

I've forgotten how much time it takes to get up on this platform when you're not prepared for it. It's not that it's that big. It's just that I'm not ready. Hey, anyone remember anything like this in the back of pews when you were growing up? You think you do, but this is an interesting one because this is.

Does not have all flyaway. It doesn't have sweet by and by doesn't have. Tis so sweet to trust in Jesus or even amazing grace. This is called a psalter. Anyone know what a psalter contains?

Psalms. This is only the psalms. And so it starts at psalm one. It's laid out like a hymnal. You can sort of see here.

Feel like I'm in kindergarten again. Remember, your teacher would hold the book like this, and she would read it. And you look at the pictures, but it's got the psalm from psalm one clear back to psalm 150. And these psalms are arranged, worded poetically with some rhyming. They're put to tunes.

And for many Christians all over the world, even today, this is how the worship in the church is done. You know, I talked several weeks ago when we started our psalm series about moving to Guam and being introduced to these songs that were based on scriptures. They were taken from the book of psalms and arranged and put some contemporary music to. And we would sing those songs. It was a new thing to me.

But the church has been singing the psalms of David, the psalms of those ancients, for years and years and years. One of the favorite psalms that the church has is the one we're going to be focusing on today, psalm 100. I want to have you guys stand and we're going to read this psalm together. This is psalm 100, and it's noted as a psalm for giving grateful praise. Let's read it together.

Shout for joy to the Lord all the earth worship the Lord with gladness. Come before him with joyful songs. Know that the Lord is goddesse. It is he who made us and we are his. We are his people.

The sheep of his pasture enter his gates with thanksgiving and his courts with praise. Give thanks to him and praise his name. For the Lord is good and his love endures forever. His faithfulness continues through all generations. You can be seated.

It's a simple, simple psalm, and it makes beautiful music in the psalter there. If you turn to the psalm 100, you will read this. This is how some ancient took that psalm and composed it into sort of lyrics. It says this all people that on earth do dwell sing to the Lord with cheerful voice him serve with mirth, an old word for gladness his praise forth tell come ye before him and rejoice. Know that the Lord is God indeed without our aid he did us make we are his flock he doth us feed and for his sheep he doth us take.

O enter then his gates with praise approach with joy his courts unto praise laud and bless his name always for it is seemly so to do because the Lord our God is good his mercy is forever sure his truth at all times firmly stood and shall from age to age endure. And then you might recognize this last verse that is very often tacked on to the end of this psalm. And here's how it goes. Praise God from whom all blessings flow praise him all creatures here below do you know it? Praise him above, ye heavenly host if you know it, sing it with me.

Praise Father, son and Holy Ghost. There's always this at the end. Amen. Good job. Good job.

You can pat your neighbor on the back and say, I didn't know you knew that old song. But there you go. You did a good job with it. This psalm is short, like many of my favorites. It's short enough to memorize if you really want to.

And it's just, it's a delicate psalm. It doesn't try to do too much. David doesn't add in a lot of imprecatory stuff where he wants God to slay his enemies or anything like that. It's just a beautiful little invitation to worship. So I'm gonna wanna be real careful with it because it's beautiful, it's concise, it's powerful, but it's also very simple.

It seeks to do a few things, but those few things, it does. It does really, really well. It invites all of creation to praise God, not under compulsion or fear, but with joy and gladness. And it reminds us of God's continued covenant love for us. We are his and that should make us glad.

That should make us joyful. Because he is good. We belong to him and he is good. Within every psalm there are signs that point to Jesus, and this psalm is no exception. So we're going to pray and then we're going to dig right in to psalm 100.

If you've got your bibles, go ahead and turn there to psalm 100. And you can follow along with us as we journey through this short but beautiful little song. Heavenly Father, we thank you for your word. We thank you for these reminders of your love for us. The fact that we belong to you today as we open your word.

As we dig into this psalm, I pray that it would point us to Jesus who loves us, gave us life for us whose mercy and kindness and faithfulness endure forever and ever his name. We pray and give thanks. Amen. The psalm begins this way. Shout for joy to the Lord, all the earth.

Now, some have said this is a command that the psalmist begins by commanding all of creation to shout for joy to the Lord. Maybe, but

joy is rarely experienced under compulsion. Would you say that to be true? Joy is experienced as it is discovered unexpectedly in a sense. And so when the psalmist says, shout for joy, I think he's inviting us to do something.

He's inviting us to come into God's presence in worship. He tells us to do it with exuberance. He says, shout. Shout. Now what?

What do we do with the shout? We'll talk about that in just a bit minute. But for right now, it's enough to know that when we experience God unexpectedly, there's a sense of joy we sometimes in our lives, in the good times and in the bad times, the tough things, the tragic things. It's hard to imagine seeing the goodness of God and the beauty of the Lord. It's hard to imagine, as Isaiah wrote in chapter six, that the whole earth is filled with his glory.

But then there are moments where, despite everything going on, we are captured by this sense that God is good and joy fills our heart. Has anyone been there? Where? From the outside looking in, it seems like, what is there to be joyful about? And yet.

And yet you see God's touch, God's hand on your situation. You say, listen, my life is filled with the glory of the Lord. The earth is filled with the glory of the Lord. Anyone with eyes to see and ears to hear, everything points to him. If we look for it.

And when we find it, our hearts overwhelmed. And David says it makes him want to shout. He says, shout for joy. Now, most of us did not grow up in churches that there was a lot of shouting. I did.

It can be a little unnerving to be surrounded by people who are shouting. Sometimes it sounds joyful, sometimes it just sounds a little scary. And so a lot of churches have said, no, no. Church is a place where you are quiet and you're solemn and you come in and you find your seat and you shut up. And if the preacher asks you to say something, you do it, but not eagerly.

You let others do it first before you just jump in. But this is not the worship service that David's describing here. He says, no, no, this is a raucous affair. This is boisterous, this is loud, this is noisy. He says, all the earth is part of this worship service.

So there's birds squawking everywhere and screaming. There's dogs barking and yipping, the lions are roaring and water is thundering and the winds are blowing through with a hurricane force. And all of it is expressing itself with joy to the Lord at the goodness of God. And notice this, all the earth. Did you see that?

All the earth. There are strains within christian thought that says that God's grace and mercy are reserved for a few pre selected few.

But the psalmist here will have none of that. He says, no, no, no. No one is excluded from this invitation to come and worship.

Everyone. Every tongue, every tribe, every nation, everything, and everyone that has breath can joyfully join in praise to God. So in addition to the barking and the roaring and the thundering, you have billions of voices. You have Urdu, you have Tagalog, you have Korean and Chinese languages and dialects. You have English and French and German.

And all the ones that maybe we're a little more familiar with or comfortable with this crazy cacophony of sound, this loudness, like the sound of many waters. The writer in Revelation says, a little chaotic, maybe even a little frightening, but frighteningly beautiful to God. He hears it and he loves it, as all of his creation expresses glory to God and they're doing it with gladness. Verse two. He says, worship the Lord with gladness.

Come before him with joyful songs. Gladness and joyful songs. Maybe it's a novel idea to you that worship can be filled with gladness. It was to the ancients. The ancients came before their idols of wood and stone with fear and trembling.

And if there wasn't enough weeping and wailing and obsequy to the idol, they would cut themselves or burn themselves to create pain and agony so that the idol God would know that they were serious about their worship. But David says, no, no, no. The author of this psalm says, no, no, no, that is not the way it is. When we come to worship the Lord, we come before him with gladness and with joyful songs. The sound of laughter and gladness and joyful singing marks our worship.

I won't stop singing. I won't stop singing not because someone is beating me to making me sing, but because I cannot help but keep expressing my praise to God. One of our values here is that worship should be fun and refreshing. And we find it right here that this should be a place of gladness. Perhaps you grumbled a bit this morning on your way to church because you sat too long over your coffee.

Maybe the kids didn't get up as quickly as you wanted, or maybe the kids were waiting, but you were the one lagging behind. And so you walk in the door of the church with a little bit of an attitude, or it's normal. But David says that's not the way God intended. It's not the natural way to worship. The natural way of worship is eagerly anticipating being with others as you enjoy God's presence.

What did David say? He goes, man, my heart leapt within me. I was so glad when they said, hey, it's time for church. It's time to go. We're going to be meeting with Jesus.

Let's do it. Says, let us go into the house of the Lord. I'm like,

yes, I'm in. And then they're singing joyful songs. Did you notice that singing is a natural and primary way the scriptures described our expressed worship?

Now you may be like my uncle. My uncle believes he said this years ago. I used this example. He may not believe this anymore, but I remember him saying one time, one or two songs, and then get on to the more important stuff.

Many of you have thought, are we going to sing another song? Can we just not get up and get the more important stuff, like the benediction prayer? That's really what we're looking for.

There are so many more references to singing in the scriptures than there are to preaching, like two to one. And if that indicates anything, it is that God would prefer to hear us sing than to hear me preach. Amen. It's all right. It's all right.

I don't disagree with him. I would prefer to hear us sing than me preach, too. Singing is powerful. So I think why God lands on it so much, this is something that our whole body can. Our breathing, our energy, our movement, our eye hand, our eye coordination, our voices, all of this comes into play when we are singing.

It's powerful. Fortunately, in the western churches, I think we oftentimes relegate the power of this to professionals. And so many of us in the chairs this morning let other people sort of do our singing for us. And that is not the Bible way. That's not the Bible way.

God certainly encourages choirs. He certainly encourages skilled singing. But in the scriptures, time and time again, the overarching quality that God looks for in our singing is not our perfect pitch. It is not our good vocal tone. It is our attitude of joyous God loves a cheerful giver, and God loves a joyful singer.

We may be wildly off pitch, we may forget half the lyrics, but God doesn't care, so we shouldn't either. God delights in this, that our hearts are soaring in our response to him, and we unabashedly lift our voice in worship. When we're singing, David says, sing boldly. Why? Well, he tells us in verse three, he says, know that the Lord is God.

It is he who made us, and we are his. We are his people, the sheep of his pasture again. So often we can be like those ancient pagans, the ones who had a God for everything. A God for this mountain and then another God for that mountain. A God for this body of water and a God for this ocean.

A God for this fire and a God for that light. A God for this, a God for that. They were limited both in their specificity of place and limited in the specificity of their responsibilities and oversight.

And we can sometimes make that mistake, too, where we limit our experience of God to 10:00 on Sunday morning.

God has a time, Sunday at church, and he has a specific responsibility. Get us into heaven. And God says, listen, if all of you know of me is what a preacher or a Sunday school teacher tells you about me when you're at church on Sunday morning, then you're missing. You're missing it. You don't know much about God.

If you're just depending on me to tell you. The psalmist says, we need to know that the Lord is God. And that's a deep intimacy. It's like a husband and wife intimacy, where you spend time driving in the car together. You learn the rise and fall of their breath.

If you're in the basement, you can tell whose footsteps are walking above you. You eat with them, you hang out with them, you watch tv with them. You go to sleep with them by your side. You wake up with them by your side. You hear the noises they make when they're brushing their teeth.

You know them. And God says, that's how I know you. And that's how I want you to know me. It takes time. I've had Robert Mason living with me now for almost nine months, and I feel like I'm just now starting to know who they truly.

What does that mean? It means their sense of humor. What do they find funny?

How they fight and how they defend themselves. They're each unique in that way. What they enjoy, the things they like, how they see themselves and how they want others to see them. These are all things that God desires for us to know about him, too. He wants to know us, and he wants us to know him.

And it takes time. The psalmist encourages us to get to know Jesus for who he really is. Last week, two weeks ago, Rob talked about psalm 23, and he talked about Jesus as our good shepherd. The good shepherd knows you. You are not faceless.

You are not nameless. You are not just one of a billion people on the planet to him. He knows you. You are his beloved. And he wants you to know him as he knows you.

As you spend time and invest time in getting to know the Lord, then you'll begin to understand who he is in deeper and deeper ways. This, this works itself out in a multiple, sort of multiple different directions. Carly and Ian Powell, many of you know them, Carly. They were expecting their second child, and she lost her baby yesterday. It's just.

It's sad. And I'm telling you, I'm not the one birthing that baby. And yet I felt just a cavity in my heart when I heard that she had lost that little baby. I think if I feel that loss, how much more do they feel the loss? If you've experienced a miscarriage in this congregation, you know what they're going through right now.

But so does Jesus, and he is walking right there with them as they go through this. In psalm 46, one of my favorite passages, the psalmist reminds us of this, that God is our refuge and strength, and he is our ever present help in time of trouble. And as we walk through difficulties and tragedies, we learn this about God. We begin to know Jesus better through difficulties and tragedies, as we face uncertainties and upheaval in our lives and our families and our jobs. We know Jesus better through those circumstances.

Verse two of the same psalm, psalm 46 says, therefore, we do not need to fear, though the earth give way and the mountains fall into the heart of the sea. Why? Because God is our refuge and our strength, and we learn this as we walk through difficult things. Maybe you're stressed about the future. Who isn't?

But psalm 46 reminds us of this. Nations are in uproar. Kingdoms fall. But God lifts his voice and all that melts away. God is my refuge and my strength, and I learn God as I walk with him through uncertainty and upheaval and fear and stress.

And at the end, he says this. If you listen closely, as you're going through all this stuff, you will learn this. Be still and know that I am God. I will be exalted among the nations, and I will be exalted on the earth. Knowing God takes time.

It takes intentionality. It takes walking through all of this, knowing that he is with you and putting your hand in his and walking with him, resting in his love and oversight, brings us to this place of peace where we experience something beyond what anyone else can explain, where everything may be turned upside down, everything may be upset. But we, our response is not to. Not to fall apart. But first, Peter tells us this instead.

We cast all that on him. We cast our cares on him because he cares about us. He loves you. He is your good shepherd. David reiterates this again and again and again, because when we know that the Lord is good, we want to release that stuff to him.

We trust him because he made us. We are ultimately his possession. So wherever and however he leads us, whether it's through green pastures and beside still waters or through these valleys where we experience death, he is with us. He says, you will know me at the end of it because my purpose is that you know me and you know my love. He knows the path.

We trust him. Whatever that path is, we trust him because we know he knows how to lead us safely home.

God loves us. And so David returns to this, this theme that he started in the first bit. He says, enter his gates now because you, because you know God loves you. You enter in his gates with Thanksgiving, and you enter his courts with praise, and you give thanks to him and you praise his name. And all of a sudden, we're caught up again with this very scary idea.

Wait. We're going to meet with God. We're going to meet with Jesus. That can be scary. Even David said it in psalm 24.

He says, who may ascend the mountain of the Lord? Who may stand in his holy place? The one who has clean hands and a pure heart? I don't know. Look at your hands this morning.

You may have washed them recently, but have they been up to no good? Search your heart.

You may have scrubbed your chest this morning, but I'm telling you, there's a good chance your heart's been up to no good, too. Who can go into God's presence with dirty hands and a dirty heart?

If your life is like mine? There are many Sundays where I feel like I have more to confess than I do to celebrate. Can I get an amen?

Instead of approaching his presence, instead of approaching this time with delight and joy, I come in and I begin to sing. And immediately I'm like, ooh. What I feel is regret and guilt and fear, and I cannot give myself fully to the Lord, because I have all this stuff that I've not unpacked yet.

David says this in psalm 130. Lord, if you kept track of our sins, no one could stand in your presence. That's true. That's true. But the psalmist reminds us of this, and he points us to this truth that I don't know, that even he fully understands.

Because here's what Jesus says. Oh, you can enter his gates with thanksgiving and you can enter his courts with praise, because God makes a way where there seems to be no way. Jesus says, no one, no one gets to the father except through me. And Jesus made a way for us. Broken, imperfect, sinful, prideful, guilty, ashamed, frustrating, unlikable, at times, all of us.

He makes a way for us to come into his presence, presence with thanksgiving and praise. It is through Jesus if we are in Christ, if we have surrendered our life to his, if we have traded our unrighteousness, our dirty hands, our dirty heart, if we've exchanged

that for his righteousness. Then the king himself comes down from his throne, steps onto that cobblestone path, walks through the courtyard, unbars the gates, swings it open and says, get in here. Get in here. I want you to be part of this.

And we can go boldly before a throne of grace. As Hebrews says, where we find mercy and grace.

Our access to the king is not through our hyped up worship. That's not how it's done. Our access to the king is through the kingdom work, not ours. He gave us life so that we might be restored to this right relationship, so that our hands, now, when Jesus looks at us, our hands are clean and our heart is clean. Because God sees us in Christ.

We don't have to fear meeting with Jesus. There's no reason now that we can't come into his gates, come through his gates with thanksgiving and into his courts with praise. And then David again, he jumps back to the second theme he landed on. We are loved by God. He says, the Lord is good and his love endures forever.

His faithfulness continues through all generations. You see, enjoying and anticipating the delights of God's presence is not about being perfect. That's not it. We don't have to get our lives together first before we can enjoy the presence of God. What we do is we surrender that life to Jesus and say, here it is.

It's a mess. It is a mess. But you, o king, love me and you say, come in. And so I'm going to do that. I'm going to take you at your word and move forward into your presence, into your courts and through your gates.

Because I know that in the presence of the Lord, there's fullness of joy. Joy abounds in the presence of the Lord. Grace abounds in the presence of the Lord. His faithfulness abounds and we experience it day after day after day after day. We live in the goodness and faithfulness of God, and in your presence there is fullness of love.

Love abounds, abounds and abounds this morning, if you're here and you have not experienced that, please do not leave without talking to me about what it means to surrender your life and put your trust in Jesus. Because when we understand the goodness of God, we understand the joy and delight of being in his presence. Then we can sing with that ancient psalm writer and that ancient hymn writer. Praise God from whom all blessings flow praise him all creatures here below praise him above, ye heavenly host praise Father, Son and Holy Ghost. Now we're going to sing it with joy, and we're going to sing it with just a little bit of a shout in our voices.

I want you stand and we're going to do it again. I'm going to take it up and praise God from whom all blessings flow praise him all

creatures here below praise him above, ye heavenly host praise Father, Son and Holy Ghost. Amen. Everyone. Amen.

Amen. Thank you for listening to this message from Sherwood Oaks Christian Church. Did you know? You can watch all of our video content, both current and past, on our YouTube channel? Visit [YouTube.com Sherwood Oaks](https://www.youtube.com/SherwoodOaks) to watch messages, series and complete worship services.