

Tuesday, August 1, 2023 • Read Psalm 96:7–13

Questions from the Scripture text: What triple command begins the second half of the Psalm (v7a, 7b, 8a)? To Whom is this giving to be done? Who are to give it? What are they to give? To what of the LORD's is this glory especially due? To where are they to bring the tribute (v8b, cf. Lev 2)? Having brought the tribute, what are they to do there (v9a)? What is the beauty of that place? Who are to do what in v9b? What is to be said among whom (v10a, cf. v3)? What wonders, in particular, show this reign in creation and providence (v10b–d)? What parts of creation "join" in this great praise (v11–12, cf. v1–2; 95:1–2)? When, especially, will this happen (v13, cf. Rom 8:18–26)?

What does the great conclusion to redemptive history declare? Psalm 96:7–13 looks forward to the opening portion of morning public worship on the coming Lord's Day. In these seven verses of Holy Scripture, the Holy Spirit teaches us that **the great conclusion to redemptive history declares the glory of YHWH.**

In the first six verses, we already had hints that this Psalm was for a future event. It is a "new song" that the LORD has given for a new work. Specifically, that work involves "the nations" and "all peoples" v3. But in the second half the future-event setting of the song becomes even clearer.

A song of the LORD, by the peoples, for the peoples. "All peoples" hear the declaration of the song in v3b, and the nations hear the song in v3a and v10a. It is about the LORD judging the peoples (v10d) and the world (v13b) righteously, and about the LORD judging the peoples with His truth (v13c). But a great part of the glory of this psalm is that it is not just sung for the peoples but by the peoples: "Give to Yahweh, O families of the peoples" (v7a)! As the believer sings this song, the blessing promised to Abraham in Gen 12:3c comes into view: "in you all the families of the earth shall be blessed."

Give to YHWH! The first half of the Psalm had begun with the triplicate command "Sing!" Now the second begins with the triplicate command "Give!" All of human history, all of its glory, all of its strength, is owed unto the Lord as the tribute that is due unto Him as sovereign. The word belongs to the second of the three great offerings in Lev 1–3 and is a joyous expression of fealty from the subject to his Sovereign. vv8–9 view *all the earth* as coming into the temple courts. But this is greater than the temple of Solomon. Its beauty is not structures that glitter with gold but the very holiness of God Himself (v9a)! There, an entire world's worth of worshipers are literally shaken with reverence (v9b)—a verb so "moving" that it is often translated as dancing.

Reversing the Fall. It is not just the nations but the very creation that enjoys the salvation that has occasioned the new song. The world is now firmly established and does *not* move (different word, but synonym for "tremble" in v9b). Indeed, although it is "groaning and laboring" until the "now" of Rom 8:22, Psalm 96 looks to something far further in the future: the day when the creation itself is "delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom 8:21) on the day that our own groaning ends in "the redemption of our body" (cf. Rom 8:23). vv11–12 sing the joy of the world, far as the curse *was found* (past tense!). Here, then, is a song the Lord has already written in which our singing will be joined by the new heavens and new earth (n.b. v11a)!

Second Advent. From vv10–12, it is already obvious that this song has in view especially the last day. But v13 seals it. For, this is the coming of YHWH to judge the earth, the world, and the peoples in righteousness and truth. The ruler of this world has been judged, in a decisive way, by the first coming of Christ (cf. Jn 12:27–33). But Christ's first coming affirmed the wonderful truth that there would be two advents. "For God did not send His Son into the world to condemn the world, but that the world through Him might be saved" (Jn 3:17). He came first to be lifted up and draw people from all these nations to Himself. But this song is especially for when He comes, having already gathered them, and all who have ever lived on the earth are resurrected unto judgment (cf. Jn 5:28–29).

So, redemptive history (world history!) ends not only in a judgment but in a great song. A new song. A song of the glory of YHWH. Joyous subjects rendering the proper tribute to their King. And already, hundreds of years before Christ, this hope was so sure and so glad that God's people were already singing the new song. And now we sing it with them!

If you are not an Israelite, how is your singing Psalm 96 already a partial fulfillment of the Psalm? What does it teach you to long for? What does it teach you to be sure of? What does it teach you to rejoice over already? How would this help you in your daily life in this world?

Sample prayer: Lord, we come to give You Your due: all glory and strength unto Your Name. How we thank You that even we might be welcomed to gather in Your courts! How we thank You that the beauty in which we worship is not a temple of gold, or a beautifully decorated hall, but the beauty of Your very holiness! We long for the day when New Heaven and New Earth will join us. But since the rocks still groan, rather than crying out with praise, grant unto us all the more help from Your Spirit to sing the new song already as new creatures in Jesus Christ, in Whose Name we ask it, AMEN!

Suggested songs: ARP96B "Ascribe unto the LORD" or TPH96 "Sing to the Lord, Sing His Praise"

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(The following is a machine-generated transcription. PLEASE BE AWARE of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording via hopewellarp.org)

Psalm 96 versus 7 thru 13 needs of God's words. Give to yaha a families of the people's gift to yahua. Glory and strength give to you all face the glory to his name. Bring an offering and come into his courts. Worship yahweh in the beauty of holiness. Tremble. Before him. All the earth.

Say, among the nations yahweh reigns. The world also is friendly established. It shall not be moved. He shall judge. The peoples righteously. Let the heavens are choice. Let the earth be glad Click the c-roar and all its fullness. Let the field. Be joyful and all that is in it.

Let all the trees of the woods. Then all the trees of the woods will rejoice before y'all way. For he is coming. For he is coming to judge the earth. He said judge the world with righteousness. And the peoples with history.

So far, the Reading of gods inspired and inherent word. Some 96 is parallel and saw 95. In this joining of reverence, Rejoicing. Psalm 95, that was the shouting joyfully that marked the first five verses and then The reverence the bowing down and kneeling. Of verse six and seven. Now it's all 96.

The first six verses start with this triple command sing sing. And then the last seven verses start with a triple command give give give glory. Give weightiness treat god. Treat god as almighty and weighty. And glorious. So this is the giving glory section. It was wonderful is That the focus on the whole earth.

Continues here. We give to yahweh. Uh, those who are to give to Yahweh are the families of the peoples for seven. Reminding us of the promise made to abraham. The praise that has spoken to cleared. Verse 10. Is spoken among the nations. The glory of the lord. The weightiness authority.

Majesty of the lord has seen as he judges the people's Righteously. In verse 11. He comes to judge the earth. Verse 13. Of the world. Verse 13. The people's. Verse 13. So there is The promised all the nations. This worldwide. Promise and fulfillment of redemption. That is in view.

And not just all the people's, but even the creation itself. We see here again. Reversal of the curse. The heavens and the earth. The. Field. And the trees. These even the The creation that is currently banned to corruption and decay. By him who bound it in hope and the creation.

Groans longing. To participate in the glorious freedom. Of the children of god. So, The lord jesus. There is. The judge. The one in him, y'all may reveals himself. The one who is a great revelation of God's glory. The one who is the great judge of all the earth, He is the one who.

Reverses the curse. And he does. So, Upon his return. We know, John 3 17. That jesus's first coming. He did not come. To condemn the world, but the world through him. Might be saved. That the coming that is in view here. Is that second coming? The coming to judge the earth, the coming to judge the world.

With righteousness, becoming To dodge the people's. With his truth. So, the lord has Given us a new song for the second coming of christ in which we not only Sing. This. Wild joy. Before god. But also in where we reverence him, We give him the place. That is this due?

We tremble before. We tremble before him.

My father in heaven. Thank you that In the coming of christ, you revealed the greatness of your glory and beauty. So that we might Worship you in him. Not now. With. The lesser glory of things like the tabernacle. Or the temple. Which would have been astonishing to us and their time.

But with the greater glory, the greater beauty of your own holiness, Your own courts, knowing christ. To be your tabernacling with us.

Prayer, lord, that your spirit would help our hearts. To rightly give you your view. And to treat you as waiting. Grip this and increasing measure throughout our life. We pray and forever in christ may amen.