

Adam Clarke:

Introduction

All the inhabitants of the earth are invited to praise the Lord, Psalm 96:1-3. His supreme majesty, Psalm 96:3-6. The tribes of Israel are invited to glorify him, Psalm 96:7-9; and to proclaim him among the heathen, Psalm 96:10. The heavens and the earth are commanded to rejoice in him, Psalm 96:11-13.

This Psalm has no title, either in the Hebrew or Chaldee. The Syriac: "Of David. A prophecy of the advent of Christ and the calling of the Gentiles to believe in him." The Vulgate, Septuagint, Ethiopic, and Arabic have, "A Song of David, when the House was built after the Captivity." We have seen in 1 Chronicles 16:23-33 (note) a Psalm nearly like this, composed by David, on bringing the ark to Sion, from the house of Obed-edom. See the notes on the above place. But the Psalm, as it stands in the Chronicles, has thirty verses; and this is only a section of it, from the twenty-third to the thirty-third. It is very likely that this part was taken from the Psalm above mentioned, to be used at the dedication of the second temple. The one hundred and fifth Psalm is almost the same as that in Chronicles, but much more extensive. Where they are in the main the same, there are differences for which it is not easy to account.

Verse 1

Sing unto the Lord a new song - A song of peculiar excellence, for in this sense the term new is repeatedly taken in the Scriptures. He has done extraordinary things for us, and we should excel in praise and thanksgiving.

Verse 2

Show forth his salvation from day to day - The original is very emphatic, x'x©x"x• xžx™x•x• xoex™x•x•
x™x©x•xçx²x• (basseru miyom leyom yeshuatho) âœœPreach the Gospel of his salvation from day to day.âœœ To
the same effect the Septuagint, Î...ÎîîîîµÎîîîµîfÎµ á¼Î¼Îµî±½ îµ¼ á¼Î¼Îµî±½, Î,,Î¿ Îfî%ool,,ÎîîîÎ½
Î±Î...Î.,Î¿,... , âœœEvangelize his salvation from day to day.âœœ

Verse 3

Declare his glory among the heathen - The heathen do not know the true God: as his being and attributes are at the foundation of all religion, these are the first subjects of instruction for the Gentile world. Declare, x̄|x̄x̄x̄x̄ (sapperu), detail, number out his glory, x̄|x̄x̄x̄x̄ (kebodo), his splendor and excellence.

His wonders among all people - Declare also to the Jews his wonders, x̄x̄x̄x̄x̄x̄TMx̄ (niphleothaiv), his miracles. Dwell on the works which he shall perform in Judea. The miracles which Christ wrought among the Jews were full proof that he was not only the Messiah, but the mighty power of God.

Verse 4

**He is to be feared above all gods - I think the two clauses of this verse should be read thus: -
Jehovah is great, and greatly to be praised.
Elohim is to be feared above all.**

I doubt whether the word **ⲕⲟⲩⲁⲧⲁⲛⲓⲙ** (Elohim) is ever, by fair construction, applied to false gods or idols. The contracted form in the following verse appears to have this meaning.

Verse 5

All the gods of the nations are idols - x•xœx™x™ (elohey). All those reputed or worshipped as gods among the heathens are x•xœx™xœx™x• (elilim), vanities, emptinesses, things of nought. Instead of being Elohim, they are elilim; they are not only not God, but they are nothing.â€• â€œJehovah made the heavens.â€• He who is the creator is alone worthy of adoration.

Verse 6

Honour and majesty are before him - Does this refer to the cloud of his glory that preceded the ark in their journeying through the wilderness? The words strength and beauty, and glory and strength, Psalm 96:7, are those by which the ark is described, Psalm 78:61.

Verse 7

Ye kindreds of the people - Ye families, all the tribes of Israel in your respective divisions.

Verse 8

