Psalm 96

All Peoples Commanded to Praise God Because He Is Coming to Set the Earth Aright!


A1 ALL THE PEOPLES COMMANDED TO PRAISE YAHWEH IN SONG AND SPEECH 96:1-6

B1 The Call to Praise 96:1-3

C1 The first command to sing: {1} Sing 96:1a

D1 The object of the song: to the LORD
D2 The nature of the song: a new song;

C2 The second command to sing: Sing 96:1b

D1 The object of the song: to the LORD,
D2 The singers of the song – the global recipients of the command: all the earth.²

C3 The third command to sing: {2} Sing 96:2

D1 The object of the song: to the LORD,
D2 The purpose of the song: bless His name;
D3 The content of the song – a positive enunciation of Yahweh's deliverance: Proclaim good tidings of His salvation
D4 The frequency of the song: from day to day.

C4 The additional content and intended audience of the song: The global imperative of the publicity 96:3

D1 Content: {3} Tell of His glory
D2 Audience: among the nations,

1 96:1 - Sing: All the words in red are imperatives, commands. The exceptions are the instances of “Let” in verses 11-12 – there they are imperfects with jussive, or imperatival, force, as in “Let be glad – (the heavens),” etc.

2 96:1 - all the earth: There is an unusually global, Gentile scope to this psalm. I have endeavored to call attention to this fact by placing all the terms that indicate this global address in bold print. The terms include all the earth, the nations, (all) the peoples, and families of the peoples.
Expanded Analysis of Psalm 96, James T. Bartsch, WordExplain.com

D3 Content: His wonderful deeds
D4 Audience: among all the peoples.

B2 REASONS FOR PRAISE 96:4-6

C1 The greatness of Yahweh: {4} For great is the LORD 96:4
D1 The quantity of praise due Him: and greatly to be praised;
D2 The superlative of fear due Him: He is to be feared above all gods.

C2 The creative reality of Yahweh 96:5
D1 The non-entity of the peoples' gods: {5} For all the gods of the peoples are idols,
D2 The infinite creative power of Yahweh: But the LORD made the heavens.

C3 The grandeur and majesty emanating from Him: {6} Splendor and majesty are before Him, 96:6

C4 The power and glory emanating from Him in His temple: Strength and

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3 96:6 - splendor (1935 - howd): Splendor (howd - 1935) and majesty (hadar - 1926) appear to be virtually synonymous, especially when used in the same verse, as they are 6X in the OT. howd, in NAS95, is translated splendor or splendid 9X, majesty or majestic 6X, honor or honored 4X, authority 2X, and glory, vigor, beauty, and natural color 1X each.

Strong's definition: 1935. howd, hode; from an unused root; grandeur (i.e. an imposing form and appearance):--beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.
Indeed, with a little imagination, grandeur could successfully be employed as a translation of each occurrence of howd, and, in my estimation, would be a better translation.

4 96:6 - majesty: of the 30 translations of hadar (1926) in NAS95, majesty is a runaway favorite with 17X, followed by splendor 8X, honor 2X, and beautiful, array, and dignity 1X each. Strong: 1926. hadar, haw-dawr'; from 1921; magnificence, i.e. ornament or splendor:--beauty, comeliness, excellency, glorious, glory, goodly, honour, majesty.

5 96:6 - strength: There are five passages which combine glory (kabowd 3519) and strength ('oz 5797): 1 Chron. 16:28; Ps 29:1; 62:7; 63:2; 96:7. All translate 'oz strength except for Ps. 63:2, which (correctly, I believe), renders it power because it is describing God's person (in the context of the tabernacle / temple), which is also the case in Ps. 96:6 and 8.

In Psalm 132:8, 'oz is combined with 'arown, ark, promoting the idea that in Psalm 96:6 God's personal presence is under consideration, not the beauty of His sanctuary.

In my estimation, strength is a good translation when describing a man's personal strength -- if he can bench press 400 pounds, we would agree he is a strong man. However, when describing God, the term strength seems too anthropomorphic -- God doesn't walk around flexing His muscles. It seems more appropriate to describe the Supreme Spirit as being powerful. Thus my proposed translation in this context is the more impersonal power, as opposed to strength, even though the latter term, in other contexts, is far and away the preferred translation, as shown in the chart at the end of the analysis.
beauty⁶ are in His sanctuary.

### A2 ALL THE PEOPLES COMMANDED TO SUBMIT TO GOD IN WORSHIP 96:7-10

#### B1 The Specifications of Global Praise 96:7-8

C1 Attributive, world-wide praise: {7} Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory and strength.⁷ 96:7

C2 Nominative praise: {8} Ascribe to the LORD the glory of His name; 96:8

C3 Sacrificial praise: Bring an offering

C4 Corporate, intimate praise: and come into His courts.

#### B2 The Submission Expected in Global Praise 96:9-10

C1 Holy praise: {9} Worship the LORD in holy attire; 96:9

C2 Humble praise: Tremble before Him,

C3 Universal praise: all the earth.

C4 Submissive praise: {10} Say among the nations, "The LORD reigns;⁸ Indeed, the world is firmly established, it will not be moved;⁹ 96:10

C5 Accountable praise: He will judge the peoples with equity."

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⁶ 96:6 - beauty (tiph'arah, 8597): As the chart at the end of the analysis shows, glory would be a more appropriate translation here. Many translators choose beauty because they believe the last half of v. 6 describes the physical appearance of the sanctuary, or temple. I believe tiph'arah, in this context, rather characterizes God's shekinah glory appearing between the cherubim. Note that Psalm 78:61, likely a reference to the ark, employs both 'oz, 5797 and tiph'arah, 8597 in the same verse, as does Ps. 96:6. Likewise, Ps. 89:17 uses both terms in reference to God, where tiph'arah is translated glory and 'oz, strength.

⁷ 96:7 - strength: 'oz 5797. Again, in this context, I prefer power.

⁸ 96:10 - the LORD reigns: Derek Kidner (Tyndale Old Testament Commentaries [TOTC], Psalms 73-150, p. 381) writes, “The decisiveness of the Hebrew verb and the exultant response in 11-13 point to a new and overwhelming asserting of sovereignty rather than a timeless theological truth. It announces God’s advent, the Day of the Lord.” I agree with Kidner, but I take his statement a step further. That future Day of the Lord has in mind the return of Jesus Christ to reign upon earth over the nations with a rod of iron (Psalm 2; Zech. 14; Matt. 24:29-31; 25:31-46; Rev. 19:11-20:6).

⁹ 96:10 - the world ... will not be moved: Derek Kidner, p. 381: “The first and last lines of verse 10 make it additionally clear that this is a prophecy of perfect government, not a pronouncement on – of all things! – the earth’s rotation, as an old controversy suggested.” That is true up to a point, but I believe there is more here. The initial referent is Christ’s return to rule the nations. When He returns, nature itself will be altered, receiving a new lease on life (Isa. 11:1-10; 55:12-13; Ezek. 47:1-12; Amos 9:13-15). The ultimate referent is the rule of God and Christ from New Jerusalem over New Earth completely unblemished by sin and evil (Rom. 8:18-23; 2 Pet. 3:10-13; Rev. 21:1-22:5).
A3  ALL NATURE EXHORTED TO EXULT IN YAHWEH'S COMING JUDGMENT
   96:11-13

B1  The Call to Exult  96:11-12
   C1  Heavens:  /11/ Let the heavens be glad,  96:11
   C2  Earth: and let the earth rejoice;\(^{10}\)
   C3  Sea:  Let the sea roar, and all it contains;
   C4  Field:  /12/ Let the field exult, and all that is in it.  96:12
   C5  Forest:  Then all the trees of the forest will sing for joy

B2  The Reason to Exult  96:13
   C1  The object of exultation;  /13/ Before the LORD,
   C2  The reason for exultation:  for He is coming,\(^{11}\)
   C3  The focus of exultation:  For He is coming to judge\(^{12}\) the earth.
   D1  He will judge the world in righteousness
   D2  And the peoples in His faithfulness.

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\(^{10}\) 96:11 ff. - Let the heavens be glad, and let the earth rejoice: “The belief of fallen man that righteousness, truth (i.e. dependability), the rule of justice, and the Lord himself are the enemies of joy, is scouted by this passage” (Derek Kidner, pp. 381-382).

\(^{11}\) 96:13 - coming:  The fulfillment of this prophecy is the Second Coming of Christ!

\(^{12}\) 96:13 - judge:  Christ is seen as judge in the following passages:  In His First Advent, He did not come to judge, but to save from judgment (John 3:15-18).  In John 5:22-30 He stated He has been given all authority to judge (in the future).  By His sacrificial death on the cross, He brought judgment upon Satan (John 12:31-33).

   During the Tribulation period prior to His Second Coming, He will evaluate the Church at the judgment seat of Christ (Rom 14:10-12; 1 Cor. 3; 2 Cor 5:10).  He will judge the entire earth as the Lamb of God worthy to open the seven sealed book of judgment (Rev 5-8), the seventh of which constitutes the seven trumpet judgments (Rev. 8-11), the seventh of which constitutes the seven bowl judgments (Rev. 15-18).  The people of the earth recognize that in these catastrophes the Lamb and God Himself are venting their wrath upon the earth (Rev. 6:15-17).

   At His Second Advent, Jesus, as the Word of God and King of Kings, will "tread the wine press of the fierce wrath of God, the Almighty" (Rev. 19:15).  He will judge the armies and forces assembled against Him by annihilating them (Isaiah 63:1-6; Rev. 19:19-21).  He will judge the survivors of the nation of Israel (Ezek. 20:33-38; Matt. 25:1-13; 14-30) and the survivors of the Gentiles (Matt. 25:31-46).

   In Isaiah 11:3-5 Christ will, during His Millennial Kingdom, judge the world in truth and fairness, in righteousness and faithfulness, bringing justice for the poor and the afflicted, and final justice for the wicked.  After the final rebellion at the end of Christ's Millennial Kingdom is quelled (Rev. 20:7-10), Christ Himself, I believe, will sit upon the Great White Throne, there to judge all the wicked dead of all ages.  There doom, not having their names written in the Lamb's Book of Life, is the Lake of Fire (Rev. 20:11-15).  Yahweh's (Christ's) coming to judge the earth (Ps. 96:13) is a cause for great joy (Ps. 96:12)!  Now at last, corruption on the earth will be dealt with summarily, justice will prevail, and the saints will rejoice!
## Addendum

### Word Study Chart of 'oz, "Strength," "Power"

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<th>Word</th>
<th>NASB</th>
<th>NIV</th>
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<td>69</td>
<td>51</td>
<td>120</td>
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<tr>
<td>power, great</td>
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<td>12</td>
<td>24</td>
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<tr>
<td>might, mighty</td>
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### Word Study Chart of tiph'arah, "Glory," "Beauty"

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<td>glory, glorious</td>
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<td>4</td>
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