Grace Baptist Church “Awe? or Blah?” Dr. Rick Griffith

18 May 1997 (English) & 10 May 1998 (Chinese) & 10 June 1998 (MCBPC) Message 3 of 4

NIV 50 Minutes

**Come On and Celebrate!**

***Psalm 149***

**Topic:** Worship

**Subject:** Worship God with joy

**Complement:** because He takes joy in you!

**Purpose:** The listeners will feel free to worship with joyful celebration.

**Theme Meditation:** Psalm 81:1 “Sing for joy to God our strength; shout aloud to the God of Jacob”

**Call to Worship:** Nehemiah 8:10 “…for the joy of the Lord is our strength”

# Introduction

### [The Jesus of the Tortilla story illustrates how we worship the wrong thing (MacArthur, *The Ultimate Priority*, 1-2)]

### I think we all agree that we should praise God, not a tortilla! Yet we still have so much to learn about worship. No wonder the longest book in the Bible teaches us how to worship! WORSHIP emphasized in Scripture

### But *how* should we praise God? (Intro. to MPI) This is the point noted on the sermon outline in your bulletin. There’s a lot of answers to that question since there’s not just one, “right” way to give Him the honor He’s due.

#### Sometimes we praise Him through *obeying His Word*.

#### Sometimes we praise Him through silence.

##### Habakkuk 2:20 exclaims, “The Lord is in his holy temple; let the earth keep silence before him.”

##### God also exhorts us in Psalm 46:10, “Be still, and know that I am God.”

#### There’s a huge number of ways to praise God.

### But today I want to address a way we often don’t consider when praising Him. What ways to praise God do we often overlook? (Intro. MPI) Psalm 149 says we should…

# I. Praise Him with joy (1-3, 6-9).

**[We should rejoice when we worship God.]**

This truth is taught in the first and last sections of Psalm 149. This second to the last psalm tells us that we need to praise Him with joy.

## Notice how often joy is mentioned in this psalm:

### Verse 2 says God’s people should “rejoice.”

### It also notes that we should “be glad” in God.

### Verse 5 exhorts us to “rejoice” again.

### And the same verse says we should “sing for joy.”

### The sense of joy permeates this psalm in its other descriptions.

## But what is joy?

### My dictionary says it is “intense and especially ecstatic or exultant happiness.”

### But can’t you have joy when you aren’t happy—like when you are in the midst of grief?

### I think joy is more of a deep realisation and appreciation of God—but this inevitably shows forth on the face.

### But you can’t smile all the time. The world record for the longest smile is 10 hours and 5 minutes, held by a 12-year-old Canadian girl—so it’s physically impossible to smile 100% of the time. TAN 2817

### Yet, on the other hand, it’s easier to smile than to frown. It takes 72 muscles to frown and only 14 to smile. TAN 2937

## Our GBC worship survey last Sunday confirmed that joyful worship is a needed area here. What were the survey results? Let me highlight just a few:

### There was no major difference between the FEC and SEC. In fact, both congregations highlighted the same top two strengths and same top two weaknesses.

### What were our top two strengths?

|  |  |  |  |
| --- | --- | --- | --- |
|  | FEC | SEC | Average |
| Well Organised | 82 | 85 | 83 |
| Length of Service Satisfactory | 78 | 88 | 80 |

### What were our top two weaknesses?

|  |  |  |  |
| --- | --- | --- | --- |
|  | FEC | SEC | Average |
| Sense of Expectancy | 36 | 48 | 39 |
| Joyful | 41 | 52 | 43 |

### A few comments:

#### The averages are more weighted towards the FEC because it’s the larger service.

#### But as percentages go, the SEC is consistently more positive about its services.

#### On the whole, our strengths are in areas we can control and our weaknesses lie in less tangible, less controllable areas.

#### I was surprised that 13% actually admitted that they get upset by changes!

(So joyful worship is an area where we can improve. But *how* can we express joy in worship?)

## This psalm gives at least five ways to express joy in worship. First,

### Joy is shown in singing *new songs* (1a).

#### Silence played an important part in Israel’s worship, but the concept of joyful singing is more common than silence—especially the singing of new songs.

#### We are exhorted many times in Psalms to sing to God a new song.

##### Notice Psalm 33:3—“Sing to him a new song…”

##### Psalm 40:3—“He put a new song in my mouth, a hymn of praise to our God.”

##### Psalm 96:1—“Sing to the LORD a new song.”

##### Psalm 98:1—“Sing to the LORD a new song.”

##### Psalm 144:9—“I will sing a new song to you, O God.”

##### Isaiah 42:10—“Sing to the LORD a new song.”

##### Did you know that even the angels learn new songs? Revelation 5:9 says, “And they sang a new song…” [cf. 144,000 in Rev. 14:3].

#### How are you doing at singing new songs?

##### Some of us love new hymns and choruses—we eagerly praise God with them.

##### But others say to ourselves, “Oh, why do they select this new fangled music? I like the old hymns best!”

##### I thought I really appreciated new songs until I recently attended a concert which had songs by a Christian secondary school band. It was *all* new songs to me! Some of the younger kids in the audience openly plugged their ears. I remember saying to me friend next to me, “Wouldn’t it be nice to be a kid again? Then we could plug our ears like these kids over here!”

##### But lately I’ve been seeing that while old songs produce sentiment, new songs produce joy. In fact, Israel sang new songs to celebrate God’s victorious deliverance—Moses sang at the crossing of the Red Sea (Exod. 15), Deborah at victory over enemies (Judg. 5), and many of David’s new songs in the Book of Psalms commemorate God’s acts on his behalf [cf. 2 Sam. 22].

##### Let’s not dampen the Spirit’s work by grumbling at the new songs, OK? They might be just what the doctor ordered.

(So joy is expressed in singing new songs. How else can we express joy in worship?)

### Joy is shown in *assembling* together (1b-2).

#### [Russian Christians wanted to worship only with true believers.]

##### In the days when persecution of Christians in Russia had reached its height, a small group of about 50 believers was worshipping in secret. The doors were locked and a large bar stretched across the two doors.

##### Suddenly there was a loud pounding at the door with the hurried scuffling of feet on the ground. “Open up! Open up this door!”

##### Every eye in the room turned to each other.

##### “Open up! Unlock the door! Police!”

##### A person in the back cautiously stood and walked to the door. As he removed the bar, three men burst through the door dressed in Russian military uniforms, each with a large, loaded machine gun slung across his shoulder.

##### “Lock the doors!” the leader of the three shouted.

##### But then he evidently changed his mind. Held at gunpoint, the congregation was given the opportunity to leave with their life if they really weren’t Christians.

##### At first no one moved. Then, someone in the back got up and slipped out the door. Soon another followed, then another, and another.

##### The room was eventually half-empty.

##### “Is that it?” the soldiers asked, “Is everyone here a Christian?”

##### The room was deathly quiet.

##### “Lock the door,” the leader commanded, and the large bar fell across the door.

##### Then, as those left wondered how long they had to live, the three soldiers took their machine guns, pointed them out like this, and laid them on the floor.

##### The leader said, “You’re all Christians? Good, we’re Christians too—but we hate to worship with compromising people. Now, let’s really worship!”

##### Do you think they worshipped with joy after that?! There’s something about worshipping as a group of people serious about God that is so joyous! No wonder the text says to praise him in the assembly of the saints—or literally, “holy ones.”

#### Sometimes I wonder about us when we sing “Come On and Celebrate” with sad faces! Or we sing “Up From the Grave He Arose” but it doesn’t look like we even arose from the bed ourselves!

#### Let’s really encourage one another by how we sing. We often call this place of worship the “house of God.” This certainly was true in the Old Testament, for God’s presence dwelt in the temple. But do you know what the “house of God” is now? It’s you and me! 1 Cor. 6:19 says, “Do you not know that your body is a temple of the Holy Spirit, who is in you?” Wow! This building houses over 400 “houses of God”! No wonder why assembling together for worship should cause such joy!

#### Sometimes we can’t really worship because we are not biblically dealing with relational conflict. It is inevitable that in any relationship conflicts will arise—in a marriage, in a work situation, and in a church. But how should we solve them? Let me suggest some brief steps in resolving conflicts found in the New Testament:

##### First, make sure you are right in your relationship with God.

(So this is fundamental—make sure your vertical relationship is in order.)

##### Next, make sure you are in right relationships with others before you try to worship.

###### When you are the offender… GO to the one whom you offended.

Here’s where Matthew 5:23-24 is instructive. It notes that when you have offended someone else, you should not attempt to worship God until you have made it right!

Years ago I was on a ministry team with eight other Christians. We had an enormous responsibility to reach about 600 people per day through evangelistic music concerts. Since we spent all day, every day, together practicing or sharing Christ in different Asian countries, it didn’t take me very long to discover that one of our members didn’t click with me. In fact, she couldn’t stand me. It seemed that everything I did offended her, but I knew about Matthew 5:23-24 and as soon as I detected something was wrong, I went to her to talk about it. Now in her family, when there were problems, no one talked about them. Each just went to their rooms until they cooled down, then everything was supposedly solved. Me? In my family my parents just yelled at us and one another, but without any constructive end. I thought a balance between these two extremes was the biblical way. Well, imagine her disgust with this guy who kept approaching her when our relationship was on the rocks! But I thought, “Hey, we’ve made a two year commitment to minister together, so we might as well learn how to get along!” I was a bit clumsy at going about this, but with some persistence she finally saw my real motive—just survival! God was good, and eventually she tolerated me, then got along with me, then liked me, then even loved me, and we have been happily married now for almost 14 years.

When you’re out of fellowship with a believer, don’t try to worship!

Don’t even give your offering! It’s like leaving your $100 bill on the pew and going to someone in the body, then offering it later directly to the church office!

Think of the implications of this for our celebration of the Lord’s Supper. It’s a mockery to testify to our unity in Christ through these symbols when things aren’t right with one another.

It has direct applications to leading in worship as well. Once a singing group came to a church to present a concert that evening. After the pastor observed the way everyone set up their equipment and rehearse in the afternoon, he announced to the team that they could consider the concert that night canceled. He’d send the audience home, he said—unless they got right with one another it would be a mockery to try to worship God!

OK, a question. What if the person tends to be offended by petty things? Still go. What looks to you like a bump may in fact be a mountain to him or her. What appears to be a scratch to you may be a hemorrhage to him or her. Don’t let your small view of the problem determine whether you will take initiative. You can’t tell me how much I am hurt by something—I’m the best judge of that!

James 5:16 says the same—it tells us to confess our sins to one another.

When was the last time that you went to someone whom you have offended to make things right? Ever?

(So when you are the offender…GO! But what if you are not the one at fault? What if instead of being the offender, you are the offended? The New Testament addresses this issue too…)

###### When you are the offended… GO to the one who offended you!

Matthew 18:15-17 says to deal with issues in as private a way possible. Read it with me.

Unfortunately, we often do not go to the one offended us. We go to anyone BUT this person!

And this only complicates the situation by bringing more people into the matter. Let’s not make things harder than they are.

Galatians 6:1 also addresses the same strategy when someone else is in the wrong.

OK, did you catch it?

When you are the offender…GO!

And when you are the offended…GO!

The responsibility lies with both parties! An unresolved relationship can occur only when both sin against God by neglecting these commands. But if only one obeys, steps to resolution begin.

(What if you go to someone and the person does not respond right? What if he or she gets angry or refuses to forgive you? What do you do then?)

###### The overall verse which deals with whether one is offender or offended is Romans 12:18.

God will not hold you accountable for another person’s reaction.

But He will hold you responsible for doing all you can in your power: “As far as it depends upon you…”

Have you done all that you can to get along with every other member of this church?

###### Now don’t be deceived into thinking that I am advocating a western model here.

It is not western! Christians in America hardly ever do this!

It is not eastern either! I know that addressing issues specifically and personally is against Singapore culture.

But who ever said you are supposed to follow Singapore culture or American culture!? We are Christians first, to follow biblical culture first! Sometime after that comes our national identity.

(OK, new songs, assembly—any other ways to express joy in worship? Yes. Get ready for this one. Verse 3 says…)

### Joy is shown in dancing (3a).

#### What kind of dancing?

##### Ballroom dancing? Couples dancing? No, I hardly think so. The Amplified Bible modifies the word “dancing” with the bracketed words “single or group” which captures the sense.

##### Some of us hope it means “aerobic dancing.” I won’t mention any names (I promised her I wouldn’t), but I know someone who does her regular aerobic dancing to Christian music for exercise before our VCR. Is this what the psalmist is talking about? No.

##### I looked up the Hebrew word for “dancing” here (lojm; ) and found that it means… dancing! It mostly refers to dancing as a token of joy after a victory, in worship, with singing, etc. Only in Song of Songs 6:13 does it refer to a graceful, beautiful dance of ladies.

##### Maybe David’s dancing before the Lord in 2 Samuel 6 is the idea here. Remember the story? After years of being in other places, the ark of the covenant was finally brought to Jerusalem. David was so excited that he wore a linen ephod and danced before the Lord—that’s like a T-shirt and shorts for us. His wife Michal was disgusted at this but God so approved that he prevented her from having children the rest of her life.

#### Let’s do an experiment. Could we all stand up? Don’t worry, I’m not going to ask you to dance! Stand up (that feels comfortable, doesn’t it?) and raise your right hand (you’re good Baptists). Now keep that right hand up but raise your left hand to join it as well. How does it feel? OK, you can sit down.

#### One Baptist pastor said, “The greatest thrill I have in our church services is to see one hand go up; the greatest fear I have in our church services is to see two hands go up!” (WORSHIP misconceptions of)

#### Am I saying we are out of God’s will because we don’t dance at this church? No. Sometimes something can be biblical but not appropriate—even the dancing noted here is to “praise his name” which often doesn’t happen even in church where it draws attention to individuals rather than to God.

### Joy is shown in *instrumental* music (3b).

#### The temple worship in Jerusalem was *filled* with instruments:

##### Stringed instruments like the harp and lyre.

##### Woodwind instruments like the panpipe and flute.

##### And percussion instruments like the tambourine and cymbals.

##### Look at Psalm 150 and you’ll see God was praised with numerous instruments.

#### But today we are blessed with a greater variety of instruments.

##### Did you know that when the first organ arrived in America from England it split the church? Many wouldn’t have this “instrument of Satan” in their midst!

##### I love the organ sound now—many of you do too. I hope you also have as much openness to other instruments God has given—like the drums and synthesizer.

#### I think instruments add much to the joy of our services. Let’s not be like Trinity Lutheran Church in Pennsylvania. Their church bulletin once noted, “Our new organist will spend the next several Sundays listening to the lethargy so that she can familiarize herself with our tempo of worship” (WORSHIP lack of).

(So we express joy in singing new songs, assembling together, dancing, instrumental music. But there’s a last one mentioned here in verses 6-9…)

### Joy is shown in being *victorious* over God’s enemies (6-9).

#### What do these verses mean?

##### Continued holy war against the Canaanites like in the book of Joshua? No, we don’t have any other commands after Joshua’s time to do this.

##### War against demons and structures of evil behind them (Deut. 32:16-17; Eph. 6:17; Acts 16:18; Williams, 538)? No, I don’t think demons was in the mind of the psalmist, though this certainly was a real battle then and now as well.

##### It seems that the psalmist is anticipating the future victory of Israel over their enemies and Antichrist in the Tribulation (Rev. 19:11-21; Williams, 538).

#### These are the kind of texts some of us kind of pass over easily—including myself. I really don’t have a desire to inflict judgment on anyone!

#### But for us there’s a real sense of joy when we see victory over Satan. Many of us experienced this last March during the Easter evangelistic drama called “Choice.” If only we could have seen how many spiritual enemies were fighting us that week! Yet God got the victory in the 50 or so persons who trusted Christ or wanted someone to tell them how to come to know Him.

(So verses 1-3 and 6-9 tell us *“how”* to praise—Praise Him with joy though various means. But *why* worship with joy? Because He actually loves us! This is taught in verses 4-5…)

# II. We should rejoice in God because He rejoices in us (4-5)!

[We should take delight in God because He takes delight in us.]

[Worship God with joy because He loved to give you the best gift of all—salvation.]

## God loved to save Israel—so they were told to rejoice even on their beds!

### The Lord is depicted here as a King in verse 2 who crowns Israel not with something temporary like a garland wreath, but the most permanent gift of all—with salvation itself!

#### The term “salvation” in the OT usually refers to deliverance from some danger in this life—enemies, disease, threat of death, etc. and some think it has this meaning here (e.g., Alden, 3:108).

#### But the term also often has an added spiritual idea too (BDB 447). I wonder if the psalmist was referring to physical deliverance while he wrote, but God meant much more than this.

### Considering the kind of stubborn people Israelites were in the OT, it’s amazing that God would give them deliverance from their enemies let alone eternal life!

### No wonder Israel was to “rejoice in this honor and sing for joy on their beds.” Even at home each of his people should be full of joy when rising, going to bed, and resting.

## But God loves to save us too—so we also have reason to rejoice in Him even on our beds!

### 2 Peter 3:9 notes that God is not willing that any should perish. That’s amazing. You’d think that since he’s so holy he wouldn’t be willing that any should *be saved.*

### [God smiles on us.]

#### Once at a church much like ours, the kids attended only the first part of the service then left for their own service—yet in this church they had to all file past the pulpit to get out. The highlight of the service for the pastor was the privilege of catching a smile from each child and giving one in return as they filed past him. He never tried to miss a single one.

#### But one day he apparently failed. A little, curly-headed, 4-year-old girl ran out of the line and threw herself into the arms of her mother, sobbing as though her heart was broken.

#### After the service the pastor made his way over to the mother. The mother noted that after her girl had quieted down, she asked her why she had cried. The girl responded, “I smiled at God, but he didn’t smile back at me!” TAN 2820

### If we can only comprehend that He is indeed smiling down on us right now, having crowned us with the greatest gift of all—eternal life—then we too will rejoice not only in church but at home even on our beds!

### Charles Spurgeon once was teaching his preaching students the importance of harmonizing their facial expressions with their sermon content. “When you speak of Heaven,” he said, “let your face light up, let it radiate a heavenly gleam, let your eyes shine with reflected glory. But when you speak of Hell—well, then your ordinary face will do.” TAN 2818

(So what’s the point of this psalm and this message? It’s this…)

# Conclusion

### Worship God with joy because He takes joy in you! (Main Idea).

### What can we learn from all this today? Fill in the blank: I can worship God with joy by…

#### Don’t be resistant to learn new songs. They are means to express your joy to God.

#### Let the instruments be used of God to lead you in joyful worship.

#### Maybe you can be more joyful if you try not to be too inhibited in praising God.

### Let’s not miss this wonderful jewel this morning. Instead let’s “Come On and Celebrate!”

### Have you been celebrating the Lord by praying through the Psalms? Today I want to encourage you to pray through Psalm 113.

Grace Baptist Church Dr. Rick Griffith

18 May 1997 Single Message

NIV 30 Minutes

**Come On and Celebrate!**

***Psalm 149***

**Topic:** Worship

**Subject:** Worship God with joy

**Complement:** because He takes joy in you!

**Purpose:** The listeners will feel free to worship with joyful celebration.

**Introduction**

1. Jesus of the Tortilla (MacArthur, *The Ultimate Priority*, 1-2)

2. I think we all agree that we should praise God, not a tortilla! Yet we still have so much to learn about worship. No wonder the longest book in the Bible teaches us how to worship!

3. But *how* should we praise God? (obeying His Word, silence, etc.)

4. But today I want to address a way we often don’t consider when praising Him. What ways to praise God do we often overlook? (Intro. MPI) Psalm 149 says we should…

**I. Praise Him with joy (1-3, 6-9).**

[We should rejoice when we worship God.]

A. Notice how often joy is mentioned in this psalm (vv. 2, 5, etc.)

B. But what’s joy? (“intense & especially ecstatic or exultant happiness,” longest smile, muscles)

C. GBC worship survey = joyful worship needed (FEC=SEC, controllable, 13% upset).

D. This psalm gives at least five ways to express joy in worship.

1. Joy is shown in singing *new* *songs* (1a).

a. Silence important in Israel’s worship, but joyful singing more common.

b. We are exhorted many times in Psalms to sing to God a new song.

c. How are you doing at singing new songs (ICS, old = sentiment)?

2. Joy is shown in *assembling* together (1b-2). (Russia, “Celebrate” “Grave” 1 Cor. 6:19)

3. Joy is shown in *dancing* (3a).

a. What kind of dancing? (Couples? aerobic? victory, 2 Sam. 6)

b. Let’s do an experiment: stand, right hand, left hand, Baptist pastor.

c. Out of God’s will? biblical but not appropriate, “praise his name”

4. Joy is shown in *instrumental* music (3b).

a. Temple worship was *filled* with instruments (Stringed, woods, percussion, Ps 150):

b. Today we have a greater variety of instruments (organ, drums, synthesizer, lethargy).

5. Joy is shown in being *victorious* over God’s enemies (6-9; demons, Trib., Choice).

(So verses 1-3 and 6-9 tell us *“how”* to praise—Praise Him with joy though various means. But *why* worship with joy? Because He actually loves us! This is taught in verses 4-5…)

**II. We should rejoice in God because He rejoices in us (4-5)!**

[We should take delight in God because He takes delight in us.]

A. God loved to save Israel—“salvation” not garland wreath, rejoice even on their beds!

B. But God loves to save us too—2 Peter 3:9

1. To Pastor: “I smiled at God, but he didn’t smile back at me!” TAN 2820

2. Charles Spurgeon: “When you speak of Heaven… Hell—your ordinary face will do.” TAN 2818

**Conclusion**

1. Worship God with joy because He takes joy in you! (Main Idea).

2. What can we learn from all this today? (new songs, instruments, inhibitions, books)

3. Can we ask the 13% of you who said you are upset by change to ask God to work in you?

4. Let’s not miss this wonderful jewel this morning. Instead let’s “Come On and Celebrate!”

**Preliminary Questions**

**Verses Questions**

Context What did the author record just prior to this passage?

Purpose Why is this passage in the Bible?

Background What historical context helps us understand this passage?

1 Does praising God with “a new song” mean one not sung before (Williams) or in a new way or a new situation (Kidner)?

2 What is the significance of praising God as King?

3 Do we have the option of praising God with dancing or no dancing? Does this command mean that dancing in worship is OK or does it mean that if we don’t do then we’re disobedient?

4 What does God delighting in His people mean?

Is the salvation here soteriological or in reference to deliverance from enemies? The term “salvation” in the OT usually refers to deliverance from some danger in this life—enemies, disease, threat of death, etc. and it seems that this is the meaning here (Alden, 3:108).

5 What is the “honor” referred to here?

Does “sing for joy on their beds” (NIV) mean (options from Kidner, 489):

a. at home (cf. lying down in peace in 4:8 or in anguish in Hos. 7:14),

b. lying in prayer on a prayer mat (JB, “prostrate before him,” NEB, “kneel before him”), or

c. reclining at a festival (cf. hymn in Mark 14:26)?

6-9 Does this destruction of enemies refer to:

a. continued holy war against the Canaanites (cf. book of Joshua)

b. war against demons and structures of evil behind them (Deut. 32:16-17; Eph. 6:17; Acts 16:18; Williams, 538)

c. the future victory of Israel over the enemies/Antichrist in the Tribulation (Rev. 19:11-21; Williams, 538)?

**Tentative Subject/Complement Statements**

We should sing a new song to God for the victories he has given us.

**Outlines**

Singing a New Song of Victory (Williams, MOT, 535)

Call to worship (1)

General hows and whys of worship (2-4)

Specific hows and whys (5-9)

Victory Celebration (Kidner)

The Church Jubilant (1-5)

The Church Militant (6-9)

Praise God As The Giver Of Victory (Anderson)

The Introit of the Hymn (1-3)

The Reason for Praising Yahweh (4)

The Destruction of the Enemies (5-9)

Commands to Praise (1-5)

Executing Judgment on the Enemies (6-9)

**Possible Illustrations**

Old songs produce sentiment, new produce joy

Books for sale in lobby

Jonathan’s Worship Survey Results

Israel sang new songs to celebrate God’s victorious deliverance—Moses sang at Red Sea (Exod. 15), Deborah at victory over enemies (Judg. 5), and many of David’s new songs in the Book of Psalms commemorate God’s acts on his behalf (cf. 2 Sam. 22)

“Come On and Celebrate” with sad faces

“Up From the Grave He Arose” with a glum look

David worshipping the Lord through dancing and despised by Michal

Tozer quote on man’s missing of worship (Carroll, *How to Worship Jesus Christ* intro)

Jesus of the Tortilla story how we worship the wrong thing (MacArthur, *The Ultimate Priority*, 1-2)

Service of Darkness last Good Friday

Stand up (that feels comfortable, doesn’t it?) and raise your right hand (you’re good Baptists). Now keep that right hand up but raise your left hand to join it as well. How does it feel?

ICS rap made me feel a bit uncomfortable, given that I’ve almost reached “the hill”

Not Used:

FCC celebrating God for one of his attributes each service

A. W. Tozer wrote, “Man was made to worship God. God gave to him a harp and said, ‘Here above all the creatures that I have made and created, I have given you the largest harp. I put more strings on your instrument and I have given you a wider range that I have given to any other creature. You can worship Me in a manner that no other creature can.’

“And when he sinned, man took that instrument and threw it down into the mud and there it has lain for centuries, rusted, broken, unstrung; and man, instead of playing a harp like the angels and seeking to worship God in all of his activities, is ego-centered and turns in on himself and sulks and swears, and laughs and sings, but it’s all without joy and without worship… Worship is the missing jewel in the modern evangelicalism”

(WORSHIP privilege of abused)

Types of songs for different occasions:

“There are different songs for different occasions. When we are lonely, we sing the blues. When we want to have fun, we ‘rock out.’ When we are sentimental, we want to hear old time favorites. When we are patriotic, we want marching bands with colors flying. Sometimes an event calls for new music. It has become customary to compose a new symphony for each coronation of a British monarch. In this psalm there is a call for such a new song. We may well suspect that as God does a new work, we will sing about it in a new way” (Donald Williams, *Psalms 73-150,* MOT, 535).

**Come On and Celebrate!**

***Psalm 149***

**Exegetical Outline**

Exegetical Idea: The reason Israel should praise God with joyful temple worship and vengeance against enemies is because God delighted in saving them from their enemies.

I. (1-3) Call to Praise: The way Israel should praise God was through a new song, joyful dancing, and instruments.

A. (1) God commanded Israel to praise Him at the temple with a new song.

B. (2) God commanded Israel to be glad that He is Creator and Sustainer.

C. (3a) God commanded Israel to praise Him with dancing.

D. (3b) God commanded Israel to praise Him with instruments.

II. (4-5) Cause for Praise: The reason Israel should praise God always was because God delighted in saving them from their enemies.

A. (4a) God delighted in saving His people Israel.

B. (4b) God delivers those who humbly trust Him.

C. (5) Israelites should rejoice on their beds for being granted deliverance.

III. (6-9) Conclusion: The way Israel should praise God is by executing God’s vengeance on their enemies.

A. (6a) The praise of God should be in their mouths.

B. (6b-9) The sword of vengeance should be in their hands.

**Homiletical Exposition** (cyclical inductive form)

Intro. to MPI: How should we praise God?

**I. Praise Him with joy (1-3, 6-9).**

A. Joy is mentioned often in this psalm:

B. What is joy?

C. GBC worship survey results

D. But how do we express joy in worship?)

1. Joy is shown in new songs (1a).

2. Joy is shown in assembling together (1b-2).

3. Joy is shown in dancing (3a).

4. Joy is shown in instrumental music (3b).

5. Joy is shown in being victorious over God’s enemies (6-9).

(So verses 1-3 and 6-9 tell us *“how”* to praise—Praise Him with joy though various means. But *why* worship with song and dance? Because He actually loves us! This is taught in verses 4-5…)

II. We should rejoice in God because He rejoices in us (4-5)!

We should take delight in God because He takes delight in us. (restated).

Worship God with joy because He’s given you the best gift of all—salvation (restated).

A. God loved to save Israel.

B. God loves to save us (cf. 2 Peter 3:9).

Main Idea: Worship God with joy because He takes joy in you!

E-Mail to Grace

A Thought--why not put the outline in the bulletin? Maybe it could appear with the following blank spaces:

Introduction: How should we \_\_\_\_\_\_\_\_\_ God?

I. Praise Him with \_\_\_\_\_\_\_ (1-3, 6-9).

(But how do we express joy in worship?)

A. Joy is shown in singing \_\_\_\_ \_\_\_\_\_\_\_\_ (1a).

B. Joy is shown in \_\_\_\_\_\_\_\_\_\_ together (1b-2).

C. Joy is shown in \_\_\_\_\_\_\_\_\_\_\_\_\_ (3a).

D. Joy is shown in \_\_\_\_\_\_\_\_\_\_\_\_\_ music (3b).

E. Joy is shown in being \_\_\_\_\_\_\_\_\_\_\_\_\_\_ over God’s enemies (6-9).

II. We should \_\_\_\_\_\_\_\_ in God because He \_\_\_\_\_\_\_\_\_\_\_ in us (4-5)!

A. God loved to save \_\_\_\_\_\_\_\_\_.

B. God loves to save \_\_\_\_\_\_\_ (cf. 2 Peter 3:9).

Main Idea: Worship with \_\_\_\_\_\_\_ because He takes \_\_\_\_\_\_\_ in you!

Actually, I don't mind this message appearing earlier in the service so that we can give them an opportunity to apply the message immediately--with joy! But wherever you think it is appropriate is OK with me.

Rick

GBC Worship Survey Results

Percentages Indicate Agreement

|  |  |  |  |
| --- | --- | --- | --- |
| Strengths: |  |  |  |
|  | FEC | SEC | Average |
| Well Organised | 82 | 85 | 83 |
| Length of Service Satisfactory | 78 | 88 | 80 |

|  |  |  |  |
| --- | --- | --- | --- |
| Weaknesses |  |  |  |
|  | FEC | SEC | Average |
| Sense of Expectancy | 36 | 48 | 39 |
| Joyful | 41 | 52 | 43 |

**Topic:**

**Subject:**

**Complement:**

**Purpose:** The listeners will

# Introduction

### Subject:

# I.

# II.

# III.

# Conclusion

### (M.I.).

# Discussion Questions:

**Preliminary Questions**

**Verses Questions**

Context What did the author record just prior to this passage?

Purpose Why is this passage in the Bible?

Background What historical context helps us understand this passage?

1

**Tentative Subject/Complement Statements**

Text

**Possible Illustrations**

Text

**Title**

***Passage***

**Exegetical Outline**

***Exegetical Idea:***

# I.

# II.

# III.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Subject:

# I.

# II.

# III.

# Conclusion

### (M.I.).

# Discussion Questions: