



**Rice Memorial MBC**

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### **Rice Memorial Missionary Baptist Church**

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### **Make a Joyful Noise**

Definitions in **bold** letters are from **Strong's** Exhaustive Concordance  
Other definitions are from **Webster's** Dictionary, 1828 Edition  
or Roget's Thesaurus – **December 14, 2014**

**Worship with us** at **3201 Mary St** until we rebuild our sanctuary at 802 W. 15<sup>th</sup>,  
... We're just behind Kaufman's Lumber Company in Little Rock Arkansas...

## **Psalm 95:1-7a**

**Introduction:** For the expounding of this psalm we may borrow a great deal of **light** from the apostle's discourse, Heb. 3, and 4, where it appears both to have been penned by David and to have been calculated for the days of the **Messiah**; for it is there said expressly (Heb. 4:7) that the day here spoken of (v. 7) is to be understood of the gospel day, in which God speaks to us by his Son in a voice which we are concerned to hear, and proposes to us a **rest** besides that of Canaan. In **singing psalms** it is intended, I. That we should "make melody unto the Lord;" this we are here excited to do, and assisted in doing, being called upon to **praise** God (v. 1, v. 2) as a great God (v. 3-5) and as our gracious benefactor (v. 6, v. 7). II. That we should teach and admonish ourselves and one another; and we are here taught and warned to hear God's voice (v. 7), and **not** to **harden** our **hearts**, as the Israelites in the wilderness did (v. 8, v. 9), lest we fall under God's wrath and **fall short** of his **rest**, as they did (v. 10, v. 11). This psalm must be sung with a **holy reverence** of God's majesty and a dread of his justice, with a **DESIRE** to **please him** and a **FEAR** to **offend him**.  
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Psalm 95:1**, O come, let us **sing** unto **the LORD (the self-Existent or Eternal; Jehovah [Yahweh])**: let us **make a joyful noise (shout for [by reason of] joy)** to the **rock** of our salvation

**NOTE:** The psalmist here, as often elsewhere, stirs up himself and others to **praise** God; for it is a duty which ought to be performed with the most lively affections, and which we have great need to be excited to, being very often backward to it and cold in it. Observe, I. How God is to be praised. 1. With **holy joy** and **delight** **IN him**. The praising song must be a joyful noise... (Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Thought 1.** My mind goes back to what's said in Nehemiah 8. There are some truths written there that we should understand and apply in our lives today.

**Nehemiah 8:10**, Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the **JOY** OF (from, ABOUT) **the LORD (Jehovah [Yahweh])** is your **strength**.

**Joy defined 2304, gladness** [pleasure of mind; cheerfulness, happiness].

**Thought 2.** You did notice that “JOY” does means “happiness”? Some people believe the mention of the joy of the Lord being our strength that it can't possibly mean to be glad or have happiness. When we examine what's said in the light of other scriptures, we gain insight as to WHY “gladness about God” is our strength.

What comes to mind is for a person to have gladness “about” God, is first of all to say “that person has respect and regard for what God has done and can do.” The gladness also says they have “affection” for him. By now, you see where I'm going with this line of thinking. All of those things are parts of what's called the FEAR (reverence) of the Lord, which makes us happy and is the source of strength to us from God. It's also the beginning of wisdom.

**Proverbs 28:14, Happy** is the man that **feareth (stand in awe** [fear mingled with admiration or reverence; reverential fear]) **ALWAY...**

**Proverbs 9:10, The FEAR** (reverence) of the LORD is the **beginning** of WISDOM: and the knowledge of the holy is understanding.

**Proverbs 8:1, 14, Doth not WISDOM cry?** ...Counsel is mine, and sound wisdom: I am understanding; **I have strength.**

**Psalm 95:2, Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.**

**NOTE:** It is the will of God (such is the condescension of his grace) that when we give glory to him as a being infinitely perfect and blessed we should, at the same time, rejoice IN him as our Father and King, and a God in covenant with us. 2. With **humble reverence**, and a holy **awe** of him (v. 6): "Let us worship, and bow down, and kneel before him, as becomes those who know what an infinite distance there is between us and God, how much we are in danger of his wrath and in need of his mercy." Though bodily exercise, alone, profits little, yet certainly it is our duty to glorify God with our bodies by the outward expressions of **reverence**, seriousness, and **humility**, in the DUTIES of religious worship. 3. We must praise God with our voice; we must speak forth, sing forth, his praises out of the abundance of a heart filled with **love**, and **joy**, and **thankfulness**—Sing to the Lord; make a noise, a joyful noise to him, with psalms—as those who are ourselves much affected with his greatness and goodness, are forward to own ourselves so, are desirous to be more and more affected therewith, and would willingly be instrumental to kindle and inflame the same **pious** and **devout affection** in others also. 4. We must praise God in concert, in the solemn assemblies: "Come, let us sing; let us join in singing to the Lord; not others without me, nor I alone, but OTHERS with me. Let us come together before his presence, in the courts of his house, where his people are wont (accustomed) to **attend him** and to expect his manifestations of himself."

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**Hebrews 10:23-25, Let us hold fast the profession of our faith without wavering; (for he is faithful that promised ;) And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching .**

**Psalm 95:3, For the LORD (the self-Existent or Eternal; Jehovah [Yahweh]) is a great God, and a great King above all gods.**

**NOTE:** Or, "A great God is Jehovah, and a great King above all gods;" or, "God is a great King over all." The Supreme Being has *three* names here: EL, JEHOVAH, ELOHIM, and we should apply none of them to *false gods*. The *first* implies his *strength*; the *second*

his *being* and *essence*; the *third*, his *covenant relation* to mankind. In public worship these are the views we should entertain of the Divine Being.

(Source: *The Adam Clarke Commentary* [classic.studylight.org/com/acc/](http://classic.studylight.org/com/acc/))

**NOTE:** ...We must praise God, 1. Because he is a **great God**, and sovereign (Supreme [highest]; superior to all others) Lord of all... He is great, and therefore greatly to be praised. He is infinite and immense, and has all perfection in himself. (1.) He has great power: He is a great King **above** all gods, **above** all deputed deities, all magistrates, to whom he said, You are gods (he manages them all, and serves his own purposes by them, and to him they are all accountable), above all counterfeit deities, all pretenders, all usurpers; he can do that which none of them can do; he can, and will, famish (kill or destroy with hunger) and vanquish (overcome; to subdue in battle) them all. (2.) He has great possessions. This lower world is here particularly specified. We reckon those great men who have large territories, which they call their own against all the world, which yet are a very inconsiderable part of the universe: how great then is that God whose the whole earth is, and the fullness thereof, not only under whose feet it is, as he has an incontestable dominion over all the creatures and a propriety in them, but in whose hand it is, as he has the actual directing and disposing of all...

(Source: *The Matthew Henry Commentary on the whole Bible* [classic.studylight.org/com/mhc/](http://classic.studylight.org/com/mhc/))

**Ephesians 4:4, 6**, There is... **One God** and **Father of ALL**, who is **ABOVE** (higher in PLACE, greater, exceeding) all, and through all, and IN you all.

**God defined 2316 theos pronounced theh'-os, a deity** (divinity [the state of being divine]), **the supreme** (Highest in authority, Highest) **Divinity**.

**Thought 1.** From this scripture, we see there is ONE God (Highest) Divinity who is also the one Father of all of his children and who is also ABOVE all. In other words, there is nobody higher than Father, including Jesus, God the Son. As we see, our Father, Yahweh, is God (the Highest authority).

**Psalm 95:4-5**, In his **hand (power)** are the deep places of the earth: the strength of the hills is his also. The sea is his, and he **MADE** it: and **his hands (power)** formed the dry land.

**Thought 1.** As this scripture says, God the Father (Yahweh) made all that is made. Other verses of scripture tell us that he made it by Jesus, the Word of God, his Son.

**John 1:1-2**, In the beginning was the **WORD**, and the Word was WITH God, and the **WORD** was **God (a deity** (divine rank [position])). The same was in the beginning WITH **GOD**.

**God defined 2316, the supreme** (Highest in authority) **Divinity**.

**Thought 2.** Jesus and the Father are two separate persons. And both are Gods. However, the Father is the ONE supreme (Highest) God.

**1 Corinthians 8:6**, But to us there is but **ONE God (supreme Divinity)**, the **Father**, of whom are all things, and we in him; and one Lord Jesus Christ...

**Hebrews 1:1-2**, God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his **Son**, whom he hath appointed heir of all things, by whom (*Jesus*) also **he** (*God the Father*) **MADE** the **WORLDS**...

**Worlds defined 165, aion Pronounced: ahee-ohn': the world** (creation, UNIVERSE [the totality of ALL matter and energy that exists in the vastness of space, whether known to human beings or not], galaxy).

**Hebrews 11:3**, Through **faith** we **understand** that the **WORLDS** were **framed** by the **WORD** of God...

**1 Timothy 2:5**, For there is **ONE God**, and **ONE mediator** between God and men, the man Christ Jesus...

**Psalm 95:6**, O come, let us **WORSHIP** and **BOW DOWN**: let us **kneel** (fall on the knees) before **the LORD (Jehovah [Yahweh])** our maker.

**Worship defined 7812, prostrate** (lay flat, throw one's self down or to fall in humility or adoration), **fall down (flat)**, **humbly beseech**, **do reverence**.

**Bow Down defined 3766, bend the knee.**

**Thought 1.** As we saw in scripture, God the Father (Yahweh) made everything in existence. And he did so by his Word, Jesus, his Son, who is also a God. However, because of the Hebrew definition of "the Lord" being Yahweh, this set of verses is written to encourage them and us to worship the Father (Yahweh).

**John 4:23-24**, But the hour cometh, and now is, when the **true worshippers** shall worship **the Father** in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that **worship (do reverence to)** him must worship him **IN spirit (MIND [the understanding])** and **IN TRUTH** (the quality of being true [right] or REAL).

Real, not artificial, or **factitious** (worked up by effort; as factitious excitement).

**Psalm 95:7**, For he is our God; and we are the people of **his pasture**, and the **sheep** of his hand. To day if ye will **HEAR** his voice...

**NOTE:** We are the people of his pasture and the sheep of his hand. All the children of men are so; they are fed and led by his Providence, which **cares** for them, and conducts them, as the shepherd the sheep. We must praise him, not only because he made us, but because he preserves and maintains us, and our breath and ways are in his hand. All the **church's** children are in a special manner so; Israel are the people of his pasture and the sheep of his hand; and therefore he demands their **homage** (reverence directed to the Supreme Being; reverential worship; devout affection) in a special manner. The gospel church is **his flock**. Christ is the great and **good Shepherd** of it. We, as Christians, are led by his hand into the green pastures, by him we are protected and well provided for, to his honour and service we are entirely devoted as a **peculiar** (belonging to a person and to him only) people, and therefore to him must be glory in the churches (whether it be in the world or no) throughout all ages, Eph. 3:21.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

**1 Peter 2:9**, But ye are a chosen generation, a royal **priesthood**, an holy nation, a **PECULIAR purchased** people; that ye should shew forth the **PRAISES** of him who hath called you out of **darkness** into his marvellous **light**...

**Praises defined 703, valor** (strength of mind in regard to danger; that quality which enables a man to encounter danger with firmness]), **i.e. excellence** (state of possessing good qualities in an eminent [high] degree. [1913 Webster]).

**Psalm 95:8-11**, Harden not your **heart**, as in the **provocation**, and as in the day of temptation in the wilderness... When your fathers **tempted** me, **proved** me, and SAW my work. Forty years long was I **grieved** with this generation, and said, It is a people that do **ERR** in their heart, and they have **not known** my ways: Unto whom I **sware** in my **wrath** that they should not **enter** into MY rest.