

SCRIPTURAL FOUNDATION

PSALM 66:1-20 (emphasis added)

Shout joyfully to God, all the earth; Sing the glory of His name; Make His praise glorious. Say to God, "How awesome are Your works! Because of the greatness of Your power Your enemies will give feigned obedience to You. "All the earth will worship You, And will sing praises to You; They will sing praises to Your name." Selah.

Come and see the works of God, Who is awesome in His deeds toward the sons of men. He turned the sea into dry land; They passed through the river on foot; There let us rejoice in Him! He rules by His might forever; His eyes keep watch on the nations; Let not the rebellious exalt themselves. Selah.

*Bless our God, O peoples, And sound His praise abroad, Who keeps us in life And does not allow our feet to slip. For You have tried us, O God; You have refined us as silver is refined. You brought us into the net; You laid an oppressive burden upon our loins. You made men ride over our heads; We went through fire and through water, Yet You brought us out into a *place* of abundance. I shall come into Your house with burnt offerings; I shall pay You my vows, Which my lips uttered And my mouth spoke when I was in distress. I shall offer to You burnt offerings of fat beasts, With the smoke of rams; I shall make an *offering* of bulls with male goats. Selah.*

Come and hear, all who fear God, And I will tell of what He has done for my soul. I cried to Him with my mouth, And He was extolled with my tongue. If I regard wickedness in my heart, The Lord will not hear; But certainly God has heard; He has given heed to the voice of my prayer. Blessed be God, Who has not turned away my prayer Nor His lovingkindness from me.

THEOLOGICAL FOUNDATION

DESCRIPTION

Reflecting on the greatness of our God, namely, as we look to His saving work.

VERSES

The first verse of the song meditates on Psalm 66:5, whereas the second verse appeals to Psalm 66:16. Together these are meant to serve as bookends to convey the rest of the content of the Psalm, and three words in particular stand out: see, hear, and fear. The Psalmist encourages the reader to "see" or recount the wondrous acts of God, namely the deliverance from Egypt, or Exodus narrative (Ps. 66:5-6). Further, the reader is to see that although God is a disciplinarian (ref. Heb. 12:7), He is also the provider, deliverer, and giver of good gifts worthy of praise and worship (Ps. 66:8-15). However, as with all God's revelation, the concern is not only with what God does (history) but why God does it (theology). Having discussed the former, the Psalmist moves to the latter by switching terminology to "hear" (or "listen"), which is to be done by those who "fear" the Lord - potentially because fear is the prerequisite to hear/listen (Prov. 1:7, 9:10). This transition is made moving a person from abstract observation of God's acts to the personal experience with God in those acts. It would be remiss, as NT believers, not to draw the parallels between the wondrous work (deliverance, provision, etc.) the Psalmist recalls and that saving work of Jesus. A saving work we do not proclaim as merely having happened, but as having happened *to us*. Thus, through this song, we "tell of what He has done for [our] soul" (Ps. 66:16).

CHORUS

The chorus, like the verses, is directly coming from the text of the Psalm, only the chorus is pulling from the Psalmist introduction (Ps. 66:1-4). We are given a who, what, and a why in these lines. Who is referring to all the earth, what all the earth should be doing is both singing and shouting God's praise because (the why) He is great. Returning to the assertion made above for what this means for us as New Testament believers on this side of the cross, we should sing with even greater zeal because through Christ the fullness (deliverance from sin) has been revealed of which the Psalmist recalls the shadow (the exodus deliverance).