glad in it."

Do you have a lot of problems right now? Are you surrounded by disappointments like a man in the midst of a swarm of bees? Then you are just where this Psalmist was. But Christ is the victor and faith is the victory; therefore we can say, "This is the day that the Lord has made. I will rejoice and be glad in it."

2. Accentuate the Positive--Count Your Blessings

Second, accentuate the positive and count your blessings. I'm thinking now of Psalm 103. Here, again, was a man who was struggling to keep his head above water, and he was greatly tempted to give way to the blues. But he decided to count his blessings and to accentuate the positive. He said, Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgives all your iniquities, who heals all your diseases, who redeems your life from destruction, who crowns you with lovingkindness and tender mercies, who satisfies your mouth with good things so that your youth is renewed like the eagle's.

John Maxwell says that our attitude determines our approach to life. The story of the two buckets underlies this truth. One bucket was an optimist, and the other was a pessimist. "There has never been a life as disappointing as mine," said the empty bucket as it approached the well. "I always come away from the well full, but I return empty time after time."

"There has never been such a happy life as mine," said the full bucket as it left the well. "I never come to the well empty, but what I go away again full."

Which kind of bucket are you?

3. Get Proper Rest

Third, we can't keep our spirits up emotionally if we become run down physically. There is a remarkable interplay between our spiritual, our emotional, and our physical selves. One of the reasons the disciples fell apart and deserted our Lord when he was crucified on Good Friday is that they were utterly exhausted. The arrest of Jesus came at the end of an exhausting week, and at the time of Jesus' crucifixion, they had been going for more than 24 hours without sleep.

Sometimes even a brief nap can help us. The other day I was very tired, and my spirits were low. I had a supper appointment, and I just thought I just couldn't make myself get up and go to it. But as it turned out, I arrived at the restaurant a few minutes early, and I leaned back in my car seat and dozed off for about 10 minutes. Thankfully, I woke up in time to go meet my friends, but you wouldn't believe how much better I felt with just those few winks.

4. Do Something For Someone Else

Fourth, do something for someone else. Recently I read an article that Lois Neely of Ontario, Canada wrote. On Good Friday one year not long ago, Lois was struggling with the blues. She had expected to spend Easter with friends in Florida, but a serious illness had cancelled her plans. She was bitterly disappointed, and as she sat gazing through a frosted window at the cold, barren landscape, her thoughts went to the swimming pool and tall palm trees she was missing. Several problems confronted her, and she was worried and weary.

Finally she prayed. "Lord," she said, "if you could gladden the hearts of those sad followers who had been walking to Emmaus, You are able to do it for me."

Remembering that the Emmaus disciples in Luke 24 had invited a friend to dinner, she decided to do the same. The friend came, and the two women had a lovely time. Then, remembering the women who visited the tomb on Easter Sunday, she called the chaplain in her retirement center and the two began planning an Easter Sunrise service.

To her surprise, forty seniors showed up; and the whole group seemed energized to sing, Christ the Lord is Risen Today, Alleluia! That evening, Lois wrote in her diary, "A most excellent day!" --which is, after all, what Easter is supposed to be!

What made the difference? Instead of sitting around feeling sorry for herself, she decided to be proactive and do some things for others.

5. Listen To Happy Music

Fifth, listen to happy music. A few years ago I found myself becoming easily depressed about things, and I decided to do whatever I needed to do to snap out of it. One of my strategies was this. I went down to the public library and checked out a dozen selections of music--classical music and pop music and Christian music. I found the happiest and brightest pieces of these and started listening to them in the car. I discovered that music is a very emotional medium, and it is hard to keep your spirits up when you listen to melancholic music, but by the same token, it is hard to remain melancholic when you listen to bright and happy music.

6. Exercise

Sixth, exercise. When you look at the characters in the Bible, you notice that they generally kept themselves in good physical shape. Consider Elijah's running, Jonathan's archery, Samson's body-building, and Daniel's healthy diet. Apparently Christ Himself had a strong physique, able to walk long distances, work long hours, and bear great pain. Paul, too, was fit enough to tread water a day and a night in the deep. Doctors tell us that when we walk or run or exert our bodies in some way, it releases endorphins which are nature's pep pill. Automatically we begin to feel better, not just physically but emotionally. Some people think that exercise tires them out, but our fatigue is more often caused by nervous strain than by physical exertion. Exercise provides a way of relieving our bodies of that daily stress and improving their ability to deliver and utilize oxygen.

7. Make Up Your Mind To Be Happy And Enthusiastic

Seventh, make up your mind to be happy and enthusiastic. Abraham Lincoln was absolutely right when he said, "A man is about as happy as he makes up his mind to be."

8. Take A Little Break and Do Something For Yourself

Eighth, take a little break every day and do something your yourself. It might be a hot bath or a cold glass of tea. It might be a walk in the park or a pretzel in the mall. But treat yourself to a little break every day, and learn to enjoy being with yourself. Cultivate your own companionship.

9. Claim the Promises of God

Ninth, get into the Scripture every day and claim the promises of God. On May 8, 1984, Benjamin M. Weir, veteran Presbyterian missionary to Lebanon, was kidnapped at gunpoint by Shiite Muslims in Beirut. During his sixteen-month imprisonment, he was constantly threatened with death. On his first night in captivity, one of his captors came to him, telling him to face the wall, which he did. "Now take your blindfold off and put this on." The man handed Benjamin a pair of ski goggles in which the eye holes had been covered with thick plastic adhesive tape. They totally blocked out the light. In Weir's mind, the sun had set. He later wrote:

In the twilight there came to mind the hymn, "Abide with me fast falls the eventide." I felt vulnerable, helpless, lonely. I felt tears in my eyes. Then I remembered the promise of Jesus, "If you abide in me and my words abide in you, ask what you will and it shall be done unto you."/

"Lord, I remember your promise, and I think it applies to me, too. I've done nothing to deserve it but receive it as a free gift. I need you. I need your assurance and guidance to be faithful to you in this situation. Teach me what I need to learn. Deliver me from this place and this captivity if it is your will. If it is not your will to set me free, help me to accept whatever is involved. Show me your gifts, and enable me to recognize them as coming from you. Praise be to you."

For the next sixteen months, his hope and joy was that he was not simply abiding in captivity. He was abiding in Christ, and thus able to "bear much fruit."

10. Cast Your Burden on the Lord

Finally, learn the art of casting your burdens on the Lord. I was recently greatly encouraged by reading about the great Methodist missionary E. Stanley Jones. He had gone to India with visionary passion, but his energy had evaporated amid unbearable heat, hostility, and anxiety. He felt himself unraveling.

His doctor prescribed a year's rest in America, but he collapsed aboard ship while trying to speak at a Sunday morning service at sea and barely made it home. Once there, Jones tried to rest, but his nerves crackled like a short-circuiting electrical connection. He insisted on returning to India a year later, but he no sooner landed in Bombay than he collapsed again and was sent to the mountains for several more months of R & R. Finally returning to work, Jones quickly used up his meager emotional reserves and was plunged again into depression and debilitation. Friends feared for his life.

It was in this state that Jones traveled to the city of Lucknow to conduct a series of meetings. There one night while praying, he suddenly felt the Lord speaking to him. Though not audible, the Lord's voice almost seemed so. Jones sensed these words: Are you yourself ready for this work to which I have called you?

"No, Lord, I am done for," Jones replied. "I have reached the end of my resources."

If you will turn that over to Me and not worry about it, I will take care of it.

"Lord," Jones said, "I close the bargain right here." At that moment, E. Stanley Jones later said, a great peace settled into his heart and pervaded his whole being. "I knew it was done! Life--Abundant Life--had taken possession of me. I was so lifted up that I scarcely touched the road as I quietly walked home that night. Every inch was holy ground. For days after that I hardly knew I had a body. I went through the days, working far into the night, and came down to bedtime wondering why in the world I should ever go to bed at all, for there was not the slightest trace of tiredness of any kind. I seemed possessed by life and peace and rest--by Christ Himself."

Jones labored on for decades, serving over forty years in India, preaching around the world--sometimes three times a day, writing a dozen books, and becoming one of the most famous missionaries of his generation.

From his evening encounter with the Lord at Lucknow until his death in January, 1973, E. Stanley Jones lived in the glow of the sufficiency of Christ Himself, never forgetting the Lord's promise, If you turn that over to Me and not worry about it, I will take care of it.

I'd like to suggest to you today that if you will:

- Rejoice in the Lord
- Accentuate the Positive and Count Your Blessings
- Get Proper Rest
- Do Something for Someone Else
- Listen to Happy Music
- Exercise
- Make up your Mind to be Happy & Enthusiastic
- Take a Break and Do a Little Something for Yourself Every Day
- Claim the Promises of God
- And Cast your Burden on Lord

...it will become overwhelmingly possible for you to awaken each morning and say:

This is the day that the Lord has made. I will rejoice and be glad in it.

Psalm 118:25 O LORD, do save, we beseech You; O LORD, we beseech You, do send prosperity!

- Save (KJV): Ps 20:9 22:21 69:1,13
- send now (KJV): Ps 90:17

DO SAVE:(KJV = "save now"):

This is the Hebrew phrase transliterated as "hoshi`ah na" and coming into English as "Hosanna" (cp Mt 21:9)

Save now or **Hosanna** is what was cried out by the common people as Jesus entered Jerusalem for His final week (Mk 11:9-10) the

so-called "Triumphal entry." It is fascinating to see the fickleness of the crowd who (when they thought they would gain something from His reign) initially was praised (Mt 21:9 23:39 Mk 11:9-10 Lu 13:35 19:38 Jn 12:13). Later when they realized that Jesus was not going to save them from the rule of the Romans, the angry crowd shouted "Crucify, crucify Him!" (Luke 23:21, Mk 15:13, 14)

Spurgeon on save now - Hosanna! God save our king! Let David reign! Or as we who live in these latter days interpret it,—Let the Son of David live for ever, let his saving help go forth throughout all nations. This was the peculiar shout of the feast of tabernacles; and so long as we dwell here below in these tabernacles of clay we cannot do better than use the same cry. Perpetually let us pray that our glorious King may work salvation in the midst of the earth. We plead also for ourselves that the Lord would save us, deliver us, and continue to sanctify us. This we ask with great earnestness, beseeching it of Jehovah. Prayer should always be an entreating and beseeching.

Spurgeon on "O LORD, I beseech thee, send now prosperity." - Let the church be built up: through the salvation of sinners may the number of the saints be increased; through the preservation of saints may the church be strengthened, continued, beautified, perfected. Our Lord Jesus himself pleads for the salvation and the prosperity of his chosen; as our Intercessor before the throne he asks that the heavenly Father would save and keep those who were of old committed to his charge, and cause them to be one through the indwelling Spirit. Salvation had been given, and therefore it is asked for. Strange though it may seem, he who cries for salvation is already in a measure saved. None can so truly cry, "Save, I beseech thee," as those who have already participated in salvation; and the most prosperous church is that which most imploringly seeks prosperity. It may seem strange that, returning from victory, flushed with triumph, the hero should still ask for salvation; but so it is, and it could not be otherwise. When all our Saviour's work and warfare were ended, his intercession became even more prominently a feature of his life; after he had conquered all his foes he made intercession for the transgressors. What is true of him is true of his church also, for whenever she obtains the largest measure of spiritual blessing she is then most inclined to plead for more. She never pants so eagerly for prosperity as when she sees the Lord's doings in her midst, and marvels at them. Then, encouraged by the gracious visitation, she sets apart her solemn days of prayer, and cries with passionate desire, "Save now," and "Send now prosperity." She would fain take the tide at the flood, and make the most of the day of which the Lord has already made so much.

Psalm 118:26 Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD.

- Blessed (KJV): Zec 4:7 Mt 21:9 23:39 Mk 11:9,10 Lu 19:38 Joh 12:13
- we have (KJV): Ps 134:3 Nu 6:23-26

BLESSED IS THE ONE WHO COMES IN THE NAME OF THE LORD: (Mt 21:9, 23:39 Mk 11:9 Lu 13:35 19:38 Jn 12:13)

Lu 19:38 quotes it as 'shouting: "BLESSED IS THE KING WHO COMES IN THE NAME OF THE LORD; Peace in heaven and glory in the highest!"

The greeting of this verse was given annually, possibly at the Feast of Booths (Lv 23:34). The greeting echoes 2 Sa 7:12-16.

Henry Morris - This blessing was voiced by the people when Christ entered Jerusalem (Matthew 21:9). When the leaders rebuked the people's praises (Luke 19:37-39), Jesus said to the Jews as a nation: "Behold, your house is left unto you desolate....Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matthew 23:38,39).

Spurgeon - "**Blessed is he one that comes in the name of the LORD**" The champion had done everything "in the name of the Lord": in that name he had routed all his adversaries, and had risen to the throne, and in that name he had now entered the temple to pay his vows. We know who it is that cometh in the name of the Lord beyond all others. In the Psalmist's days he was The Coming One, and he is still The Coming One, though he hath already come. We are ready with our hosannas both for his first and second advent; our inmost souls thankfully adore and bless him and invoke upon his head unspeakable joys. "Prayer also shall be made for him continually; and daily shall he be praised." For his sake everybody is blessed to us who comes in the name of the Lord, we welcome all such to our hearts and our homes; but chiefly, and beyond all others, we welcome himself when he deigns to enter in and sup with us and we with him. O sacred bliss, fit antepast of heaven!

Spurgeon - Perhaps this sentence is intended to be the benediction of the priests upon the valiant servant of the Lord, and if so, it is appropriately added, "We have blessed you out of the house of the LORD." The priests whose business it was to bless the people, in a sevenfold degree blessed the people's deliverer, the one chosen out of the people whom the Lord had exalted. All those whose high privilege it is to dwell in the house of the Lord for ever, because they are made priests unto God in Christ Jesus, can truly say that they bless the Christ who has made them what they are, and placed them where they are. Whenever we feel ourselves at home with God, and feel the spirit of adoption, whereby we cry, "Abba Father," the first thought of our hearts should be to bless the elder Brother, through whom the privilege of sonship has descended to such unworthy ones. In looking back upon our past lives we can

remember many delightful occasions in which with joy unutterable we have in the fulness of our heart blessed our Saviour and our King; and all these memorable seasons are so many foretastes and pledges of the time when in the house of our great Father above we shall for ever sing, "Worthy is the Lamb that was slain," and with rapture bless the Redeemer's name.

WE HAVE BLESSED YOU FROM THE HOUSE OF THE LORD

Psalm 118:27 The LORD is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar.

- God (KJV): 1Ki 18:21,39
- showed (KJV): Ps 18:28 37:6 Es 8:16 Isa 9:2 60:1 Mic 7:9 Mal 4:2 Joh 8:12 1Pe 2:9
- bind (KJV): Ps 51:18,19 1Ki 8:63,64 1Ch 29:21 Heb 13:15
- the horns (KJV): Ex 27:2 38:2

Spurgeon - "God is the LORD, which hath shewed us light," or "God is Jehovah," the only living and true God. There is none other God but he. The words may also be rendered, "Mighty is Jehovah." Only the power of God could have brought us such light and joy as spring from the work of our Champion and King. We have received light, by which we have known the rejected stone to be the head of the corner, and this light has led us to enlist beneath the banner of the once despised Nazarene, who is now the Prince of the kings of the earth. With the light of knowledge has come the light of joy; for we are delivered from the powers of darkness and translated into the kingdom of God's dear Son. Our knowledge of the glory of God in the face of Jesus Christ came not by the light of nature, nor by reason, nor did it arise from the sparks which we ourselves had kindled, nor did we receive it of men; but the mighty God alone hath showed it to us. He made a day on purpose that he might shine upon us like the sun, and he made our faces to shine in the light of that day, according to the declaration of the twenty-fourth verse. Therefore, unto him be all the honour of our enlightenment. Let us do our best to magnify the great Father of lights from whom our present blessedness has descended.

Spurgeon - "Bind the sacrifice with cords, even unto the horns of the altar." Some think that by this we are taught that the king offered so many sacrifices that the whole area of the court was filled, and the sacrifices were bound even up to the altar; but we are inclined to keep to our own version, and to believe that sometimes restive bullocks were bound to the altar before they were slain, in which case Mant's verse is correct:—

"He, Jehovah, is our Lord:
He, our God, on us hath shined:
Bind the sacrifice with cord,
To the hornèd altar bind."

The word rendered "cords" carries with it the idea of wreaths and boughs, so that it was not a cord of hard, rough rope, but a decorated band; even as in our case, though we are bound to the altar of God, it is with the cords of love and the bands of a man, and not by a compulsion which destroys the freedom of the will. The sacrifice which we would present in honour of the victories of our Lord Jesus Christ is the living sacrifice of our spirit, soul, and body. We bring ourselves to his altar, and desire to offer him all that we have and are. There remains a tendency in our nature to start aside from this; it is not fond of the sacrificial knife. In the warmth of our love we come willingly to the altar, but we need constraining power to keep us there in the entirety of our being throughout the whole of life. Happily there is a cord which, twisted around the atonement, or, better still, around the person of our Lord Jesus Christ, who is our only Altar, can hold us, and does hold us: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and that he died for all, that they that live should not henceforth live unto themselves, but unto him which died for them, and rose again." We are bound to the doctrine of atonement; we are bound to Christ himself, who is both altar and sacrifice; we desire to be more bound to him than ever, our soul finds her liberty in being tethered fast to the altar of the Lord. The American Board of Missions has for its seal an ox, with an altar on one side and a plough on the other, and the motto "Ready for either,"—ready to live and labour, or ready to suffer and die. We would gladly spend ourselves for the Lord actively, or be spent by him passively, whichever may be his will; but since we know the rebellion of our corrupt nature we earnestly pray that we may be kept in this consecrated mind, and that we may never, under discouragements, or through the temptations of the world, be permitted to leave the altar, to which it is our intense desire to be for ever fastened. Such consecration as this, and such desires for its perpetuity, well beseeem that day of gladness which the Lord hath made so bright by the glorious triumph of his Son, our covenant head, our well-beloved.

Psalm 118:28 You are my God, and I give thanks to You; You are my God, I extol You.

- my God (KJV): Ps 145:1 146:2 Ex 15:2 Isa 12:2 25:1,9

Spurgeon - "Thou art my God, and I will praise thee," my mighty God who hath done this mighty and marvellous thing. Thou shalt be mine, and all the praise my soul is capable of shall be poured forth at thy feet. "Thou art my God, I will exalt thee." Thou hast exalted me, and as far as my praises can do it, I will exalt thy name. Jesus is magnified, and he magnifies the Father according to his prayer, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." God hath given us grace and promised us glory, and we are constrained to ascribe all grace to him, and all the glory of it also. The repetition indicates a double determination, and sets forth the firmness of the resolution, the heartiness of the affection, the intensity of the gratitude. Our Lord Jesus himself saith, "I will praise thee"; and well may each one of us, humbly and with confidence in divine grace add, on his own account, the same declaration, "I will praise thee." However others may blaspheme thee, I will exalt thee: however dull and cold I may sometimes feel myself, yet will I rouse up my nature, and determine that as long as I have any being that being shall be spent to thy praise. For ever thou art my God, and for ever I will give thee thanks.

Psalm 118:29 Give thanks to the LORD, for He is good; For His lovingkindness is everlasting.

- Ps 103:17 Ezra 3:11 Isa 63:7

This great exhortation "bookends" this Psalm because the first verse is identical ("The Psalm concludes as it began, making a complete circle of joyful adoration." CHS) -

"Give thanks to the LORD, for He is good; For His lovingkindness is everlasting."

Give thanks - see [yadah above](#).

HE IS GOOD - See Ex 1:20 18:9 33:18-19 2 Sa 2:6 1 Ki 8:66 2 Chr 5:13 7:10 Ne 9:25,35 Ps 16:2 23:6 25:7-8 27:13 31:19 34:8 65:4 68:10 69:16 73:1 86:5 100:5 106:1 107:1 109:21 118:1,29 119:68 135:3 136:1 145:9 145:7-9 Isa 63:7 Jer 31:14 33:11 La 3:25 Ho 3:5 Isa 63:7 Jer 31:14 Na 1:7 Mt 19:17 Mk 10:18 Lu 18:19

See God's Attribute - [Good](#)

GOOD or GOODNESS describes the attribute of God which gives to others, not according to what they deserve but according to His good will & kindness toward them. The theologians tell us that God's goodness is "his benevolence to his creation" or "his kindness exhibited toward all he has made." That seems a bit vague so perhaps we might state the matter this way. God's goodness is the answer to the question: Is this a friendly universe? The answer is yes; when we come to the end of our thinking we find that behind the vastness of this universe stands a God who cares about what he has made. He is not indifferent (as in stoicism) or undecided (as in dualism) or absent (as in atheism), but he is fully involved for the good of the universe because he himself is a good God. God's goodness is a vast subject that occupies a huge portion of the Old and New Testaments. We often sing "God is So Good. He's so good to me." That's true of course, but to say it that way limits our thinking to us.

God's goodness is the sum total of all His attributes. To say it another way, there is nothing about God that is not good. Goodness may be appended to all his other attributes.

His wrath is good. His mercy is good. His justice is good. His holiness is good. His love is good. Everything God does is good. There is nothing but goodness in His being! Since God is good, He always has our best interests at heart. That must be true and if we are going to be "happy" (or better yet "blessed"), we must believe it & lay hold of this profound truth by faith (not by sight). Because God is good, nothing happens to us that is not for our ultimate good. This truth by no means downplays the pain of tragedy or the sorrow of unexpected loss. We all know what it is to stand by the graveside and say farewell to those I love & we all have wept many tears. And we all certainly know what it is to pray and have our prayers go unanswered-sometimes very fervent prayers for healing and help and life itself for those we love. But no matter -- GOD IS GOOD. His other great attribute of [IMMUTABILITY](#) prevents Him from being anything other than GOOD...ALL THE TIME. Darkness veils His lovely face so we must lean on His unchanging grace, knowing that He is still GOOD.

When God says, "No" He does it because he loves us. What God forbids is for our own good just as much as what he grants. Will we always see the good in the midst of our pain? Generally we won't. Nevertheless because God is the God Who sees (Pr 15:3 Ge 16:13 = [El Roi: God Who Sees](#) 2 Chr 16:9), the God Who is there (Je 23:23,24), the omnipotent God (Ge 18:14 Jer 32:17 Lu 1:37 Mk 10:27 Job 42:2) is in the midst of the darkness (not dark to Him Ps 139:11-12) working out that which is for our ultimate good and his ultimate glory. We see this by faith and believe it by faith (2 Co 5:7).

Ofentimes we won't see GOD'S GREAT GOODNESS until after our trials are past. (Job 23:10) says "He knows the way I take;

When He has tried me, I shall come forth as gold" Both parts of this verse contain precious truth. "He knows the way that I take." (GOD'S [OMNISCIENCE](#) & [OMNIPRESCENCE](#)) How wonderful to know that God knows. Very often we walk in such darkness that we cannot tell where we have come from or where we are going. Even the next step is a mystery to us. God knows! He knows where you are at this moment, he sees (Ge 16:13 Ps 139:11-12) the path in the darkness as though it were the blinding light of day. God knows! Let this thought comfort your heart, child of God. And then Job adds "When he has tested me, I will come forth as gold." Gold is produced by taking the raw ore, putting it into the smelter, and heating it until the impurities rise to the top to be skimmed away. Then nothing is left but pure gold itself. Do you feel as if God has put you in the furnace of affliction? Does it seem as if the temperature is too hot to bear? Fear not, my friend. God knows what he is doing. In the end, you will come forth as pure gold. The heat of your present trials is producing pure gold in your heart. Some day you will look back with joy on your present struggles.

Truth always demands a response. What shall we say to the goodness of God? If you are saved ... Give thanks to the Lord for he is good. If you are lost ... Taste and see that the Lord is good. The GOODNESS of God is that the gospel is the ultimate good news! "Gospel" means Good News. God has made a way & the way is now opened for the price has been paid. The goodness of God is meant to lead sinners such as we to repentance. (Ro 2:4)

Spurgeon - "O give thanks unto the LORD; for he is good: for his mercy endureth for ever." The Psalm concludes as it began, making a complete circle of joyful adoration. We can well suppose that the notes at the close of the loud hallelujah were more swift, more sweet, more loud than at the beginning. To the sound of trumpet and harp, Israel, the house of Aaron, and all that feared the Lord, forgetting their distinctions, joined in one common hymn, testifying again to their deep gratitude to the Lord's goodness, and to the mercy which is unto eternity. What better close could there be to this right royal song? The Psalmist would have risen to something higher, so as to end with the climax, but nothing loftier remained. He had reached the height of his grandest argument, and there he paused. The music ceased, the song was suspended, the great hallel was all chanted, and the people went every one to his own home, quietly and happily musing upon the goodness of the Lord, whose mercy fills eternity.

Lovingkindness (02617) ([hesed/chesed/heced](#)) is the idea of faithful love in action and often in the OT refers to God's lovingkindness expressed in His covenant relationship with Israel (His "loyal love" to His "Wife" Israel [cp Hos 2:18, 19, 20-see [note](#), Is 54:5, Je 31:32] = His "loyalty to covenant"). God's **hesed** His denotes persistent and unconditional tenderness, kindness, and mercy, a relationship in which He seeks after man with love and mercy (cp God immediately seeking man Ge 3:9, who was immediately hiding Ge 3:8 trying to cover their shame Ge 3:7 - contrast God's lovingkindness manifest by spilling blood to provide skins to cover their shame! Ge 3:21). **Hesed** expresses both God's loyalty to His covenant and His love for His people along with a faithfulness to keep His promises.

As you consider the Hebrew word **hesed**, be aware that versions other than **NAS** often translate hesed as "**mercy**". There is another Hebrew word [racham \(word study\)](#) (07355) which is also translated "mercy". While the English translations do not always distinguish between hesed and [racham](#), clearly they are distinct as demonstrated by their use in the same passage (13x in NAS - Ps 25:6 40:11 51:1 69:16 103:4 Isa 54:8 54:10 63:7 Jer 16:5 Lam 3:22 3:32 Ho 2:19 Zec 7:9).

Everlasting (Eternal, Forever) (05769) [olam](#)

is a masculine noun which according to some authorities is derived from **alam** (05956) which means to conceal, hide, be hidden, be concealed, be secret ([2Ki 4:27](#), [Ps 10:1](#)). (others say the origin is uncertain) **Gesenius** feels **olam** refers to that which is hidden, especially "hidden time" the beginning or end of which is either uncertain or undefined = eternity, perpetuity.

Everlasting (olam) (NAS) is used most often to describe God's **lovingkindness** - **lovingkindness is everlasting** (41x - 1 Chr. 16:34; 1 Chr. 16:41; 2 Chr. 5:13; 2 Chr. 7:3; 2 Chr. 7:6; 2 Chr. 20:21; Ps. 100:5; Ps. 106:1; Ps. 107:1; Ps. 118:1; Ps. 118:2; Ps. 118:3; Ps. 118:4; Ps. 118:29; Ps. 136:1; Ps. 136:2; Ps. 136:3; Ps. 136:4; Ps. 136:5; Ps. 136:6; Ps. 136:7; Ps. 136:8; Ps. 136:9; Ps. 136:10; Ps. 136:11; Ps. 136:12; Ps. 136:13; Ps. 136:14; Ps. 136:15; Ps. 136:16; Ps. 136:17; Ps. 136:18; Ps. 136:19; Ps. 136:20; Ps. 136:21; Ps. 136:22; Ps. 136:23; Ps. 136:24; Ps. 136:25; Ps. 136:26; Jer. 33:11)