Psalm 96: 8 – 9, a song sung by God’s chosen people in the Old Testament, is a Psalm worthy of being emulated by the New Testament church of Christ. Dispensations have changed but the need to observe at the Lord’s Supper Table the five commandments in these two short verses has not. They are just as relevant for the New Testament body of Christ as they were for the Old Testament congregation of Israel.

"8 Give to the LORD the glory due His name; Bring an offering, and come into His courts."

"Oh, worship the LORD in the beauty of holiness! Tremble before Him, all the earth."

What better admonitions for sharing in the Lord’s Supper could His church receive than these: “give,” “bring,” “come,” “worship,” “tremble” – five verbs demanding our own personal involvement?

First, we “give” “glory” to God at His Table. Who else is or should be glorified at this sacred, holy Table? Who else among us is worthy of receiving “glory?” Certainly no church leader for they like us “have sinned and fallen short of the glory of God”; and, they continue to do so regardless of how much they try to not do so. Christ alone is the “Lamb of God who takes away the sin of the world.” He is the One who hung on the cross, arose from the tomb, and now sits “at the right hand of the Majesty on high.” We “give to the LORD the glory due His name” by assembling and remembering Him at His Table faithfully each Lord’s Day.

Second, we “bring an offering” to Him at His Table. And what is that “offering” you may ask? It is ourselves! We “bring” to Him ourselves at His sacred Table. We cannot “bring” someone else to Him. Nor can someone else “bring” us to Him. We offer Him ourselves on our own volition. It is written of our Corinthian brethren in II Corinthians 8:5 that “they first gave themselves to the Lord.” Imagine the arrogance in thinking that the giving of ourselves as an “offering” to the King of Kings and Lord of Lords is what He needs or wants when He is worthy of receiving so much more! Yet, in His infinite love, mercy, and grace we are exactly what He wants as an “offering” – “a living,” not dead, “sacrifice.” And so, we “bring an offering” of ourselves and can only praise His name for accepting even though we are horribly, terribly flawed.

Third, we “come into His courts” when we commune at the Table. It is true that the Psalmist had in mind the courts of the Old Testament Temple but forget not that we, the church, are His New Testament temple. We “come” to the church, the called out assembly of saints,
to give Him "the glory due His name" and to "bring [ourselves as] an offering." We do not come to some social or civil function to do these things. We come as the church, the holy bride of Christ, to the only Table in the church that is His Table – the Lord's Supper Table. Only upon this Table are the unleavened loaf, His body, and the fruit of the vine, His blood. It is only in His New Testament court of the church that we find the sacred, holy Table of our Lord.

Fourth, we "worship the LORD in the beauty of holiness" at this Table. We "worship" – not frolic, nor play, nor jest. We adore, we praise, we honor, and we give thanks for the sacrifice of God incarnate on our behalf. We deserve to be separated for all eternity in a godless hell from our holy Creator but we have been saved from our sins not by "corruptible things, like silver or gold" but by His grace "with the precious blood of Christ, as of a lamb without blemish and without spot."

Fifth, we "tremble before Him" at His Table. Oh, we are stricken not with a coward’s fear; we do not cower or crouch in some corner of the assembly hiding from Him. But we do "tremble" for we know that outside of Christ we are nothing. We know that without Christ we have no hope. We know that He is the holy God, our Creator. We are His creation. We are subject to Him – not He to us. We "tremble" in reverence and recognition of who He is and who we are not. This is not a kitchen table to which we come; this is not a picnic table to which we come; this is not a ping-pong table, nor card table, nor billiards table to which we come.