

# Memory Verse

## Psalm 96:2-3

**Sing to the LORD, bless his name; tell of his salvation from day to day. Declare his glory among the nations, his marvelous works among all the peoples!**

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CHURCH



# Selections from the Psalms

## Part 12

**Psalm 96**  
**Worship the King of**  
**Glory!**

Last time we studied an imprecatory prayer. We looked at how *they were a call for God* to do what He promised for Israel and vindicate His Name. Today, we come to a *Royal Psalm*, similar to *Psalm 2*. *Psalm 96* focuses on *God as King*. We see a call for *Israel to sing and declare God's glory* to the nations, and for the *nations to worship the King of glory*.

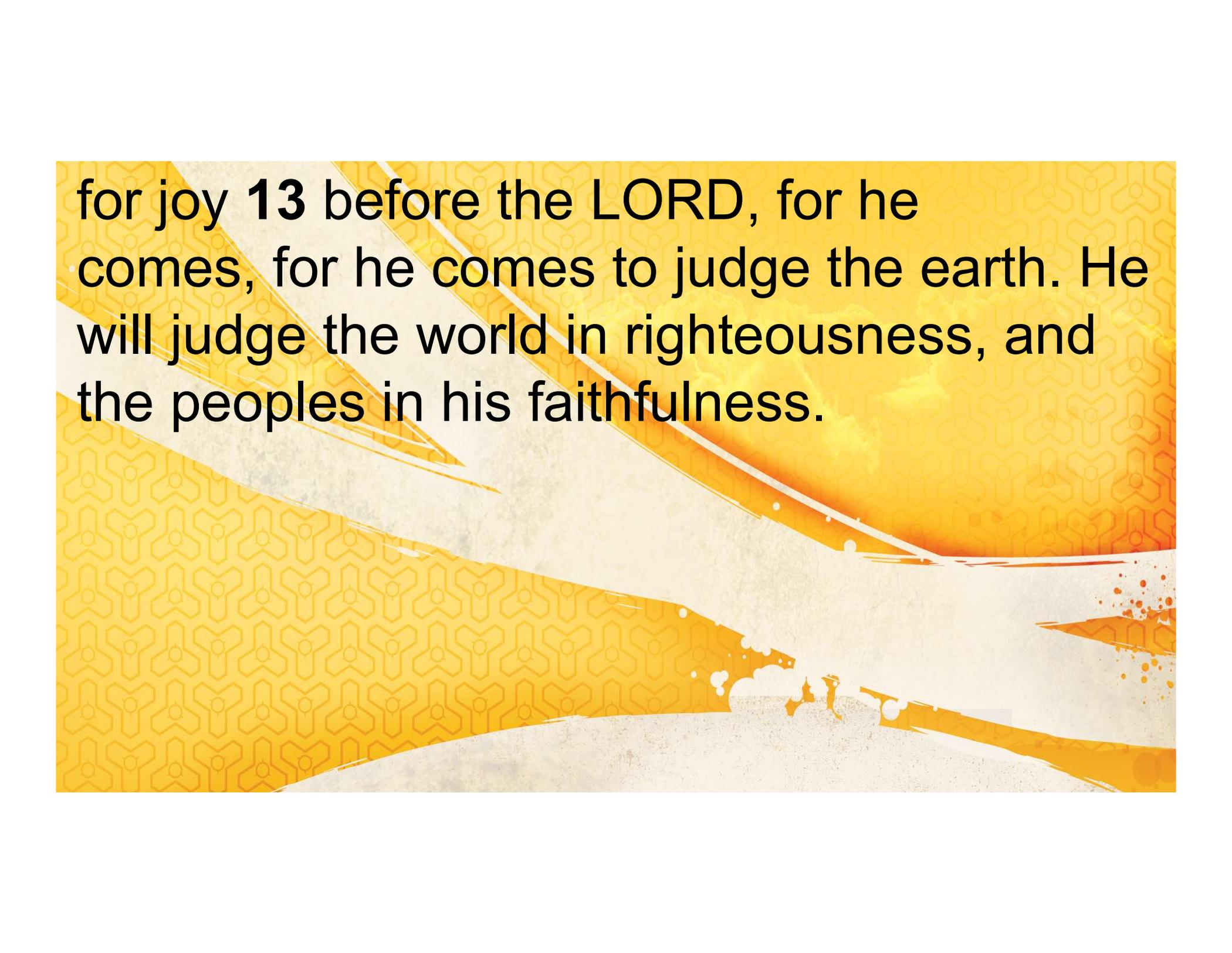
## **Psalm 96:1-13**

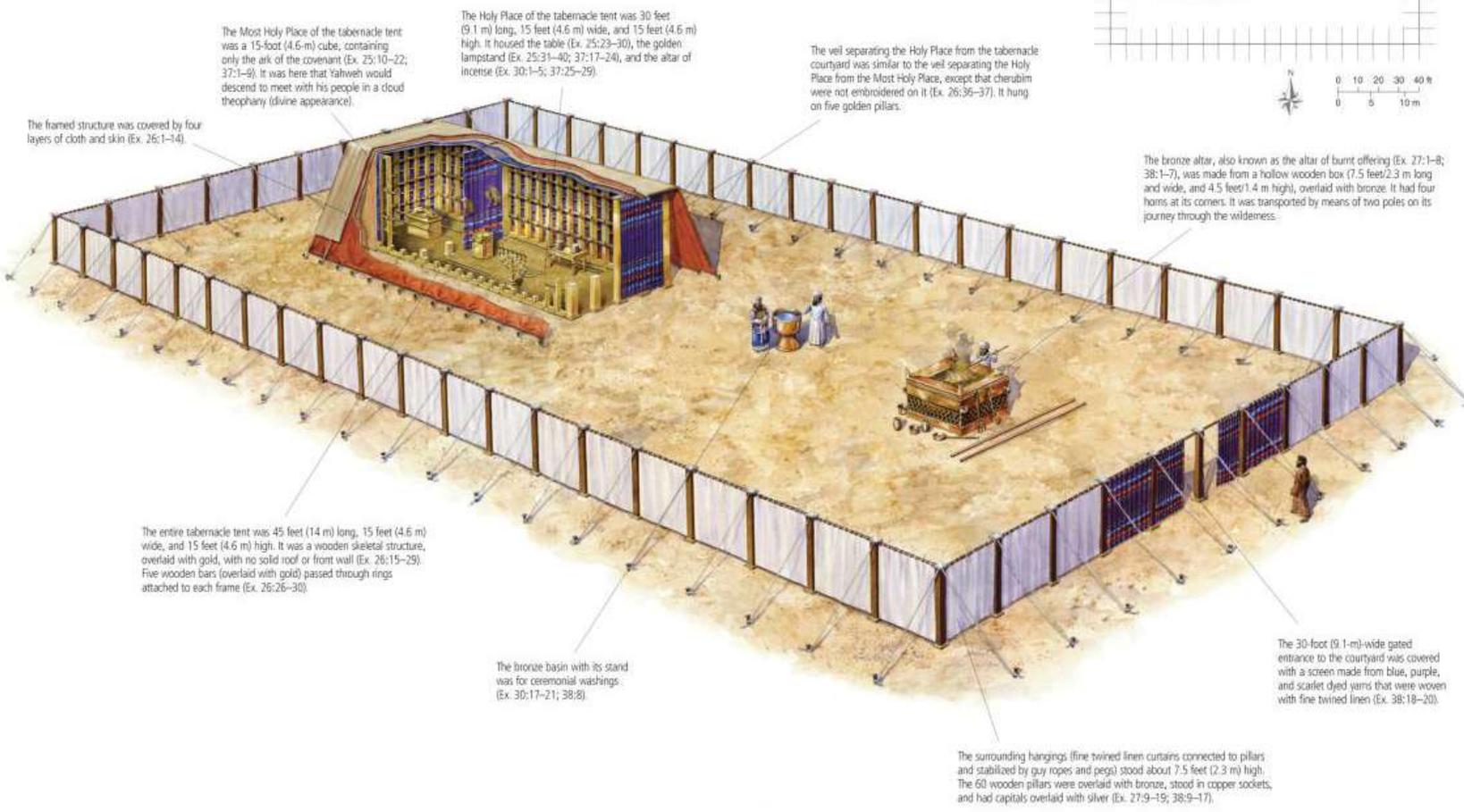
Oh sing to the LORD a new song; sing to the LORD, all the earth! **2**Sing to the LORD, bless his name; tell of his salvation from day to day. **3**Declare his glory among the nations, his marvelous works among all the peoples! **4**For great is the LORD, and greatly to be praised; he is to be feared above all gods. **5**For all the

gods of the peoples are worthless idols, but the LORD made the heavens. **6**Splendor and majesty are before him; strength and beauty are in his sanctuary. **7**Ascribe to the LORD, O families of the peoples, ascribe to the LORD glory and strength! **8**Ascribe to the LORD the glory due his name; bring an offering, and come into his courts! **9**Worship the LORD in the

splendor of holiness; tremble before him,  
all the earth! **10** Say among the nations,  
“The LORD reigns! Yes, the world is  
established; it shall never be moved; he will  
judge the peoples with equity.” **11** Let the  
heavens be glad, and let the earth  
rejoice; let the sea roar, and all that fills  
it; **12** let the field exult, and everything in  
it! Then shall all the trees of the forest sing

for joy **13** before the LORD, for he comes, for he comes to judge the earth. He will judge the world in righteousness, and the peoples in his faithfulness.





The Most Holy Place of the tabernacle tent was a 15-foot (4.6-m) cube, containing only the ark of the covenant (Ex. 25:10–22; 37:1–9). It was here that Yahweh would descend to meet with his people in a cloud theophany (divine appearance).

The Holy Place of the tabernacle tent was 30 feet (9.1 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It housed the table (Ex. 25:23–30), the golden lampstand (Ex. 25:31–40; 37:17–24), and the altar of incense (Ex. 30:1–5; 37:25–29).

The veil separating the Holy Place from the tabernacle courtyard was similar to the veil separating the Holy Place from the Most Holy Place, except that cherubim were not embroidered on it (Ex. 26:36–37). It hung on five golden pillars.

The framed structure was covered by four layers of cloth and skin (Ex. 26:1–14).

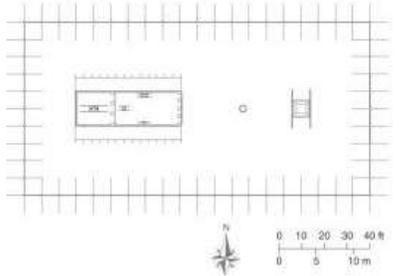
The bronze altar, also known as the altar of burnt offering (Ex. 27:1–8; 38:1–7), was made from a hollow wooden box (7.5 feet/2.3 m long and wide, and 4.5 feet/1.4 m high), overlaid with bronze. It had four horns at its corners. It was transported by means of two poles on its journey through the wilderness.

The entire tabernacle tent was 45 feet (14 m) long, 15 feet (4.6 m) wide, and 15 feet (4.6 m) high. It was a wooden skeletal structure, overlaid with gold, with no solid roof or front wall (Ex. 26:15–29). Five wooden bars (overlaid with gold) passed through rings attached to each frame (Ex. 26:26–30).

The bronze basin with its stand was for ceremonial washings (Ex. 30:17–21; 38:8).

The 30-foot (9.1-m)-wide gated entrance to the courtyard was covered with a screen made from blue, purple, and scarlet dyed yarns that were woven with fine twined linen (Ex. 38:18–20).

The surrounding hangings (fine twined linen curtains connected to pillars and stabilized by guy ropes and pegs) stood about 7.5 feet (2.3 m) high. The 60 wooden pillars were overlaid with bronze, stood in copper sockets, and had capitals overlaid with silver (Ex. 27:9–19; 38:9–17).



## **A. Psalm 96:1-3 – Sing to the LORD**

In *verse 1*, the Psalmist calls for a "*new song*," also mentioned in 33:3, 40:3, and 98:1. We have seen this and it was an encouragement for Israel to *write a new song* because God did something new, or showed His faithfulness to them in a new way. Their response was to **praise God** by writing Him a new song.

## **A. Psalm 96:1-3 – Sing to the LORD**

*Paralleled with that* is the call or command to *bless His Name* or ascribe blessing to Him, or to rejoice and acknowledge He is the One who blesses His people. *Name* means *who He is*. The Psalmist then calls for people to *tell of His salvation every day!*

## **A. *Psalm 96:1-3* – Sing to the LORD**

Part of this goes back to the *Abrahamic Covenant*. In *Genesis 12* Scripture zooms in on **one man: Abram**. God made an *unconditional covenant*, which Abraham was to **believe** *God would do what He said*. God promised the nations would be blessed.

## **A. Psalm 96:1-3 – Sing to the LORD**

Salvation, means 2 things. It refers to *physical* and *spiritual deliverance*. We usually think of **spiritual**, but in the Old Testament, the primary usage was *physical rescue or deliverance*. Jesus saved us from the wrath to come, **and** spiritually and eternally saved us from God's judgment in the Lake

## **B. *Psalm 96:4-6* – Fear the LORD Alone**

*The LORD is great, and greatly to be praised! Why? Because He is great! He is also to be feared, something we often come across in the Scripture, particularly in the Old Testament. He should be feared above the other gods, referring to the pagan Gentile gods of the nations.*

## **B. *Psalm 96:4-6* – Fear the LORD Alone**

One reason why the Psalmist called the nations to *confess God* is because *He is greater and above every false deity*, and as *verse 5* says, they are *idols*. The word can be translated as *insignificant, vain or weak*, as a *derogatory term to the pagan deities*. False gods didn't make the heavens or the world.

## **B. *Psalm 96:4-6* – Fear the LORD Alone**

The Israelites lived in a world of *many pagan deities*, as today throughout the world. In the ancient world, *everyone*, including the Hebrews, believed *these gods were real*, yet the *true and living God* was above all of these lesser deities or idols. This is **Henotheism**.

**B. *Psalm 96:4-6* – Fear the LORD Alone**

**Henotheism** is different than monotheism and polytheism, in that the existence of many gods was accepted as a reality.

*However, there was the true and living God, called YHWH, or Jehovah, who was to be worshipped above all of the pagan false gods.*

## **B. *Psalm 96:4-6* – Fear the LORD Alone**

*Splendor* - this refers to Him as King and the splendor a king wears with his garments.

*Majesty* - similar to splendor, but this words seems to indicate the inherent majesty a king would have as a person, though it can also refer to ornaments or object worn.

## **B. *Psalm 96:4-6* – Fear the LORD Alone**

There are 2 verbs that *describe where He lives*:

*Strength* - physical might or power.

*Beauty* - can also refer to glory.



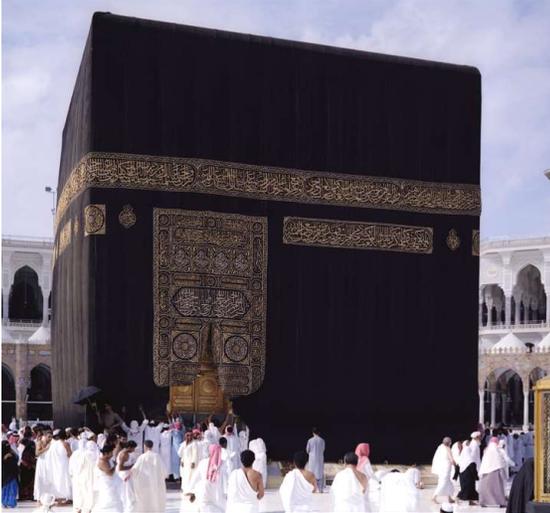
## **C. Psalm 96:7-10 – Give Glory to the LORD**

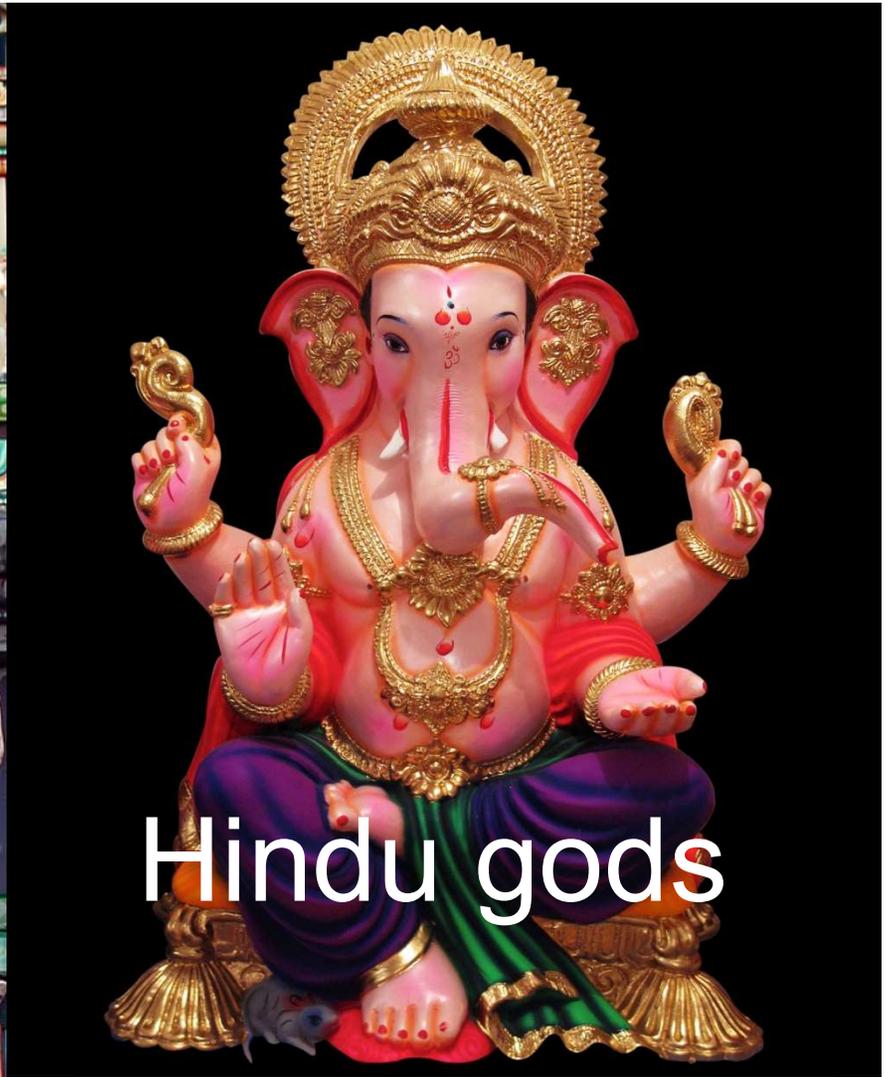
This is an *invitation or call* for *Gentiles to come to the Tabernacle and worship the Lord*. The word *ascribe* is a command. **Ascribe** to God, *families of peoples*. **Ascribe** to the LORD, *glory and strength*. **Confess** *He is glorious and strong!* **Ascribe** to Him, again, *glory and bring an offering to Him... in the courts*.

## **C. *Psalm 96:7-10* – Give Glory to the LORD**

Another belief common in the ancient world was the *idea of local deities*. There was the god of the mountain, forest, water, earth, etc. These were *local and limited deities*. The Psalmist says God is over all the earth. He is greater than all of these false gods. The call to *worship the true God* was a call to reject the false gods.

# The Kaaba in Mecca





Hindu gods

# Bhudda



**C. Psalm 96:7-10 – Give Glory to the LORD**

In South Korea, 40% of the population goes to a shaman, or witch doctor, and pays this person to pray to the deities, for answers to prayers, for blessings, success in business, relationships, etc. What about America? ***Whatever someone worships, prays to, or depends on instead of or in place of God is an idol.***

“Another way this phrase can be translated is “Yahweh is king!” (NRSV, JPS). In these terms the psalmist challenges the pretenses of every religion in the ancient Near East. The Babylonian Epic of Creation declares, “Marduk is king.” In the historical context in which this epic was composed, this affirmed at the same time the kingship of Marduk over other gods as

well as the corresponding rise to power of Babylon.<sup>459</sup>

A similar ideology was at work in Assyria. At the coronation of King Assurbanipal, the national god was acclaimed with the words, “Aššur is king - indeed Aššur is king!” This claim was part of the Assyrian view that united Assyria’s growing imperial aspirations with its belief in the supremacy

of the national god, Aššur, over other deities.<sup>461</sup> In fact, an Assyrian version of the Epic of Creation substituted Aššur's name for Marduk's in an assertion of the former's precedent over the latter. When Egyptians marked the deceased pharaoh's transfiguration into the form of the god Osiris, a hymn repeatedly addressed him with the title "Osiris the King."<sup>463</sup>

Israel's confession of Yahweh's kingship is rooted in their belief in his incomparable nature that has set him above the gods of the nations as uniquely "God" ... As such, he was also King of the nations (99:2). While this belief was never realized in Israel's political triumphs, it was part of their hope expressed in some prophetic psalms (cf. 2; 72; 86:9; 110); and the

psalms of Yahweh's kingship (93–99) are part of this eschatological expectation.”

Walton, J. H. (2009).

Zondervan Illustrated Bible Backgrounds Commentary (Old Testament): The Minor Prophets, Job, Psalms, Proverbs, Ecclesiastes, Song of Songs (Vol. 5, pp. 404–405). Grand Rapids, MI: Zondervan.

**C. Psalm 96:7-10 – Give Glory to the LORD**  
YHWH is **King!** He is the **Creator** of the world that will *not be moved*, and *He is the equal opportunity Judge!* He is the Creator. He is sovereign. He is King. He is the Judge.

This **also refers** to God taking back the nations, which He will do at Christ's return

## D. *Psalm 96:11-13* – The LORD Comes to Judge

The last 3 verses portray *creation as rejoicing* when God judges. The *heavens, earth, sea and all the creatures* in them and the *field*, are to **rejoice**. The trees are going to rejoice! This is **poetic language** about creation giving glory and praise rightly due to the Lord. Again we have to ask **why** *will all of creation rejoice?*

**D. *Psalm 96:11-13* – The LORD Comes to Judge**  
*Verse 13* tells us! Creation rejoices before the Lord, because **He comes to judge the earth!** He will judge the world in righteousness and peoples in His faithfulness. *Romans 8* talks about creation groaning and travailing until it is redeemed by Christ at His return, and He also takes back rule from satan.

**D. *Psalm 96:11-13* – The LORD Comes to Judge**

God judged Eve, cursed the serpent and then said - *Genesis 3:17-19*.

After God judges the world and purges it in the Day of the Lord, God will restore it and make it better than it was. - *Revelation 22:1-3*.

**D. Psalm 96:11-13 – The LORD Comes to Judge**

This text says **God** *will come to judge*. The New Testament says **Christ** *will come and He will Judge*. This means Jesus is God! He is YHWH, the God of Abraham, Isaac and Jacob. Don't miss this! Every human is accountable to God! The Father has committed all judgment to the Son, b/c He is the Son of Man, and Son of God.

# Prayer

**“Do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God.” Philippians 4:6**

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