

Introduction: The last song of Israel's Songbook, finished two thousand five hundred years ago and compiled over a span of almost one thousand years, gives two truths about God He wants everyone to know. Knowledge of God is more than thoughts in our heads. The best human expression of knowing God as a Person is the relationship between a husband and wife. A good marriage is built through the experience of being with each other over a lifetime. And, it involves the whole person: body, soul and spirit. Often this deep personal knowledge results in new life. When we receive God's Life IN His Son, God desires that others will receive His Life as a result of our knowing Him. *** The first truth is that The Covenant God, Yahweh, is powerful so that He does wonderful deeds. When David dedicated all the materials his son Solomon would use to build the Temple, he prayed: Thine ... is ... the power and the glory ... [and] ... The Kingdom (*1 Chronicles 29:10-11*). A song of praise says: [God] ... rules by His power forever (*Psalm 66:5-7*). David begged God: Even to old age ... I will proclaim ... Thy power to all those to come (*Psalm 71:17-18*). Another song speaks of the miracles He did to take His people out of Egypt: Our fathers ... rebelled ... at the Red Sea; yet He saved them ... that He would make known His mighty power (*Psalm 106:7-8*). David also wrote: Thy saints will bless Thee, they will speak of the glory of Thy Kingdom and talk of Thy power (*Psalm 145:10-11*). *** The second truth is God's abundant greatness, the basis of all He does. When Moses reminded the second generation, who were about to take over and live in the land God said would belong to Abraham's descendants (*Genesis 15*), he said: Yahweh brought us out of Egypt with great (reverent) terror and signs and wonders (*Deuteronomy 26:8-11*). Then Moses taught God's people a song they were to pass along to each new generation. Part of the introduction says: Praise the greatness of our God (*Deuteronomy 32:1-4*). David said in a song: For great is Thy steadfast LOVE ... unto the heavens (*Psalm 57:10*). Jeremiah prayed: The Lord of Hosts is ... great in counsel and abounding in works of practice (*Jeremiah 32:18-19*). *** This God established David a shepherd king over His people. David was a human example, or type, of THE Good Shepherd King – Jesus, The Savior. *** Our passages this morning give more depth to this introduction.

I. David is anointed king to shepherd God's people; then, he brings The Ark of The Covenant to Jerusalem with joyful music. (*2 Samuel 5:1-5; 6:1-5*)

A. All the tribes of Israel make a covenant with David and anoint him king to shepherd The Covenant God's people after he had been king in Judah for seven years. (*2 Samuel 5:1-5*)

1. ALL Israel came to David in Hebron to say: We are your skin and bones, under Saul you led us out and brought us in; Yahweh said to you: You will shepherd My people and rule them. (*Verses 1-2*)

ALL brothers: The whole nation was descended from Jacob-Israel through his twelve sons, and therefore were all brothers.

Under Saul: From the time he slew Goliath by faith in Yahweh, the shepherd David became the military leader of the nation under Saul.

Yahweh's Word: Yahweh spoke through Samuel, after Saul rebelled against Him, that He sought a man according to His heart to be ruler over His people (*1 Samuel 13:14; Acts 13:22*).

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2. All the elders came to the king at Hebron and cut a covenant before Yahweh, then anointed him king over Israel. (*Verse 3*)

Elders: These elders were not just from David's tribe of Judah. The place they joined themselves together appropriately means 'association'.

Covenant: Just as Yahweh cut a covenant with Abraham (*Genesis 15*), people also cut covenants among themselves. However, we are not faithful as God is faithful.

Anoint: The word for anoint is Messiah. Whenever Yahweh chose a king not in the family line of the previous king, he was anointed king by a priest.

3. David was king from ages thirty to seventy, but the first seven years was only over Judah. (*Verses 4-5*)

Summary: The capital of all Israel moved to Jerusalem for David's last thirty three years as king. (See *2 Samuel 5:6-10*)

B. Then David gathers thirty thousand men to bring up The Ark of God from the house of Abinadab, and all Israel was laughing before God with instruments. (*2 Samuel 6:1-5*)

1. Then David gathered together all thirty thousand chosen men of Israel and rose up to go with all the people to Baale-Judah to bring from there The Ark of God, called by The Name Yahweh of Hosts, sitting above the cherubim. (*Verses 1-2*)

Chosen men: The men were chosen because they had hearts for God and were faithfully courageous in fighting His battles.

ALL people: There was a supernatural unity under David as long as he was fully devoted to God.

Bring up Ark: Before Eli died the Philistines captured The Ark. Out of fear, after seven months, they sent it back on a cart. It came to a border town in Judah and stayed there (*1 Samuel 4-6; 7:1*). It was now in 'lords of praise'.

2. They caused The Ark to ride in a new cart and took it up from the house of Abinadab in Gibeah ('hills') with his sons, Uzzah and Ahio, leading the cart. (*Verses 3-4*)

Abinadab's house: The name of the keeper of The Ark means 'my father is noble'. He may have been a son of one of the lords of Judah ('praise').

New cart: This was wrong. Yahweh told Moses that The Ark could only be carried on wooden poles on the shoulders of the priests descended from Kohath (*Numbers 4:15; Deuteronomy 31:9, 24-25*).

Leading: The names of the sons mean 'strength' and 'brother of him'. Uzzah was about to meet with disaster!

3. David and all Israel were laughing before Yahweh with harps, skin bags, tambourines, shakers and cymbals. (*Verse 5*)

ALL people: Again, there is full unity in bringing The Ark of God to Jerusalem.

Laughing: They were laughing as Abraham and Sarah did when Isaac ('laughter') was born.

Instruments: Their music was from the heart. Instrumental music goes deeper than words. Modern scientific rationalism insists on music with meaningful words. But God looks at the heart to see if it has joyful love to Him.

II. In a priest's praise song, God's people exhort each other to praise Him; and, the people praise Jesus on His way to Jerusalem, begging Him to save them. (*Psalm 150; Mark 11:8-10*)

- A. The final Psalm, written by a musician priest, is an exhortation for people to praise God in His sanctuary for His power and abundant greatness, with eight instruments and all their body and soul. (*Psalm 150*)

Background: David appointed twenty four leaders of singers for the Temple: four from Asaph, six from Jeduthun and fourteen from Heman. (*1 Chronicles 25*) One of their descendants wrote this twelve-fold (one for each tribe) command to praise Yahweh. Every language uses the original word of this Psalm: 'Hallelu-Yah'!

1. Hallelujah! Praise God in His sanctuary and in His mighty expanse. (*Verse 1*)

Where: People praise God in His House, spirit beings praise Him in the air. We gather here to praise God.

It is proper to gather in God's house to praise Him

2. Praise Him for His power and His abundant greatness. (*Verse 2*)

Why: These are the two truths about God we considered in the introduction. He is worthy of praise because He is powerful and great.

3. He must be praised with eight instruments and dancing; and everything with breath. (*Verses 3-6*)

How: The eight musical instruments are: shophar trumpet – wind, skin bag (like bagpipe – wind), lute (like guitar – string), and tambourine (percussion); [dancing:] stringed instruments, flute (wind), loud cymbals, high sounding cymbals. In the middle of three wind, two string and three percussion instruments, is a command to praise God with dancing. This involves the human body.

Who: Every creature with breath must praise Yahweh. We must praise God fully: body and spirit.

- B. The people spread clothes and branches before Jesus and bless Him for coming in The Name of The Lord and His coming Kingdom, as they beg to be saved. (*Mark 11:8-10*)

Context: Jesus is entering Jerusalem on a colt as was told the prophet Zechariah (*Zechariah 9:9*).

The prophet also said the rider is thy King having salvation. The expectations are high.

1. Many spread their cloaks in the way, and others leafy branches they had cut. (*Verse 8*)

Clothes: Solomon prayed for priests to be clothed in salvation (*1 Chronicles 6:41*). Isaiah rejoiced that his God clothed him with salvation (*Isaiah 61:10*). The people are recognizing their Savior.

Branches: Worshipers were commanded to bind the sacrifice with foliage branches (*Psalm 118:27*). Other people also anticipate The Cross.

2. They are going before and following, continuing to cry out: Ho-she-ah-na', blessed is The One coming in The Name of The Lord. (*Verse 9*)

All continually cry out: They never stopped crying out these words until Jesus entered Jerusalem.

Begging for salvation: Ho-she-ah-na' means: Cause us to be saved – please!

Bless Him for coming in 'The Name': 'The Name' is the covenant name of God: Yahweh.

3. Blessed (is) the coming Kingdom of our 'father' David, Ho-she-ah-na' in the highest. (*Verse 10*)

Bless as Messiah: With this they are proclaiming Jesus to be THE Messiah promised from David's line (*2 Samuel 7:12-13*). And, God's Kingdom is closer than ever.

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Salvation IN The highest: God IS The highest! By using this phrase for Jesus, they proclaim Jesus IS God.

Bottom Line: So, David's Son is concluding what God did when He chose David after His own heart to be a shepherd and king for His people. Jesus IS God, having taken on a human body through His mother (*Luke 1:26-38*). As God, He IS The King of everything; and, He IS The Good Shepherd who laid down His Life for His sheep (people – *John 10:11*).

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GOSPEL: There may be someone who has heard everything but is confused what it has to do with having a relationship of knowing God resulting in Life. I know I am not perfect and that means I have sinned – fallen short. Since all sin, all are spiritually dead.

As God, Jesus is the perfect sacrificial offering for sin. As Man, Jesus was the perfect substitute for each and every man and woman when He died for our sin. Knowing all this is not enough. We need to make it an experiential reality. The first step we all must take is to tell God 'I am a sinner and can't stop myself from sinning'. Next we must all say 'I am willing to join Jesus on His Cross so my sins will be forgiven and taken away by Him'. Finally, we must say 'I receive His Resurrection Life so that I may obey all He commanded, every day for the rest of my life, by obedient faith IN Him and what He did for me'. Anyone who will come to God with these words and live by them will have a relationship of knowing God resulting in Life.

Conclusion: The Covenant God graciously provided David to be the shepherd king of His people. Then He gave David instructions as to how to properly worship Him in Jerusalem, including that he organize the priests into many divisions, one of which was music. Later a priest wrote the last song in Israel's Songbook, exhorting God's people to praise Him for who He IS: powerful and great. Finally, Jesus came as THE Good Shepherd and King of all who saved His people by sacrificing Himself.

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