

Psalm, a psalm of redemption and the LORD's coming.

Psalm 96 is an unusual psalm as it presents the “big picture” of Redemption. It includes a strong emphasis of the Gospel, the missionary outreach as commanded in Matt 28: **“And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. ¹⁹ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: ²⁰ Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.”** Matthew 28:18 - 20 (KJV). It also emphasized the universal worship of Jehovah. And finally, judgement will come to all sinners – the world will be set right, Paul’s reference in his book to the Romans will come to past – creation will no longer be groaning under the curse of sin but will truly give praise to the LORD. All this is in the 96th Psalm.

Psalm 96 is a little unusual from the biblical Jewish point of view in that it has a world-wide view of God’s dealing with man – indeed, there are some interesting passages referring to all of creation singing praise to God as we will see – a strong reminder of Isaiah where the: **“²⁵ The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.”** Isaiah 65:21. KJV. – a reference to the millennium reign of Jesus Christ.

A New Song (of praise).

- [1] **O sing unto the LORD a new song: sing unto the LORD, all the earth.**
 [2] **Sing unto the LORD, bless his name; shew forth his salvation from day to day.**

A new song: This verse has it’s fulfillment in Revelation 5:6-10 ([KJV](#), [NIV](#), [NAS](#)). What is the new song? We need to go back a little into Revelation in chapter 4 to see the background on this. The living saints have been raptured, judgment is about to fall on unbelieving man. The awfulness of the Great Tribulation is about to fall and there is a book sealed with 7 seals – containing the divine sovereignty of God’s judgement on the earth during the Great Tribulation. The question is answered on who is worthy to unseal the book and the answer comes back that the Lion of God from the tribe of Judah – John, the writer of Revelation looks and he sees the victorious Lamb – standing as victor over death.¹ So the new song is one of victory – and of *inclusion*. Oh this is most unusual! The nation as a whole has been exclusive when it came to their worship of the LORD. The gentiles were despised – and not without cause for Israel had always been a thorn in the side of many nations and had been under rule by many. New song? This is the song of the Good News – that salvation is to come to the world.

A new Mission.

- [3] **Declare his glory among the heathen, his wonders among all people. [4] For the LORD is great, and greatly to be praised: he is to be feared above**

¹ See a previous lesson The [Victory of the Lamb of God](#) on my mirror web site.

all gods. [5] For all the gods of the nations are idols: but the LORD made the heavens.

Imagine a message of hope for the gentiles! The first reference to this world-wide missionary work was found in [Genesis 9:27](#) where the gentiles (sons of Japheth) would eventually come to dwell in the tent of the Jews (the sons of Shem). This was and is now the message of the Gospel - an inclusive message – song if you please – that the glory of Jehovah would be declared among the gentiles. Indeed, Paul did just that as told in the account of [Acts 17:16-34](#). Here Paul was fulfilling this “New Song” in bringing the praise of the LORD to the ears of these lost people. Read the wonderful account there that **“³⁴Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them. Acts 17, KJV.**

Here the contrast is stark.

“²³For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. ²⁴God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; ²⁵Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;”

So the mission in Psalm was clear: that the Gospel – the New Song would be sung among the heathen even though they were worshiping gods where were merely ones shaped from the hands of sinful men.

A new Vision:

[6] Honour and majesty are before him: strength and beauty are in his sanctuary. [7] Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. [8] Give unto the LORD the glory due unto his name: bring an offering, and come into his courts. [9] O worship the LORD in the beauty of holiness: fear before him, all the earth. [10] Say among the heathen that the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

This is the new vision for the world to behold – that there is strength and beauty in His sanctuary – all for the believing world to behold! Oh! This is, indeed a New Song. We must consider this vision within the context of biblical days. To be in the court of an all-sovereign king meant one of two things – either one was facing fearsome judgment and certain death – horrible death or, as in this vision, one was to be blessed beyond imagination. Imagine! Being received in the court of the King of Kings as a welcome subject! Strength in verse 6 is self-explanatory – beauty refers to the splendor of the court. This vision is reflected in Hab 3:2, 4

³ God [approaching from Sinai] came from Teman [which represents Edom] and the Holy One from Mount Paran [in the Sinai region]. Selah [pause, and calmly think of that]! His glory covered the heavens and the earth was full of His praise. ⁴And His brightness was like the sunlight; rays streamed from His hand,

and there [in the sunlike splendor] was the hiding place of His power. AMP.² See also [NAS](#), [NIV](#), [KJV](#).

So the vision for all the world is not one of condemnation but of Good News. Jesus said that He came not to condemn the world but to save it³ – this is the vision of Psalm 96 – the New Song.

A new Earth.

[11] Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. [12] Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

[13] Before the LORD: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Look at [Revelation 12](#); [Isaiah 49:13](#) *and context* – *this is especially a big-picture portion of scripture*. This such a wonderful Psalm. It is the BIG picture of God's kind disposition toward man – that He earnestly desires to bring man to Himself and that man could enjoy the strength (protection) and beauty (splendor, majesty) of His court. But there's more: the LORD intends to bring forth a new earth where even the trees and the mountains would rejoice in the LORD. This is hard to imagine, especially with the gloom and doom we hear from the environmentalist these days. But here it is. The earth will prosper and will rejoice in the presence of the LORD!

The final verse is a warning to all who would scoff at the message of the New Song – God is coming back. He will hold everyone accountable for acceptance or rejection of this New Song.

¹⁴ Enoch, the seventh from Adam, prophesied about these men: "See, the Lord is coming with thousands upon thousands of his holy ones ¹⁵ to judge everyone, and to convict all the ungodly of all the ungodly acts they have done in the ungodly way, and of all the harsh words ungodly sinners have spoken against him." Jude 1:14-15 New International Version (NIV)⁴

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³ [Luke 19:10](#)

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