

A NEW SONG  
Psa. 33:1-9

Intro: There are six times in the Psalms that you find the expression, "a new song." They are:

- (1) Psa. 33:3, "Sing unto him a new song; play skilfully with a loud noise."
- (2) Psa. 40:3, "And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord."
- (3) Psa. 96:1, "O sing unto the Lord a new song: sing unto the Lord, all the earth."
- (4) Psa. 98:1, "O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory."
- (5) Psa. 144:9, "I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee."
- (6) Psa. 149:1, "Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints."

It is also found once in the prophecy of Isaiah. Cf. Isa. 42:10, "Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof."

Twice it appears in the prophecy of John:

- (1) Rev. 5:9, "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."
- (2) Rev. 14:3, "And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth."

What is "a new song"?

We often take this as referring only to salvation. But an examination of the passages where this phrase is found will indicate that that "a new song" indicates a new reason to praise the Lord, and that there is not just one new song, but many--and that these new songs keep coming along, giving expression to the experiences that a child of God has with his Lord.

These songs are "new" because they were not there before the Lord placed them there. Psa. 40:3 perhaps is descriptive of the origin of the new songs when David writes, "And he hath put a new song in my mouth." He, after all, is the source of all of our joys. Therefore, it is also worthy of note that

all of the new songs are to be sung to the Lord--not to men!

Our singing often reveals where we stand spiritually. The person who is growing in the Lord will usually be a person who has a growing appreciation for music that will glorify the Lord. It is no accident, as I mentioned this morning, that the longest book in the Bible is the Psalms--Israel's hymnbook. If we want to know the place that music should have in our experience, we can do no better than to give ourselves to a diligent study of the Psalms.

Let us ask ourselves with these verses before us tonight, what was the occasion of the new songs which the Psalmists sang, and which they sought to get others to sing with them? Often the Psalmist in any particular Psalm will begin with one thing and this will lead to others. Tonight let us direct our attention as we have time to the one thing which seems to have prompted each "new song."

- I. The Psalmist in Psa. 33:3 sang "a new song" when he discovered the almighty power of the Word of God--spoken and written.

This coming Wednesday I am going to start teaching Genesis in the morning class at 11 o'clock. For about 10 years I taught this to freshman classes at Multnomah. When I first started to teach I approached the book like I would a battlefield. After all, this is where some of the greatest objections to the Scriptures are centered. And so I approached chapters 1 and 2 like a soldier going to war.

But the more I thought about this, the more disturbed I became. I began to wonder if it were right for me to start the first book of the Bible feeling that I had to prove everything I was reading. The more I thought about it, the more convinced I became that my approach was wrong. And I came to the conviction that I should approach the story of creation like a worshipper. I asked the Lord to show me what He wanted me to see in Genesis 1. DO YOU KNOW THE FIRST THING WHICH PRACTICALLY JUMPED AT ME FROM MY BIBLE? I noticed that the record of every day's creation started with three words: "And God said."

I believe this is what the Psalmist had seen. Read Psa. 33:4, 6, 9.

This little statement actually solves the problem of creation. Have you discovered it? Do you know this about all of the Word of God? What about Heb. 4:12? Cf. also Psa. 107:20 (in context).

Such a discovery will give you a new song which you have not sung before. Note how this is the theme also in Psa. 96:1, 4, 5.

- II. In Psalm 40 the "new song" is expressive of the rightness which David experienced in waiting for God to work in the face of the most difficult circumstances.

This Psalm does not have to do primarily with the experience of salvation. David is telling us in vv. 1 and 4 what the reason for his joy is. He had waited upon God when it seemed like the most foolish thing he could do. It seemed that David's life work as well as his life were about to be ended by his enemies.

Maybe David was thinking about Joseph when he wrote this Psalm. (Explain.)

The same "song" is sung in Psalm 144, but possibly in a deeper way. Cf. vv. 3, 4, 10.

There are times when it seems that the scheming of men is designed to keep us from the place that God has for us. Even Satanic influences can often be felt in the life of a child of God. How foolish it seems to wait upon God and to pray! AND YET AS WE WAIT AND SEE THE SALVATION OF THE LORD, HIS DELIVERANCE FOR US, IT WILL PUT "A NEW SONG" IN OUR MOUTHS, "even praise unto our God."

- ~~III~~. Psalm 149 deals with the same truth. Cf. vv. 4, 5.

The other Psalm which I have not touched on so far is prophetic in character, representing the hope of Israel. The Psalmist is projecting himself into the future, by faith, and visualizes the time when all of the earth will be filled with the praises of the Lord who will come to set things right on the earth.

Let us call this

- III. Psalm 98 gives us the "new song" that the child of God will sing when he discovers the truth of the coming of the Lord.

Read vv. 4-9. Often in the OT the writers will speak of the future as though it were already past--so certain were they of their hope.

When you look at the world tonight, what hope do you see on the horizon of human events? Regardless of what we may do to right the wrongs, the picture becomes darker and darker. The two most depressing things that you can do today are to read the newspaper and to watch the news on television.

Our only hope is in the coming of the Lord.

But--when you look at Israel in the OT, or the Church today,

what do you see? YOU SEE THAT IT HAS BEEN AN OUTSTANDING CHARACTERISTIC OF ISRAEL AND THE CHURCH TO BECOME SO DOMINATED BY THE SPIRIT OF THE WORLD THAT, NOT ONLY HAVE WE STOPPED LOOKING FOR THE LORD TO RETURN, BUT WE HAVE ALL BUT RELINQUISHED OUR RIGHTS TO SUCH A HOPE.

We do not deserve such a hope!

But read Psa. 98:1-3.

Compare this with Lot's experience in being delivered from Sodom. See Gen. 19:29, "And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt."

Did Lot deserve deliverance? NO! Does Israel deserve her hope? NO! Do we deserve the coming of the Lord for us? NO! We do not deserve one single thing that the Lord has done for us, and by our coldness of heart, our rebellion, our disobedience we have shown how unworthy we really are.

But, listen, dear Christian. This does not change the promise of God. "If we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2:13).

His coming to the earth is the only hope of the earth, and His coming in the air is the only hope for the Church. When this truth gets into our understanding we will sing "a new song." His coming does not rest upon our faithfulness to Him; it rests upon His faithfulness to us.

Concl: Often people who have been connected with Central Bible Church from its earliest days, from the days of the Portland Union Bible Classes, tell me about the work as it was then. I love to hear and learn all that I can about those days--days which Dr. B. B. Sutcliffe ministered the Word, and then in 1931 Dr. Mitchell came. Along with them such saints of God as Dr. Harry Ironside, Dr. L. S. Chafer, Dr. A. C. Gaebelain, and others. What a tremendous foundation this work has had!

But do you know what I hear the most? I hear that there was one truth which seems to have been emphasized all of the time-- THE TRUTH THAT JESUS CHRIST IS COMING FOR HIS CHURCH.

What would you say about Central Bible Church today? Are we looking for the return of the Saviour? Do we "love his appearing"? If we do, then we know that "new song" which the writer of the 98th Psalm was talking about. "Rejoicing in hope of the glory of God."