

Welcome friends to another broadcast of “Morsels for Zion’s Poor”

The universal language of the saints of GOD is that of praise to the name of JESUS CHRIST. There is no more common activity among them than is an activity of the heart and soul as well as the mind and tongue. When David speaks of singing a “new song”, he is not specifically referring to the composition of before unheard phrases of poetry or prose, but rather is describing the “newness” of the praise itself which must emanate from the soul which is stirred anew with desire to magnify this ONE who is the KING of kings and LORD of lords, worthy to be praised.

It is entirely possible and proper to repeat “songs” which we have heard many times and they yet constitute a “new song” if the heart of the “singer” is genuinely moved to magnify and extol the glory of the ONE who is the OBJECT thereof. A “song” does not have to be set to music, rather it is an intimate and joyous expression of the feelings and rejoicing one has before the REDEEMER.

Solomon wrote a book called the “Song of Solomon”, which is not set to any particular tune, but is said to be a “song” because of the glory described therein, and the joy which is conveyed in that “song”. Mary’s prayer of magnification is a song, though we have no reason to believe any particular tune was involved with it as she extolled the LORD. To encourage the practice of singing the open expressions of joy and praise which emanate from the heart and souls of the redeemed when they are gathered together is very beneficial to a congregation and is one of the chief ways that each part of the body can minister to each other part. *“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”*

True praise can only and ever be found as it is first given to men as a token of the presence of HIS SPIRIT. Only the SPIRIT of GOD can cause men to render true praise. That people or congregation which is given a spirit and attitude of genuine praise is a blessed people. *“Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts.”*

The early disciples met together for four reasons, “doctrine”, “fellowship”, “breaking of bread”, and “prayers” which is primarily worship of which praise is a key part. *“And they continued stedfastly in the apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”* Because men will be men, in time, the “spirit of Diotrephes” (i.e.; loving the preeminence) began to show itself. As it did the concept of the office and calling of elders shifted from being members of the body who carried out the functions of their office primarily as examples to the flock, to those who wielded power as members of a “ruling class” complete with titles, such as bishop, elder, pastor, reverend. The outgrowth of this concept of “clerical distinction” has had the effect of causing the saints of GOD to become mere spectators in the congregation rather than vital participants. Ministry has become function of a selected few rather than of each member of the body. Many so called modern churches treat “worship” as a spectacle or performance which is orchestrated by these elite spokesmen and talented “leaders”.

A true New Testament church is an assembly of brethren, who are individually kings and priests in the house of GOD, each esteeming the other above themselves having but ONE LORD and ONE FAITH. As important as the preaching and teaching of the gospel of CHRIST is, the church’s purpose in assembling is not primarily to hear someone preach but rather for the saints to come together as ONE BODY to remember the death of CHRIST until HE comes.

The activity of praise to CHRIST is central, to the gathering of this body, which in turn, feeds the flock of GOD as HE is magnified in the preached word by the brethren with such gifts, the testimony of the saints as to HIS faithfulness, the declaration and enunciation of the holy scriptures and their applications in the lives and recollections of the saints, and the songs of Zion which are raised as anthems to the work which CHRIST alone has performed as the REDEEMER of HIS chosen Bride.

The praise *“in the congregation”* arises out of the diversity which the SPIRIT of GOD has been pleased to bestow upon HIS saints. It is unfortunate when that this diversity is sometimes erased by some who don’t grasp that *“For God is not the author of confusion, but of peace, as in all churches of the saints.”* HE alone is able to produce order as HE produces true praise in the congregation of the saints. The praise *“in the congregation”* is singular as to its OBJECT. Those whose are given a true desire to praise HM, will be jealous in HIS behalf, that none else be lifted up nor share in the glory which belongs to HIM alone. *“Praise ye the LORD: for it is good to sing praises unto our God; for it is pleasant; and praise is comely.”* Do you praise GOD in the congregation of the saints?

“Thy free grace alone,” #11 **If you would like a free transcript of this broadcast email us at forthe poor@windstream.net**