

Psalm 99 ¹

"The Call to Worship Yahweh for His Reign over Israel and the World"

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A1 THE CALL TO ALL THE EARTH TO PRAISE YAHWEH FOR HIS EXALTED AND EQUITABLE REIGN OVER THE WORLD FROM ISRAEL! 99:1-5

B1 A Look at the Future: The Call to All Peoples of the Earth to Acknowledge with Trepidation Yahweh's Exalted, Holy Reign as King from Zion 99:1-3

- C1 The Peoples of the Earth Commanded to Acknowledge Yahweh's Reign with Fearful Respect 99:1
- D1 The fact of Yahweh's reign: {1} The LORD reigns,
 - D2 The expected response: let the peoples tremble;
 - D3 The place of Yahweh's reign: He is enthroned *above* the cherubim,
 - D4 The expected response: let the earth shake!
- C2 The Greatness and Transcendence of Yahweh 99:2
- D1 Yahweh's greatness in Zion: {2} The LORD is great in Zion,
 - D2 Yahweh's transcendence over all the peoples of the earth! And He is exalted above all the peoples.
- C3 The Peoples of the Earth Commanded to Praise Yahweh's Name Because of His Greatness and His Holiness 99:3
- D1 The call to praise His Name: {3} Let them praise Your great and awesome name;
 - D2 The assertion of His Holiness: **Holy is He.** ²

¹ Enthronement: Enthronement psalms celebrate God reigning as the greatest King. Some enthronement psalms (like Psalm 99) explicitly state that He reigns on earth, even from Mt. Zion. Others may assume that fact, but do not explicitly state it. Psalm 99 begins, "The LORD reigns!" and then states, "He is enthroned above the cherubim!" Enthronement psalms include psalms 47, 93, 95, 96, 97, 98, and 99. One day Jesus Christ Himself will be seated on His throne on Mount Zion. What a wonderful day that will be! Society in that day will function as never before at the behest of the King.

² 99:3 - Holy is He. This pronouncement of Yahweh's holiness is found three times – in 99:3; 99:5; and 99:9. I have placed the appropriate text in bold letters for emphasis.

B2 A Look at the Present: A Call to Israel to Worship Yahweh, Her Holy God, Because of His Just and Equitable Reign over Israel 99:4-5

- C1 The Acknowledgement of King Yahweh's Just, Equitable, and Righteous Reign over Israel 99:4
 - D1 The King's love for justice, His strong suit: {4} The strength of the King loves justice;
 - D2 The King's establishment of equity: You have established equity;
 - D3 The King's execution of justice and righteousness in Israel: You have executed justice and righteousness in Jacob.
- C2 The Call to Worship Holy Yahweh at His Footstool 99:5
 - D1 The call to worship
 - E1 {5} Exalt the LORD our God
 - E2 And worship at His footstool;
 - D2 The reason for worship: **Holy is He.**

A2 A Look at the Past: A CALL TO ISRAEL TO WORSHIP HOLY YAHWEH IN ZION BECAUSE OF HIS MERCIFUL DEALINGS WITH ISRAEL THROUGH HER LEADERS 99:6-9

B1 The Identity of Representative Leaders 99:6a

- C1 Moses and Aaron, His Priests: {6} Moses and Aaron were among His priests,
- C2 Samuel, Who Called on His Name: And Samuel was among those who called on His name;³

³ 99:6 - called on His name: Lit. "And Samuel [was] among those calling on His name." In the preceding line it is stated that Moses and Aaron were among His priests. It could be argued that "those calling on His name" is a synonym for priests. But Samuel was not a priest by birth, being of the tribe of Ephraim. He was a life-long Nazirite, dedicated to the Lord by his mother. Certainly he was a prophet, to whom and through whom God spoke. Thus, he certainly was among those calling on the name of Yahweh. But as this phrase states, there were others calling on God's name. Presumably the people were not to be excluded from those identified as calling on God's name. Indeed God was merciful to all the people, forgiving them, and yet avenging their (evil) deeds as God saw fit (99:8). Even Moses and Aaron were not beyond partaking of God's vengeance. Aaron's two sons were destroyed for using strange fire, and neither Aaron nor Moses were permitted to enter the promised land. Though no specific sin of Samuel's calls for Divine judgment, his own sons were so derelict that the leadership of the nation was torn away from his family and given to Saul and others as kings. My conclusion is that Moses, Aaron, and Samuel were not intended by the Psalmist to restrict the discussion merely to leaders, but to portray leaders as representing the people.

B2 The Communication Between Representatives of the People and Yahweh 99:6b-8

C1 Their Reciprocated Call upon Yahweh: They called upon the LORD and He answered them. 99:6b

C2 Yahweh's Communication with the People through Their Leaders 99:7-8

D1 The manner of His communication: {7} He spoke to them in the pillar of cloud; 99:7a

D2 The format of and response to His communication 99:7b

E1 They kept His testimonies

E2 And the statute that He gave them.

D3 The characterization of His response 99:8

E1 Condescending: {8} O LORD our God, You answered them;

E2 Forgiving: You were a forgiving God to them,

E3 Avenging: And *yet* an avenger of their *evil* deeds.

B3 The Concluding Call to Worship Holy Yahweh at His Holy Mount 99:9

C1 The Call to Worship

D1 {9} Exalt the LORD our God

D2 And worship at His holy hill,

C2 The Reason for Worship: **For holy is the LORD our God.**

EXPANDED ANALYSIS OF PSALM 99

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