"The Holy Spirit invites, entreats, urges and commands all men to praise and magnify the Lord. Praise ye the Lord! This exhortation can never be out of place, speak it where we may; and never out of time, speak it when we may. Those who are nearest to the Lord should lead the song, and all who dwell in His courts should join in heartily. Keep not your worship to yourselves, but let it fall like a golden shower from the heavens on men beneath."

"Praise is the occupation of the godly, their eternal work and their present pleasure."
Introduction

We are living in a time when thrilling new discoveries are being made almost daily. And whether these discoveries are in the realm of nuclear Science or of Biblical Archeology — the two areas of investigation which are said to be the most rewarding — the life of each of us is affected, at least indirectly, by each new disclosure.

In the realm of THE SPIRIT too, man is making wonderful new discoveries — or rediscoveries. For this is an hour of Revelation, in which Jesus Christ is increasingly manifesting Himself among men! The Holy Spirit is being outpoured throughout all the earth and among all true believers. The great Day of the Lord is drawing near!

Some of the greatest discoveries the "sons of God" are making are in the realm of God's nuclear power — the "dunamis" of the Spirit. This omnipotent power — of which the nuclear energy in the physical universe is a fitting symbol — is released and channeled into the earth by faith and PRAISE. When God is actively and fervently and continuously praised, this dunamis power is readily manifested. For praise provides a "habitation," an atmosphere, in which God can move and act.

In both the Old and New Testaments there is much instruction about praising the Lord. But each generation seems to have to rediscover this truth. In the days of Israel's greatness, King David knew the secret of this power. Not only did he practice praise himself, but he taught all Israel how to praise God. And he set apart several thousand chosen ones to be trained to minister continually unto the Lord in praise.

This power of praise was likewise known and manifested in the Christian Church, both in early and later days. It was prayer and praise that prepared the disciples for the
descent of the Holy Spirit on the Day of Pentecost, and drew Him to their hearts. And in the succeeding ages, praise has again and again released this power on earth.

We are indeed thankful that, many years ago, the blessed Holy Spirit filled our vessels also, as we lifted up our hearts and voices in loving praise. And we rejoice that He has set us apart too for this high and holy and eternal ministry, even while we are still on earth. He has continued to teach us, as no doubt He is teaching you how to praise Him more perfectly, fully and acceptably. In 1952 we were inspired to write and circulate LIVING THE LIFE OF PRAISE. It has proved to be a blessing and source of edification to many who are discovering the power of praise in their own lives. Because we have received so many requests for additional copies, we have now published it again.

MAKING HIS PRAISE GLORIOUS — a companion writing which was included in the first edition — is being published separately.

We are now making astounding new discoveries in this realm of praise, and perhaps we can soon share them also with you. The Praisers of God are increasing in number and power. May you be found in that glorious number, transformed, illuminated and glorified by His Divine Power! And may we learn together how to live the Life of Praise and glorify the name of Jesus in our generation.

— Frances Metcalfe.
As Long As I Live

As long as I live it shall be a rule engraved on my
tongue to bring praise like fruit for an offering
and my lips as a sacrificial gift. I will make
skillful music with lyre and harp to serve God's
glory, and the flute of my lips will I raise in
praise of His rule of righteousness. Both morning
and evening I shall enter into the Covenant of
God and at the end of both I shall recite His
commandments, and so long as they continue to
exist, there will be my frontier and my journey's end.

Therefore I will bless His name in all I do,
before I move hand or foot, whenever I go out or
come in, when I sit down and when I rise, even
when lying on my couch I will chant His praise.

My lips shall praise Him as I sit at the table
which is set for all, and before I lift my hand to
partake of any nourishment from the delicious
fruits of the earth.

When fear and terror come, and there is only
anguish and distress, I will still bless and thank
Him for His wondrous deeds, and meditate upon
His power, and lean upon His mercies all day
long. For I know that in His hand is justice for
all that live, and all His works are true. So when
trouble comes or salvation I will praise Him just
the same.

—Praising God at All Times (Column X), Manual
of Discipline, Dead Sea Scrolls

"You who stand or abide in the House of the
Lord, who dwell in the courts of our God, must,
behind all others, abound in thanksgiving. From
you unceasing praise is expected." (Psalm
135:2)

—C. H. Spurgeon
The Universal Call To Praise

From the heights of the holy mountain of our God—the Heavenly Zion—a stirring call is trumpeted! Universal in scope, supernatural in glory, it rings from one end of the heavens to the other; it descends and resounds throughout the earth; it shatters every resisting force and penetrates the darkness of the ultimate depths, — IT IS THE CALL TO PRAISE THE LIVING GOD!

For generations, inspired mortals have lifted up their voices and re-echoed this call among men. They have painstakingly recorded it and preserved it in Holy Writ, translating it from the tongues of angels who sound it above, into the heterogeneous tongues of earth dwellers. In stately anthems and in fervent hymns, melody and harmony have given added beauty to its thrilling call. The 148th Psalm presents it in a most compelling and eloquent form:

"Give praise to the Lord in heaven; praise Him, all that dwell on high. Praise Him, all you angels, praise Him, all His hosts, praise Him, sun and moon; praise Him, every star that shines. Let all these praise the Lord; it was His decree that fashioned them, His command that gave them birth. He has set them there forever and given them a law which cannot be altered.

"Give praise to the Lord on earth, monsters of the sea, and all its depths; fire and hail, snow and ice, and the storm-wind that executes His decree; all you mountains and hills, all you fruit trees and cedars; all you kings and peoples of the world, all you that are princes and judges on earth; young men and maids, old men and boys together; let them all give praise to the Lord's name. His name is exalted as no other, His praise reaches beyond heaven and earth; and now He has given fresh strength to His people. Shall not His faithful servants praise Him, the sons of Israel, the people that draws near to Him?"

As a flash of lightning flames through space and enwraps both heaven and earth in one vestment of glory, so does the adoration of the Lord in this psalm light up all the universe and cause it to glow with a radiance of praise. Over and over the psalmist trumpets out the word, "Praise! Praise! Praise!" Energized by the Holy Spirit, David caught the vision of the desire of the Creator that all His creatures and all His works should praise and glorify Him. Like a prophet, the psalmist sings of that age to come in which the glory of God shall fill not only heaven, but also the earth and the
entire universe.

"The praise of God ascends and descends from the heights to the depths and back again. The universe is vocal with the glory of God. The joy of the Lord becomes 'unspeakable and full of glory'—exultation which knows no bounds. Every creature is magnetized by it and drawn into the chorus. Heaven is full of praise, and earth is full of praise, and praise rises from the earth. Everything that has breath joins in the rapture. God is encompassed by a loving, praising creation. Man, the last in creation, but the first in song, knows not how to contain himself. He dances, he sings, he commands all the heavens, with all their angels, to help him; beasts and all cattle, creeping things and flying fowl must do likewise, and all deeps must yield contributions. He presses even inanimate things into service,—worshipping God and making His praise glorious."

—John Pulsford.
We cannot help but thrill and respond to this vivid picture of universal worship, when our beloved Lord shall be praised on earth as He is praised in heaven. But our joy turns to sorrow and chagrin as we realize that our world, instead of being filled with the praise of God, is tumultuous with enmity and blasphemy and cursing. What a clamor it sends up into the heavens! The cries of the afflicted, the agonized protests of the downtrodden, the shouts of the cruel, the shrieks of the tortured, the harsh words of passionate men, the sighs of the dying—all these blend into a horrible cacophony of dispraise unto the Creator.

Nor does nature praise God in the manner for which it was created. The very elements are disturbed and the seasons are in disorder. The winds, the storms, the waves of the sea, add their own lamentation to that of man. All nature is tuned to a minor key, and seems to groan and travail as it waits for the day of deliverance. (Romans 8:22) And in the animal kingdom there is continual warfare. The beasts of the field roar after their prey and take it by violence. We cannot help but cry out in dismay, "How then, and by whom, is God praised on earth?" And our hearts send back the answer in a whisper, "God is praised only by the redeemed." But this answer affords us small comfort. Without question, we know that even the redeemed of the Lord are largely barren of the pure and perfect praise which is described in the Scriptures. How then shall God's praise be made glorious in the earth?

All inspired teachers of the Word agree that God's primary purpose for man is that he worship and glorify his Creator and enjoy eternal fellowship with Him. He has instilled in man's heart a deep and seemingly unquenchable desire to worship. Some psychologists have told us that this instinct is as fundamental as the instinct of self-preservation. Man must worship! And God must be worshiped! Thus, man's own heart, even in the unregenerate state, reiterates the call to worship. Yet, man, estranged from God and not having the assistance of the Holy
Spirit, cannot offer acceptable praise. But man can and does worship other gods, often with frantic devotion. He fashions idols out of wood or stone or precious metals and bows before them. He yields himself to evil spirits and serves them well. He often creates and sets up images in his own heart and mind, and becomes enamored with them. In other instances he makes an idol of some creature whom he loves; or, as is the practice of this day, he may turn to self-worship, deifying his own mind and nature, honoring the "god within." Needless to say, all such practices are abominations in the sight of God.

At various times statistics are published which show how many million "worshipers" now embrace the Christian faith. But where are these so-called worshipers? If we turn to the Church, as it is known to the world, we find one branch engaging in much formal worship—"Having a form of godliness, but denying the power thereof." Every day litanies are recited, chants and anthems are sung, and symbolic rites are observed; but this is not the living praise desired by THE LIVING GOD, unless motivated by pure and fervent love. On the other hand, in other churches, there is "worship" of another type. Hymns are sung, Scriptures are read, the Gospel is preached. Yet this worship, too, often lacks vital praise.

Where then, how then, is God to be praised by man? The Samaritan woman asked the same question centuries ago when Jesus conversed with her by the well. And no clearer answer can be found than the one Jesus uttered: "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father is seeking such to worship Him." The Father not only created man to worship Him, but actually seeks for true worshipers—so great is His desire for such. The worship described by Jesus can be offered only by those whose entire being—body, soul, spirit, heart and mind—is united in the offering of true praise.
unto the True God. This means that His praise is found among the few—the very few—who have received His salvation by faith and have so surrendered their own wills and hearts that they can walk in the Spirit and obey the Truth. The blessed few! The Father has called them out from among earth's teeming millions to become His worshipers, and they shall walk in the light of His presence forevermore, reflecting His transcendent glory and splendor.

What then of the great universal call to praise? Is it to be forever ignored? Is this glorious praise never to be realized on earth? Turn to the magnificent psalms of David, and from that superb, prophetic master-singer learn of its scope and excellence. A "greater than David" is speaking—it is the voice of the King Himself! He is foretelling the Kingdom Age, during which the Father shall receive the glory due His name.

The high praise of heaven shall come down to earth and find habitation in man. The mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands in jubilation. Everything that has breath shall praise the Lord, and all inanimate things shall manifest His glory. Not only shall the knowledge of God be spread over the entire earth, as the waters cover the sea, but also every created thing in heaven and in earth, from the highest archangel through every grade and phase of being, down to the smallest atom, shall unite in a millennial anthem of praise.

The Call To Praise is the one universal and eternal call of the Spirit. All other calls will pass away with the dawning of Heaven's perfect day. But throughout the ages to come we shall hear and respond to the perpetual call to worship. Blessed are they who hear it while they are still on earth. Twice blessed are they who not only hear it, but also respond by giving themselves to the highest duty and ministration given to man. Most blessed are they who excel in praise—going beyond the mere practice of praise, into the LIFE OF PRAISE.
A Holy Seed Ordained
for God's Praise

The Eternal Most High God Who "dwellst not in temples made with hands," nor "gives His glory to another," created man in His own image in order that He might indwell him and glorify him with His own nature. He purposed to show forth through man His dominion and power. This desire of God met with frustration in the Garden of Eden, when the creatures designed for His' glory become the instruments of disobedience and shame. How often was this to be repeated in the course of the human race! Sin, entering into the world, so corrupted mankind that it became impossible for men to worship and glorify God as He had intended they should.

In the midst of this defeat God revealed another plan: A holy seed would be preserved in the earth; from this seed would come forth a unique nation ordained for His praise. Furthermore, God would indwell this people and magnify them in the sight of all nations; and, in due time, His Son, Immanuel, would be born of them and become incarnated in them. This amazing plan was first revealed to Eve, "the mother of all living." (Genesis 3:15) As CHVH (Hebrew), she is shown to foreshadow the Wife of YHVH, the "mother" of the holy seed. Here we catch the first glimpse of the Bride of the Lamb, the New Jerusalem, of whom would be born the holy race called the sons of God. "A seed shall serve Him; it shall be accounted to the Lord for a generation (posterity)." (Psalms 22:30)

Two sons were born to Eve—Cain and Abel. Cain brought an unacceptable offering to the Lord—the fruit of his works. Abel, a true worshiper of God, brought an approved offering—a sacrifice which typified the offering of the Lamb of God. He was martyred by his jealous brother. Thus, Satan introduced into the world
the conflict which had begun in heaven at the Throne of God, when Satan (as Lucifer) became jealous of the worship and praise which ascended unto God, and sought to appropriate it for himself. It was his spirit that turned Cain into a killer. Age after age this conflict has continued in the earth, and millions have sealed their life of worship with their blood.

The death of Abel did not signify the end of the holy seed. No! God's plan had been set into operation and no power on earth or in heaven could overthrow His will. This "royal line," as it is sometimes called, was perpetuated in another son, Seth, whom God soon gave to Eve in the place of Abel. The record of Seth's posterity has been carefully preserved in our Bible, and there is special significance in their names as well as their lives.

It begins with Seth—meaning appointed or substituted, as it is revealed in Genesis 4:25. This name also has the added meaning of compensation. The second in line was Enos—meaning mortal man, a term less dignified than Adam (meaning "made in God's image"), indicative of weakness and frailty. The son of Enos was Cainan which means possessor. The fourth in line was most significant—Mahalaleel, meaning the praise of God! The next was called Jared—descending. From Jared Enoch was born—the seventh from Adam. His name means dedicated and implies disciple. We are all familiar with Enoch's perfect walk with God and with his amazing translation into heaven. His son was Methuselah, meaning man of the weapon. Lamech was his son, his name means youthful power or strength. And finally, of Lamech was Noah born—the builder of the Ark. Noah means rest.

This line of patriarchs was extended over a long period of time. In them, the true worship of the true and living God was preserved. By putting their names together we can read a most wonderful and revealing message: God appointed and substituted mortal man (in place of man made in His image) for His possession and
praise. From Seth would descend a dedicated, disciplined lineage who would walk with God. They would become His men of the weapon, wielding His sword (the Word), and by them the world would be judged and purged. He would manifest His strength and power in them, and would take up His abode in them and rest in them forever.

In the meantime, sin and corruption had so increased that it became a stench in the nostrils of God. "Every imagination of the thoughts of man's heart was only evil continually." The great flood was sent to purge the world by water, and all evildoers were destroyed. There remained only godly Noah and his family, through whom the human race would be perpetuated. Noah's first act after emerging from the Ark was an act of worship. He built an altar unto the Lord and "the Lord smelled a sweet savor." He made a covenant with Noah and set His rainbow in the cloud as a sign; As long as the earth remained it would not again be destroyed by water, nor would the seasons of the year fail.

Centuries passed. God's praise was only a hidden song in the midst of corruption and idolatry. The knowledge and worship of the True God were rare and confined to the few—the very few—in whom His holy seed was preserved. From among these God selected Abram and called him out from among his people. He led him forth into a new land and a new life, bestowing upon him a new name, "The father of the faithful!" The Lord appeared unto him, and Abram built an altar and worshiped Him in spirit and in truth. "He staggered not at the promise through unbelief, but was strong in  faith, giving glory to God." (Romans 4:20) One version reads: "... his faith won strength as he gave glory to God." Abraham was a Praisier! To him God renewed His covenant concerning His holy seed, promising to give him a son — a son of promise. When Abram first heard of this he laughed in his heart, because of his advanced age. Sarah, too, laughed
aloud in unbelief — for which the Lord reproved her. But in due season their mouths were filled with laughter and rejoicing when they held their son in their arms, calling him Isaac, meaning *laughter.* "Then was our mouth filled with laughter and our tongue with singing." (Psalms 126:2)

God's plan to enlarge the holy family into a holy nation began to take form when Isaac's son, Jacob, was born. It was he whom God chose to become the father of twelve sons. In turn, they would father the twelve tribes of Israel. Jacob also was given a new name and was led into a new land. As Jacob, he was a *deceiver* and *sup-planter* of his brother; as Israel, he became a *prevailing prince* of God. His sons bore prophetic names, and their lives foreshadowed events far in the future. The first was called Reuben, meaning *behold a son!* The second son was Simeon—*to hear* with intelligence, implying *obedience.* Following him was Levi, meaning *joined or attached.* Jacob's fourth son's name bears a striking similarity in meaning to that of the fourth in the line of Seth, Mahalaleel, meaning *praise.* "And Leah conceived again and bare a son: and she said, *Now will I praise* the Lord: therefore she called his name Judah (praise); and left bearing." How eloquent are these simple words!

Here is the *first open declaration of praise* in the Bible! And it is highly significant that it burst forth from the lips of Leah when Judah was born. Well might she rejoice and rest! She must have sensed, to a small measure, the prophetic significance of this son—Judah! From him there would descend a tribe which was destined to give the world some of its greatest and noblest men—men who would be known and celebrated among the nations. Upon this tribe would the favor of YHVH rest, and they would become His sanctuary in the earth. They would praise and worship God in the midst of the heathen nations, and make His great name known unto all peoples. One of their sons, the illustrious David, would capture the very music and praise of heaven and bring it
down into the earth. David, the chief singer of Israel! A poet and prophet whose words are more widely known, cherished and quoted—to this very hour—than those of any other man. "In Judah is God known." Indeed!

Eventually, the promised Messiah would be born of this tribe—the Lion of the tribe of Judah! He would be the actual Judah (praise) of God, manifest in flesh. He would declare the Father's name unto His brethren, singing aloud of Him in the midst of the Church. (Hebrews 2:12) This unique Son of God would be the firstborn of many brethren; He would father a new race of sons, and—at last!—in them would the pure and perfect praise of God find its eternal dwelling place. They would become the epitome of His manifest glory. Rejoice, O Leah! Praise thy God, O Zion!

Eight additional sons were born to Jacob, and their names continue to unfold God's plan. The fifth son was Dan, whose name means a judge. Then came Naphtali—the wrestlings of God. And Gad, meaning a troop or company, followed. Then Asher—happy or blessed. The ninth son was Issachar—reward. After him came Zebulon, meaning dwelling or habitation. The eleventh son was born of the beloved Rachel. "Rejoice, thou barren!" This son of her deepest desire and fervent prayers was named Joseph, meaning increase or fruitfulness. Of the eleven, Joseph alone lived a life of true worship and obedience unto God. The last son was Benjamin, the favored—son of my right hand.

Putting these names together—as in Seth's descendents—we find another prophetic proclamation. It is as though God said: "Behold, a Son! He shall hear My voice and obey it, and shall be completely joined (united) unto Me. He shall praise Me in the earth and shall become My manifest glory. I will make Him a judge and a warrior who shall wrestle with evil and over-
come it. He shall lead forth a company—a troop, who shall be blessed and favored of Me, and they shall be His reward. I will make them My habitation in the earth. Great shall be their increase and fruitfulness. He shall be called the Son of My right hand, and shall reign forever."

In spite of the glorious promise revealed in the names of Jacob's sons, we are shocked to find that the record of their lives is most inglorious. This favored family, designed for everlasting fame and honor, gave little praise to God; on the contrary, their shameful deeds made them notorious even among licentious pagans. How evident it is that unless God's children become a glory and praise to Him, sooner or later they are certain to become a shame and a reproach. So, in the case of Jacob's sons, God again found a way to circumvent human failure and sinfulness. The story of how He did it is one of the most stirring dramas in all literature—the tale of Joseph and his brethren.

Joseph was a true worshiper of God, offering unto Him the praise of his life as well as that of his lips. By his faith and obedience he overcame the power of sin and found favor with God. His life portrays the life of the Son of God. In every phase of it—his calling, his visions, his cruel betrayal and suffering, the years of testing, and his final promotion and power—he manifested a spirit of "sonship." Compelled to live in the midst of an exceedingly sinful heathen people, his faithfulness to God was openly manifest—dangerously so! Again and again he risked his life rather than deny his faith. He endured a long and trying imprisonment in Egypt, and showed such grace through it all, that he won the hearts of his jailers. As a reward for his faith and obedience, God gave him favor in the eyes of his enemies. Because he was not overcome by sin in his own life, he was able to overcome every obstacle from without. He praised and honored God openly in the midst of a people who worshiped their own gods with fanatical zeal.
Even when standing before Pharaoh—who was himself considered a god—he boldly declared the name of Elohim and manifested His Spirit! As a result of this, Pharaoh gave unprecedented honor and authority to Joseph. Great was Joseph's reward and glory, but he took none of it unto himself. His name—"a fruitful branch that ran over a wall,"—and his life both pre-figured Jesus in a glorious way—"My Servant, the Branch."

After reviewing the shocking and disappointing record of the royal line whom God had appointed unto eternal glory, it is a joy to find such a one as Joseph. How our hearts leap with love and praise at the very thought of him! What pleasure and satisfaction God must have found in him! Through him were "much people preserved alive."

In him was culminated a cycle of time—a harvest time. Both good and evil had come again to fruition. In Joseph, God reaped a harvest of praise and righteousness. We greatly rejoice in this. But we are saddened when we consider the greater harvest of disobedience and sin! The works of the flesh had come to full fruition in the royal line—the "holy seed." In mercy, God preserved them alive in the midst of judgment and famine, but they were obliged to leave their own land—The Promised Land—and go down into Egypt where they would soon become captives and slaves. Four hundred years of servitude and affliction lay before them before God would again intervene to deliver them.

Joseph's dying words confirmed the testimony of his life: "God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, to Jacob." Thus ended the earthly cycle of Joseph's life of obedience and faith—a life that was a living praise unto God. He who praises God with his life shall have praise of God. (I Corinthians 4:5) This word proved true in Joseph's day. It still holds good in ours! "Whoso offereth praise glorifieth Me."
Israel - A Habitation of Praise

The Living God "dwell between the Cherubim"—according to the declaration of the Scriptures—and "inhabits the praises of Israel." As Creator, He has provided a special atmosphere for every living thing. Likewise, He has chosen a special atmosphere for Himself. A fish must have water in which to live and swim; a bird must have air in which to fly; and man ceases to breathe if he is deprived of oxygen. These elementary facts afford a key to a great mystery—the secret of the immediate presence and revealed glory of God. He desires, yes, requires, His own medium of expression—a special atmosphere in which He lives and moves and has His being. It is true that by His Spirit He is everywhere present in the entire universe, and that the emanations of His life and power reach out to the uttermost extent of His domain. But let us consider well this arresting fact: The Hebrew word shekinah means "The divine manifestation through which His presence is felt by man." The Bible reveals that God's direct presence and His shekinah glory are manifested on earth only when His people provide for Him an atmosphere of pure and fervent praise, similar to that high praise which continually surrounds His throne. Our God lives and moves in the midst of PRAISE. So pure, so exalted, so holy is His nature, that any other atmosphere is unfitting and dishonoring to the Great God and King of Heaven.

It was in order that He might take up His dwelling on earth among men that He chose Israel, a people dear unto Himself, and ordained them for His praise. By a series of strange and marvelous dealings, He made known unto them—and the world—that He does indeed "inhabit the praises of Israel." (Psalm 22:3) He was not content to dwell with one man or with one family. No! There must be a holy nation, a people prepared for His glory. He never lost sight of this purpose during the long years of His
dealings with Abraham, Isaac, and Jacob and his sons. Their failures and sins did not annul His will nor diminish His relentless desire for a people with whom He could commune, and in whom He could be manifested to the world. Through Joseph, an obedient son, He preserved the others alive in the time of famine. But even Joseph could not save them from the punishment for their sins. They and their descendents had to leave their own peaceful "holy land" and dwell in Egypt, "the underworld," the land of darkness, sin and idolatry.

"And Joseph died and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty, and the land was filled with them." And the Egyptians set over them "taskmasters to afflict them with their burdens . . . and made their lives bitter with hard bondage." Did God permit this because He saw that before they would willingly worship and serve Him, they must first be purified in the furnace of affliction and broken upon the wheel of slavery and bondage? Would their forced and bitter obedience to Pharaoh (a type of Satan) help to teach them how to obey their true Master, the God of Love?

Surely the mystery of human suffering and bondage is bound closely with the mystery of iniquity and rebellion. How strange that man of his own accord will not worship nor obey his Creator! And even more appalling is the fact that the very children of God, His own chosen sons and daughters, find it so hard to yield to Him until they have been subjected to much suffering and crushing. It was in mercy that God permitted Israel to be afflicted, in order that He might bring them forth "as the Lord has affirmed . . . His peculiar people," making them "high above all nations which He hath made, in praise and in name and in honor." (Deut. 26: 18-20)
It thrills our hearts to find that the true worship of God was preserved during the four hundred years of bondage, at least in the hearts of a faithful remnant. Among the sons of Levi, God found one upon whom He could lay His hand, singling him out for special honor. His name was Amram, meaning an exalted people. He married a favored daughter of Levi whose name had an even greater significance—Jochebed, whose glory is Jehovah, (although this Name had not yet been openly revealed). She proved to be both fearless and faithful, and lived up to her high name. Of these two, Moses was born, the son of Israel—who was to become their deliverer, prophet, leader and law-giver. Pharaoh, fearing the increase of the Israelites, had ordered that all male children be thrown into the river as soon as they were born. But Jochebed did not obey this order. At God’s direction she hid Moses three months; then prepared a tiny ark in which he was preserved alive in the midst of the river of death. She appointed Miriam, his sister, to watch over him. God intervened and caused the daughter of Pharaoh to save his life and to bring him up as her own son.

It is to the everlasting glory of God that Moses, when he came to manhood, “refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.” How great was this sacrifice! As the son of Pharaoh, the riches and power of Egypt were at his disposal, as well as honor and every pleasure known to man. As an Israelite, he became a castaway, a slave, risking his very life by incurring the ruler’s displeasure. Moses’ every attitude and action gave praise and honor unto God. No wonder God highly exalted him before them all, giving him honor and glory above all the sons of Israel! It is evident that those who honor God are honored of God; those who exalt Him and humble themselves are sure to be exalted in due season; those who praise God do receive the praise.
of God. Yet, no man dares give glory to God merely for this reason. *To purify man's praise, God seemingly subjects those who especially honor Him to special humiliations and sufferings.* Moses was destined to high honor, but it was to be in the far-distant future. Ahead of Moses lay a lifetime of servitude and testing. There was no immediate indication of the favor of God. He led Moses in the path he had chosen—that of "suffering affliction with the people of God."

"When Israel was a child, then I loved him, and called My son out of Egypt." At length God's appointed hour dawned—"the acceptable year of the Lord, the day of His vengeance." God visited Moses on "the backside of the desert," in Horeb, the mountain of God. And He appeared there to him in the burning bush. (Exodus 3) How sudden was this visitation! How mandatory the word that was spoken! Moses was commanded to bring forth the children of Israel, even unto the holy Mount, where they might sacrifice to the living God, and serve Him with devotion. One meaning of the original text is "be in bondage to," and another is "worship." The great purpose of God in delivering Israel was that they might become His servants—love-slaves—and His worshipers. Furthermore, God revealed unto Moses His high and Holy Name which had hitherto been veiled—YHVH—I AM THAT I AM. He promised him that in this Name great wonders should be wrought, such as had never been wrought in the earth before (nor since!) "I will stretch out My hand and smite Egypt with all My wonders." He also performed signs for Moses, blessing his simple shepherd's rod and making it the "rod of His strength."

"And afterward Moses and Aaron went in, and told Pharaoh. Thus saith the Lord God of Israel, Let My people go, that they may hold a feast unto Me in the wilderness." The word "feast" is "chag" in the original. It refers to a solemn procession, celebration or dramatization
of some great event. With elaborate feasts the heathen worshiped their many gods, observing festal days with great ceremony and wild demonstrations. This is the first instance of the Lord calling His people to a feast, and it is clear to us that it was a holy feast, a memorial feast of communion which was to have prophetic meaning and eternal significance. This feast was to begin with the Passover, the Lord's Supper. God set the table for this feast, just as He later set the table in the wilderness; yes, and as He will set it for the Marriage Supper of the Lamb. Blessed are they who are bidden to the feast of the Lord!

We all know how great the struggle with Pharaoh proved to be, and how he hardened his heart again and again, refusing to let the Israelites go. It was only after a series of strange and terrifying miracles had been wrought by Jehovah, accompanied by severe judgments, that Pharaoh gave the word of their release. By the observance of the Passover feast all Israel passed through judgment and death, in a type. Then they were led forth through the Red Sea, a type of baptism, and came up on the other side of the sea a free people, a holy people, in the sight of the Lord. Suddenly their hearts overflowed with praise. "Then sang Moses and the children of Israel this song unto the Lord."

"I will sing unto the Lord, for He hath triumphed gloriously; The horse and his rider hath He thrown into the sea."

This paean of praise is one of the greatest uttered by mortal tongue. (Exodus 15:1-19) An entire race sang together at their birth (as a nation), as the morning stars sang together at the creation. The author of the Book of Wisdom attributes this song to the "wisdom of God." He declares that upon this occasion God opened "the mouths of babes" as described in Psalm 8. So ageless and universal is this song that it shall be sung by the redeemed when they stand beside
another "red sea"—the sea of glass mingled with fire, where, with harps of God in their hands, they shall sing "the song of Moses and of the Lamb." (Revelation 15)

"The Lord (YAH—Jah—the vehement form of Jehovah) is my strength and my song, and He is become my salvation: He is my God and I will prepare Him a habitation. (In the original text this reads, "habitation of praise." My father's God, and I will exalt Him."

It will enrich our own praise if we read this superlative song again and again; if we sing it and ponder it and make it our very own. We also have come up out of Egypt and the bondage of sin; we have partaken of the Passover, and have passed through the sea of baptism. In newness of life we have begun our pilgrimage to the New Land. Our mouths, too, have been filled with singing. And Moses' song becomes our song as we join in the chorus of the redeemed. With Miriam, we take up the timbrel and go forth in the dance of praise, for He has turned our mourning into dancing, and has given us the garment of praise for the spirit of heaviness. We find our own voices shouting in exultation:

"Who is like unto Thee, O Lord, among the people? Who is like Thee, glorious in holiness, fearful in praises, doing wonders?"

In the midst of this high praise we become aware that YHVH is moving mightily, as in the days of the wilderness journey. The more we praise Him, the more we sense the awe and majesty of His presence. We become aware of His wonders taking place around about us! Yes, "Great is the Lord, and greatly to be praised in the mountain of His holiness."

"Thou shalt bring them in, and plant them in the mountain of Thine inheritance, in the place, O Lord, which Thou hast made for Thee to dwell in, in the sanctuary, O Lord, which Thy hands have established. The Lord shall reign for ever and ever."
How glorious, how conclusive, how exalting is this grand finale of the Song of Moses! He was singing of a greater Mount than Horeb—Moses had glimpsed the Heavenly Zion of Hebrews 12, the Throne and Sanctuary of YHVH, the City of our God!

Surely no other nation had so auspicious and glorious a birth as triumphant Israel. Their darkness was swept away in the dawn of an apocalyptic day. As a joyous company, they set their faces toward the Holy Mount of God. It would give us satisfaction to picture them journeying on their way in radiant faith, praising and giving thanks unto God. But such is not their odyssey. Three days later, we find them at the waters of Marah, *murmuring in unbelief*! How could it be that their exultant praise died down as suddenly as it had flamed? How is it that this same thing goes on happening *today* in the midst of spiritual Israel? O that Israel had praised the Lord! O that we would praise the Lord! *It takes more than miracles, more than salvation and the baptism in the Spirit, to produce a people who will provide a continual atmosphere of praise for the Lord.* The Father seeketh such! He desires a dwelling place among them, for He is the God who inhabits the praises of His people.

"They shall abundantly utter—a boiling-up or bubbling-up like a fountain of holy fluency in praise! Open your mouths; let the praise pour forth; let it come, rivers of it. Stream away! Gush away, if you possibly can. Say something greater, grander, and more fiery still. You cannot exceed the truth. You have come to a theme where your most fluent powers will fail in utterance."

—C. H. Spurgeon
The Way to the Mount of God

The way to the Mount of God lies through "a waste howling wilderness!" Peril and pain, hunger and thirst, weariness and strife, accompany those who set their faces toward the Holy Hill of YHVH. Without faith, obedience, and divine guidance, no one can hope to scale its cloud-crowned crest. The children of Israel were the first to make this pilgrimage. Their journey from the Red Sea to Sinai, and thence on into Canaan, was the most portentous in the history of mankind. Although it took place nearly four thousand years ago, it impresses us in some mysterious way as being up-to-date, as though it had been projected from the distant past into our own century. And although we can recall only a few of the names of those two million or so wayfarers, at times they seem to be "close kin" to us, as, in spirit, we trace their steps and live their experiences. We, too, hear the summons to the Mount! We, too, partake of the Passover Lamb! We, too, pass through the Sea, beholding the Cloud! And we lift our voices in the triumphant chorale of praise! All this is but the beginning. The Holy Spirit has revived and re-emphasized their story to succeeding generations, in order that all believers in the True God might profit by its spiritual significance and its tragic lessons.

It shocks us to discover that for some reason men have gone on following the example of the Israelites, rather than heeding the warning of their ignominious failures along the way. The seeds of unbelief and disobedience, which they sowed in the wilderness, continue to bring forth a harvest. But it is a harvest of sin and reproach rather than of righteousness and praise. Indeed, we need to give careful heed to their example lest we too are numbered among those who fall in the wilderness, failing to fulfill "the high calling of God in Christ Jesus!" We, too, have left Egypt and set out for the Mount of God. We, too, must keep "a feast unto the Lord." Our
Mount is not Sinai—"the mount that might be touched," but Zion, the heavenly Jerusalem. Our feast is not a consecration of the Covenant of the Law, but the feast of high and holy love and praise—the consummation of the New Covenant. Our fellow-travelers are not ignorant and rebellious Israelites, but redeemed and Spirit-filled sons of God. Awaiting us is an innumerable company of Angels and saints, whose praise shall blend with ours at the Marriage Supper of the Lamb. If, without due preparation and testing, the children of Israel were unable to ascend the earthly Mount of God, where He appeared in the bush as a fire that did not consume, how shall we, in an unperfected state, expect to go up unto the Heavenly Mount where He is manifest in far greater power and glory as A Consuming Fire? (Hebrews 12)

The Journey of the children of Israel began with a mighty manifestation of glory. Jehovah brought them forth from Egypt with a mighty hand and an outstretched arm! All of them witnessed the wondrous miracles wrought by God in a reign of judgment and death. All passed under the cloud and through the sea. All were filled with praise and song. We know these facts are true, not only because they are accredited by history, but also because they have been re-enacted in our own lives, at least to a degree. We are spiritual Israelites, chosen to become His present-day habitation of praise, and their experiences are typical of our own. Surely God, who is able to make a dry path through the sea, is well able to level a straight and smooth highway through the wilderness, or to transport His children to the Holy Mount in some supernatural way! Such thoughts must have been in the minds of the Israelites when they started out, just as they occur to us today. We, too, are inclined to thirst for the supernatural, the spectacular, and to expect God to make the way easy for us. But God's ways are not our ways! In His wisdom He has deemed it necessary to try men's hearts and to
prove and scourge every son whom He accepts. (Hebrews 12:6) Even our blessed Lord did not escape the fiery trial of suffering, for it is written, "Yet learned He obedience by the things which He suffered." Our Father knew that the Israelites could never become His living Temple, until they had passed through a purifying of their faith, and had been exercised sufficiently to grow up into mature sons of God. Wherefore He did not release them from their bondage and immediately set them on high. First they had to pass through trials in the wilderness, and make their way to the Mount through testings. Even as you and I.

Their way led through MARAH . . . ELIM, THE WILDERNESS OF SIN, REPHIDIM, MASSAH-MERIBAH and finally to the DESERT OF SINAI at the foot of THE MOUNT. With a little insight we can trace our own pilgrimage by these landmarks. We may find the route similar, but—Praise God!—the manner and the spirit of our journey lies within the province of our own will. If we wish, we may follow the example of the Israelites and make each move miserable by our murmuring and complaining. We, too, can doubt and find fault, turn back and limit the Holy One of Israel, yes, and even provoke Him. (Psalm 78:40, 41) Or, we may take the Davidic way, the Kingdom way, rejoicing and singing as we journey toward the Holy Hill. Then shall the wilderness blossom before us like a rose and re-echo with songs of praise. Even in the valley of Baca (weeping) we shall find a well of joy! (Psalm 84:5-7) But we must make the choice between the way of unbelief and the way of triumphant faith. Can rejoicing keep company with complaining? Will fretting and trusting journey together? What part has rebellion with praise? Some of us have supposed that we can praise and rejoice part of the way, and yet indulge in grumbling, fault-finding and fear, the rest of the time. We have risen up to praise God loudly in the midst of the
assembly; but after the Spirit has lifted, and we again face the tests, we have turned to repining and doubting, thus annulling our meager offering of praise. "What? Does a fountain give forth both sweet and bitter waters? These things ought not so to be!" (James 3:10) If we are seeking to live the life of praise, let us purge ourselves of all thoughts, words and deeds which are incompatible with praise. We should exercise ourselves to do all things "in the name of the Lord Jesus, giving thanks to God and the Father by Him." (Colossians 3:17) Then the way to the Mount will become a joyful pilgrimage. We shall go from strength to strength and appear before God in Zion!

From the Red Sea to Marah was but a three-day journey. However, it was ample time for their supply of water to run low and for the Israelites to become weary. We can imagine how disappointed they were when they found the waters of Marah brackish and bitter. They had been accustomed to the sweet and salubrious waters of the Nile, which were famous for their refreshing goodness. And no doubt they were somewhat dazed by the sudden contrast between the recent supernatural happenings and the drastic down-to-earth struggle with reality. (We, too, have known such experiences of "let-down.") Things had not turned out quite as they had expected; so they began murmuring. In the original text the rendering is stronger: "They complained obstinately." Moses cried unto the Lord and He heard the cry. God showed him a tree and told him to cast it into the water. When he obeyed, the water was immediately sweetened. In addition to this blessing, the Lord gave them a special promise of health, providing they would obey Him. Thus the bitter waters became a healing stream. Many interpreters of the Word have believed that this tree typified the Cross of Christ. The Targum says: "The Word of the Lord showed him the tree aridiphney, on which he wrote the great and precious Name (YHVH)
and then threw it into the waters." I believe the Holy Spirit reveals the tree as Christ—our TREE OF LIFE—by whose death we are crucified unto self and sin and by whose resurrection we rise to walk in newness of life. We learn to come with joy to the waters of Marah.

"The waters of Marah He will sweeten for thee. He drank all the bitter in Gethsemane."

The next resting place along the way was an oasis of blessing. Praise God, He still provides such refreshing for His weary travelers! Elim—the place of the twelve wells and the seventy palm trees. Here was given to them a prophetic picture of the twelve tribes and the seventy elders. God was not testing His people in vain. He was sifting out those who were to become the spiritual burden-bearers and rulers of His people—just as He is doing today. Elim was also a place of vision, for Mount Sinai could be seen in the distance. It is disappointing that there is no record of any praise or thanksgiving offered there unto God. Adversity and prosperity alike test our faith and obedience.

They had been away from Egypt one month when they left Elim for the wilderness of Sin. No doubt their provisions were getting low, so their complaining began to increase. Soon "the whole congregation murmured against Moses and Aaron." They even lamented and wished they had died in Egypt with full stomachs. How typical of God's people today! Not only have we savored the waters of worldly pleasure, but at times we lust for the flesh pots of Egypt as well! We crave the feast but abhor the fast. O for a people who will be willing to fast and praise! Not because of their complaints, but because of Moses' and Aaron's faith, God intervened. We all know the wonderful story of His visible glory appearing in the cloud, and of the quail and the manna. Here was another beautiful type of
Christ, the Living Bread of Heaven. With these blessings, however, God provided further tests of obedience and, sad to relate, disobedience and greed were added to their lamenting and complaining. We have no record of thanksgiving for "this table set in the wilderness."

Thirst followed hunger, and at Rephidim they "chided" Moses because of it. Here again the original text is strong: "They turned upon, or wrangled" with him; in fact, they were about ready to stone him! It seems that with each new test the Israelites became more openly unbelieving and rebellious. Miracles have never wrought grace in human hearts. Miracles are intended only as signs, pointing the way to salvation. Nothing but the pure grace of God can produce a broken and a thankful heart. But even grace cannot operate in opposition to human will. God commanded Moses and the elders to go to "the rock in Horeb" and to smite it. Enough water poured forth to quench the thirst of that vast multitude! It is said that this rock is still recognizable, and that it has deep channels which attest to its once fountain-like state. It was another type of Christ—the Rock whence the Water of Life flows freely. Moses named this place Massah—meaning temptation, and Meribah—meaning strife, "Because there they tempted the Lord, saying, Is the Lord among us or not?"

Their woes increased in proportion to their sins! "Then came Amalek and fought with Israel." Again God showed forth His power to deliver them. Joshua was chosen to lead the warriors, and Moses stood on the hill, uplifting his rod—Aaron and Hur assisting him by supporting his arms. When the rod was lowered, the battle went against them, but when it was uplifted, it brought victory. At sunset Israel had prevailed. "And Moses built an altar" and there he called on the name of the Lord, Jehovah-Nissi—the Lord my banner.

It was not until the third month after leaving Egypt that they departed from Rephidim and
came to the Desert of Sinai"... and there Israel camped before the Mount." How arduous and inglorious had been their journey! It is safe to suppose that the Lord had intended to lead them through the wilderness in a triumphant procession. (Psalm 68:7-17) How glorious their way might have been... The Lord's arm outstretched in power; their arms and voices uplifted in praise! The magnificent anthem sung at the Red Sea could have become a "Hallelujah March," setting the tempo for their hearts and feet as they moved onward unto the Mount. Who knows but that they would have entered Canaan as the redeemed are to enter Zion, "with singing and everlasting joy." Instead, they stumbled along in blind unbelief, murmuring and complaining every mile of the way. We shudder when we think of their utter failure; but what of us who have a tendency to stumble along in much the same manner, imitating rather than detesting and avoiding their example?

"Now this took place as a warning for us... and it was written down for the purpose of instructing us whose lot has been cast in the closing hours of the world. So let anyone who thinks he stands take care in case he fails." (1 Corinthians 10:6-13 Moffatt). O that Israel had hearkened unto the Lord and walked in His ways! Their day of opportunity has long since passed; ours is passing swiftly. Let us arise and go up to the Mountain of the Lord's house with shouts and songs of highest praise. "Great is the Lord and greatly to be praised in the mountain of His holiness."

"You have come to Mount Zion, the city of the Living God, the heavenly Jerusalem, to myriads of angels in festal gathering, to the assembly of the first-born registered in heaven, to the God of all as judge, to the spirits of just men made perfect, to Jesus who mediates the new covenant, and to the sprinkled blood whose message is nobler than Abel's. Therefore let us render thanks that we receive a realm unshaken;
and in this way let us worship (praise) God acceptably—though with godly fear and awe, for our God is indeed a consuming fire." (Hebrews 12:22-24, 28, 29, Moffatt) "By Jesus Christ therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His name." (Hebrews 13:15)

Quotations from C.H. Spurgeon

"Singing is the fit embodiment for praise, and therefore do the saints make melody before the Most high God. Their harp may be unstrung for a little season, but soon they will be sweeping its harmonious chords, flying on the wings of music to the third heaven of adoration."

"We cannot be too firm in the holy resolve to praise God, for it is the chief end of our living and being that we should glorify God and enjoy Him forever."

"Praise ye the Lord! Let his character be extolled by you, and let all that He has revealed concerning Himself be the subject of your song; especially let the holy and incommunicable name of YHVH be the object of your adoration. Do not merely admire Him because He is God; but study His character and His doings, and thus render intelligent, appreciative, fervent praise."

"If others are silent, you must not be. You should be the first to celebrate His name."

"The vocal expression of praise in sacred song is one of our sweetest delights. We were created for this purpose, and hence it is an unfailing joy to us. It is a charming duty to praise the Lord, All pleasure is to be found in His worship. The mind expands, the soul is lifted up, the heart is warmed, and soon the whole being is filled with delight when we are engaged in singing the high praises of God. When in any occupation goodness and pleasure unite, surely we should perform it without stint."

Note: This booklet is the first of three on the power and effectiveness of praise. They were written by Francis Metcalfe and her team of worshipers in the mountains of Southern California back in the nineteen fifties. These booklets have had a deep and lasting impact in the lives of many who have sensed the call to give themselves to worship and praise as a way of life. If this booklet has been a blessing to you and you would like to receive either of the other two, MAKING HIS PRAISE GLORIOUS and PERFECTING PRAISE, please let us know and we will send it to you as a PDF file so that you can easily send it on to others that would be blessed to receive it free of charge. Send your request to Robert Fitts at robertfoni@gmail.com