

“Praise Ye the LORD”

Psalm 150:1-6

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July 26, 2023 p.m.

Introduction: We come tonight to the close of the Psalter by considering Psalm 150. It is the last of the “Hallelujah Psalms” (146-150), each beginning & ending with “*Praise ye the LORD.*” The word “*praise*” (Hebrew “*hallel*”) is found 13 times in this psalm, 10 of which are commands to praise the Lord. “The Book of Psalms fitly ends with full-toned call to universal praise with ever accompanied of jubilant rejoicing” (Kirkpatrick). This psalm has been compared to the last chapter of Revelation, ending our Bible. It is as if the Lord is saying to His people. “Don’t worry – this is the way the story will end. We shall all be praising the Lord” (Wiersbe). As we have seen before, the “*Jah*” or “*Yah*” of Hallelujah is the covenant name of God (Jehovah or Yahweh). “It reminds us that He loves us & has covenanted to save us, keep us, care for us, & eventually glorify us, because of the sacrifice of Jesus Christ, His Son, on the cross” (Wiersbe). The psalm is another reminder of the importance of worship. “Worship is not about the worshiper & his or her needs; it is about God & His power & glory. Certainly we bring our burdens & needs with us into the sanctuary (I Peter 5:7), but we focus our attention on the Lord (Wiersbe).

I. The **place** of praise (worship) (:1)

A. “*Sanctuary*” > earthly praise?

1. The Jewish tabernacle or Temple.
2. The place set aside for worship [perhaps even a home, cave, or building? – yet consider those who say they worship God in nature (“leaf-worshippers”) but neglect the command of Hebrews 10:25, “*Not forsaking the assembly of ourselves together...*”]

B. “*Firmament of His power*” > heavenly praise?

1. The expanse of heaven (cf. Genesis 1:6 & cf. Psalm 11:4; 148:1).
2. The example shown in Psalm 148:1-7.

Summary: Praise to the Lord is in heaven & earth, even all creation.

II. The **purpose** for praise (worship) (:2)

A. “*Praise Him for His mighty acts*” (:2a)

1. Those recorded in the O.T. > exodus from Egypt, conquest of the Promised Land, expansion of the Davidic Kingdom, deliverance from Babylon, restoration of the nation, etc.
2. Later, those recorded in the N.T. > the acts of God done by Jesus Christ in the Gospels, & the acts of the Holy Spirit in Acts & the epistles.

B. Praise Him “*according to His excellent greatness*” (:2b)

1. According to the abundance of His greatness – cf. I Chronicles 29:11.
2. “*Excellent*” – abundance, multitude, or greatness – “the excellence of His greatness” or “the greatness of His greatness.”

Summary: “The acts of God reveal the character of God, His holiness, love, wisdom, power, grace, & so on – what the psalmist called ‘*His excellent greatness*’ “ (Wiersbe).

III. The **particulars** in praise (worship) (:3-5)

A. Musical instruments >

1. “*Trumpet*” – ram’s (or cow’s) horn, known as “shofar.”
2. “*Psaltery*” – a large portable harp (the chief religious instrument of the Jews).
3. “*Harp*” – or lyre; from the word “to twang” – first musical instrument named in the Bible (Genesis 4:21). The national instrument of the Jews (see 137:2).
4. “*Timbrel*” – tambourine.
5. “*Stringed-instruments.*”
6. “*Cymbals*” – (1) Bells? (from word “clanging.” (2) Metallic plates? – “*loud*” meaning “clear sounding” (perhaps castanets), & “*high sounding*” meaning clanging or booming. Some suggest the opposite sizes: “*loud*” (big) & “*high sounding*” (small).
7. “*Organs*” – (1) Flute-like? (2) “Pipe” or “pipes” from “a collection of reeds” (cf. Genesis 4:21).

B. Physical “*dance*” >

1. Ryrie writes: “In the O.T., whirling motion done by a single individual or by a large group, not by couples (cf. II Sam. 6:16).”
2. “Dancing was a natural expression of joy among the Jews as among other nations of antiquity, in all periods of history, on occasions of religious as well as secular festivity” (Kirkpatrick). [Consider again the words of Scroggie.]

IV. The **perspective** from praise (worship (:6)

A. The command for who is to praise the Lord:

1. Everything that breathes (the breath of men & animals – every living thing?).
2. A future tense used – a prediction (a prophecy? See Philippians 2:9-11).

B. The command for who we are to praise:

1. “*LORD*” – Jehovah (Yahweh); the covenant name of God.
2. Compare – “*Worthy is the Lamb...*” (Revelation 5:12-14).

Illustration: The Doxology.

Conclusion: The Book of Psalms begins with, “*Blessed is the man...*” (1:1) & ends with, “*Praise ye the LORD.*” It opens with the individual & ends with, “*Let every thing that hath breath praise the LORD.*” This psalm teaches us *Who* is to be praised (“*the LORD*”); *where* He is to be praised (heaven & earth); *why* He is to be praised (His acts & greatness); *wherewith* He is to be praised (voice [it has been said that the voice is the most perfect musical instrument in the world] & musical instruments); & *by whom* He is to be praised (everything that breathes). Maclaren wrote: “This Psalm is more than an artistic close of the Psalter; it is a prophecy of the last result of the devout life, & in its unclouded sunniness as well as in its universality, it proclaims the certain end of the weary years for the individual & the world.” We are reminded again that worship is not for entertainment of the believer, but for attention & adoration focused upon the Lord. Are you hearing & heeding this closing admonition of the Psalmist?