



## “Why Psalms?”<sup>1</sup>

A few months ago, I went to a conference with Tracy, the Kellys and Coveys. As you could probably guess, it was a conference focused on the theme of corporate worship. As I went to this conference, I knew I would be encouraged, but as I sat through sessions, I was reminded again of how practically important the book of the psalms is for our individual lives and also for our corporate life as well. At some point in the midst of the conference, I thought to myself, “I have to preach a short series on the psalms at some point in time.” I would go to a break-out session and wonder how it could work. Then I sat down at a dinner and discussed ideas. I reviewed my preaching calendar and then I said, “I could fit it in right after Christmas!”

Now, some of you might be thinking, “Why not wait until after Romans?! After all, you were just getting into Romans 9!” But in studying some of the psalms and thinking about our church’s transition into a new auditorium, as well as the sheer numbers of people who are coming through our doors every week, I thought that a message on psalms would be greatly applicable for such a time as this.

The psalms apply to us both corporately and individually. They emphasize the glory of God and our need to both corporately and individually worship the Lord in his splendor. The ultimate purpose of this songbook is to strengthen us in our singing to and praise of God. As it points us to God’s glory and our need to glory in him, we find the psalms answering a host of issues in our own lives. We find practical helps for our daily living, our questions, our sorrows, our joys. These psalms also teach us what worship looks like at a heart level and also with the community. The psalms touch on instrumentation, corporate engagement, theology, our attitudes and faith. And, honestly, we need to hear this in our day as well.

A lot of conversation within the Church today seems to devolve into arguments. Some churches sing only psalms. Then there are some that are only hymns. Then there are those who deny psalms and hymns and they only sing modern songs. Other churches seem to not really even care about the songs that are song and they seek to emphasize a certain “feel” that they want to experience; so, they will only participate in churches that heighten that *feel* (whatever that means).

I’m personally intrigued that within the last year, there are music pastors who are having more conversations on the negative affects of the current church worship culture. They’re finding that creating a concert atmosphere where the music is really loud, lights are down all the way and people can’t see each other – actually has led to less corporate singing. Why? Because it’s de-emphasized the “corporate” in the worship. So, in recent years, churches are seeing that there’s a trend in many churches that many people *don’t* sing or they don’t sing very loudly.

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<sup>1</sup> This manuscript is still in the rough draft phase. I recommend you utilize these notes in conjunction to the sermon to gain greater insight and clarity.

Now, before you get haughty and think, “Yeah, those liberal Christians just don’t sing out!” I want you to think about the more conservative and fundamentalist churches. I grew up in fundamentalism. I’ve been in churches that have sung. But I’ve been in other ones that made me wonder if the people actually believed what they were singing. Preachers were so concerned about the dangers of emotions and excitement that singing couldn’t involve an excitement. There was such a great fear of the holy God that they taught God didn’t want them to be joyous. So, I’ve seen my fair share of church members singing “Amazing Grace” with no emotional responsiveness. Or, they sang with such perfection that the emphasis seemed to be on how perfect they sang instead of the One to whom they were singing. Listen, you can sing as loud as you want, but if your heart doesn’t believe or if your heart doesn’t focus on the Lord, it doesn’t matter!

But you could say to this, “Why does singing matter so much?” I mean, within our own church, we spend about 25-30 minutes in singing. I remember having a conversation with my children a couple years ago about singing in church. They really weren’t singing much, and I caught them off guard when I said, “God commands you to sing.” Their necks quickly turned to look at me and they said, “What?! Really?! Why?!” It seems as though in their minds, the singing portion of the service was the optional portion. It’s that part of the service that if I like a song, I’ll sing. But if I don’t like the style, I’ll do something else. But God, in the psalms, and throughout the Scriptures, tells us that when we sing corporately, we are teaching one another. It’s that part of the gathering where you are an active participant in encouraging, exhorting, challenging, strengthening one another through your voice! But how is this the case? As I explained to my children the *why* behind singing, they began to understand why corporate singing is so important.

So, today, I want to talk about *Why Psalms?* This is more than I explained to my children at the dinner table. But this sermon serves as an introduction to the rest of this two-month series. **My hope is that this series compels us to greater joy-filled corporate praise of the Lord as well as greater individual praise of God. In addition, my hope is that this series corrects errors in our thinking when it comes to corporate worship.**

Each week in this series might look different. Some services are going to look like a “normal” outline for a service. Other services might have more stories and testimonies. Others might have more singing at the end than the beginning. But the hope is that all of the services serve the message of the psalms – teaching us God’s design for corporate worship.

With this in mind, turn in your Bibles to Psalm 1. Before we read this again, let’s pray and ask for the Lord’s mercy on this time together this morning. [Pray for Mark Chanski at Harbor Church]

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*1 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; 2 but his delight is in the law of the Lord, and on his law he meditates day and night. 3 He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. 4 The wicked are not so, but are like chaff that the wind drives away. 5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; 6 for the Lord knows the way of the righteous, but the way of the wicked will perish. 2*

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<sup>2</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 1:1–6.

This psalm has been referred to as the gatekeeper of the Psalms. It's the gatekeeper because it tells us *why* the psalms are of vital importance. This psalm is also connected with Psalm 2, and some copies of the psalms actually have Psalm 1 and 2 as the first psalm. If you go into chapter 2, you get to its conclusion in verses 10-12 and read, **"<sup>10</sup> Now therefore, O kings, be wise; be warned, O rulers of the earth. <sup>11</sup> Serve the Lord with fear, and rejoice with trembling. <sup>12</sup> Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him."**<sup>3</sup>

When we put these two psalms together, we see that we are gloriously commanded to sing praise to God in order to confess God's majesty and to reveal our eternal destiny. As we go into other psalms, we also discover that the psalms are given to us to fight for faith-filled obedience. Let's start with the first point:

### **1. To confess God's majesty (1:2; 2:10-12)**

In Isaiah 43:7, God says that he created people for *his* glory. The great problem of the human race is that, beginning with Adam and Eve's sin, we have all sinned and we seek to suppress God's glory. From birth, we don't want to glory in God, but as Paul says in Romans 1, we highlight the created things above the Creator.

Yet, we can read Psalm 1 and think, "Ok, I just need to read the Bible and I'm good." But Psalm 1 says you are to *delight in the Law of the Lord*. Do you *delight* in God's Law? You cannot take your heart that is bound to sin and make it free! That's why we get into Psalm 2 and we're told the whole world is doomed to destruction without God's intervention. If God did not bring about a rescuer, the Anointed One, we'd be bound in our sinfulness! But the end of Psalm 2 brings hope. It summons us to take refuge in the Son. Humbly go to him in submission and there will be rescue for you.

Now, the psalms don't speak on all the specifics of this, but they do look forward to Jesus' coming. The gospel is spoken of in the psalms themselves, but I need to make it more explicit at this point. As I'm preaching, I hope you understand the importance of "kissing" the Son. To "kiss" means to humble yourself before God's Son, Jesus. That means that you have seen that only Jesus could rescue you from your sinfulness. You've seen how your love for the things of this world above God have actually been sin against the Lord. You've recognized you were bound in your sin and only Jesus could set you free. Because of Jesus and his sacrifice on the cross on your behalf, you don't have to experience judgment, but you can be set free! If that's you, praise the Lord. But let me say this. If you haven't trusted Jesus, I pray that you would. I pray you'd listen to the words of this sermon and that you would long to be changed by Jesus. I pray that you would want to be set free to actually worship God and live how you were created to live!

"Kiss the Son!" As one preacher said, "God sent his Son into the world to echo the excellencies of himself in the experiences of the hearts and lives of people." When we have the Son, we are set free to praise! And, when this Psalm calls us to submit to the Son, who is sent by God, this psalm highlights that God is the One of supreme glory, honor, worth and power. Nothing can thwart him. Nothing comes close to his splendor. We seek salvation in things around us, but only God, through the Son, can save us!

God is worthy of all honor, glory and praise. This is the point of the psalms. The very word "psalm" means praise. Did you hear that? The point of the psalms is to highlight *who* and *what* is worthy of praise. And, guess what? It's not you! God didn't send his Son to praise you and show how great you are. He sent his Son to make much of him so that you could delight in making much of him. We were created to worship. And when we worship the One worthy of worship, we are fulfilling our calling. Therefore, when we move

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<sup>3</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 2:10-12.

further into the psalms, we see how many psalms speak of the infinite and glorious worth of God. Psalm 73:26 says, “<sup>26</sup>My flesh and my heart may fail, but God is the strength of my heart and my portion forever.”<sup>4</sup> Psalm 18:1-3 say, “<sup>1</sup>I love you, O Lord, my strength. <sup>2</sup>The Lord is my rock and my fortress and my deliverer, my God, my rock, in whom I take refuge, my shield, and the horn of my salvation, my stronghold. <sup>3</sup>I call upon the Lord, who is worthy to be praised. . . .”<sup>5</sup> Psalm 16:11 says of God, “<sup>11</sup>You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.”<sup>6</sup> Psalm 96:4: “<sup>4</sup>For great is the Lord, and greatly to be praised; he is to be feared above all gods.”<sup>7</sup> Psalm 96:6: “<sup>6</sup>Splendor and majesty are before him; strength and beauty are in his sanctuary.”<sup>8</sup> Psalm 111:9: “Holy and awesome is his name.”

These are just a few verses out of the 150 psalms. The great aim of the psalms is to put on display the magnificent worth of God. And we need this because as people who were born sinners, and even as people who continue to battle against a flesh that sins, we often have spiritual amnesia. We forget about God. We forget about his greatness and his glory. We come to gather as a church family. We’re reminded of how awesome God is, and then on Monday, we hear some difficult news at work or in the doctor’s office. It’s there that we forget that God hasn’t changed. Or, we simply forget *who* God is. Our circumstances taint reality. We need to be able to run to the psalms to remind us that life is still under God’s sovereign control. We need the psalms to preach the reality of the greatness of God.

God’s goal is that we would consistently have our hearts, minds and souls trained so that we will truly declare that God is our desired portion. Psalm 73 states this. Even when my heart and flesh fail, God is my portion. Therefore, God is most glorified when we treasure him above all. When your child turns from the Lord, is God still good? When you lose a large portion of your money in the stock market, is God still glorious to you? When God afflicts you (as the psalmist puts it), will your life crumble or will you declare that God is your life and portion – not your health?

This goes back to the wording of this first point. The psalms help us to confess God’s majesty. The word “confess” means to agree with God. Do you agree with God about his worth? Think more deeply in this, when you’re singing only when the sun is shining, what does that declare? Yes, it can communicate you love the Lord and are grateful for his gifts. However, what is communicated when you say that even if he takes away, your heart will choose to say “Blessed be your name?”

Now, you can agree with all of this, but you can say, “What does this have to do with singing?” God has designed us as singing creatures. And when our joy is full, we sing. I see it in my children when they’re excited. They begin to sing. Or, if I wake up in the morning and Tracy is humming a tune, she’s feeling good. In Ephesians, we’re told that being Spirit-filled looks like “singing and making melody in your heart to the Lord.” The culmination of joy is expressed in singing.

If you believe God is your supreme treasure, then sing! But sing like you believe it. Don’t sing “A Mighty Fortress is our God” half-heartedly. These words speak of God! Psalm 96:2 says, “<sup>2</sup>Sing to the Lord, bless his name; tell of his salvation from day to day. <sup>3</sup>Declare his glory among the nations, his marvelous works among all the peoples! <sup>4</sup>For great is the Lord, and greatly to be praised. . . .”<sup>9</sup> When singing about God,

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<sup>4</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 73:26.

<sup>5</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 18:1–3.

<sup>6</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 16:11.

<sup>7</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 96:4.

<sup>8</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 96:6.

<sup>9</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 96:2–4.

SING! And Psalm 96 tells us why we sing. We sing because the Lord is great and he deserves *great praise!* We need the psalms because we were created to confess God's majesty.

We also need to sing the psalms

## 2. To reveal our eternal destiny (1:1-2, 5-6; 2:1)

Psalm 1:1-2 and 5-6 says, "1 Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; 2 but his delight is in the law of the Lord, and on his law he meditates day and night."<sup>10</sup> Then in verses 5-6 we read, "5 Therefore the wicked will not stand in the judgment, nor sinners in the congregation of the righteous; 6 for the Lord knows the way of the righteous, but the way of the wicked will perish."<sup>11</sup> Now, move into verse 1 of Psalm 2: Why do the nations rage and the peoples plot in vain? <sup>12</sup>

The righteous *delight in the law of the Lord*. But what do the unrighteous do? Psalm 2 says they rage and plot against God. They don't follow him. They follow their ways. Do you realize that your emotions cannot remain neutral when thinking about God. You either delight in him or disdain him. Even if you think you're neutral, that neutrality about God is actually a spurning of him.

Psalm 1 states clearly that those who delight in the Lord and his Law are saved. Those who delight in the Lord are those who have "kissed the Son," according to Psalm 2. So, the psalms consistently command emotions and seek to elevate our emotions to the right level. Psalm 34:3 says, "magnify the Lord with me, and let us exalt his name together!"<sup>13</sup> Psalm 37:4 commands, "Delight yourself in the LORD."

- *Love* the Lord, all you his saints! (Psalm 31:23)
- Let all the inhabitants of the world stand in *awe* of him! (Psalms 33:8)
- Let all the upright in heart *exult!* (Psalm 64:10)
- *Rejoice* in the Lord, O you righteous. (Psalm 97:12)
- *Be glad* in the Lord. (Psalm 32:11)
- *Hope* in God. (Psalm 42:5)
- *Give thanks* to the Lord. (Psalm 33:2)

All of these are *commands!* So, to quote John Piper, the "**Blessed Man has put the tongue of his heart to the taste of the Word and has delighted in it.**" But the wicked do not. And this is an eternally perilous reality. If you do not delight in God and his Word, you will not stand in the face of judgment. The Son will come and bring just punishment to you. But, if you delight in God and his Word, you reveal that you are God's *forever*. This even fits 1 Corinthians 16:22, which says, "22 If anyone has no love for the Lord, let him be accursed."<sup>14</sup>

This is why I say that we need the psalms in order to reveal our eternal destiny. If we don't sing the glories of God in psalms, hymns and spiritual songs, how will the world know we're changed people? If we don't sing psalms, hymns and spiritual songs, Ephesians 5 says we don't have the Spirit. And, if we don't have the Spirit, we don't have Jesus.

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<sup>10</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 1:1–2.

<sup>11</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 1:5–6.

<sup>12</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 2:1.

<sup>13</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 34:3.

<sup>14</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), 1 Co 16:22.

But the psalms teach us how theology and emotions are to go together. I personally understand people's hesitations with emotions. I've been through depths of depression in the past. I often have to fight against downward emotions. I have said before that I often wake up with a gray cloud over my head at times. And, if I give into that grayness, I'll be swallowed into a black hole of negativity. I have also had many experiences where my emotions were high and then they came crashing down through different life circumstances.

So, my temptation is to say that emotions don't matter. I just need to have right theology and rest in an emotionless relationship with God. But if you read the psalms, you find psalms of lament, psalms of joy, psalms of adoration, worship and praise. Also, we find that David has high highs and low lows. I can relate to him. David doesn't give up on emotions. Instead, he seeks to submit his emotions to God. He seeks to have a right theology mold his emotions.

In Psalm 86:11, David wrote, "<sup>11</sup> Teach me your way, O Lord, that I may walk in your truth; unite my heart to fear your name."<sup>15</sup> Here we have head and heart. We have knowledge, emotion and desire. David doesn't say that he just wants an emotional high. No. He wants right theology. But he also doesn't want emotionless theology. He wants the theology to be united with his will and desires.

Ventura, how often could you pray this prayer? I know I can pray this every day, multiple times a day. Oh Lord, cause my heart to delight in who you are. Let my heart delight in the realities of who you are and what you've done.

This is the beauty of music, Ventura. This is the beauty of singing theology. When we sing, we summon our entire being to confess the worth of God. And, isn't this what Jesus commands? We are commanded to love the Lord with our entire self: heart, soul, mind and strength! When we sing, we awaken our religious affections. So, the psalmist says, "Why are you so downcast, O my soul?" Or, the psalmist commands himself to "Bless the LORD." In these psalms, we get an idea that the psalmist isn't engaged entirely. So, what does he do? He praises. He sings!

One of my favorite songs, that I would love played at my funeral, is the song by Rich Mullins called "Sing Your Praise to the Lord." It's very basic, but the repetition makes the continual point: I can never tell you just how much good it'll do for you to sing your praise to the Lord.

Whether we're downcast, suffering, lamenting or rejoicing, reveling and delighting in God's provision and rescue; singing is the right response of the redeemed. As we praise and sing corporately and individually, we reveal to the world that God is our supreme glory and that we are going to make it through the judgment. By God's grace, through the Son, we have entered into the congregation of the righteous, even though we were born as those who despised God! Praise the Lord for his mercy and grace!

Now, as I say all of these things, you could be saying, "Are you saying that if I don't feel like praising God and singing his praise, then I'm not a Christian?" Well, maybe. If you simply do not praise God and you don't have a heart that seeks to praise the Lord, then I dare say your heart has not been melted and moved by the love of God in Christ. No delight means you're a part of the counsel of the wicked.

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<sup>15</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 86:11.

But I have to quickly add a qualifier. None of us perfectly praise the Lord. And, there are definitely times and seasons where we may not feel like praising or we feel like *not* praising God. That's why I must add this third point today:

### 3. To fight for joyful obedience.

Psalms are given to us to learn how to fight for an obedience that is absolutely dependent on God and who he is! Like the author of Hebrews says of Jesus, "for the joy set before him, he endured the cross." This is how we are to follow the Son as well. But what joys are set before us?

First, God himself. He is the supreme value. Psalm 16:11 says that in God's presence is fullness of joy and at his right hand are pleasures forevermore. I've often quoted this verse to me when facing temptations of various sorts. When tempted to believe that sin is more pleasurable, this verse is a dagger to the heart of the temptation. God's presence is *fullness of joy!* This temptation is promising a temporary pleasure. God's presence gives me eternal pleasure. So, what do I want? Do I want a moment or eternity?

This is just one way that the psalms help and encourage us to fight for joyful obedience. I think of other passages where the psalmist is quite raw with where he is at spiritually. I think of Psalm 42 that starts off: As a deer pants for flowing streams, so pants my soul for you, O God.<sup>16</sup> You might think of the song. I've enjoyed the song "As the Deer." However, it doesn't get into the lament of this song. It goes on, "My tears have been my food day and night, while they say to me all the day long, "Where is your God?"<sup>17</sup> And then, "Why are you cast down, O my soul, and why are you in turmoil within me? Hope in God; for I shall again praise him, my salvation<sup>6</sup> and my God."<sup>18</sup>

This is a psalm that relates to us in the midst of the struggles in life. We who trust in Jesus admit that God is supremely glorious. We even desire him. But sometimes we only desire to desire him. Sometimes we're confused as to why we may not be feeling desire for him. And we need a psalm like Psalm 42 that says, "Why am I cast down?" And then we need to read how the psalmist encourages us to deal with this? The psalmist preaches truth. Future hope and praise are coming; therefore, hope in God today. Trust him today. Fight for joy in him right now even when you don't feel it.

By the way, I think we need more songs in our corporate worship like this, too. We'll get to this in the future weeks, but too often I think we think of church as a place where we are to ignore problems. We aren't to confess the pain and weakness. But Psalm 42 is one of a myriad of psalms that confesses weakness and sorrow. It confesses our struggle with pain – our difficulty with life and our own internal battle. Just in case you need reminding of the pain confessed in the psalms, here are a few more:

- Turn to me and be gracious to me, for I am lonely and afflicted. The troubles of my heart are enlarged; bring me out of my distresses.<sup>19</sup> (Psalm 25:16-17)
- O LORD, rebuke me not in your anger, nor discipline me in your wrath! For your arrows have sunk into me, and your hand has come down on me.<sup>20</sup> (Psalm 38:1-2)

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<sup>16</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 42:1.

<sup>17</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 42:3.

<sup>18</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 42:5–6.

<sup>19</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 25:16–17.

<sup>20</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 38:1–2.

- Yet for your sake we are killed all the day long; we are regarded as sheep to be slaughtered. Awake! Why are you sleeping, O Lord? Rouse yourself! Do not reject us forever! <sup>21</sup> (Psalm 44:22-23)
- Be gracious to me, O LORD, for I am languishing; heal me, O LORD, for my bones are troubled. My soul also is greatly troubled. But you, O LORD—how long? <sup>22</sup> (Psalm 6:2-3)

Some people hear this and think, “But we live in the New Testament time. Jesus has risen. We are only supposed to smile!” Yet, Paul says he’s sorrowful-yet-always rejoicing! He says that we who have the Spirit groan inwardly. Paul commands the church of Ephesus to sing psalms – and a large portion of the psalms express pain. Even the passage about being sheep to be slaughtered was quoted by Paul in Romans and says it applies to Christians!

We live in a time period where we have God and his promises. And yet, there’s still brokenness all around us – and we even battle the brokenness within our own bodies. Whether it’s physical pain or spiritual trauma, the psalms teach us to hope in God. Sins are confessed in these psalms. And we need these psalms to remind us that God is a forgiving and gracious God! To ignore the brokenness ignores the God who is over all. To confess the brokenness and pain before him is taking the pain and laying it at his feet in faith. The psalms teach us that this is even fighting for joy in God.

Keep in mind, all these psalms were put to music to be sung by the community. David’s psalms of confession were sung! Asaph’s confession of his sin was sung! David’s questions and despair were sung by the community. David and Moses’ and Solomon’s joy in God were sung together by the community? Why? Because we all need these psalms. We need to see and confess God’s majesty. We need to sing God’s majesty – and the psalms give us a right theology to sing. And, we need to preach this theology to ourselves and to one another corporately! In doing this, we *fight for joy* in God.

But, it’s not only in the pain that we fight for joy. When all things are going well, according to our standards, we are to fight for joy in God. You might say, “Well, when things are going well, it’s easy for me to have joy in God.” I would disagree with that. When things are going well, I have to ask myself if I’m really rejoicing in God or if I’m just rejoicing that I got what I wanted. Am I loving the gift more than the Giver? Now, there’s nothing wrong with enjoying God’s gifts! But I can quickly idolize them. So, David talks about some trusting in chariots and horses, but we trust in the name of the Lord our God.

We need these psalms to strengthen us in our fight for joy in God, no matter the circumstances. So, **Why Psalms? To enable us to help each other to grow in the glorious vision in God, to corporately confess our trust in him and to fight to continually follow him with delight.**

**To praise God is an eternally important quest and privilege Jesus has given to us. If you’ve been made new in Christ, you are set free to grow in praise. Together, let’s live out the freedom God has given to us.**

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<sup>21</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 44:22–23.

<sup>22</sup> [The Holy Bible: English Standard Version](#) (Wheaton, IL: Crossway Bibles, 2016), Ps 6:2–3.