

**Tarnge “Tomi” Hart
Triumphant Tuesday
Bible Study
Oct. 15, 2024**

**Psalms 150
Let All Things Praise the LORD
The Grand Finale of the Hallelujah Chorus, with the Choir and
Orchestra**

The concluding psalm is also the conclusion of the “Hallelujah Praises” from Psalms 146-150. This psalm is a doxology that ends the last section of the psalm and the book of Psalms. There is no superscription with a writer’s name, therefore, the psalm is an orphan. It is an inclusio since it begins and ends with the same words.

Think about this and keep this in mind as we walk through the last six verses of this psalm, the last psalm answers these questions in this order:

- Where to praise? Praise God in his sanctuary
- Why praise? Praise Him for His acts of power and greatness
- How to praise? Musical instruments, singing and dancing
- Who should praise? Let everything that has breath praise the Lord
- When to praise God? At all times. Since having breath is the only qualification for praising God.

When you read and study the psalms, you meet with the joys and the sorrows, the tears and the trials, the pains and the pleasures, but the book of psalms closes on the highest note of praise! Like the book of Revelation that closes the New Testament, this final psalm says to God’s people, “Don’t worry this is the way the story will end. We shall all be praising the Lord!

The word “praise” is mentioned thirteen times in this psalm, and ten of those times, we are commanded to “Praise Him.” Every third word tells us to praise the Lord. That means it is very important. That means it is a command. That means do not sleep on your Praise.

This Psalms puts emphasis upon two things: the fact that He (God) is the Creator; and the fact He (God) is the Redeemer. God made this earth on which we live, as well as the universe. There is not a thing at your fingertips today that He did not make. He is worthy of our worship because He is the Creator. He is also worthy of our worship because He is the Redeemer. He is the only Creator, and He is the only Redeemer. You see, God works in a field where He has absolutely no competition at all. He has a monopoly on the field of creation and on the field of redemption. Because of this, He claims

from all of His creatures (creation) their worship, their adoration and their praise.

Psalms 150 serves as the grand finale of the Book of Psalms, a joyful and resounding call for universal praise to our God. The Psalm doesn't merely request praise but commands it, specifying where, why, and how it should be offered. This is a Psalm which presents a unique blend of the divine and the human, where spiritual sentiments are exquisitely expressed through earthly instruments.

According to Matthew Henry - The first and last of the Psalms have both the same number of verses, are both short and very memorable; but the scope of them is very different; the first Psalm is an elaborate instruction in our duty, to prepare us for the comforts of our devotion; this is all rapture and transport, and perhaps was penned on purpose to be the conclusion of those sacred songs, to show what is the design of them all, and that is, to assist us in praising God.

Psalms 150 NKJV

150 Praise^[a] the LORD!

Praise God in His sanctuary;
Praise Him in His mighty ^[b]firmament!
² Praise Him for His mighty acts;
Praise Him according to His excellent greatness!
³ Praise Him with the sound of the ^[c]trumpet;
Praise Him with the lute and harp!
⁴ Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
⁵ Praise Him with loud cymbals;
Praise Him with clashing cymbals!
⁶ Let everything that has breath praise the LORD.
Praise the LORD!

Psalms 150 MSG

¹⁻⁶ Hallelujah!
Praise God in his holy house of worship,
 praise him under the open skies;
Praise him for his acts of power,
 praise him for his magnificent greatness;
Praise with a blast on the trumpet,
 praise by strumming soft strings;
Praise him with castanets and dance,

praise him with banjo and flute;
Praise him with cymbals and a big bass drum,
praise him with fiddles and mandolin.
Let every living, breathing creature praise GOD!
Hallelujah!

We are here stirred up to praise God. Praise God for his sanctuary, and the privileges we enjoy by having it among us; praise him because of his power and glory in the firmament.

Psalm 150 culminates the Psalter on a high note, reminding us that no matter where we are, why we praise, how we praise, or who we are, the act of worship is a universal and all-encompassing declaration of God's sovereignty. It reiterates that each breath is an opportunity to offer praise to God, it is an exhortation that resonates through the ages.

The Psalm begins with the where and why of our praise - by exhorting every living being to praise God in His sanctuary and mighty heavens, highlighting His acts of power and surpassing greatness as the reason for such adoration.

The show of praise is articulated through a variety of musical instruments, including the trumpet, harp, lyre, tambourine, strings, pipe, and cymbals. The use of music signifies the holistic involvement of all senses in worship, symbolizing the joy and enthusiasm of praising God.

The final verse extends to the who of praise and that is called for praise to every creature that has breath. It establishes that the act of praising God is a universal duty and a privilege, transcending all boundaries and differences.

Each of the five divisions of the Book of Psalms closes with a doxology ([Psalm 41:13](#), [72:18-19](#), [89:52](#), [106:48](#))

This entire psalm can be seen as a doxology that not only closes the fifth and final volume of the collected psalms, but also closes the entire Book of Psalms.

Psalm 150 contains no argument, no real teaching, no real explanation. It is an eloquent, passionate cry to all creation to give Yahweh the praise due to Him.

“The psalm is more than an artistic close of the Psalter: it is a prophecy of the last result of the devout life, and, in its unclouded sunniness, as well as in its universality, it proclaims the certain end of the weary years for the individual and for the world.” (Alexander Maclaren)

There are three words that we must associate with worship, and these three words denote an experience of the human heart and human soul as it comes into God's presence to worship. The first is prostration. The second is adoration. The third exaltation. Our worship is to exemplify our love affair with God. Worship without love is like a flame without heat. It is like a rainbow without color. It is like a flower without perfume. Our worship should have spontaneity.

Our worship should have an expectancy, a tenderness and an eagerness in it. After all, we are loving on the Creator.

A. Unlimited praise to the God who is unlimited in His greatness.

1. (Psalm 150:1) In every place, praise the LORD.

Praise the LORD!

Praise God in His sanctuary;

Praise Him in His mighty firmament!

Praise the LORD: This last of the five ending psalms shares the same beginning and ending line as the previous four. Yahweh is praised, and His people are encouraged, exhorted to praise Him. No crisis or enemy is in view; this is pure praise.

Praise God in His sanctuary: The **sanctuary** of God is a most fitting place for His **praise**. It is a place set apart for His honor and it involves special recognition of His presence. If Yahweh is to be praised anywhere, it should be in **His sanctuary**.

In the New Covenant, God's **sanctuary** is not fixed to a particular building in Jerusalem.

- Jesus serves His people in a sanctuary in the heavens (Hebrews 8:1-2).
- Jesus makes His sanctuary among His people collectively (2 Corinthians 6:16).
- Jesus makes His sanctuary in the individual believer (1 Corinthians 3:16).
- Ultimately, Jesus Himself will be the sanctuary of God among His people (Revelation 21:22).

Praise God in His sanctuary: "In many places we have the compound word *halelu-yah*, praise ye Jehovah; but this is the first place in which we find *halelu-el*, praise God, or the strong God." (Clarke)

Praise Him in His mighty firmament: The wide expanse of sky, with all its might in storms and weather, is also a fitting place to praise God. Since the **firmament** stretches from horizon to horizon, it tells us that God should be praised in every place under the sky.

“His glory fills the universe; his praise must do no less.” (Kidner)

In His mighty firmament: “Through the whole expanse, to the utmost limits of his power.... Praise him whose power and goodness extend through all worlds; and let the inhabitants of all those worlds share in the grand chorus, that it may be universal.” (Clarke)

2. (Psalm 150:2) For every reason, praise the LORD.

Praise Him for His mighty acts;

Praise Him according to His excellent greatness!

Praise Him for His mighty acts: God’s mighty acts are one reason to praise God in every place. He has done great and powerful things, especially what Jesus accomplished at the cross and the empty tomb. The singer of this psalm had only shadowy knowledge of it, but the ultimate demonstration of God’s power would come in the resurrection of Jesus (Ephesians 1:19-20). For this and all **His mighty acts**, we should **praise Him**.

“‘His mighty deeds’ might be rendered ‘His heroic [or, valiant] acts.’ The reference is to His deliverance of His people as a clear manifestation of prowess or conquering might.” (Maclaren)

“‘Mighty’ were the ‘acts’ which God wrought for Israel; and ‘great’ was the Holy One in the midst of his ancient people; but mightier acts did he perform in Christ Jesus, for the redemption of the world.” (Horne)

Praise Him according to His excellent greatness: While it is right to praise God for the mighty things He does, there is perhaps something even greater

in praising Him for *who He is*, in all the excellence of His **greatness**. This greatness surpasses all else in the entire universe, **excellent** above all.

His excellent greatness: “...or Greatness of greatness, which yet can never be done, but must be endeavored.” (Trapp)

3. (Psalm 150:3-5) With every expression, praise the LORD.

Praise Him with the sound of the trumpet;

Praise Him with the lute and harp!

Praise Him with the timbrel and dance;
Praise Him with stringed instruments and flutes!
Praise Him with loud cymbals;
Praise Him with clashing cymbals!

Praise Him with the sound of the trumpet: The psalmist referred to an orchestra of God's people and conducted their music in praise to God. There was to be no instrument left out. Brass, string, wind, and percussion must all join in the praise of a God so great.

There was good reason to mention **the trumpet** first in this long list. "The sound of trumpet is associated with the grandest and most solemn events, such as the giving of the law, the proclamation of jubilee, the coronation of Jewish kings, and the raging of war. It is to be thought of in reference to the coming of our Lord in his second advent and the raising of the dead." (Spurgeon)

Adam Clarke described what he believed each musical instrument here is mentioned to be.

- **Trumpet:** "*Sophar*, from its noble, cheering, and majestic sound."
- **Lute:** "*Nebel*; the nabla, a hollow stringed instrument; perhaps like the *guitar*."
- **Harp:** "*Kinnor*, another *stringed* instrument, played on with the *hands* or *fingers*."
- **Timbrel:** "*Toph*, *drum*, *tabret*, or *tomtom*, or *tympanum* of the ancients; a skin stretched over a broad hoop; perhaps something like the *tambourine*."
- **Dance:** "*Machol*, the *pipe*...it never means *dance*; see note on [Psalm 149:3](#)."
- **Stringed instruments:** "*Minnim*. This literally signifies *strings put in order*; perhaps a *triangular kind of hollow instrument* on which the strings were regularly placed, growing *shorter* and *shorter* till they came to a *point*."
- **Flutes:** "*Ugab*. Very likely the *syrinx* or *mouth organ*; *Pan's pipe*; both ancients and moderns."
- **Loud cymbals:** "*Tseltselim*. Two hollow plates of brass, which, being struck together, produced a sharp clanging sound."
- **Clashing cymbals:** "[Perhaps] those of a *larger make*, struck above the head, and consequently emitting a louder sound."

The list of instruments is not meant to be comprehensive, though it may be. We do not know what instruments the ancient Jews had. The point is that everything you have can be used to worship God." (Boice)

The broad list of musical instruments tells us that God wants *every* class and group of people to praise Him, because these instruments were normally played by different types of people. “The horn was the curved ‘*Shophar*,’ blown by the priests; harp and psaltery were played by the Levites, timbrels were struck by women [as they were] dancing, playing on stringed instruments, and pipes and cymbals, were not reserved for the Levites.” (Maclaren)

Praise Him with loud cymbals: The individual instruments must be played with strength and celebration, and the collection of them together would fill the room with sound. This was not halting or hesitant praise — just like the love and goodness of God are not halting or hesitant toward us in any way.

“Let’s be done with worship that is *a/ways* weak and unexciting. If you cannot sing loudly and make loud music to praise the God who has redeemed you in Jesus Christ and is preparing you for heaven, perhaps it is because you do not really know God or the gospel at all. If you do know him, hallelujah.” (Boice)

4. (Psalm 150:6) With every available breath, praise the LORD.

Let everything that has breath praise the LORD.

Praise the LORD!

Let everything that has breath praise the LORD: This is a remarkably fitting conclusion to this psalm and to the entire Book of Psalms. Everything that breathes should give its praise to the One who gave it **breath**. Every breath is the gift of God and praise is the worthy response we should make for that gift.

Derek Kidner noted that the literal phrase is, “Let all breath praise the Lord.”

John Trapp wrote, “Or, let every breath praise the Lord.... We have all as much reason to praise God as we have need to draw breath.”

“The word *nesamah* [**has breath**] denotes all living creatures, endowed with life by the Creator (Genesis 1:24-25; 7:21-22), but always in distinction from the Creator.” (VanGemeren)

“The one condition of praise is the possession of breath, that is to say, life received from Him must return in praise to Him.” (Morgan)

Revelation 5:13 tells us that this *will* happen: *And every creature which is in heaven and on the earth and under the earth and such as are in the sea, and all that are in them, I heard saying: “Blessing and honor and glory and power be to Him who sits on the throne, and to the Lamb, forever and ever!”*

Praise the LORD: The last line of the Psalter could be nothing else than *Hallelujah!* Yahweh is to be praised and honored and will be so among His people and all creation.

“The psalter begins with ‘Blessed,’ and ends with ‘Hallelujah.’” (Meyer)

“Your life may resemble the psalter with its varying moods, its light and shadow, its sob and smile; but it will end with hallelujahs, if only you will keep true to the will and way and work of the Most Holy.” (Meyer)

In serving God, our God, we should spare no cost or pains. We are to praise God with strong faith, praise him with holy love and delight, praise him with entire confidence in Christ; praise him with believing triumph over the powers of darkness; praise him by universal respect to all his commands; praise him by cheerful submission to all his providence; praise him by rejoicing in his love, comforting ourselves in his goodness; praise him by promoting the interests of the kingdom of his grace; praise him by lively hope and expectation of the kingdom of His glory.

Keep in mind, we are to praise God in his sanctuary, praise Him for his acts of power and greatness, praise Him with musical instruments, singing and dancing, letting everything that has breath praise the Lord, and we will praise our God at all times. Since having breath is the only qualification for praising God.

LET EVERYTHING, LET EVERYTHING, LET EVERYTHING THAT HATH BREATH, PRAISE YE THE LORD! AMEN, AMEN AND AMEN!

References used:

KJV of the Bible
MSG Bible
Blue Letter Bible
Bible Hub
David Guzik Commentary
Charles H. Spurgeon Commentary
J. Vernon McGee Commentary
Warren Wiersbe Exposition Commentary
Matthew Henry Concise Commentary