

## Psalm 96

### Join in, everyone ... everything!



Many of the words of this psalm can be found elsewhere in the OT: 1 Chronicles 16, where the arrival of the Ark of the Covenant into Jerusalem is described. But taken out of that context, these words take on a very clear future aspect – possibly the coming of Christ, and certainly his return.

Usually we warn against taking things out of their original context. So how come this is permitted here?

How does the original context shed useful light on what we read here?

Notice the repetition of “LORD” - *11 times!* So this gives a real focus on the “eternally faithful to save” character of God.

#### ➤ **Proclaiming the King's glory (1-6)**

*Why* the emphasis on a *new* song? (What's wrong with old?)

What actually *is* new about what is said?

Compare Psalm 98:1, 149:1, Isaiah 42:10 and

Revelation 5:9, 14:3.

*Who* is being called to worship?

*Why* are they being called?

Notice a play on words (5): one of the usual words for God is

*elohim*, but “worthless idols” are *elilim*. Mockery?

Why all these imprecise but emotive (poetic!) words in v6?

#### ➤ **Honouring the King's worth (7-10)**

Notice the three “ascribe”s, matching the three “sing”s.

“Due” (8) is not actually there: it is literally “the glory *of* his name”. But it *is* due, isn't it?

“Trembling” (9). Don't we want people to be comfortable?

“Say among the nations” (10). Worship leading to mission?

“It shall never be moved” (9) was used in the Middle Ages to argue against the heliocentric solar system. So what *does* it mean?

#### ➤ **Rejoicing in the King's coming (11-13)**

How can inanimate things “rejoice” or “sing for joy”?

Do we have anything to fear from *this* kind of justice?