

Intro:

This psalm may be an expansion on Ps 148.14, where ‘the congregation’, *i.e.*, Israel, gets its only mention.

Psalm 149, in contrast, is all about Israel rejoicing and praising God for His mighty deeds on her behalf.

Notes:

I. The new song

What does ‘a new song’ suggest? (1)

A new situation

What kind of ‘new situation’ to the following verses suggest? (1-6)

Celebration of victory – note especially ‘dancing’ and ‘timbrel’ (3)

What kind of scale is given to this victory? (7)

Worldwide – it is a victory over nations.

The word at the end of v. 5, ‘bed’, refers quite literally to the bed where one lies down at night to sleep. What does the use of this imagery communicate in the context of our psalm?

First of all, security – the godly ones are not afraid at night in their beds, they are rejoicing.

Secondly, intensity – the godly ones are in ‘the place of quiet rest, near to the heart of God’, where they may express their most private thoughts and emotions to God. Here, it is the thoughts of joy that shall fill their mind.

Kidner suggests that the word ‘beds’ might suggest reclining at a festal meal. Along with this fact and the general tenor of vv. 1-5, what festive occasion may this psalm point to?

The return of God to the earth and the time of peace and festivity that will accompany the reign of the King at last on the earth.

II. The final victory

We already referred to v. 7, but look again at the section vv. 6-9. When the nations are conquered, for whom is this a victory?

The victory is won for ‘His godly ones’ (9) – the same who are called to rejoice in v. 5.

In the OT, Israel was charged with executing God's judgement against wicked nations from time to time. How does God's dealing with Israel culminate (come to an end) in the NT?

Israel is under world-wide threat until the King and his armies come to defeat the nations, who are defeated by the Word of God that proceeds out of the mouth of Christ.

Kidner's theology is definitely not pre-millennial, so he gets this last section a bit off, not seeing that the saints are among the hosts that accompany the Lord on his return to conquer the nations (Rev 19.14). Given that understanding of Rev 19.14, and seeing that these verses celebrate the final victory that is yet to come, who all is involved in the celebrations of Psalm 149?

Israel as a nation is delivered, and certainly rejoices, but the saints who accompany the Saviour must also rejoice.

Who are the kings of the nations in the last day? What is their destiny? (Compare 7-9 with Rev 19.19-21)

The beast and the false prophet lead the nations in the last battle. On them is executed 'the judgement written' (9). They are cast into the lake of fire, to trouble the nations no more.

There are those who oppose God and his people, but the Lord does promise final salvation that will set right all this opposition and put the true King on the throne of mankind forever.