

Outline of Sermon:

Let Everything that Has Breath Praise the LORD! (Ps 150:6)

ENJOY GOD

Background:

TODAY WE CONTINUE OUR OVERVIEW OF THE BOOK OF PSALMS¹ BY LOOKING AT THE CONCLUSION TO THE BOOK: PSALMS 146-50, ESPECIALLY 149-50. GIVEN THE CONTENT OF THESE PSALMS OUR TOPIC IS PRAISE.

The following outline contains the thesis statement (underlined)

“Praise” is not something God needs, though He is worthy of it and it is conducive to His purposes;

1. Praise in General

A. A breakdown of the word Halleluja

Part 1: Hallelu-

-the verbal root “hl” means boast (e.g., Gen. 12:15)

-the verbal form has three important elements: a) it is “factive” (akin to, but not the same as intensive²); b) it is plural (implying community involvement—ecclesial and beneficial in terms of the experience); c) it is an “imperative” (at least a strong admonition)

Part 2: -Ja

-J represents Y.³ “Ja” is short for “Yahweh” the personal/covenantal name of God

B. The relation between using the word and doing what it commands

-both are apt expressions of praise, though using the word alone can be trite and innocuous

2. Praise in the context of Psalms 149-50

A. It is spawned by David and his promised heir, the Messiah (Pss 138-45, especially 144-45)

B. In Psalm 149 it is tied to the Messiah’s mission of redemption⁴ and judgment, in which we are “honored” to have a part

a. Redemption

b. Judgment

-how are we to interpret v. 6 which seems to say, both “praise the Lord,” and “load up on ammunition”

¹ Our overview focuses mainly on two things: the structure of the Book of Psalms, and the way in which Christ is foreseen in the Psalms.

² A ‘factive’ sense has nothing to do with a fact or facts; at least in Hebrew, it takes the basic meaning of a word to a more proactive level. Compare “kiss” vs “make out”; “take” vs “make off with.”

³ The “j” is an unfortunate rendition in English and German of Hebrew Y.

⁴ It is redemptive in several ways, in terms of God’s redemption of his covenant people being the background to praise as conveyed in the Book of Psalms, in terms of its positive (edifying) effect on the one who praises, and in terms of it serving as a witness to others of God and His redemptive work

answer: it might be a mere poetic image, but not likely. In any case, we covenanters of Christ are to take our cue from Him, both now and in the future⁵

C. In Psalm 150 it is climactic (comprehensive, telic, and consummative)

-over to Rev. Guinness

Conclusion

- obstacles to overcome: “sophistication,” insecurity, timidity (as with sharing that good news— what have *we* got to lose? What have *they* got to lose?)

⁵ I am reminded of Luke 22:38 where in the Garden of Gethsemane “The disciples said, ‘See, Lord, here are two swords.’ To which Jesus replied ‘That’s enough!’ Although there is ambiguity in Jesus’ wording, his actions made it clear that taking up swords was not (at least then) the appropriate response.