

The last five Psalms in the book of Psalms are “praise Psalms.” They are Psalms specifically designed to praise Jehovah. There is nothing simplistic about these praise songs which is important to realize. Real praise songs in the mind of God are not a bunch of people at a surface level saying praise the Lord or Hallelujah. What we have here is very godly people getting together to think very seriously about specific things for which they can praise God.

Now the point of this Psalm is this:

WHEN ISRAEL’S KING IS REIGNING AND WHEN GOD HAS DELIVERED HIS AFFLICTED PEOPLE AND Poured OUT HIS DESTRUCTIVE VENGEANCE, ALL OF ISRAEL AND ALL GODLY PEOPLE WILL SING A NEW PRAISE SONG TO GOD.

This is a fascinating Psalm that does not shy away from praising God for that which is negative. Just as God is to be praised for salvation, so He also will be praised for execution. God will one day be praised for who He is and everything He has done.

There are those today that believe only that which God does that is positive and uplifting is worthy of praise. But God is worthy of praise for everything He does and sometimes what He does is very judgmental. God executes judgments on this earth and He is the same God who does that as does the positive.

Notice the various names and titles for God used in this Psalm:

- 1) LORD—v. 1, 1, 4, 9
- 2) Maker—v. 2
- 3) King—v. 2
- 4) God—v. 6

These titles show that the God of the Bible is the Sovereign God who reigns over everything. He made everything for He is God. It is impossible to praise God until one recognizes the sovereignty of God.

Now one thing that is stressed in this specific Psalm is that only “godly” people are in a position to offer praise to God (v. 1, 5, 9). All kinds of people go to what they call their praise services. People can go to as many of these services as they want. They can hold up their hands; they can shut their eyes or cry and they can run around and sway to music. But God only accepts the praise and worship of those godly. Only godly ones are in a position of offering true praise to the Lord.

It is possible for someone to go to some “worship service” and raise their hands and say hallelujah and sing praise songs that mean nothing to God. If that person is not pursuing a godliness based on the Word of God, the worship means zero to the Lord.

Now **verse 1** begins by saying praise the LORD, but then in quickly moves to sing to the LORD a new song. Most want to make new complaints to God, but not new praises to God.

There is much in this idea of singing a new song. There is the idea of singing about the old man versus the new man; singing about the O.T. Law versus N.T. Grace. In the Septuagint, the adjective “new” is the adjective that means brand new. This new praise is something that has not been in existence before and it is obviously a new song that will be sung when Jesus Christ reigns on this earth as King.

There will be new things pertaining to worship when Jesus Christ reigns on earth. One of the new things is there will be “new songs.” What this means is that they will be new in that time. These songs are not sung now.

According to verse 1, the congregation of the godly ones will gather and sing a new song and as verse 2 points out, much of it will have to do with Israel.

That point is brought out specifically in **verse 2**. This is a praise pertaining to Israel and the Sons of Zion, and it is a praise because her King is reigning. Now since godly ones are at this praise, it is obvious that at this point everyone in the world realizes the importance of Israel here.

Now there are two groups of people singled out who are to praise the LORD:

GROUP #1 – Godly Israel is to praise the LORD. **149:2-3**

This is a praise of Israel because her King is reigning. The praise consists of four actions:

Action #1 - Israel will be Rejoicing in her King. **149:2b**

This will be a great moment for rejoicing for Israel when her King is finally reigning and she is in her land. The “sons of Zion” are the Israelites who literally will be in Jerusalem when Jesus Christ reigns.

Action #2 - Israel will be Praising with her dancing. **149:3a**

The specific kind of dancing here is not what many churches are doing today—dressing up girls in chiffon dresses and have them float around a sanctuary and sway back and forth on a platform. Actually the Hebrew word “dancing” (machol) is one that refers to measured, solemn movement. Here is the thing that most churches today miss—**this dancing took place outside the Temple and never in the Temple. Furthermore, there is no place where the N.T. church is ever challenged to have this in the church.**

This kind of dancing was a national Israeli action that which expressed a Jewish emotional elation after God had given Israel a major national victory.

Miriam, Moses's sister, danced (Ex. 15:20-21). David danced (II Sam. 6:12-15). Jephthah's daughter danced after victory over the Ammonites (Judges 11:33-34). This dancing was not done in the Temple, but outside.

The hypocrisy of what churches are doing today is pathetic. First of all, it should never be allowed in the church and second, if you asked those dancing what is the major spiritual victory God has given that has caused this, they would have no clue as to what you were even asking.

Action #3 - Israel will be praising with her singing. **149:3b**

When Jesus Christ reigns on earth, in Jerusalem there will be reverent singing.

Action #4 - Israel will be praising with various instruments. **149:3c**

There will be instruments that will be used to enhance the music. Some of the instruments will include the "timbrel," a percussion instrument, and a "lyre," a stringed instrument. Neither of these instruments will draw attention to themselves, but will enhance the singing.

GROUP #2 – Godly ones are to praise the LORD. **149:1, 5**

The phrase "godly ones" is only used in this Psalm and it is used 3 times (**vs. 1, 5, 9**).

Now from **verse 5**, I want us to notice where these godly ones are—they are "in glory." It is interesting that those in glory are to praise God and sing for joy "on their beds." Obviously not only have their works on earth ceased, but they will be thinking about God and praising God when resting in bed. During evening meditations one will think about God.

Now don't overlook **verse 6**, godly praise offers "high praise" to God. It is not light or shallow. High praise is to be offered to God with their mouths; but another kind of service is to be carried out with their hands.

When we speak or sing about God, it should never be to lower Him, but elevate Him and exalt Him.

Let me suggest the following reasons for offering praise to God:

Reason #1 - God is to be praised because of what He has done for Israel. **149:2a**

A big part of praise to God will have to do with Israel. All of God's people will realize the value of Israel.

Reason #2 - God is to be praised because He is the maker of Israel. **149:2b**

The word “maker” is one that refers to the fact that God is the one who actually made Israel. Israel was His creation and His work. God made Israel physically and he made us. He made Israel His people nationally and He made us His people spiritually.

Reason #3 - God is to be praised because He is the King of Israel. **149:2c**

God is Israel’s King and He will one day rule the world, and when He does the entire world will be singing praises to Him.

Reason #4 - God is to be praised because He takes pleasure in His people. **149:4a**

The Hebrew word “pleasure” (rahtzah) means to accept something as favorable, pleasing and to be satisfied with something. This is an amazing thought that God actually takes pleasure in Israel and in any of us.

Reason #5 - God is to be praised because He beautifies afflicted people with salvation. **149:4b**

Notice who saves whom. God saves afflicted people who don’t look like much and He makes them beautiful.

Reason #6 - God is to be praised because godly people are in glory. **149:5a**

This is a great reason to praise God; one day we will be with Him in glory.

Reason #7 - God is to be praised because He executes His vengeance on the nations. **149:7a**

God will eventually pour out His wrath on nations who have been against Israel.

Reason #8 - God is to be praised because He executes punishment on the people. **149:7b**

Notice that this verse makes it clear that nations are comprised of individual people. It isn’t just nations who suffer judgmental punishment; there will be many God-mocking, Christ-rejecting individuals who will be punished.

Reason #9 - God is to be praised because he topples arrogant, godless political leaders. **149:8**

Every godless leader will fall. God will execute His judgment on every single godless leader who has done anything harmful or negative to His godly ones.

Reason #10 - God is to be praised because He fulfills His written Word. **149:9a**

At the end of **verse 9** we learn that it is a high honor for God’s people to praise the Lord and participate in carrying out God’s judgments. God’s judgments will vindicate God’s people. God’s judgments are done in honor of godly people.