

ADRIAN ROGERS

# LEGACY

C O L L E C T I O N



## ZEPHANIAH

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# Zephaniah

1. When God Sings | *Zephaniah 3:17*

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# When God Sings

*By Adrian Rogers*

**Date Preached:** December 1, 1974

**Main Scripture Text:** Zephaniah 3:17

“The *LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*”

ZEPHANIAH 3:17

## Outline

Introduction

- I. The Singer of the Song
  - A. He Is a Personal God
  - B. He Is a Present God
  - C. He Is a Powerful God
  - D. He Is a Pardoning God
- II. The Subject of the Song
  - A. A Song of Rejoicing
  - B. A Song of Resting
- III. The Sequel to the Song
  - A. There's Going to Be Harmony in the Heart
  - B. There's Going to Be Harmony in the Home
  - C. There's Going to Be Harmony in Heartache
  - D. There's Going to Be Harmony in Heaven

Conclusion

## Introduction

All right, Zephaniah 3:17—would you turn to it, please—Zephaniah 3:17. Certainly, we call him a minor prophet. There's nothing minor about his message. And, incidentally, this verse is in a little chorus; it's been set to music. And next Sunday night, Brother Lane will have learned it, and he'll teach it to us. And this verse makes a beautiful little spiritual chorus that we can sing together—Zephaniah chapter 3 and verse 17: “*The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*” (Zephaniah 3:17) Isn't that a beautiful verse? Really, isn't that one of the most beautiful verses in all of the Bible? Listen to it again: “*The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.*”

I believe with all of my heart and soul that music is a gift of God—it was God that

built the musical scale—and to the universe. And it did not happen just simply by accident. And the musical scale of seven is a picture of the perfection of God, and when we reach the eighth note, we begin all over again. And God is just showing to us the beautiful perfection that He built into the universe, and I believe that God put it all together in music. And I think music is God's way that He gets glory to Himself. It's the only art of heaven, someone has well said, that we will carry to heaven. And the Bible is the greatest songbook of all of the songbooks, and the Bible has inspired the world's greatest music and the world's greatest songs. But if we were to have a contest for the greatest song that has ever been sung, we'd have to say it would be the song that God sings, because He's bound to be the greatest singer.

And so, the greatest song was sung—and is being sung—by the world's greatest singer, the Lord Himself. And I want you to see three things with me tonight about the song that God sings: First of all, I want you to see the singer of the song Himself. Secondly, I want you to see the subject of the song. And, thirdly, the sequel to the song: What does it mean to us tonight?

## I. The Singer of the Song

First of all, the singer of the song. Would you look at verse 17 and see how it describes the Lord.

### A. He Is a Personal God

The first thing I want you to notice about the singer of the song, who is God, is that He is a personal God. I like the way that the Lord describes Himself as *"the LORD thy God"*—*"the LORD thy God"*—a personal God. Is He personal to you? Job said in the book of Job the nineteenth chapter, verses 24 and 25, *"I know that my redeemer liveth, and that he shall stand at the latter day upon the earth"* (Job 19:25)—"my redeemer." Is He *your* Redeemer, not just a redeemer? Have you been saved? Can you sing, "Redeemed, how I love to proclaim it! Redeemed by the blood of the Lamb; redeemed through His infinite mercy, His child and forever I am"? He's my Redeemer. David said in the twenty-third psalm, *"The LORD is my shepherd"*—not a shepherd, but—*"The LORD is my shepherd."* (Psalm 23:1) I'm His, and He is mine.

Many of us have heard the story of the very, very famous actor and a very humble preacher of the gospel who happened to be together at the same social gathering. And somebody thought it would be very wonderful if they could get this very famous actor and this quite well known minister to do something together to more or less entertain the people, to occupy their mind. And someone suggested they both quote the twenty-third psalm. And the actor stood up, and with all of the finesse and elocution and pronunciation that belonged to him, and with all of the emphasis that he could give, he

quoted the twenty-third psalm in such a way and with such dramatic effect that when he was finished everybody was awestricken and they just applauded. They had never heard the twenty-third psalm done quite so perfectly. Then they asked the old minister, who'd preached the gospel for many, many years and walked by faith—a man who had not had a chance to have a formal education, but a man who loved the Lord passionately—to quote the twenty-third psalm. And he quoted the same psalm—not with the same dramatic effect, not with the same perfect pronunciation, but he quoted the psalm. And when he finished, people could see the moistened tears in the corners of people's eyes, and there was no applause—just people bowed their head, and they were blessed.

Afterward, the actor said, "I would give anything to be able to touch the hearts of people like that preacher touches their heart. How do you suppose he does it? What is the difference?" And someone just smiled and said, "Sir, you did real well, but the difference between you and that preacher is this: You know the psalm; he knows the Shepherd." And that is the difference. You see, it's not enough just to have religion, but to be able to say, as Job said, "*I know that my redeemer liveth*" (Job 19:25)—to say, as David, "*The LORD is my shepherd; I shall not want.*" (Psalm 23:1) Oh, it makes a difference when you can say, "I am His, and He is mine"!

*Heaven above is softer blue,  
Earth around is sweeter green!  
Something lives in every hue  
Christless eyes have never seen;  
Birds with gladder songs o'erflow,  
Flowers with deeper beauties shine,  
Since as I know, as now I know,  
I am His and He is mine.*

—GEORGE WADE ROBINSON

"*The LORD is my shepherd.*"

And then, the writer of the book of Hebrews, whom I personally think was Paul—I won't get into an argument with you about that—said in Hebrews chapter 13, "*The Lord is my helper, and I will not fear what man shall do unto me*" (Hebrews 13:6)—"*for he hath said, I will never leave thee, nor forsake thee.*" (Hebrews 13:5) And you Greek students—and we have some of them here tonight—you know that there are at least five negatives in that verse, where He literally says, "I will never, never, never, never, never leave thee." Oh, it's so wonderful! "*I will never leave thee, nor forsake thee.*"

*The soul that on Jesus has leaned for repose,  
I will not, I will not desert to its foes;*

*That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake.*

—JOHN RIPPON

The Lord *my* Redeemer, *my* Shepherd, *my* helper—and on and on and on we could go. But that little pronoun *my* makes a mighty big difference, doesn't it? And so, the first thing I want you to notice about the singer of this song is this: He is a personal God. "*The LORD thy God...*"

### **B. He Is a Present God**

Now, the second thing I want you to notice about it: He is a present God. For it says, "*The LORD thy God in the midst of thee is mighty.*" You see, God is a very present help in time of need. He's right here in our midst. Now I know some of you say, "Well, I don't feel Him. God seems so far away." Well, friend, let me tell you something: If there was a time when you were close to God, and God seems far away, somebody's moved—and it wasn't God. It was you, because "the Lord thy God is in the midst of thee." He wants to be so close to you: closer than your hands and your feet, closer than the air you breathe, closer than the skin on your body. And what a terror this is to unsaved people to know that God is everywhere! But what a comfort it is to the saved to know that He's with us! If you're an unsaved man, let me tell you that you cannot outlive, outwit, outdistance the inescapable, inexorable God. God is always present. But if you're a child of God, let me tell you, there's no place where God is not. In the darkest night, the most lonely road, the Lord is with you.

Sometimes I get in my car and just talk and sing and praise the Lord. And I have just as good a time with the Lord as a person as though I had a living, breathing human being sitting there—really, a much better time, if you want to know the truth—carrying on a conversation with the Lord, praising the Lord. I enjoy the company of the Lord, and I trust He enjoys mine. And I know He does, because Jesus said, "I don't call you servants anymore; I call you friends." (John 15:15) Isn't it wonderful? Abraham was called a friend of God. (James 2:23) And I can honestly say Jesus is my best friend.

### **C. He Is a Powerful God**

"*The LORD thy God in the midst of thee*"—and so He's a personal God. "*The LORD thy God in the midst of thee*"—He's a present God. And then, I want you to notice He is a powerful God—for the singer of this song is described as this way: "*The LORD thy God in the midst of thee is mighty*"—"is mighty." Oh, what a powerful God the singer of this song is! He's a mighty God. There's no promise too hard for Him to fulfill. *There are over thirty thousand promises in the Bible, and every one of them is yea and amen in the Lord Jesus Christ.* And there's no prayer too hard for God to answer. Friend, if it's in God's will, God will move heaven and earth to answer your prayers. There's no problem

too hard for God to solve.

Right now, you might have a real, real, real problem. I heard about a friend of mine who went to North Carolina, and he smiled as he told me about this. He said, “I was starting up what I thought was just a normal mountain.” And he said, “Some North Carolina farmer had put a sign there at the foot of the mountain that said, ‘Put in grandma, honey. This here mountain ain’t no molehill.’” And what he was saying is, “There’s a big mountain in front of you.” And some of you may feel that you’ve got a mountain of problems right in front of you.

You know, we used to sing a little chorus. I haven’t sung it for a long time, or heard it sung:

*Got any rivers you think are uncrossable?  
Got any mountains you can’t tunnel through?  
God specializes in things thought impossible;  
He does the things others cannot do.*

—OSCAR C. ELIASON

And He really does. Oh, “*the LORD thy God in the midst of thee is mighty.*” There is no promise too hard for God to fulfill, no prayer too hard for God to answer, no problem too hard for God to solve, no person too hard for God to save.

#### **D. He Is a Pardoning God**

Oh, friend, God is mighty. He is a mighty God. But not only is He a present God, and not only is He a personal God, and not only is He a powerful God, but this verse tells us that He’s a pardoning God. Look at verse 17: “*The LORD thy God in the midst of thee is mighty; he will save*”—and He will. And what does it mean to be saved? What does it mean to be delivered? Well, look in verse 15. This is what Zephaniah was talking about: “*The LORD hath taken away thy judgments.*” (Zephaniah 3:15)

Isn’t it wonderful to know that if you’re saved there’s no more judgment for you? Isn’t it wonderful to know that your sins are buried in the river of His love, and He’s taken away your judgments, and “*there is therefore now no condemnation to them which are in Christ Jesus*”? (Romans 8:1) He will cast out thine enemies. Isn’t it wonderful to know that Satan is a defeated foe and the enemy of our soul? Satan himself has been defeated when Jesus Christ died on the cross and said, “*Now shall the prince of this world be cast out.*” (John 12:31) “*The king of Israel, even the LORD, is in the midst of thee.*” Isn’t it wonderful to know that the enemy has been cast out and the King has been enthroned? That’s what it means to be saved: “*Thou shalt not see evil any more.*” (Zephaniah 3:15) Isn’t it wonderful to know that we’ve got a glorious, super, wonderful, indescribable future? That’s what it means to be saved. And so, the singer of this song is a pardoning God, for He will save.

## II. The Subject of the Song

Now we've talked about the singer of the song. Let's talk about the subject of the song. What causes God to sing? Well, *"the LORD thy God in the midst of thee is mighty; he will save."* And now, what causes Him to sing? Number one: *"He will rejoice over thee with joy."* Number two: *"He will rest in his love."*

### A. A Song of Rejoicing

Do you know who the subject of the song is? You. Do you know what causes God to sing? His people. Now, in the strictest literal sense, God here is speaking of the nation Israel. But certainly, in the broader sense, He's speaking about all of the children of God, all of those that He loves. And what causes God to well up with joy so much that the great, loving heart of God bursts out in song? Wouldn't you love to be in heaven and hear God's song roll down the golden streets? Well, God bursts out in song when He thinks of me and when He thinks of you. He rejoices over us.

Now, you see, there's one thing that gives God particular joy, and that's when sinners get saved. Oh, that causes God so much happiness! You know, I used to preach that when a sinner gets saved, the angels in heaven rejoice. But that's not what the Bible teaches. If you'll read it more carefully—and it took me a while to learn this—the Bible says, *"There is joy in the presence of the angels of God over one sinner that repenteth"*—*"joy in the presence of the angels."* (Luke 15:10) It's the Lord who is rejoicing. Now I'm sure that the angels are happy; but, friend, it's the joy in the heart of God. That's what the Bible says.

When Jesus died on the cross, the Bible says that He had *"the joy that was set before him."* (Hebrews 12:2) And look in the book of Luke the fifteenth chapter and the seventh verse if you'll catch some idea of the joy that's in heaven when a sinner gets saved. That's what Jesus was telling these old Pharisees in whom the milk of human kindness had curdled. And they wanted to know why Jesus kept company with sinners. And Jesus answered and said in Luke chapter 15, verse 7, *"I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance."* (Luke 15:7)

Do you know what causes God to be happy? God looks down at Bellevue Baptist Church, and He says, "Well, they've got a new parking lot." I don't think that just causes Him to explode with ecstasy. And God says, "Well, they met their Love Offering goal." God says, "Well, that's nice." And God says, "Oh, Tommy Lane led the choir in a great anthem." And God says, "Hum, hum. And Adrian Rogers, he preached the Word. Well, that's good. He ought to do that. He's just an unprofitable servant when he does that." But I don't think that any of those things just really cause God's heart to explode with joy. You know, some of the things that excite us don't excite heaven as much as they

excite us. But I tell you, friend, when that boy, that girl, that man, that woman says an everlasting yes to Jesus, God's heart explodes in joy and singing. Did you know that? Oh, if you want to make the heart of God glad—and everybody who loves God wants to make God glad—then you get in the soul-winning business.

You know, it's amazing how excited we get about some things. A Russian came to the United States and saw a football game, and later they asked him, "What did you think of the football game?" And do you know what this Russian said? He said, "I have never seen in all of my life so much first-rate enthusiasm over such a second-rate cause." You know now I'm not kicking football—no pun intended—but what I'm trying to say is, friend, there's something more exciting than taking a bag full of zipped air down a pasture—and it's winning souls to Jesus. And this is what causes joy in heaven: getting folks born again, getting folks saved. And Bellevue Baptist Church will be a great church, not because we have a big organ, and not because we've got fuzzy seats, or because we have a chandelier; Bellevue Baptist Church will be a great church in the eyes of God when every member of this church believes that the Lord means business when He wants us to be soul winners, friend.

Do you want to cause joy in heaven? You start bringing sinners to Jesus. That's what it's all about. I tell you, that's what it's all about. My heart is heavy—it's really heavy—because lots of you folks are just not doing it. Friends, that's all there is to it: You're not doing it. You ought to be on your face before God and saying, "O God, make me a soul winner." You kids at school, listen. If you're eight, nine, ten years of age, you're old enough to win souls to Jesus Christ. You ought to do it every day, every way. You ought to be witnessing.

Now, God has not called us to be successful, but He has called us to be faithful. God is not going to blame us if we go out and witness and souls are not saved. But, my goodness, when's the last time you even tried? When have you said, "O God, send me some soul; dear God, I'm available; God, I'm prayed up; God, I'm ready"? I tell you, friend, the thing that causes God's heart to sing in joy is when sinners get saved. God rejoices over us—that is, over the saints. These saints have just been saved. And the next verse talks about God rejoicing.

### **B. A Song of Resting**

So this song, first of all, is a song of rejoicing. And then, secondly, it's a song of resting. Would you look in verse 17? "*The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love.*" Now, what does it mean: "a song of resting"? Well, I think the idea here is someone who's done his day's work, and it is in the cool of the evening, and he is singing. You see, when Jesus Christ was here on earth, He said, "*I must work the works of him that sent me, while it is day: the*

*night cometh, when no man can work.*” (John 9:4) And Jesus said, *“My Father worketh hitherto, and I work.”* (John 5:17) But, you know, Jesus didn’t keep on working. Jesus did His job, and on the cross He bowed His head and said, *“It is finished”*—*“it is finished”* (John 19:30)—not, “I am finished.” The demons of hell said, “He’s finished,” but it wasn’t that Jesus was finished. *It* was finished—the job that He’d come to do. *“It is finished”*—“It is done.”

And now the Bible speaks not of His work, but of His rest. And, you see, His work was a work of love, and now God rests in His love—He rests in His love. His work is finished. And no longer is He working; now He is resting. And, friend, when you and I believe in the Lord Jesus Christ, we rest with Him. Did you know that all believers are seated together in heavenly places in Christ Jesus? Seated! The Bible says after He had laid down His life as a ransom for our sins, He ascended to heaven, and that He is now seated on the right hand of the Majesty in the glory. (Ephesians 1:20; Hebrews 1:3; Hebrews 8:1) And the Bible says believers are seated with Him. (Ephesians 2:6)

That’s what this song is all about. I believe it’s a song about salvation. It is a song of rejoicing because sinners are saved. It is a song of resting because the work is done. It is done on Calvary. *“It is finished.”* And the Bible says now that believers can enter into His rest. (Hebrews 4:3) It’s a song of resting. God is so happy with what His Son has done that He just wants to sing about it. His heart is so full of love. Oscar Hammerstein wrote:

*A bell is no bell 'til you ring it,  
A song is no song 'til you sing it,  
And love in your heart  
Wasn't put there to stay—  
Love isn't love  
'Til you give it away.  
—OSCAR HAMMERSTEIN II*

And God is a great lover, but what good is it to be a God of love if there’s no one to love? And that’s why He made us, and that’s why He saved us, and that’s why He redeemed us: so that He could sing over us. It’s a song of rejoicing. It’s a song of resting. He rejoices over sinners, and He rests in His love. I’m glad that God sings.

### **III. The Sequel to the Song**

Now, let me go on and say, thirdly and finally, not only the singer of the song, who is God Himself; not only the subject of the song—the saints and our redemption; but I want you to notice the sequel to the song. And I want you to notice the obvious implication, and the obvious implication is this: that if God sings over us, we indeed ought to sing over Him.

You see, back up just a little bit to verse 14, and notice what Zephaniah said to these people who had been redeemed. He said, *“Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart.”* (Zephaniah 3:14) Now, that’s the command, friend, and I believe we ought to obey it: to sing and shout and rejoice with all of our heart. I can’t understand why folks don’t get more excited about being saved. Friend, if it’s so exciting that God’s great heart is bursting with praise, if it’s so exciting that God is rejoicing, if it’s so exciting that God is thrilling the angels with His great voice as He sings in glory, then don’t you think we ought to get excited about it? Don’t you think there ought to be some infectious, contagious enthusiasm about the Lord Jesus Christ? I tell you, there’s nothing as infectious as enthusiasm. Friend, we ought to have a singing church. We ought to have a praying church. We ought to have a praising church. We ought to have an emotional, blazing, passionate love for Jesus Christ. I’ll tell you, that will do as much to convict people of sin as all the preaching in the world.

Sometimes there’s a wife who begs her husband and says, “Oh, honey, please come to Bellevue. Come. I want you to hear Brother Rogers preach. I want you to hear Brother Tommy Lane sing. I want you to hear our choir. Come on, honey. Please come to church.” And, finally, this old, mean, cantankerous man says to his little sweet wife, “All right, all right, I’ll go one time—just one time. Don’t you ever ask me again.” And he comes and sneaks in, and gets on the back row and folds his arms, and sits down and looks under his eyebrows at everybody as if to say, “All right, pastor, you do your stuff, and then I’m getting out of here”—starts checking the things off on the bulletin one at a time. Oh, suppose that guy gets in a song service, and folks stand up and yawn and sing and look around and sound like a couple of calves dying in a hailstorm. And the choir has their nose in the songbooks. They haven’t bothered to pray, and they’re not filled with the Spirit. And the song leader looks like he has dyspepsia. And then the preacher comes out, and he walks up and says, “Roses are red, and violets are blue,” and gives a book report, and talks a little bit about history and inflation and gives out a little religious dishwater, and gives the invitation. And people, you know, sing in a half-hearted, lackadaisical way, like they want to be first in the cafeteria line and wish all of this would get over. That guy can hardly wait to get out of the service.

But you let that same man get in a church, brother, where people are prayed up, where the Shekinah glory of God just hovers in that building; you let the choir come out... And choir, let me tell you something, friend: They’re watching your mug all the time. Did you know that? Don’t you think they ought to look happy? Nod your head. Don’t you think they ought to look happy? Nod your head. Okay now, listen. And you folks have to sit in this service and look at each other the whole service, isn’t that right? Okay now, let me tell you something, friend. That television camera is watching, too.

You know, the choir says, “Well, I don’t think I ought to sit up there and smile all the

time if I don't feel like that. That's hypocritical." It's not hypocritical, brother. Jesus said, "When a man fasts, he's not supposed to appear fasting. He's supposed to wash his face. He's supposed to put on his happy clothing and everything." (Matthew 6:16) Even when you don't feel like it, brother, for Jesus's sake, you ought to sit up there and beam and glow. If you can't sit in the choir without going to sleep, you ought to drink about forty cups of coffee before you come and then put on a suit that's a little too small, or do something. You ought to—you ought to, you ought, you ought to—just sit up there and say, "I'm happy in the Lord Jesus Christ." And when we have a song service, everybody—everybody—ought to join in and sing. And when the preacher preaches, folks ought to say *amen*, amen? Yeah, okay. That's what they ought to do, see?

Now, what will happen? What will happen? When that guy comes in this service, and he sits down, and he sees that choir just glow, and he hears these folks just sing, and he hears this man full of the Holy Spirit, and he has a man of God that comes up and takes the Word of God and opens the Word of God and starts to say, "Thus saith the Lord," and the people say *amen*, you know what's going to happen? He's going to look around and say, "These folks believe that stuff." And, before long, he'll be believing.

*Salvation is as much caught as it is taught.* Evangelism is in the air. Brother, the Bible says on the Day of Pentecost the house was filled. (Acts 2:2) Revival is atmospheric, friend. And if you're just a cold dead fish, don't you look down your nose at the modernist. You're doing just as much as he is to hold back the power of God in revival. We need to get happy if God has saved us. I'm not talking about cheerleader enthusiasm. I'm talking about real enthusiasm. And that word *enthusiasm* means "*en theo*"—"in God." Listen to what happens. In verse 17, it tells about God so excited about us that He's up there in heaven singing. And then, the Bible says in verse 14, "*Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart.*" (Zephaniah 3:14)

You say, "Well, there are some folks who want a dignified church." Well, they don't know the difference between dignity and rigor mortis. That's right. Now I'm not talking about rolling in the aisle and foaming at the mouth. But in the average church, we don't need to get a contingent of policemen to surround it lest we break out in wild orgies of enthusiasm. That's not the biggest danger that we have. But I'm just simply saying this: that there ought to be enthusiasm in the house of the Lord. If God sings, we ought to sing. Did you know that John Linton, a great student of the Word of God, says that there are as many commands in the Bible to sing as there are to pray? And it's only God's people who can really sing.

Do you know the first instance of a personal song sung unto the Lord? Look in Exodus chapter 15, and you'll find it. I want you to see it in Exodus chapter 15. This is the first recorded personal song that is sung unto the Lord: "*Then sang Moses and the*

*children of Israel this song unto the LORD.*” (Exodus 15:1) Now, what was the song that they were singing? It was the song of redemption. Back up to chapter 14 and verse 30: “*Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.*” (Exodus 14:30) That word *saved* is the word that we get our name *Joshua* from. And Jesus is the New Testament name for the Old Testament name of Joshua. And, literally, the name *Jesus* means “Jehovah saves.” And I believe here in the Israelites coming out of Egypt and across the Red Sea is a marvelous picture of our salvation. The first song that was ever sung to the Lord—the first recorded personal song ever sung to the Lord—was a song of redemption. And, Tommy, it must have been something to hear: 600,000 male voices singing the chorus and all the ladies singing the refrain.

And, you know, if you study the book of Genesis, you don’t find any songs in the book of Genesis, because in the book of Genesis they didn’t have a song to sing. They were in the land of Egypt. They were in the land of bondage. They didn’t sing in Egypt, they groaned in Egypt. But when they came out of Egypt, when they were redeemed, then they sang the song of redemption. I suppose if they’d have been living today, they would have sung, “Amazing grace, how sweet the sound that saved a wretch like me. I was once in Egypt and now I’m out, and old Pharaoh’s in the sea.” Now they were redeemed, and they were so happy, and they had come out.

Salvation causes us to sing. And, you know, unsaved people can’t sing. They can sing the songs of Babylon, but they can’t sing the songs of Zion. I mean, you see, “let those refuse to sing who never knew our God.” The children of the heavenly King, they’re the ones who are going to sing, because God has given us a song. And I’m telling you, friend, if God is going to sing over me, I ought to sing about Him—I really ought to.

And let me tell you how this song is going to take form.

#### **A. There’s Going to Be Harmony in the Heart**

First of all, there’s going to be harmony in the heart—harmony in the heart. The Bible says in Ephesians 5:19 we’re to be “*singing and making melody in [our] heart to the Lord.*” (Ephesians 5:19) And I’m glad the Bible said “in our heart,” because that’s the only place some of us can make melody: in our heart. But it ought to be there in our heart. You know, you don’t have to be able to carry a tune to sing. Isn’t that right, Tommy? He says, “It helps.” But I know you don’t, because I sing. And, you know, God made a nightingale, and God made a crow, and God made them both. And I believe the song of the crow is as sweet to God as the song of the nightingale—I really do—if that crow is singing as God made him to sing and the nightingale is singing as God made him to sing. Now it’s a lot easier to listen if somebody knows how to sing, and I certainly

believe that music never gets too good for God. But I think all of us, if we don't have a song in our mouths, we ought to have a song in our heart, amen? Harmony in the heart—*“singing and making melody in your heart to the Lord”*—a singing heart: do you have it?

You see, you remember in Psalm chapter 40 where the psalmist talked about how the Lord delivered him, and he says, *“He brought me up...out of the miry clay, and set my feet upon a rock...he hath put a...song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the LORD”*? (Psalm 40:2–3) Have you ever thought about a song that you could see? *“He hath put a new song in my mouth...many shall see it.”* You see, there's the song that's heard, and there's the song that is seen. And if you can't sing the song that can be heard, at least you can sing the song that can be seen. We ought to be a two-legged song in the major key, walking around. People ought to be able to see our song if they can't hear our song. We ought not to go around looking like we just had a gall bladder attack if we're saved. Now, really, I'm talking about, if we're saved, many are going to see our song. We're going to be *“singing and making melody in [our] heart to the Lord.”*

### **B. There's Going to Be Harmony in the Home**

And not only will there be harmony in the heart; friend, there's going to be harmony in the home. A lot of marriages are duels rather than duets, and Jesus can make us harmonize. Did you know this instrument and this instrument ought to harmonize together? They ought to be in tune together.

Now, how are they going to get in tune together? Well, I don't know a lot about tuning instruments, but I know this much: that if you brought a tuning fork into this auditorium and started to vibrate and tune the organ to that tuning fork, and tune the piano to that tuning fork, they're bound to be in tune with one another. And when my heart is in tune with Jesus, and Joyce's heart is in tune with Jesus, then Joyce and I are going to be in harmony, right? It just makes sense.

Did you know that one out of every two and a half marriages is ending in divorce in the United States of America? But in homes where both husband and wife know the Lord Jesus Christ, where they worship together, where they pray together and study the Word of God together, according to Professor Sorokin of Harvard University, one marriage in 1,015 ends in divorce. How do you like those statistics? One out of two and a half as over against one out of 1,015.

### **C. There's Going to Be Harmony in Heartache**

You see, when God gives us a song, first of all, there's going to be harmony in the heart. Then, there's going to be harmony in the home. And there's going to be harmony in heartache. It doesn't mean because we're saved we're not going to have any more

problems. Friend, you're going to have problems. Do you know what the Bible says about our God? He *"giveth songs in the night"*—He *"giveth songs in the night."* (Job 35:10) I think of Paul and Silas down in that lower prison, in the seepage, with the rats and the lice and the filth and the offscouring, with their backs laid open by the lash. And the Bible says in the sixteenth chapter of Acts, *"And at midnight Paul and Silas...sang praises unto God."* (Acts 16:25)

I tell you, my heart has been blessed today to see Chick Parchman and Bobby here today after the funeral yesterday—to see Bobby up in the choir singing. Only Jesus can do that, friend. Did you know—somebody told me; and I don't know whether I've got the exact facts or not, but I think I do—that today Chick Parchman was in church, in Sunday School, for thirty years without missing one Sunday, and Bobby for twenty-eight without missing one Sunday? God took their precious mother and wife, who loved to sing, and she's in heaven now. And I'll tell you what they're doing up there: they're singing. Did you know that? That's what they're doing up there. But you show me what else can take a man and put him in a choir the day after He's taken his precious mother. I tell you, it's Jesus that gives not only harmony in the heart, and harmony in the home, but He gives harmony in hard times. *He "giveth songs in the night,"* and that's what I like about Jesus.

#### **D. There's Going to Be Harmony in Heaven**

And let me say that, finally, there's not only harmony in the heart, and harmony in the home, and harmony in heartache, but, oh, what harmony there's going to be in heaven! Would you look in Revelation chapter 5 for just a moment? I'm just talking about the song of salvation. Look in Revelation chapter 5 for a moment and beginning in verse 9: *"And they sung a new song"*—that's what they're doing up in heaven, friend: singing—*"And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God..."*—who are these people who are singing? The redeemed, the same ones that opened up the book of Exodus chapter 15 singing. And now the redeemed are in heaven singing—*"thou...hast redeemed us to God by thy blood"*—and that's the only way anybody is redeemed—*"out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;"*—watch it now—*"saying with a loud voice,"*—not singing, but saying with a loud voice—*"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."* (Revelation 5:9–12)

There are some who are singing, and there are some who are saying. The saints are

singing, and the angels are saying. And we talk a lot about angels singing, but I want you to check me out now and see if there's any place where the Bible says that angels sing. I might be wrong. I don't want to be dogmatic, so you help me. You tell me later on. You say, "Didn't the angels sing when they announced the birth of Jesus?" The Bible doesn't say so. They were speaking. Now, maybe angels do sing, but I just don't find it. But I'll guarantee you one thing: The angels don't sing that song that says, "*Thou...hast redeemed us.*" Did you know that? No, angels never knew the joy that my salvation brings. You know, don't you love that gospel song that says, "But when I sing redemption's story, they will fold their wings, for angels never felt the joys that our salvation brings"? It's the redeemed who are singing. It's the angels who are speaking.

Glory, glory, glory that we can sing salvation's story! Oh, how great to be saved! I'll sing it and tell it wherever I go. I want all to hear it. I want all to know the joy of salvation that makes my heart glow, for I have been born again. How about you? Have you? Then, listen. If we're going to sing in heaven, you'd better get warmed up and start singing down here. You say, "Well, Brother Rogers, you're going to be able to sing in heaven?" Friend, I want to tell you something. I'm going to be the best singer in heaven. I know it, because the Bible teaches that "*the last shall be first.*" (Matthew 19:30; Matthew 20:16) And, oh, you talk about singing, brother, when I get to heaven, I'm going to be able to sing.

## Conclusion

And so, what am I saying? Oh, such a simple message! Friend, the singer of this song is the Lord. "*The LORD thy God in the midst of thee is mighty; he will save*": that's the One who sings. The subject of the song is us: "*he will rejoice over thee with...singing.*" He sings about us. Isn't that something? Think about it. Have you ever had a love song written about you? There's one up in glory. God has written it, and God is singing it. God loves you. And, oh, friend, if God loves me enough to sing over me, I'm going to sing about Him. I'm going to sing with harmony in my heart, and harmony in my home, and harmony in hard times. And when I get to heaven, there's going to be harmony in heaven.

Now, are you saved? Oh, I hope you're saved. I hope you know Jesus. I hope your sins are forgiven. I hope you're under the blood. I hope that one day you'll be able to sing the song of the redeemed. I want to ask you a question. A thousand years from tonight, when the saved of all of the ages are in heaven singing the Hallelujah Chorus, where will you be? Will you be in the pit with the wails and the shrieks and the moans and the groans and the gnashing of teeth in outer darkness? Or will you be singing with the blood-washed throng, "Amazing Grace, how sweet the sound, that saved a wretch like me"?

The greatest thing that ever happened to Adrian Rogers was the day that he repented of his sin as a teenage boy and trusted Jesus to save him. And if I could do it all over again, the only thing I'd change is this: I'd do it quicker; I'd do it sooner.