

Series: Psalms

Title: Singing the New Song

Text: Ps 96: 1-9

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This Psalm is exhorting the Lord's people to sing unto the LORD. He exhorts us to preach Christ to the whole world, not the Israelites only. The Psalmist exhorts us to call his people from the kindreds of the earth to enter his courts and worship him alone.

Psalm 96: 1: O sing unto the LORD a new song: sing unto the LORD, all the earth. 2: Sing unto the LORD, bless his name.

God's people "*sing unto the LORD.*" In congregational singing, in specials, around the house, while working in the yard, while driving down the road. We sing unto the LORD. In public worship, we are not singing to be heard of one another. It matters not if we can carry a tune or not. God looks on the heart. It is singing from the new heart unto the LORD that God hears. Three times he says, "*sing unto the LORD*". We sing unto one LORD God in three persons. Salvation is of the LORD. Each person in the Godhead receives the glory.

A NEW SONG ABOUT ALL THINGS NEW

We sing unto the LORD "*a new song*" because the Lord Jesus has made all things new. The apostle John heard this new song. He beheld God holding a book sealed with seven seals which no man was able to open or even look upon.

Revelation 5: 5: And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. 6: And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. 7: And he came and took the book out of the right hand of him that sat upon the throne. 8: And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. 9: And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; 10: And hast made us unto our God kings and priests: and we shall reign on the earth.

The "scroll" represents God's will. It is God's eternal decree regarding everything, but particularly, the salvation of his elect who the Father entrusted to Christ to save through his blood and righteousness. Christ hath prevailed!

The new song is about a new covenant: Christ established the new covenant in his blood; he redeemed his people by a new way, by Christ being the Lamb slain; it was not an old testament lamb.

Christ made his elect new: he made us kings and priests unto God by redeeming us by his blood; we are "a royal priesthood;" we can enter his courts as his king-priests.

Christ is the new and living way: we can enter into the holiest of holies, into his glorious sanctuary above, because we have a new High Priest, Christ our High Priest forever.

The Holy Spirit purges our conscience in regeneration so that we enter a new way: we enter in spirit, in the full assurance of faith, trusting Christ to be our fitness and access to enter God's holy presence.

Everything about our worship is new now! So our song is new. It is "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing....Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever."

Psalm 118:14: The LORD *is* my strength and song, and is become my salvation.

A NEW SONG FOR ALL THE EARTH

Our song is new also because it is sung not only by his elect redeemed out of Israel but his elect redeemed out of all nations in the earth.

Revelations 5: 9...thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

He declares it throughout the Psalm. Verse 3, 7, 10, "*Declare his glory among the heathen, his wonders among all people...O ye kindreds of the people...Say among the heathen that the LORD reigneth.*"

This is what the new testament scripture means when it speaks of Christ saving "the world." It is the elect Christ redeemed who are out of all nations, from all kindreds. Christ said, "I lay down my life for the sheep." God the Father gave Christ a

people that the Father chose by free and sovereign grace. The Lord Jesus did not try to save us. He successfully "redeemed" the elect. He hath prevailed! Those he redeemed must and shall be called because Christ has redeemed his people from the curse. We are risen with him. He declared that he has sheep not only of the fold in Israel but also elect from all kindreds in the earth among the Gentiles.

John 10: 16: And other sheep I have, which are not of this: them also I must bring, and they shall hear my voice; and there shall be one fold, *and* one shepherd.

Each of us Gentiles are thankful for that word. How thankful we are that God the Father chose a people from all kindreds and nation and people in the earth! We sing because Christ redeemed his people out of all kindreds. We sing because the Spirit of God called us to faith in Christ from among all people. So all the earth sings the new song unto the LORD.

A NEW SONG UNTO THE LORD

We sing unto the Lord himself. Our song is to bless, extol, give glory to his name. We show forth his salvation from day to day. We declare his glory among the heathen, his wonders among all people. We bless, we ascribe, we give honor and glory for salvation and all spiritual blessings to his great name.

God's name is manifest in his Son. The Lord Jesus is Immanuel, God with us. When Christ appeared to Abraham in burning bush, Moses asked his name because he knew the Israelites would ask that question. Notice how the pre-incarnate Lord Jesus answered.

Exodus 3: 13:...The God of your fathers hath sent me unto you; and they shall say unto me, What is his name? What shall I say unto them? 4: And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. 15:...the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

That was our Lord Jesus speaking. Christ told the Pharisee's "Before Abraham was I AM." We come into his house to "bless his name." True heart-worship is extoling Christ. It is giving all glory and all praise and all honor to Christ Jesus alone. He is God our Savior, the great I AM!

He commands his church in verse 2-3 to "*shew forth* [publish, preach, proclaim] *HIS SALVATION from day to day; Declare HIS GLORY among the heathen, HIS WONDERS among all people.*"

Christ is God's salvation. When the Lord Jesus was 8 days old, Simeon said to God the Father, "I have seen thy salvation!"

Christ is *God's glory*. He is called "the brightness of his Father's glory." God "shined into our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus."

We "*declare his wonders.*" We declare Christ's person and works. In Christ we behold God's salvation, God's glory and wonders. Christ's name shall be Wonderful, Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.

Christ is *Wonderful and works wonders*. We sing of God manifest in the flesh! What a wonder! What glory! The Spirit declared his name and its meaning. "His name shall be called Jesus: for he shall save his people from their sins." Redemption accomplished by Christ and him crucified manifests the glory and the wonder of God's wisdom and power.

We sing of salvation by Christ Jesus because it manifests the glory and wonder of God's righteousness: Christ honored his law for his people so he is a just God and a Savior. We sing of the cross because Christ crucified manifests the glory and wonder of God's faithfulness, love, grace in that God the Father gave his only begotten Son, who laid down his life and redeemed his people to himself. We sing of the glory and wonder of his resurrection: he arose and his people in him; we are seated at the right hand of God in Christ.

We sing of the wonders Christ is working now from glory: he is crowned with glory and honor and majesty; he is interceding for his people; he is calling, preserving, and working his good pleasure in his people.

We sing of the glory and wonder of his coming again: then all shall see his glory and wonders and every knee shall bow and every tongue confess Christ to be LORD of lords and KING of kings to the glory of God.

It is the privilege of the church to preach and sing and send forth the gospel of the person and work of our triune God in Christ Jesus. We declare "Salvation is of the Lord." And we do so to the ends of the earth.

A NEW SONG OF HIS GLORY ALONE

Verses 4-5 say "*For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens.*"

Gentile nations, then and now, worshipped idols. They worshipped the moon, stars, creation, angels. They worshipped and served the creature. But the LORD made the heavens. He created the things men worship, including angels. So God alone is great and to be greatly praised. God alone is to be feared and revered above all. This is why sinner must be born-again of

God. Only the Spirit of God can reveal himself in the heart of a sinner and create a new heart which bows and praises God alone.

Listen to the description. This is Christ, God our Savior, now risen and seated in his holy sanctuary in all his glory. Verse 6, "*Honour and majesty are before him: strength [power] and beauty are in his sanctuary.*" Christ Jesus is the majesty and strength and beauty wherever he dwells.

Hebrews 1: 3...[Christ] sat down on the right hand of the Majesty on high; 4: Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

Picture a king upon his throne in robes of majesty with his crown seated in glory and honor. That is Christ our King in his glorious sanctuary, in the holiest of holies in glory above. That is who we come before whenever Christ has gathered his people to worship him. We are in his courts below but we worship him seated in his holy place above. It is the majesty of the LORD we are to have in our hearts.

Under the old covenant, the Gentiles were not allowed into the Lord's courts, into the temple, only the outer court of the Gentiles. Remember how they accused Paul of polluting the holy place by bringing in Gentiles? But now, the Lord calls his people from all the earth to enter because each one is made righteous and holy by Christ alone.

But we must come before him giving him ALL the glory due his name from the heart. Verse 7-8, "*Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name.*" But for his people there is no more outer court for Gentiles. Now God bids his sanctified people from all nations approach him. But we "*give unto the LORD glory and strength; the glory due unto his name!*" We have no glory and strength to boast in of ourselves. We have no righteousness but Christ. The heart created anew gives all glory and power to Christ because it is his due alone. Giving God our Father in Christ all the glory is the offering he calls us to bring. Verse 8..."*bring an offering, and come into his courts.*" He is describing heart worship using symbols common at that time. But the Hebrew writer tells us what it means.

Hebrews 13: 15: By [Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips giving thanks to his name.

It is the sacrifice of a broken heart, a humble heart, offering up the calves of our lips which is praise, with the sacrifice of prayer. We praise and give glory and thanksgiving to him. When we make a willing offering for brethren in need and for the furtherance of his gospel, we give the glory to God alone because we only give to Christ what he first gave to us. But above all, THE OFFERING that we must come before holy God with, the only offering in whom he will receive us, is Christ himself through faith in his blood.

Giving him all glory and honor is true heart worship. Verse 9, "*O worship the LORD in the beauty of holiness.*" Notice, the marginal reference says, "in the beauty of his glorious sanctuary". The Septuagint says "in the court of his holiness." We come into his courts below when we gather here to hear the gospel and sing praise to him and to pray. But we come before the LORD as sinners made holy in Christ who perfected us by his one offering. We come into the holiest of holies above where he is seated in the beauty of his holiness and we come in the beauty of Christ's holiness alone who has made our hearts holy by his indwelling presence. So we come bowing in our hearts through faith, giving him all the glory with "*fear before him.*" We do not rush in hastily. We prepare our hearts to come to his house, knowing we are welcome into his presence, but we are coming before holy God. We must come giving him the glory due to his name in the heart.

When the Holy Spirit has revealed Christ in our hearts, that he perfected forever them that are sanctified, that God remembers our sins no more, that where remission of our sins is there is no more offering for sin, then each time we truly worship him it is by his Spirit. Our text is declaring what the Hebrew writer declared.

Hebrews 10: 19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; 21 And *having* an high priest over the house of God; 22 Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. 23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) 24 And let us consider one another to provoke unto love and to good works: 25 Not forsaking the assembling of ourselves together, as the manner of some *is*; but exhorting *one another*: and so much the more, as ye see the day approaching.

Amen!