

Introduction

- Why do we come to church week by week?
 - habit?
 - support?
 - worship?
- This Psalm helps us remember why we come to [worship](#)

Exposition

- (1) *Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints.*
- *Picture, "Sing to the Lord a new song"*
- Bracketing of instruction to "Praise the Lord" at beginning and end stresses importance - this is what the Psalm is about.
- "new song" - freshness, not mere repetition, but fresh engagement with what he has done
- "in the assembly of the saints" - with other people, not merely solo
- (2) *Let Israel rejoice in their Maker; let the people of Zion be glad in their King.*
- Rejoicing, gladness is to characterise, should mark our worship
 - two aspects of God's character picked out in this verse...
 - **Maker** - creator, provider, sustainer...
 - **King** - ruler, director, security came from King in ancient world
- (3) *Let them praise his name with dancing and make music to him with tambourine and harp.*
- *Picture, tambourine*
- How was worship to be expressed?
 - with dancing and music, with the variety of creative expression available to them...
- (4) *For the LORD takes delight in his people; he crowns the humble with salvation.*
- Why should we praise? For, because, the Lord delights in his people
 - he loves, delights in us - explore what "delighting in" means, human examples of times we delight in people...
 - and then this humble thing - humility of asking for help... "reward" is salvation
- (5) *Let the saints rejoice in this honour and sing for joy on their beds.*
- *Picture, recliner/bed*
- Fairly straight forward call to rejoice in this honour that has been done for us:
 - though singing in bed might seem strange to us!
 - the imagery is probably of a couch at the Messianic banquet, after victory won...
- (6) *May the praise of God be in their mouths and a double-edged sword in their hands, (7) to inflict vengeance on the nations and punishment on the peoples, (8) to bind their kings with fetters, their nobles with shackles of iron,*
- *Picture, sword*
- And that imagery of the victory banquet helps explain what, to us, might seem a bizarre twist in the Psalm at v.6!
 - for the author of the Psalm moves the imagery from that of [worship](#) into that of [warfare](#)
 - in doing so he is using a **metaphor** to communicate truth
- The picture painted is of **victory**
 - this victory, rule, kingship is indeed the reason for the song of praise that has formed the first 5 verses of the Psalm
 - and it is this victory, for God and his people, that is portrayed or sung about in the second half of the Psalm
- So the picture is of a victorious army taking over the enemy stronghold

- with praise of their king on their lips
- and with their swords to hand
- *For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. (Hebrews 4:12)*
- bringing to justice, as the Allies did to the Nazis after the second world war, those who had committed atrocities during the conflict
- *Picture, chains and manacles*
 - and bringing the leaders of those who oppose God to their rightful place, finally acknowledging God as King and sovereign Lord
- (9) *to carry out the sentence written against them. This is the glory of all his saints. Praise the LORD.*
- God honouring his people with the mopping up operation after the crucially victory at the Cross - *"This is the glory of all his saints"*

Conclusion

- *Picture, hands raised in praise*
- We have reason to rejoice!
 - and a God who is worthy of all our worship
 - who has conquered Satan, defeated him at the Cross
 - and now we are privileged to be part of the mopping up operation, with his praise on our lips and his Word in our hands...
 - so let us praise him...