

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 <sup>1</sup> *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 <sup>2</sup> *Clouds and thick darkness are all around him*;
  - ii) He conforms to His perfect standards: *righteousness* [tsedeg; 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) <sup>3</sup> *Fire goes before him and burns up his adversaries all around.*
    - (2) <sup>4</sup> *His lightnings light up the world; the earth sees and trembles.*
    - (3) <sup>5</sup> *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) <sup>6</sup> *The heavens proclaim his righteousness* [tsedeg],
    - (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) <sup>7</sup> *All* (not just some) *worshippers 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: <sup>8</sup> *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: <sup>9</sup> *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: <sup>10</sup> *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: <sup>11</sup> *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) <sup>12</sup> *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.