

The Praises of God's People

Summary and Goal

Psalm 1 sets the stage for all the psalms, showing us a vision of God's people who delight in God's Word. Psalm 100 shows how the psalms call us to celebrate who God is and give thanks for what He has done. Psalm 110 points forward to the coming Messiah, who will make all things right. As we read and pray and sing the psalms, we identify with the people of God who offer our lives in worship for His great name.

Main Passages

Psalm 1

Psalm 100

Psalm 110

Session Outline

1. The psalms call us to delight in God's Word (Ps. 1).
2. The psalms call us to celebrate God's character and work (Ps. 100).
3. The psalms call us to look for the coming Messiah (Ps. 110).

Theological Theme

Worship is bringing glory to God for His Word, His works, and His promise.

Christ Connection

The psalms cover the spectrum of life. We praise God for His goodness and grace, we confess our sin, and we lament the brokenness of this world. When Jesus came, He stepped into the pain and brokenness of this world and sang these psalms with His people. But Jesus not only sings the psalms; He is the King whom these psalms are ultimately about.

Missional Application

God calls us to join all of creation in praising Him for who He is and what He has done and to point others to the Messiah that they might join in worshipping the King.

Session Plan

The Praises of God's People

Session 13

Introduction Option

If time allows, show the video clip "Read Scripture Series: Psalms" to provide an overview of the Book of Psalms and the nature and structure of its content. The video will help flesh out the Introduction material with information about the psalms' historical background, production, and literary variety. If the clip is too long to fit within your group's meeting time, consider emailing your group members a link, either before the group meeting for preparation or after for reflection.

www.youtube.com/watch?v=j9phNEaPrv8#t=11

? For Further Discussion

What do our daily disciplines and habits say about us and what we value or enjoy?

How can the determination to read Scripture daily, even when we do not feel like it, eventually lead to joy?

Introduction

Start by stating the importance of the psalms and how this generation has largely forgotten how to pray or sing them (leader p. 154; PSG p. 119).

- ? What are the psalms you are most familiar with?
- ? In what settings have you encountered these psalms? How were they used?

Point out that the psalms were written over a long period of time, noting the variety among them. Then summarize the session on Psalms 1, 100, and 110 (leader pp. 154-155; PSG p. 120). **Reference Pack Item 7: Wisdom Literature as needed throughout this session.**

1. The psalms call us to delight in God's Word (Ps. 1).

Speak about the first psalm setting the stage for the whole Book of Psalms (leader p. 155), and then read Psalm 1 out loud together as a group. Stress that the emphasis of the psalm is on delight in the Lord (leader pp. 155-156; PSG pp. 120-121).

- ? What is the difference between studying God's Word or attending a worship service out of duty versus delight?
- ? Why do you think Psalm 1 focuses on "delight" in God's Word?

Say that the delight spoken of in Psalm 1 is something that takes intentionality on an everyday basis. Contrast how Christians for centuries have read the psalms when first waking and just before going to bed with how we now settle for falling asleep looking at a television screen or an iPhone (leader p. 156). Mention that delighting in the Lord and walking in His ways are inseparable (leader p. 156; PSG pp. 121-122).

- ? What is the relationship between delighting in God's Word and delighting in God Himself?

2. The psalms call us to celebrate God's character and work (Ps. 100).

Ask a volunteer to read Psalm 100. Comment that the psalm speaks of praising God as we enter into a time of worship and how this should inform the rhythms of daily life (leader p. 157; PSG pp. 122-123).

- ① The psalmist talked about attending worship with praise and thanksgiving already in our hearts. What do we do when we don't "feel" like praising God?
- ② What should we do when our hearts seem cold to God?

Note that Psalm 100 celebrates God's character and work. Observe the wide array of emotions and many pictures of God that are present in the Book of Psalms. *Reminding* ourselves of God and His promise is one of the central purposes of worship (leader p. 158; PSG p. 123).

- ③ What are some ways you can use the psalms to remember God's grace to you throughout the week?
- ④ How would constant reminders of God's faithfulness impact your spiritual life?

State that Psalm 100 reorients us to the big picture, shifting our gaze from the things of this world to the Creator of this world (leader pp. 158-159; PSG p. 124).

- ⑤ What is the connection between celebration of God's work and involvement in God's mission?

3. The psalms call us to look for the coming Messiah (Ps. 110).

Highlight that Psalm 110 is the most quoted psalm in the New Testament, and then read the passage. Show how this psalm focuses our attention on Jesus by its speaking of the coming Messiah and His judgment (leader pp. 159-160; PSG pp. 125-126).

- ⑥ In what ways do the psalms help form our prayers so that our hearts' desires align with God's heart?

Conclusion

Say that the Book of Psalms was the hymnbook of Jesus, noting that the psalms not only belong to Him but are about Him. For those of us in Christ, His songbook becomes ours (leader p. 160; PSG p. 126). *Apply the truths of this session with "His Mission, Your Mission"* (PSG p. 127).

Point 2 Option

Ask: What do people in our culture tend to think about worship?

Ask groups of 3-4 to read the "Essential Christian Doctrine" *Worship* (leader p. 158; PSG p. 124) and to discuss the following questions (consider writing them on a board or sheet of paper for groups to have; also available on the DVD in *The Gospel Project for Adults: Leader Pack*):

- What would it look like to have a heart of worship for God in every area of life?
- How can our worship serve to strengthen one another in our faith?
- How can our worship be a witness to non-believers?

After a few moments, encourage groups to share their responses and reflections.

Christ Connection: The psalms cover the spectrum of life. We praise God for His goodness and grace, we confess our sin, and we lament the brokenness of this world. When Jesus came, He stepped into the pain and brokenness of this world and sang these psalms with His people. But Jesus not only sings the psalms; He is the King whom these psalms are ultimately about.

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Missional Application: God calls us to join all of creation in praising Him for who He is and what He has done and to point others to the Messiah that they might join in worshiping the King.

Expanded Session Content

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Session 13

Voices from the Church

"The Psalms are the steady, sustained subcurrent of healthy Christian living."¹

—N. T. Wright

Praying Through the Psalms²

1. *Say them out loud.* The psalms contain both the word God has to say to us about prayer and the words He wants us to say to Him in prayer.

2. *Festoon them.* Think of a psalm as a Christmas tree. Read it and then festoon it with your own prayers, as you would decorate a tree.

3. *Paraphrase them.* Meditate and study a psalm until you understand it well enough to put it into your own words.

4. *Learn them by heart.* Memorize the psalms, but not by rote. Rather, learn them by heart; make their words your words.

5. *Marinate in them.* The soul should marinate in Scripture by repeated, thoughtful, slow, comprehensive, and Spirit-enlightened reading.

Introduction

Martin Lloyd-Jones, the famous English preacher from last century, was a dynamic speaker who sought to preach God's Word with power, under the influence of the Holy Spirit. Even today, preachers all over the world consult his books, pastors who share the same respect for the formative power of studying and explaining God's Word.

But Lloyd-Jones believed there was more going on in a worship service than just the sermon. On Sundays when he had a guest speaker or was away speaking in other churches, Lloyd-Jones made sure to select beforehand the songs that would be sung and the psalms that would be read aloud. He knew that what people sang from their hearts and recited with their lips was just as formative and important as what the preacher said from the pulpit.

Today, we are part of a generation that has largely forgotten how to pray and sing the psalms. Perhaps for the first time in all of church history, the psalms are no longer the bedrock for our individual devotion or corporate worship. This puts us out of step not only with the rest of church history but with the earliest Christians. The apostles quoted more from the Psalms than any other book in the Old Testament. They were steeped in the rhythms and poetry and theology of their people's prayer book.

-  What are the psalms you are most familiar with?
-  In what settings have you encountered these psalms? How were they used?

Today we come to a pause in the Old Testament storyline. God's covenant people wrote the psalms over a long period of time. Many are written by King David, a few come from other kings, one comes to us from Moses, and many are from Asaph. The purpose of the psalms was to recall the mighty acts of God for the people. Some of the psalms focus on praise. Others cry out and lament the evil in this world. Some are confessions of sin. Others point forward to the coming Messiah.

Session Summary

In this session, we will look briefly at three different psalms. The first, Psalm 1, sets the stage for all the psalms, showing us a vision of God's people who delight in God's Word. Next we see how Psalm 100 shows how the psalms call us to celebrate who God is and give thanks for what He has done. Then we look at how Psalm 110 points forward to the coming Messiah, who will make all things right. As we read and pray and sing the psalms, we identify with the people of God who offer our lives in worship for His great name.

1. The psalms call us to delight in God's Word (Ps. 1).

The first psalm sets the stage for the following 149 psalms. It is the model for what the whole Book of Psalms is about—delighting in God. Take a moment to read the psalm out loud together as a group, which is the way that the Israelites would have said or sung this psalm.

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.*

Many people who are familiar with Psalm 1 think of it as a proverb—a simple description of wisdom versus folly. And to be sure, there is a contrast between wisdom and foolishness in the psalm.

But the more we study and reflect on this psalm, the more we realize it is ultimately about delight. It's not simply a lesson about doing the right thing or learning the right doctrine or following the right rules. It's about worship and joy. The psalms do teach us, but the *way* they teach us is by training us to find our satisfaction in the Lord. Psalm 1 claims that the believer who is blessed is the one whose delight is in the Lord's instruction. It's more about our heart's delight than our mind's choice.

Further Commentary

“‘Happy’ expresses the sense of joy and satisfaction in one's state or circumstances. It often is the result of blessing that comes from trust in and obedience to Yahweh (34:8; 40:4; 84:5; 89:15)... The Hebrew word *torah* is sometimes translated as 'law,' but it is better understood as 'teaching' or 'instruction.' It is the revelation of God's will for His people rather than a body of legislative material or a collection of judicial decisions, both of which are notions often associated with the English word 'law.' Yahweh's instruction is not a burden (Deut. 30:11; 1 John 5:3) but a 'delight' for those who trust in Him. 'Meditating' (from Heb. root *hgh*; Josh. 1:8) has a literal meaning of mumbling to oneself, an activity closely related to concentrating on something in order to understand it...The contrast here focuses on the destiny of the two ways rather than on their behavior, which is developed in verses 1-3. 'Chaff,' the useless product of threshing, is a contrast to the fruit in the previous verse. 'The wicked' are to be carried away by the 'wind'...being separated from what is useful and valuable.”³

—Kevin R. Warstler and Sherri L. Klouda, *HCSB Study Bible*

Voices from the Church

“The activity of meditating on the Bible follows the disposition of delighting in the Bible.”⁴

—Jonathan Leeman



Voices from Church History

“The most valuable thing the Psalms do for me is to express that same delight in God which made David dance.”⁵

—C. S. Lewis (1898-1963)



Voices from Church History

“We must ask how we can understand the Psalms as God’s Word, and then we shall be able to pray them. It does not depend, therefore, on whether the Psalms express adequately that which we feel at a given moment in our heart. If we are to pray aright, perhaps it is quite necessary that we pray contrary to our own heart. Not what we want to pray is important, but what God wants us to pray.”⁶

—Dietrich Bonhoeffer (1906-1945)

Not long ago, the two of us were walking on the sidewalk with our kids in their strollers. We passed by a recently built mosque in our town. It was packed with people praying. The parking lot was full. It seemed like every time we walked by, we saw that people were there. A few days later, we were talking with a pastor who was struggling about what to do with the Sunday night service in their church. It burdened us to think that there was always a crowd at the mosque but not at the church. *What does this say about where we find our delight?* we wondered. *What does this say about our commitment to each other as believers?*

-  What is the difference between studying God’s Word or attending a worship service out of duty versus delight?
-  Why do you think Psalm 1 focuses on “delight” in God’s Word?

Psalm 1 paints a picture of a believer who delights in God’s Word, but this delight is not something that only happens spontaneously. It is built into the pattern of everyday life. “Day and night” this person meditates on God’s Word. In other words, delighting in God’s Word is not something that will happen by chance. It takes intentionality and preparation.

For centuries, believers have woken up in the morning and said a psalm and have gone to bed at night just after reading a psalm. There is no reason for Christians to settle for falling asleep at night with the soft glow of the television screen or iPhone being the last thing they see. We shouldn’t be satisfied to let a late-night talk show host or a show on Netflix have the last word before we climb into bed. One way to increase our delight in the Lord is to be intentional about saying the psalms at night.

We have a friend who was going through a difficult time at his job. The stress in his life had caused him to have health issues, and anxiety was keeping him up at night. A few weeks later he told us that he was doing much better. He had started to read God’s Word every night. He simply put the phone down and picked up God’s Word, and he discovered that this was not just a book that he could read; this was a Book that could read him! It purified his mind and prepared his heart as he brought the day to a close.

Like our friend discovered, the psalms are a companion to everyday life. But they are so much more than a simple stress-reliever. They reorient us to God and His salvation. They help us delight in the Lord and walk in His ways. We can’t really do one without the other. We walk in His ways *because* we delight in the Lord, and we show our delight is in the Lord *by* walking in His ways. Furthermore, we focus on the Lord because we want to be fruitful, not in gaining material prosperity for ourselves but living prosperous, spiritual lives that bear fruit for God’s kingdom.



What is the relationship between delighting in God’s Word and delighting in God Himself?

2. The psalms call us to celebrate God’s character and work (Ps. 100).

Not only do the psalms call us to delight in God’s Word, but they also call us to celebrate *together* who God is and what He has done for us. Take a look at this psalm, which prepares the heart for corporate worship.

- ¹ Make a joyful noise to the LORD, all the earth!*
- ² Serve the LORD with gladness!
Come into his presence with singing!*
- ³ Know that the LORD, he is God!
It is he who made us, and we are his;
we are his people, and the sheep of his pasture.*
- ⁴ Enter his gates with thanksgiving,
and his courts with praise!
Give thanks to him; bless his name!*
- ⁵ For the LORD is good; his steadfast love endures forever,
and his faithfulness to all generations.*

Psalm 100 is a classic example of preparing your heart to “enter his gates with thanksgiving” and “his courts with praise.” Notice that the psalm doesn’t give us the image of praising God only once the people were present. They had praise on their hearts and minds as they entered.

What would our worship services be like if we intentionally prepared ourselves beforehand? My grandfather would arrive at church 45 minutes before the service so he could still his mind and prepare his heart. He knew he needed to prepare himself before worship. Of course, you might be thinking, *I have kids. It’s impossible for me to prepare myself. It’s a struggle to get everyone ready on time in the first place!* We face some of the same issues, but we are doing our best to create rhythms of life that help us prepare our own hearts and the hearts of our children. That will look different for people at different stages of life. But surely we should prepare ourselves.



The psalmist talked about attending worship with praise and thanksgiving already in our hearts. What do we do when we don’t “feel” like praising God?



What should we do when our hearts seem cold to God?



Further Commentary

“Providing seven ways to give thanks, the psalmist exhorts worshipers to be grateful at all times. The most obvious expression of gratitude is singing, which is the joyful expression of love and overflows from a liberated heart (vv. 1-2; Isa. 51:11; Col. 3:13-16). The redeemed also act gratefully when they pursue knowledge of God through His Word and works (Ps. 100:3; Rom. 16:25-27). Knowing God not only humbles dependent creatures, it heartens them to realize that he is willing to make himself known, and ultimately he does so through Jesus Christ, revealing our God as a Father and Good Shepherd (cf. Ps. 100:3,5; Matt. 6:9; John 10:14). The psalmist then commands God’s people to express their gratitude (Ps. 100:2,4). In Hebrew there is no distinction between serving in church or at work. The same word describes worship in every place (Col. 3:17). All of life in every realm is an opportunity to ‘give thanks to him’ and ‘bless his name’ (Ps. 100:4).”⁷

—George Robertson, *Gospel Transformation Bible*



Voices from the Church

“Gratitude and joy are organs of perception. We don’t see in order to give thanks and rejoice; we give thanks and rejoice in order to see.”⁸

—Ben Patterson

Voices from the Church

“In a sense we can think of the psalms in terms of *reflection, response, and formation*. All the psalms help us *reflect* on who God is and what He has done. They call us to *respond* to who God is in worship, but they also *form* us as we learn from them how to respond to life and talk to God.”⁹

—David Howard

99 Essential Christian Doctrines

89. Worship

While many reduce worship to an event or the singing of worship songs, worship is first and foremost something of the heart and extends to all areas of life. The aim and focus of worship is God, giving Him the exact due of praise and adoration that He deserves. Worship should be carried out not only at a personal level within a Christian’s life but also in joining with other Christians in the corporate act of worship and stewarding our gifts for the glory of God. Corporate worship serves to edify and strengthen other Christians, but it also serves as a witness to non-believers of the greatness of God.

This is a psalm that celebrates God’s character and work. Like all the psalms, it shapes our view of God.

Sometimes we limit the effectiveness of the songs we sing in church because we only appeal to one or two emotional reactions. But life is difficult, and that’s why the psalms give us a wide array of emotions and many pictures of God. We see God as good and glorious, angry and jealous, just and infinite, compassionate and merciful. He is the Shepherd who knows us better than we know ourselves (Ps. 23). And yet, in the darkest times, the psalms give us the ability to lament (see Ps. 88—a lament with no immediate resolution).

Reminding is one of the central purposes of worship. Even the sad psalms usually remind us of God and His promise. They are the psalmist’s way of reminding the people of what God has said and what God has done. Reminding matters. We take the Lord’s Supper *in remembrance*. Why? Because sometimes we haven’t even left the church’s parking lot and we’re already living like the cross and resurrection didn’t happen! The human act of worship—responding to God—is something that shapes and refocuses us.

-  What are some ways you can use the psalms to remember God’s grace to you throughout the week?
-  How would constant reminders of God’s faithfulness impact your spiritual life?

Psalm 100 reorients us to the big picture of a glorious God and His wonderful creation. Our society promotes people who are “self-made” and “self-sufficient.” Psalm 100 shows us the difference between “self-made” people and “God-made” people. It reminds us that God is in control. Our times belong to Him. All Christian worship is wrapped up in the reality that humanity is both frail and beautiful—created in the image of God (beautiful) yet broken and sinful and mortal (frail).

Knowing the Lord is God, the psalmist called for thanksgiving. The apostle Paul often linked thanksgiving and joy in his letters (see Phil. 4:4-7). He could see the connection between a thankful heart and a joyful heart. What is perhaps most interesting about Paul’s letters is that his thanksgiving is almost always for spiritual blessings. Of course, we should be thankful in all circumstances and for all good things in life, but what does it say about us that it seems natural to give thanks for earthly things (such as health, a secondhand car, a new job, etc.) but awkward to give thanks for spiritual blessings? Could it be that we don’t see God’s salvation as something quite as *real* as whatever we can see or feel? The psalms help us see both earthly and spiritual blessings and direct our praise back to God.

Like all the psalms, Psalm 100 elevates our mind and shifts our gaze from the things of this world to the Creator of this world. It stirs our affections and guides us to see God as more attractive and glorious than anything else in the world. This kind of worship is what stirs up our desire to tell others about Christ. Our witness flows from our worship. And yet our worship is also part of our witness! When we show our love for God, outsiders see us transfixed by God's beauty and desire to see that God for themselves.



What is the connection between celebration of God's work and involvement in God's mission?

3. The psalms call us to look for the coming Messiah (Ps. 110).

One of the ways the psalms reorient our hearts is by pointing us to the future. Throughout the psalms, we catch glimpses of Jesus. Psalm 110 is a good example, and it's the most quoted psalm in the New Testament:

¹ *The LORD says to my Lord:*

*"Sit at my right hand,
until I make your enemies your footstool."*

² *The LORD sends forth from Zion your mighty scepter.*

Rule in the midst of your enemies!

³ *Your people will offer themselves freely*

*on the day of your power,
in holy garments; from the womb of the morning,
the dew of your youth will be yours.*

⁴ *The LORD has sworn and will not change his mind,
"You are a priest forever after the order of Melchizedek."*

⁵ *The LORD is at your right hand;
he will shatter kings on the day of his wrath.*

⁶ *He will execute judgment among the nations, filling them with corpses;
he will shatter chiefs over the wide earth.*

⁷ *He will drink from the brook by the way;
therefore he will lift up his head.*

There is so much in this psalm to unpack and not enough time in this session to unpack it all! The main thing to keep in mind, however, is that the psalms focus our attention on Jesus. The first readers of this psalm might see this as anticipating the coming of their Messiah. Today we read it and think of Jesus' work in the past and His coming again in the future.



Further Commentary

"The startling fact that David spoke of a king as 'my lord'...was pointed out...by Christ, who left his hearers to think out its implications, and his apostles to spell them out... 'Sit at my right hand.' The authority and power conferred by such an address will be illustrated in the remaining verses of the psalm; but it will take the New Testament to do it justice...He is not only greater than David (Acts 2:34, 'for David did not ascend into the heavens') but greater than the angels (Heb. 1:13, 'to what angel has he ever said, "Sit at my right hand..."?')...God exalted him as emphatically as man rejected him (Acts 5:30ff, 'Jesus whom you killed...God exalted... at his right hand')...It is as Saviour and Intercessor that he reigns (Acts 5:31; Rom. 8:34, 'Christ...who is at the right hand of God... intercedes for us')...In token of a finished task, he is seated (Heb. 10:11ff, 'every priest stands daily... offering repeatedly...But... Christ...sat down at the right hand of God')...He awaits the last surrender (Heb. 10:13, 'to wait until his enemies should be made a stool for his feet'; cf. also 1 Cor. 15:25ff). So this single verse displays the divine Person of Christ, his power and the prospect before him. Together with verse 4 it underlies most of the New Testament teaching on his glory as Priest-King."¹⁰

—Derek Kidner

Further Commentary

“The passages which clarify this oracle are Genesis 14:18-20 and Hebrews 5:5-10 with 6:19–7:28. It emerges from these that both the name *Melchizedek* (king of righteousness) and his sphere as king of Salem (i.e. of Jerusalem, whose shortened form brings out the meaning, ‘Peace’) made him a fitting pointer to the one who was to come (Heb. 7:2); that the silence surrounding him in the narrative made him an apt symbol of one who in full reality had ‘neither beginning of days nor end of life’ (Heb. 7:3); further, that his standing on the Godward side of Abraham, both in the blessing and gifts he gave and in the tithes he received, proved his priority over the whole Abrahamic people, and over the levitical priesthood in particular (Heb. 7:4-19). To this it can be added that, in Melchizedek, priesthood and kingship were united as they were to be in Christ. [Compare] the emphasis on Christ as King in the early chapters of Hebrews, and on him as Priest in the later chapters, just as in these verses of the psalm.”¹²

—Derek Kidner

Voices from Church History

“Raise your eyes to the Judge, see who it is that is seated, with whom he is seated, and where. Christ is sitting at the right hand of the Father.”¹³

—Ambrose (circa 340-397)

Many of the psalms that point to Jesus contain an element of judgment. Consider the line about God coming back to “execute judgment among the nations” and “fill them with corpses” and “shatter chiefs.”

We find it hard to greet such an example of God’s judgment with joy and delight, but perhaps this is because we do not know what it is like to be part of a society where unjust leaders tyrannize the people. When we get a taste of injustice, we long for the world to be made right, and God—the just Judge of the universe—is the One who will execute vengeance when He brings justice to the world. And so, with the psalmist, we say, “Yes, Lord, come and judge the nations!” and remember that the Judge of the universe is the Jesus who once was on a cross, dying for our sins before rising to new life.

❓ In what ways do the psalms help form our prayers so that our hearts’ desires align with God’s heart?

Conclusion

The Book of Psalms was the hymnbook of Jesus. We are told that Jesus sang a psalm with His disciples (Mark 14:26), and we see Jesus quoting from the Psalms more than any other book in the Old Testament.

But the psalms do not only belong to Jesus; they are also about Him. Jonathan Leeman writes: “Sometimes Jesus said that its verses were *about* Him, particularly when they referred to a conquering son of David. Sometimes He put its verses into His mouth as if they were *by* Him, particularly when the psalmist spoke as a suffering man. He is the happy Man of Psalm 1 who meditated on God’s Word. He is the conquering Son of Psalm 2 and the victorious One with enemies under His feet in Psalm 110. But He is also the forsaken and mocked One of Psalm 22. He is the One given vinegar for His thirst in Psalm 69.”¹¹

This is the beauty of seeing Christ in the psalms. For those of us in Christ, His songbook becomes ours. We sing about Him and to Him, and slowly but surely, we become more like Him. Don’t neglect the psalms. They show us Jesus.

CHRIST CONNECTION: The psalms cover the spectrum of life. We praise God for His goodness and grace, we confess our sin, and we lament the brokenness of this world. When Jesus came, He stepped into the pain and brokenness of this world and sang these psalms with His people. But Jesus not only sings the psalms; He is the King whom these psalms are ultimately about.