

Psalm 97:1-12
The Arrival of the King

Introduction: A similar grouping in Psalm 93-100. This appears to be set during the earthly Millennial kingdom after the Tribulation period. This is the awesome approach and arrival of the Coming Conqueror.

1) Yahweh reigns over all creation and the whole world responds—97:1-7

- a) The announcement—97:1 ¹ *The LORD (Yahweh) reigns* [pf. malak],
 - i) The commanded global Gentile response:
 - (1) Near: *let the earth rejoice* [giyl];
 - (2) Distant: *let the many coastlands* (around the Mediterranean and beyond) *be glad* [samach]!
 - ii) Crowning day for the King, Jesus Christ, has come!
- b) The description of His awesomeness—97:2-5 (similar to Ex. 19-20)
 - i) He is ominously veiled—97:2 ² *Clouds and thick darkness are all around him*;
 - ii) He conforms to His perfect standards: *righteousness* [tsedeq; holy principles] *and justice* [mishpat; holy decisions and actions] *are the foundation of his throne* (i.e. His kingship).
 - (1) He is not like a mere human ruler with self-interest and with perversion of justice. (Allan Harman)
 - iii) What is considered by people to be stable cannot stand before Him—97:3-5
 - (1) ³ *Fire goes before him and burns up his adversaries all around.*
 - (2) ⁴ *His lightnings light up the world; the earth sees and trembles.*
 - (3) ⁵ *The mountains* (where the gods were assumed to live) *melt like wax before the LORD (Yahweh), before the Lord (Adonai; sovereign) of all* (not just Israel) *the earth.*
- c) The universal response—97:6-7
 - i) What aspects of God are recognized?—97:6
 - (1) ⁶ *The heavens proclaim his righteousness* [tsedeq],
 - (2) *and all the peoples see his glory* [kayod].
 - ii) There is shame for trusting in something else at one time—97:7
 - (1) The shame is earned by idol worshippers:
 - (a) ⁷ *All* (not just some) *worshipers of images are put to shame,*
 - (b) *who make their boast in worthless idols* (godlets [Motyer]);
 - (2) Worship is demanded from demons behind the idols: *worship him, all you* (false) *gods!*
 - iii) It is impossible to have no response to this glorious appearance of the King. (Mark Futato)

2) Israel's response to the universal response—97:8-12

- a) Israel initially rejoices—97:8
 - i) Repeat of v. 1:

- (1) The capital city: ⁸ *Zion hears and is glad* [samach],
- (2) The surrounding towns and villages: *and the daughters of Judah rejoice* [giyl],
- (3) Why? *because of your judgments* [mishpat], O LORD (Yahweh).
- ii) Supremacy over: ⁹ *For you, O LORD* (Yahweh),
 - (1) Location: *are most high* [Elyon] *over all* (not just **part**) *the earth*;
 - (2) Pretenders: *you are exalted far above all* (not just **some**) *gods*.
- b) Israel's additional responses—97:10-12
 - i) Command # 1: ¹⁰ *O you who love the LORD* (Yahweh), hate evil!
 - (1) We need both love and hatred. This is evidence of possessing wisdom. (Prov. 8:13)
 - (a) But to hate evil will bring trouble from evildoers. However, God will protect His people.
 - (2) Enablements 1 & 2:
 - (a) *He preserves the lives of his saints* [hasid];
 - (b) *he delivers them from the hand of the wicked* [rasha].
 - (3) Enablements 3 & 4:
 - (a) Guidance: ¹¹ *Light is sown for the righteous* [tsadiq] (conformity to God's standard),
 - (b) Joy: *and joy* (is sown) *for the upright* [yashar] *in heart* (moral integrity).
 - ii) Command # 2:
 - (1) ¹² *Rejoice* [samach] *in the LORD* (Yahweh), *O you righteous* [tsadiq],
 - (2) *and give thanks* [yadah] *to his holy name* (remembrance/memorial)!

3) Things to remember:

- a) The King IS coming. Revelation 19:1-8.