

# Praise ye the Lord. Quality: Very good

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- [ 0 : 00 ]     Looking once again to the Lord to be a helper this evening, I call your attention to a word you will find in Psalm 148 and the last clause of the psalm, the end of verse 14.
- Yea, that word that is repeated throughout many of the psalms, praise ye the Lord. Praise ye the Lord.
- I've not counted how many times this occurs in the word of God but it is many, many times. And truly not one syllable of the word of God is unnecessarily put there.
- And so this word has great emphasis in the word of God.
- Praise ye the Lord. And this word speaks to every one of us.
- [ 1 : 21 ]     Praise ye the Lord. For the benefit of those who could not be with us this afternoon we considered the way of prayer.
- Behold, he prayeth. We try to speak of some things which relate to real prayer.
- And there is a connection between prayer and praise. Prayer and praise both go together and they are indeed inseparable.
- Prayer and praise. And to, when we think of praise, we may turn to the word of God and to see what praise really is.
- What is it to praise the Lord? The psalmist in Psalm 35 amongst other places, he says, I will give thee thanks in the great congregation.
- [ 2 : 49 ]     I will praise thee among much people. And so we see there is a connection between praise and thanksgiving.
- Praise and thanksgiving. The psalmist in Psalm 50, we might turn to the last verse of that psalm and we read this.
- In verse 23, Psalm 50, whoso offereth praise glorifyeth me. Glorifyeth me.
- This people have I formed for myself. And here's a shall, one of the shalls of God. He says, they shall. Shall forth my praise.
- He says, I worketh. They shall. They shall forth my praise. Who so offereth praise glorifyeth me.
- [ 3 : 54 ]     Is this not the end of the saints to glorify their creator? To glorify God? And to him that ordereth his conversation aright, will I show the salvation of God.
- Now that intimates to us, we also praise God in our lives. You know, in our walk and our conversation.
- The word conversation in the New Testament, it just doesn't mean our talk. It's not what we say. Our conversation is our conduct.
- It includes our own conduct. You know, the way we live. And we can only live to the praise of God as we are found, walking in his ways, as we are found in the Lord and Saviour, Jesus Christ.

As he has received Christ Jesus the Lord, says the apostle, so walk ye in him. And then we show forth his praise.

[ 5 : 13 ] You see, the word of God tells me, all thy works shall praise thee, O Lord. All thy works shall praise thee, and thy saints shall bless thee.

Someone special about the saints, you see. Thy saints, all thy works shall praise thee, and thy saints shall bless thee. The psalmist, he gives the sense, in this 148th psalm, of all the works of God, praising God, as they fulfill, that purpose for which, he created them.

You know, there is only, one, of all the creation of God, who are rebellious, and who lift up their arms against God on high, who do those things which are not for his praise.

And that's man, that's man. Man is indeed a sinner, fallen from that state of innocence, in which he was created.

But you know, all the works of God, they shall praise him. Oh, praise him, all his angels. Praise ye him, all his hosts.

[ 6 : 49 ] Praise ye him, sun and moon. And they do. You know, they always appear at the right time. The moon, and the stars, and nature, you know, seed time and harvest, summer and winter, cold and evening.

They all bring forth praise to God in they fulfill the end and purpose for which God created them. And so, we read, fire and hail, snow and vapors, stormy wind, fulfilling his word.

You know, we've been considering at South Charm, the first chapter of the Ezekiel's prophecy, you know, and the angels going forth at his command and doing his pleasure.

You know, they show forth his praise. And so we, one way in which the Lord's people praise their God is in that walk, that humble walk before him, they show forth his praise.

Let, just come to my mind now, beautiful harmony of the scriptures, let your light so shine before men that they may see your good works.

[ 8 : 17 ] And why? They may glorify your Father which is in heaven. Oh, that, that is the, the Christian life, you know, walking in the truth, walking in his ways, walking close to him.

Doesn't it call for prayer, prayer? Oh, for a closer walk with God, a calm, a heavenly frame, a light to shine upon the road which leads me to the Lamb?

And then we might consider this connection between prayer and praise.

We find in the epistles of the New Testament those exhortations written.

One blessed chapter is the fifth chapter of the first epistle to the Thessalonians. And there we, in verse 17, we read, pray without ceasing.

[ 9 : 43 ] Pray without ceasing. And this is followed immediately in verse 18 with, in everything give thanks. You know, they're joined together.

We know that we've got numbers, one's verse 17, one's verse 18, you know, but I believe in the original they went together. Pray without ceasing, in everything give thanks, and then for this is the will of God, and note where it is, in Christ Jesus concerning you.

And who's the you? Well, it's the Lord's people. It's the Lord's people. You know, what great cause we have to pray and to give thanks.

The apostle, who does he write to? He writes unto the church of the Thessalonians, which is in God the Father, and in the Lord Jesus Christ. And this is the excitation.

Pray without ceasing, in everything give thanks. And again, we might, just to verify these things which I bring forth, we might look into the fourth chapter of Paul's epistle to the Philippians, wherein the apostle says, let your moderation be known unto all men.

[ 11 : 11 ] The Lord is at hand, be careful for nothing, but in everything by prayer and supplication with thanksgiving.

Let your requests be made known unto God. Now there it is, joined together. Prayer and praise, prayer and thanksgiving, they're joined together.

Now, as I mentioned this afternoon, coupled with the exhortation, is always the promise and the peace of God, which passeth all understandings, shall keep your hearts and minds through Christ Jesus.

us. And so there we have that connection between prayer and praise. A blessed thoughts to me, this beautiful connection.

And now we, I desire to speak a little more deeply of how we render praise to God.

[ 12 : 34 ] How can we render praise to God? The apostle, the psalmist in that most precious 103rd Psalm, he says, bless the Lord, O my soul, and all that is within me, bless his holy name.

How do we, how can we render anything to God? How can we do it? You know, our God is all sufficient.

What can we bring to God? What can we bring to him? All things are his. The catalan affairs and hills are his.

Everything we possess are his. Yea, ye are not your own, ye are brought with a prize. Our bodies, our souls, all belong to him.

We've got nothing. So what can we bring to him? What can we bring to him? The psalmist in another place says, what shall I render unto the Lord for all his benefits toward me?

[ 14 : 06 ] You know, on consideration of it, what could he bring? He says, all he could say was this, I will take the cup of salvation and call upon the name of the Lord.

To take the cup of salvation is to be submissive to his wife, that cup which he puts into her hand. You know, we all have a cup. The Lord Jesus Christ had a deep and a bitter cup, but all his people, they have a cup put into their hand, but all to be submissive, and to call upon the name of the Lord.

Now, the way of praising God, now, it's not to, in an empty way, bring thanks to God without understanding.

We hear the world sometimes say, thank God, I've heard them say it many times, when they receive something which has gratified them, something which maybe has been a deliverance, they've been delivered, some illness, they may say, well, thank God for what he's done for me, and yet in their hearts, you know, there's no spirit of praise, there's no adoration, there's no acceptance of that thanksgiving before God.

You may say, well, why do you bring forth this, and what proof of that is there in the word of God? Well, in the word of God we find one word particularly which took my notice, I think it's in the end of Paul's epistle to the church at Ephesus, where he speaks this, in the fifth chapter and verse 19, he says, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, and then he tells us, in the name of our

[ 16 : 55 ] Lord Jesus Christ. The only way of accessing prayer is through the Lord Jesus Christ.

He is the days man, he is the mediator, he is the advocate, he is that one which stands between an offended God and an offending sinner.

And you know, apart from that blessed approach, that blood brought privilege, which we spelt of this afternoon, we shall find no access to God in prayer.

And the same applies to praise, to our praises. Giving thanks always for all things. Now that's embraced everything, everything, that applies to providence and also applies to spiritual blessings, our thanksgivings to God, our praise to God, unto God and the Father, in the name of our Lord Jesus Christ.

And so there again we see a very, very close connection between prayer and praise. And to go further into this, which to me is a most blessed thought, we turn to the epistle of Paul to the Hebrews and that beautiful last and thirteenth chapter altar, where the apostle, he speaks of the altar, we have an altar, whereof they have no right to eat which serve the tabernacle.

[ 19 : 01 ] now that altar which the apostle speaks of is the Lord Jesus Christ. You see, in the epistle to the Hebrews, he is speaking to they who were brought up in the, in Judaism under the law, under the ceremonial of the law, and they had this altar which, on which they brought forth and made their sacrifices to God under the oldest sensation.

And in this blessed epistle, he is turning their minds from the law to the gospel, from the shadow, as it were, to the very substance.

And here he is speaking of the substance. he says, that altar's gone. The old dispensation is finished. You know, when the Lord Jesus Christ died upon Calvary's tree, he declared that word.

He says, it is finished. It is finished. And so the ceremony of the law was brought to an end. And the gospel dispensation was brought in this blessed gospel day.

The sun had risen over the horizon of time, as it were, and those dark times were succeeded, well, we'll call them those times of the twilight, maybe, the dawning of the day.

[ 20 : 42 ] They were succeeded by the light of the gospel day in which we live. And he says, we have an altar whereof they have no right to eat, which serve the tabernacle.

And that altar is set before us as the Lord and Saviour Jesus Christ is our altar.

And his people are indeed made priests unto God. They are made priests unto God, God, whereby they offer sacrifice to God.

Now, we come closer as we go down this 13th chapter of Hebrews and we look at verse 15, by him, now, it's the Lord Jesus Christ he speaks of, by him, therefore, let us offer the sacrifice of praise to God continually.

that is the fruit of our lips, giving thanks to his name. And so there, we have the altar, the Lord Jesus Christ.

[ 22 : 03 ] This is how the Lord's people render praise to God. You know, you cannot praise God, but by this blessed living way through the Lord Jesus Christ.

So there we have prayer, and there we have praise, and we have the connection, and the likeness, and this blessed way made known, and the word of God speaking to his people says, praise ye the Lord, and praise the Lord, praise ye the Lord, in God's appointed way.

In another part of the word of God, we read that the altar sanctifies the gift.

The altar sanctifies the gift. Now this is a most blessed truth. You see, we are men, and we are women, and we are women of sinful lips.

I'm sure that most of you know it's true. Sin is mixed with all we do, which is indeed, it's mixed with our praises, as well as our prayers.

[ 23 : 30 ] You know, this sin, this terrible malady, which is part of our nature. we're still in the flesh, you know, we cannot praise him as we ought.

We cannot, we're in the flesh, we cannot in the flesh praise God as we ought. Oh no. But you know, the altar sanctifies the gift.

And as we come to the way, the mediation of the Lord and Father, Jesus Christ, then those praises, you see, are sanctified and made acceptable to God.

Oh yes, God accepts the tribute of his people. And so, it is deep-dyed sinners, deep-dyed sinners, you know, a call to a mercy saint.

And though you may feel to be a deep-dyed sinner, you know, if all your hope is in the Lord Jesus Christ, and you approach, and you utter for praise to God, through Jesus Christ, then it is made acceptable, you know, to him.

[ 24 : 46 ] And those praises, they enter into heaven. Do you not think that God loves to receive the praises of his people?

Would our God, who has said, they shall show forth my praise, and who in his word has said, praise ye the Lord, do you think he will reject the praises, the thankful tribute of our hearts as we approach unto him in the precious name of Jesus?

Have you never blessed his name? Have you never blessed him? I know you have so loved you, you've blessed his name. You know, in the night watches, I've often told my people, in the night watches there have been no sweet seasons, I've said, I love thee, Lord Jesus.

That's offering praise, I love thee, Lord Jesus. And why? Because it's a feeling sense of sin's forgiven. It's a blessed place.

You know, there's no place like the place of praise. It's a sweet earnest of heavenly joys, to praise God, those sweet moments, rich in blessing, which before the cost we spend.

[ 26 : 04 ] You know that, I can't quite repeat the hymn. It's 158, I think I remember the number of the hymn.

It says, life and health and peace, possessing from the sinner's dying friend, may I sit forever viewing mercy, mercy streams in streams of blood, precious drops my soul be doing, plead and claim my peace with God, truly.

Blessed is this station, lo, before his cross I lie, while I see divine compassion floating in his languid eye, here it is, I find my heaven.

You know this is true, if you're a child of God this is true, here it is, I find my heaven, you can give up everything else, you know, if you've got this, you can, you can give up your silver and your gold and your homes and you give up everything for Jesus, he's all in all, here it is, I find my heaven, while upon the Lamb I gaze, love I much, I am much forgiven, I am a miracle of grace, of praise, and he's offered on that blessed altar, it's the Lord Jesus Christ, blessed place, I'm sure some of you know that place, you know what it is to shed tears of joy, you know we sang the other night at South Charles, I think it was in 241 they blessed him and it's a hymn on repentance, repentance is a gift bestowed to save a soul from death, and one of these verses says nor is it such a dismal thing as tis by some men named a sinner may repent and sing, rejoice and be ashamed, do you know what that is, to rejoice and be ashamed, you know that's when prayers and praises they unite together through Jesus

Christ and they find access to heaven, you know this is, this is a sweet thought taste, and I'll tell you this, now and it's a solemn thing this is, that if you know nothing of this, you'll know nothing of heaven, I'll repeat this, if you know nothing of this, you'll know nothing of the joys of heaven, oh no, and I would not, I would not discourage seekers, oh I would not discourage seekers, but I say pray for it, pray for it, say Lord we have heard of that, we cannot say we have fully entered into the experience but, oh that I might have such a blessing, you know see, give it, you give it, you, none ever sought his faith in vain, and if you receive such a blessing as that,

[ 29 : 21 ] I'll tell you what, it'll fill your heart, it'll fill your heart, fill you with Christ, oh that's a, that's a blessed filling, oh it is, praise, ye the Lord, you know you won't need anyone to tell you, oh no, no, you'll be led to praise him, you, you won't be able to do anything else but praise him, you know, if he brings you there, they won't have to beat you with a stick as it was and say praise ye the Lord, you'll praise him from a full heart and render thanksgiving for every mercy and you'll see everything as coming through Jesus, you know it's through him that we receive everything, we forfeited you know any right, to receive anything from God, it's only through a precious Christ that our lives are lent and there, that we are fed and we are clothed and we are held and we have our families and we have our blessings, both providential and spiritual, it's all through

Jesus Christ, every grace and every favour comes to us through Jesus' blood, he that was rich, yet for your sakes became he poor, that ye through his poverty might be made rich, oh in the fullness of the thought of it, the apostle, it can get no higher than this, he says, thanks be unto God for his unspeakable gift, it's an unspeakable gift, you know, we should never praise him as we ought, he will be loved, we should just have a little poor taste, but what, what do the saints do in heaven?

You know, it's all set before us, isn't it praise? You know, I think it's a hymn writer, he says, oh, their work is praise, all their work is praise.

You know, prayer will cease, prayer is a time thing, prayer is a time thing, faith is a time thing, hope is a time thing, but not praise, oh not praise, and not love, you know, if you praise, it's from love, it's out of the abundance of the heart, the mouth speakers, it's out of love for Christ in the heart, that you render praise to God, and to God the Father, God the Son, and God the Holy Spirit, it's to them you will render your praises, it's from the love of your heart, you'll have to say the love of Christ constraineth me, oh it constraineth me, not forces me, constrain me, all the sweet constraint of love, and you know, the saints above, you know, they'll ever look upon thee,

Lord Jesus Christ, ever look upon him, he is the centre of their praise, worthy, is the lamb, that's the sweet song that they sing in heaven, it's all praise, praise ye the Lord, you know, the world will say, well what a daughter that will be, forever and ever and ever, praising the Lord, they don't understand that, you know, one sweet moment of praise, it's a sweet sip of the well of Bethlehem, is that what David longed for, oh that I might, don't you long for it yourself, but oh to, there to see his face, and never, never sin, from thee, I can't, can't repeat, to drink endless pleasures in, that will do, some of you know the verse, despite my deficiency, to drink in those pleasures forever, and forever, and forever, you couldn't stand it in the flesh, child of good, you couldn't, to be too much for flesh and blood, you know this, oh it would, you know a little sip, or comes us, does it not, a little sip, oh it all comes us, but there to praise the Lord with these hosts on high, these spirits of just man made perfect, and we read of those praises that they sing in the revelation, they sing that sweet song of praise, and it's worthy, is the lamb saying, note this, with a loud voice, then loudest of the crowd

[ 34 : 27 ] I'll sing, says the Inuit, yes, heaven's mansions, they will resound with the praises of his people, oh they will, you're not going to come short of that, are you, you young people, you're not going to go to hell and spend all your time, you're not going to sell this for a mess of pottage, that's all the world is, I'll tell you now, strange you young people, particularly, it's just a mess of pottage, there's nothing here, nothing down below, Esau, you know, he sold, he sold his birthright, didn't he, what for this rubbish that he had, this to satisfy his flesh for a moment, and how many do it, how many do it today, they're going down that broad road to hell, oh and they miss that straight gate and that narrow way, and they miss a heaven of joy, a heaven of joy, to get back to this, it's this blessed word we have been for us,

I did find it today, singing this song of praise to God, saying with a loud voice, were they, is the lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing, power and glory and power be unto him that sitteth upon the throne and unto the lamb for ever and ever and the four beasts said amen and the four and twenty elders fell down and worship him that liveth for ever and ever.

Some of you, you know, you're near to it, you're near to it. Give diligence, give diligence says the apostle brethren, beloved brethren, give diligence to make your calling and election sure.

Oh yes, give diligence. Sign that endureth to the end shall be signed. We count them happy which endure, says James, they're happy, they that endureth.

You know, it's a, it's a, a narrow way, it's a, it's not an easy way, you young folks, it's not an easy way, but it's a, it's a blessed way, you know, it, it has a good issue, it's a good way because it has a good issue.

[ 37 : 36 ] It issues in eternal praise. But you know, I see that our time is almost done and praise ye the Lord, says the psalmist, praise ye the Lord.

I finished this afternoon's sermon right speaking of neglect. You know, there can be great neglect in praise.

You know, we can let his mercies lie forgotten in unthankfulness and without praises die. We can.

The Lord may take them off us, you know. I've often been in fear. I've got many favours. The Lord has favoured me greatly. Greatly favoured man and yet the worst of sinners.

And I often think I don't praise him enough. I don't thank him. You know, sometimes you hardly know me. I tell you, thankless, murmuring, repining, rebelling, mercies, pinning my hands, left in the providential, right, spiritual, temporal and eternal, blessings, murmuring, repining, complaining.

[ 39 : 05 ] You know, it's in the same place that we refer to in Isaiah's prophecy, chapter 43, that I refer you again.

This afternoon we looked at that, but thou hast not called upon me, O Jacob, but thou hast been weary of me, O Israel.

Lack of prayer, forgetfulness of God. But then he goes on to say, thou hast not brought me the small cattle of thy burnt offerings, neither hast thou honoured me with thy sacrifices.

No praise, no thanksgiving. You know, every, every meal we eat, every blessing we receive spiritually, shouldn't we render thanks to God, not in a formal way, through his appointed way, through the Lord Jesus Christ, ever, as it were, thinking upon him, and upon those which blessings, which we receive, through his suffering, and his intercession.

He goes on to say, I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast brought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices, but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities.

[ 40 : 44 ] No, we have to come in guilty, some of us, come in guilty, we say, yes Lord, and all that we might truly walk in thy fear of the Lord, all that we might render prayer, and render praise to him, and finally, I would just speak for the last couple of minutes, just speak of that which we read in Psalm 126.

The blessed word is this, praise ye the Lord. In Psalm 126, that is a blessed experience, wherein the psalmist received blessing from the Lord, when the Lord turned again in the captivity of Zion, we were like them that dream, then was our mouth filled with laughter, and our tongue with singing, then said they among the heathen, the Lord hath done great things for them, the Lord hath done great things for us, whereof we are glad.

Cannot you say it? But what I want to come to, you know, there is sowing, and there is reaping. They that sow in tears shall reap in joy.

He says, he that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.

Now this doesn't only apply to the ministry. It does most blessedly we thank the Lord for that doubtless. It does apply to the ministry of the gospel.

[ 42 : 52 ] It's an encouragement for the Lord's servants. But you know I believe that this applies to prayer and praise. He that goeth forth and weepeth.

Going forth bearing precious seed, pleading before God, travelling in prayer before the Lord, walking in the way of prayer.

prayer. You know there is a sowing and it's a good sowing you know. Your prayers will never be lost. Oh no. None of those prayers which rise to God through the mediation of the Lord Jesus Christ shall ever be lost.

Oh no. You never waste time you know in prayer, in travail before the Lord, weeping before him, bearing this precious seed.

You know you'll come back in praise. You will. You'll come back in praise. I wish I had another two hours. I do when I look at that clock sometimes the way it flies when I feel a little libertate.

[ 44 : 06 ] It seems to go. I just leave you with this thought. You read the first two chapters of the first book of Samuel and there you see what I mean.

There was godly Hannah in the depths. We know what it is to be in the depths some of us. There is Hannah in the very depths and the bitterness of her soul travelling.

Travelling. You know she was sowing. There she went forth weeping bearing precious seed.

she called upon the Lord in spirit and in truth. You know her lips moved her heart her lips moved no sound come forth but she prayed in the bitterness of her soul before the Lord.

She poured out her complaint before the Lord. There was the sowing. And you know she found access. She found access.

[ 45 : 18 ] And when that dear woman left that throne of grace and walked out of that temple she knew that she had obtained the petition of the Lord.

She knew it. Then was her face no more sand. You know I think that's a beautiful word. You know then was her countenance no more sand.

Eli having been put right regarding his misunderstanding of her path he speaks a word of encouragement to her.

Is it good to have a word of encouragement in prayer? Oh it is good the word of encouragement and she had encouragement she said the Lord's servant. We know he wasn't altogether right but there he encouraged you know he lifted up the hands that hung down and he confirmed the fable knees with his little word of comfort you know and Hannah went away her burden had gone she had cast it upon the Lord but you know read the next chapter and you will come to thee returning again shall doubtless come again with rejoicing bringing his sheaves with him she came to the temple and she brought little Samuel with her did she not bring forth a song of praise and how did she bring forth that praise I've overstepped the time



I'm afraid but I must just finish with this I'll tell you how she brought forth praise she sang that sweet song of praise and Anna prayed and said my heart rejoicing where in the Lord in the Lord you say well she was an Old Testament lady she she lived in this far off day Abram rejoiced to see my day he saw it and was glad and he read the praise you think Abram didn't praise the God of all grace do you do you not think he rendered a sacrifice of praise upon this blessed altar the Lord Jesus Christ when he saw that ram with its head its arms caught in the thicket of course he did of course he did he saw there the Lord Jesus Christ and there he rejoiced and there he praised his God and Hannah my heart rejoiceth where in the

[ 47 : 55 ] Lord mine horn is exalted in the Lord my mouth is enlarged over mine enemies and you've got some enemies if you're a child of God my heart is enlarged over mine enemies because I rejoice in thy salvation you know that's the place of rejoicing for a sinner it is salvation oh and how beautiful is that song of praise the Lord killeth he maketh alive he bringeth down to the grave he bringeth up he the Lord maketh poor he maketh rich he bringeth low and lifteth up he raiseth up the poor out of the dust and lifteth up the beggar from the dung hill to set them among the princes and to make them inherit the throne of glory inherit the throne of glory one continual song of praise in heaven but

I must cease what a word is that are you going to neglect it are you are you going to walk in the way of the world are you going to live upon the hush that the swine did is aren't you going to look into the word of God and find that rich treasure there never mind the things of the world seek ye first the kingdom of God and the kingdom of heaven and he will add all these things unto you I can tell you from experience you know you will not go short of the things of time and sense you won't oh no you seek those first things those secondary things you know he won't give you an abundance of them enough to satisfy you enough to sustain you here in the pilgrimage you know the most important thing is eternity that's forever and ever and ever praise ye the

Lord may the Lord have his blessing Amen