

## “Let Everything Praise The Lord!”

Howdy!

Good evening everyone! Raise your hand if you completed your homework assignment and studied your Hebrew vocabulary this week. Oh! Some! And some of yall look like this is the first you’re hearing about it. Wow!

That’s ok. We can all knock this out right now. I want you guys to review a sentence in Hebrew with me. Just repeat after me. You ready? Hallelujah! Hallelujah. This has become one word in English, but in Hebrew it’s derived of two words. Halal. Which means to exuberantly praise. And the word Yah. Or Yaweh. God. So Praise the LORD! Hallelujah!

Because of Sunday school as a child I was speaking Hebrew before I even knew what Hebrew was. *Hale lu Hale lu Hale lu Hallelujah Praise ye the Lord!* How many of you remember that song? And then one person or group would go “Praise the Lord” and the other person or group would yell “Hallelujah!” And it would repeat. Gosh what great camp memories... Boy the songs have gotten more complex now haven’t they? Now my kids are singing songs about how the fruit of the spirit is not a coconut!! But anyway the truth that was conveyed to me as a child through the hallelujah song was instilled in me before I even understood it.

Singing Hallelujah was fun and exhilarating, and in Psalm 150 this exhilarating praise is the overarching message!

If you remember we started this mini series with Pastor Tony breaking down Psalms 1. And I want you to notice the progression from there till now. Psalm 1 starts with a single man meditating on God’s law, and Psalm 150 ends with a loud public call to worship where Everything that breathes is called to praise the Lord!

The spiritual ark of the bookends of the Psalms moves from quiet reflection to joyful praise!<sup>1</sup> And yes there was a lot in between, but the ending of Book 5 is overwhelmingly focused on praise<sup>2</sup>

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<sup>1</sup> In the Introduction (Organization, p. 35), we described the book of Psalms as a literary sanctuary, a holy textual place where worshippers speak in the very presence of God. The primary setting for the use of the Psalms was the physical sanctuary. While Psalm 1 was the gateway into the literary sanctuary, Psalm 150 concludes the final doxology. Although we resisted the idea that there is a strict organization to the book of Psalms, we did observe that there is a movement from lament to praise, from the beginning to the end of the book. Psalm 150 encourages an utter abandonment to the joyful expression of praise. Derek Kidner. Psalms 73-150 a commentary on Books III-V of the Psalms (Tyndale Old Testament commentaries) p 483

<sup>2</sup> When you read and study the psalms, you meet with joys and sorrows, tears and trials, pains and pleasures, but the book of Psalms closes on the highest note of praise! Warren W. Wiersbe. The Bible

While roughly half of the Psalms are attributed to David, or have a subscript that outlines who wrote the Psalm I want to point out that Psalms 146-150 do not have an author identified. It is believed that David wrote these, but since it's not in the inspired subscript of these psalms we don't know for sure.

In week one of this series Pastor Tony started us with a who, what, when, where, and why of the Psalms, and I want to cover the who, what, when, where, why, and how of praise.<sup>3</sup>

Let's start off with the What! **What is praise?**

You often hear Praise and Worship said together. But there are distinctions. Warren Wiersbe says, "Worship is much deeper than praise. Praise can be given at a distance, but worship involves drawing near and humbling ourselves before the Lord"<sup>4</sup>

So many times we start with praise which moves us to worship. Think of a Sunday morning when Derek leads us in a banging song about joy in the house of the Lord and shouting out our praise, and then worship usually ends with reflection on God's character and stilling our spirits before God as we prepare for the message.

Praise is wound up on thanking God for all that he's done. Praise is usually focused on God's mighty deeds done, while worship is focused on awe over the character of God, for who he is. So praise leads to worship, But then worship leads us right back to praise! Wiersbe also says "Worship that does not lead to joyful, obedient praise is not true worship at all!"<sup>5</sup>

So what is praise? There's actually 7 different words in the Hebrew that are translated into Praise.

So let's break down the 7 different words used for Praise in the Bible. There is:

1. The Barak. This was used to "bless" God. To kneel in reverence, acknowledging God's greatness.<sup>6</sup>

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Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon ISBN 0781440734 (David C Cook 2004) pg 384

<sup>3</sup> The contents of the Psalm specify who is to be praised, where he is to be praised, why he needs to be praised, and with what means he is to be praised. Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 969

<sup>4</sup> Warren W. Wiersbe, *Be Worshipful (Psalms 1–89)*, "Be" Commentary Series (Colorado Springs: David C. Cook, 2004), p. 117.

<sup>5</sup> Warren W. Wiersbe, *Be Exultant (Psalms 90–150)*, "Be" Commentary Series (Colorado Springs: David C. Cook, 2004), p. 237.

<sup>6</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #1288, "בָּרַךְ (barak).

2. The Yadah, The worship with extended hands, expressing gratitude and surrender.<sup>7</sup>
3. The Towdah. This was a form of praise that involves giving thanks, often in anticipation of blessings.<sup>8</sup>
4. The Zamar. Singing or playing an instrument in praise, often associated with music.<sup>9</sup>
5. The Tehillah. A song of testimony or praise often sung spontaneously.<sup>10</sup> Think of Miriam singing praise to God after crossing the red sea.
6. The Shabach. A shout of praise, expressing joy and triumph.<sup>11</sup> Wow and we were taught not to shout in church! Then finally
7. Halal. This is the most common word for praise in scripture. And what Psalm 150 is focused in! It's defined in the Strongs as "To shine," "to boast," "to celebrate," "to rave," or "to be clamorously foolish (in joy) to the Lord!"<sup>12</sup> It essentially means to give a glowing, spontaneous description of who the Lord is and what he has done.<sup>13</sup>

We see many types of praise being used here, but the resounding overwhelming urge is the Halal in Hebrew! The first verse Halelu Yah, Praise Yaweh!<sup>14</sup> The repeat halelu hu or Praise Him. That is present in every single verse and sub-verse. In fact Halelu is the

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<sup>7</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #03034. יָדָה *yadah, yaw-daw'* a primitive root; used only as denominative from «03027»; literally, to use (i.e. hold out) the hand; physically, to throw (a stone, an arrow) at or away; especially to revere or worship (with extended hands); intensively, to bemoan (by wringing the hands):--cast (out), (make) confess(-ion), praise, shoot, (give) thank(-ful, -s, -sgiving).

<sup>8</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #8426. תוֹדָה *towdah to-daw'* from 03034; properly, an extension of the hand, i.e. (by implication) avowal, or (usually) adoration; specifically, a choir of worshippers:--confession, (sacrifice of) praise, thanks(-giving, offering).

<sup>9</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #2167. זָמַר *zamar zaw-mar'a* a primitive root (perhaps ident. with 02168 through the idea of striking with the fingers); properly, to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music:--give praise, sing forth praises, psalms.

<sup>10</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #8416. תְּהִלָּה *thillah teh-hil-law'* from 01984; laudation; specifically (concretely) a hymn:--praise.

<sup>11</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #7623. שָׁבַח *shabach shaw-bakh'a* a primitive root; properly, to address in a loud tone, i.e. (specifically) loud; figuratively, to pacify (as if by words):--commend, glory, keep in, praise, still, triumph.

<sup>12</sup> James Strong, *Strong's Exhaustive Concordance of the Bible*, entry #1984. הָלַל *halal haw-lal'a* a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:--(make) boast (self), celebrate, commend, (deal, make), fool(-ish, -ly), glory, give (light), be (make, feign self) mad (against), give in marriage, (sing, be worthy of) praise, rage, renowned, shine.

<sup>13</sup> The ESV Study Bible, 2008, Crossway Wheaton, Illinois 60187, USA p. 1235

<sup>14</sup> Warren W. Wiersbe. *The Bible Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon* ISBN 0781440734 (David C Cook 2004) pg 384

start of every line except for the second to last. But that line ends with hallel Yah (the word we know from Sunday School) and repeats it again in the final verse. Hallelujah!

And this isn't like a calm soft "Hallelujah", but a boisterous HALLELUJAH!

So what is praise? It's an exuberant worship!

Let's get to our second point

**The Who of Praise.** This one is easy. **God.** Praise Yah! Hallelujah. And it's repeated over and over as the Psalms conclude.

Let's look at where Psalm 150 is. It's at the very end of the Psalter. At the end of book 5.

And it is at the end of five consecutive psalms of praise.<sup>15</sup>

Let me read you Psalm 146 verse 1. Praise the Lord! Praise the Lord O my soul! I will praise the Lord as long as I live; I will sing praises to my God while I have my being.

**The next chapter:** Praise the Lord! For it is good to sing praises to our God; for it is pleasant, and a song of praise is fitting.

**148 starts off with:** Praise the Lord! Praise the Lord from the heavens; praise him in the heights! Praise him, all his angels; Praise him, all his hosts! Praise him sun and moon, praise him all you shining stars! Praise him you highest heavens, and you waters above the heavens!

**149 starts off:** Praise the Lord! Sing to the Lord a new song, his praise in the assembly of the godly!

**And then 150 verse 1.** Praise the Lord! Praise God in his sanctuary; Praise him in his mighty heavens!

So it's just praise the Lord! Praise the Lord!

So Psalm 150 is a poetic call to praise. But not poetic in our English sense of the word. Poetry in the Hebrew world relied more on rhythm, and a "seconding sequence."<sup>16</sup>

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<sup>15</sup> End of the Psalter. End of Book 5 as well which concludes with 5 consecutive Psalms of praise. The grand doxology of the collection. Each of the books in the present arrangement of the Psalter end with doxologies; Book 5 ends with this elaborate doxology! Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 962

<sup>16</sup> Apart from rhyme conventions such as terrace expression, freedom and word order, and an absence of typical prose particles also distinguish biblical Hebrew poetry from prose. One prominent feature of biblical poetry not found in English poem is that of the "seconding sequence"; That is, a line of Hebrew

Think of Psalm 19. “The Heavens declare the Glory of God, and the sky proclaims his handiwork”. It’s like someone saying a line, and then a retelling of the line in a different way, as a response said by someone else.

In Psalm 150 you had somebody calling to praise God and then responding with more praise to God. The chapter starts off and ends with a Hallelujah, and then continues in the Hebrew with Halelu hu. Or Praise Him. And when you listen to the Psalm in Hebrew you can hear the **rhythm of this Psalm.**

Halelu Yah Halelelu-El beqodsho. Haleluhu birquia uzzo

Haleleuhu vigvurothav. Haleluhu kerov gudlo

Haleluhu beteqa shofar. Haleluhu benevel veknnor

Haleluhu betof umakhul. Haleluhu beminnim ve’ugav

Haleluhu betsiltsaley shama. Haleluhu betsiltsaley teruah

Kol hannahama tehallel Yah. Halelu Yah!

Hallelujah and Halelu El and Haleluhu. The Praise is to God.

Worship is not about the worshiper and his or her needs; it is about God and His power and glory! While we can certainly bring our burdens and needs with us to God’s throne, we focus our attention on the Lord!<sup>17</sup>

I love **Charles Spurgeon’s** quote when reflecting on Psalm 150 “To give the least particle of his honor to another is shameful treason; to refuse to render it to him is heartless robbery.”<sup>18</sup>

And this leads us to the next point of our message.

### **#3 The Where of Praise.**

OK so enough backstory. We’ve answered some of our questions and we need to read verse 1 in English still!

Praise the Lord! Praise God in his sanctuary; praise him in his mighty heavens!

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poetry generally has two parts. The poets art allows their relationship between those parts to be crafted in manifold ways. The ESV Study Bible, 2008, Crossway Wheaton, Illinois 60187, USA p. 977

<sup>17</sup> Warren W. Wiersbe. The Bible Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon ISBN 0781440734 (David C Cook 2004) pg 384

<sup>18</sup> Charles H. Spurgeon. Treasury of David. Hendrickson Publishers 1988 (Peabody, Massachusetts) p 374

Praise God in **his sanctuary**. Some people read this and think it means in the temple. But this word sanctuary could also be literally translated as “Mighty firmament” So the first part of this sentence could mean that the entire earth must praise God, and then the after the semi-colon the heavens must praise God.<sup>19</sup>

It’s important to remember that praise rests in God’s throne room. The heavens are filled with praise. This reminds me of Isaiah 6:1. Isaiah sees the Lord sitting upon his throne. And he sees the seraphim before his throne. And one seraphim calls to another and says “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. Wow.

Follow that scene with what continues in Revelation 4:8.

<sup>8</sup> And the four living creatures, each of them with six wings, are full of eyes all around and within, and day and night they never cease to say,

“Holy, holy, holy, is the Lord God Almighty,  
who was and is and is to come!”

In my head I see these seraphim or creatures crying out for eternity in worship, “Holy Holy Holy is the Lord God Almighty!” These beings are in the presence of the King of Kings and Lord of Lords, and they cannot stop praising God! It says they never cease!

Where does praise occur?

Praise to God exists in the mighty heavens, but not just there. It’s in his sanctuary we are called to proclaim to God Halal level praise! Exuberant exultation! Spurgeon said, “The church should be filled with praise, just like the high priest in the old testament filled the Holy of Holies with the smoke of sweet-smelling incense. In God’s sanctuaries below and in his courts above hallelujahs should be continually presented.”<sup>20</sup>

Psalms 150 was believed to be the call to worship, and it is believed it was sung at the start and at the end of a joyful celebration or the sacrifices.<sup>21</sup> And I want to put you in the Hebrews context. Close your eyes and forget that you’re in a 21<sup>st</sup> century church service for a second. You’re instead a Hebrew living in Israel in David’s day. For Israel, praise wasn’t once a week — it was built into daily life. Numbers 28 says there was a morning lamb sacrifice and an evening lamb sacrifice, and praise was offered at the

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<sup>19</sup> If ‘holy place’ does refer to the sanctuary, then the first colon calls on God’s people to praise him, while the second colon instructs God’s angelic creatures and the celestial bodies to praise him (see also Ps. 148:1–4). All heaven and earth are to praise God. Derek Kidner. Psalms 73-150 a commentary on Books III-V of the Psalms (Tyndale Old Testament commentaries) 481

<sup>20</sup> Charles H. Spurgeon. Treasury of David. Hendrickson Publishers 1988 (Peabody, Massachusetts) p 373

<sup>21</sup> The ESV Study Bible, 2008, Crossway Wheaton, Illinois 60187, USA p 1127

beginning and end of each sacrifice. On top of that came Sabbath sacrifices, monthly sacrifices, and the great feasts. So the Hebrew who sang Psalm 150 would already be surrounded by rhythms of daily praise — morning and evening, week by week, season by season.

1 Chronicles 23:5 says “4,000 shall offer praises to the Lord with the instruments that I have made for praise” Verse 30 says <sup>30</sup>And they were to stand every morning, thanking and praising the Lord, and likewise at evening, <sup>31</sup>and whenever burnt offerings were offered to the Lord on Sabbaths, new moons, and feast days, according to the number required of them, regularly before the Lord.

This is what King David commanded as he prepared for Solomon to construct the temple. 4000 people offering around the clock praise?! Of course! And the Hebrew would not be exhausted by all this praise, but praise would always be on their lips as they reflected through the psalms. They would hear the appointed men offering praise to God with their voices and instruments and join in. This psalm was their command to use anything they could find to bring praise and worship to God morning and evening.<sup>22</sup>

The psalms were not just there to express David’s or someone else’s emotions, but they were there to shape the emotions of the reader! <sup>23</sup> Because of the greatness of God’s character mentioned in verse 2 the voices of human worshipers alone are too feeble, so too are the mighty heavens; so the heavens and earth should accompany each other in praise to God!<sup>24</sup>

So where should praise occur? In his Sanctuary. Or in his house. On earth. In his temple. In heaven. EVERYWHERE!

And verse 2 tells us the **Why of Praise.**

Praise him for his mighty deeds; praise him according to his excellent greatness!

Most psalms give specific reasons that motivate us to praise God. But now this psalm concentrates simply on praising God. And the reason is so general. His Mighty deeds... Which ones? Let’s just say all of them. This Psalm isn’t focused on a specific reason, but more on the how of praise. He simply says for his Mighty deeds, and praise him as

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<sup>22</sup> Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 964

<sup>23</sup> “The psalms do not simply express emotions: when sung in faith, they actually shaped the emotions of the godly. The emotions are therefore not a problem to be solved that are part of the raw material of the now fallen humanity that can be shaped to good and noble ends. The psalms, as songs, act deeply on the emotions, for the good of God’s people it is not “natural” to trust God in hardship, and yet the psalms provide a way of doing just that and enables the singers to trust better as a result of singing them.” The ESV Study Bible, 2008, Crossway Wheaton, Illinois 60187, USA p 1051

<sup>24</sup> The ESV Study Bible, 2008, Crossway Wheaton, Illinois 60187, USA pg 1239.



much as his excellent greatness is worthy of praise. This is why we have Seraphim who are in the presence of God singing praise to God day and night! Remember Revelation 4:8 says they **never cease** to say. Holy Holy Holy Lord God almighty! I remember RC Sproule describing the Seraphim as singing their song for all eternity. And their song is a repeat of God's praise! He is Holy Holy Holy! They can't help but continue to praise Him for all eternity as they stand in the throne room of God<sup>25</sup> So back to our text, why praise?! More like why not praise? He is the supreme being worthy of our praise!

Remember in the New Testament Jesus reminds us "I tell you, if these were silent, the very stones would cry out." Everything that God does is worthy of praise. We have every reason to praise him! For his excellent greatness!

Do you remember the old Hymn count your blessings? That is an impossible task. I can't even remember all my blessings from this past week! I can't even see and comprehend all of God's blessings. But even if God didn't do another thing for me, he is still worthy of praise. Praise God according to his excellent greatness. Since God's being is unlimited, praises to him should correspond without limit.<sup>26</sup>

As you remember to count your blessings one by one watch God change your heart. When you are focused on praise and thanksgiving to God your current struggles seem much smaller and more manageable as you see how God is fighting your battles for you!

So Why Praise God? For Everything!

And now we get to the longest stretch of our Psalms **The How of Praise**

Vs 3. <sup>3</sup>Praise him with trumpet sound;  
praise him with lute and harp!  
<sup>4</sup>Praise him with tambourine and dance;  
praise him with strings and pipe!  
<sup>5</sup>Praise him with sounding cymbals;  
praise him with loud clashing cymbals!

OK! This is where the Church of Christ folks walk out. This is some loud accompanied worship! And I love this! We don't see an acapella choir singing in harmonies, no we see every instrument that the Hebrew has being used in worship! What's sad is that there are denominations today who have issues with things like instruments in worship, or drums or electric instruments in worship. But we aren't commanded to limit our

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<sup>25</sup> R. C. Sproul Holy Holy Holy sermon, Ligonier Ministries

<sup>26</sup> Charles H. Spurgeon. Treasury of David. Hendrickson Publishers 1988 (Peabody, Massachusetts) p 374



worship by any means! Over the centuries many instruments have been developed within these different categories of instruments listed in Psalm 150 and it is natural and appropriate that they all should be put to use to bring praise to God!<sup>27</sup> At our last men's retreat we were trying to figure out how to get the sax players onto the worship team. And if it's better to ask forgiveness than permission as they sneak on the stage one Sunday! I'm joking, but our worship should be as dynamic and LOUD as the worship that is outlined here.

It's also worth noting that in this Psalm, the emphasis lies in the noise. Not so much the lyrics, but no this is about the volume that can come out in praise to God.<sup>28</sup>

Me personally I'm glad that Derek has high standards for our worship team, it's not just about how loud you can be. I had to learn that the hard way. That's why you never see me up here anymore. Just kidding!

But let's take a closer look at these instruments in verse 3. The ESV translates this as trumpet sound, but I'm sure you recognized that Hebrew word earlier. The shofar. The horn. This was the instrument used to summon people for worship.<sup>29</sup>

Next the Lyre and Harp. These were softer sounding string instruments that often accompanied the singing of the Psalms. These were used by David to soothe King Saul as David sang praises and worship to God.<sup>30</sup>

Verse 4 mentions the tambourine strings and pipe.

The Tambourine or hand drum. The pipe is a shepherd's flute, an instrument that wasn't used in temple worship, but more in secular settings. These instruments are not mentioned anywhere else in the Bible in reference to temple worship, but they were used to praise with celebration, and they accompany the dance mentioned in verse 4. And when you read "dance" in this verse this harkens to David dancing before the Lord

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<sup>27</sup> Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 969

<sup>28</sup> They include instruments that belong more in temple worship and those that belong more outside of it. Every means is summoned to magnify Yahweh. They include instruments there would be played by priests like the horn, by the Levites the lyre and symbols, and by lay people the tambourine and strings and pipe. The psalmist therefore is exhorting believers to pour forth all their joy in the praises of God! He reminds them that they ought to all be consecrated to the worship of God. There is no reference here to words or to feelings of adoration, all the emphasis lies on noise. John Goldingay. Psalms Volume 3 (Baker Publishing Group, 2008) 748

<sup>29</sup> Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 967

<sup>30</sup> On the subject of the instruments and music in general, see Joachim Braun, Music in Ancient Israel/Palestine (Grand Rapids: Eerdmans, 2002); J. H. Eaton, "Music's Place in Worship," OTS 23 (1984):85-107; I.H. Jones, "Musical Instruments in the Bible, Part I," BT 37 (1986):101-116; and Edo Sulj, "Musical Instruments in Psalm 150," in The Interpretation of the Bible, edited by Joze Krasovec (Sheffield: Sheffield Academic Press. 1998), pp. 1117-30. Quoted by Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 967

in 2 Samuel 6 as he's overjoyed that the Ark of the Covenant has finally returned! This is not a secular dance, but a spontaneous celebration to the Lord!<sup>31</sup>

As I read through the commentaries, one points out that some of these instruments that are listed were used by every type of Hebrew. The high priests would use instruments like the trumpet, or the horn. "Shofar" The Levites, used instruments like the lyre and symbols, and the lay people used the tambourine, lute, and harp. So, the Hebrew reader understood that everyone despite their different levels of service is encouraged to pour out all their joy in praise to God!<sup>32</sup>

And this makes me think of a story in John Patton's autobiography. John Patton was a missionary to the New Hebrides Islands/modern day Vanuatu in the 1800s. This man lived an extraordinary life amongst cannibals. He was constantly threatened by the natives. In fact at one point he got completely chased off the island, and he used the opportunity to go raise up more workers for the mission work there.

He returned to the island with more missionaries to assist in the work, and his heart for them that had forgiveness and compassion for these natives who tried to kill him is what ultimately opened up these hardened people to the gospel. Once they are receptive and are saved, John gets to work on translating and printing the scriptures into the Aniwan Language (their native tongue). But despite his best efforts he could not figure out how to get the words to print correctly on his printing press. He had the desire to get the Bible into the native tongue of the people he was reaching, but the results were painfully slow. He stayed up way past daylight to get this figured out one evening. And then by about 1am that morning he finally gets it figured out! And when he finally reads God's word printed correctly in this language he shouts in ecstasy, throws his hat in the air and danced like a school boy round and round the printing press that he labored hours and days over! And he says:

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<sup>31</sup> For dancing to be in praise of the LORD it had to be inspired by some great or gracious act of God (and so a natural and spontaneous response), it had to communicate that God was the focus of the praise (and so not a performance or entertainment), and it had to be consonant with purity and righteousness (not distracting or suggestive, and not mixing the sexes). Worshipers witnessing the dance would be caught up in praising the LORD (Ross, *Recalling the Hope of Glory*, p. 163). Quoted by Allen P. Ross. *A Commentary On The Psalms Volume 3* (Kregel Exegetical Library 2011) 967

<sup>32</sup> They include instruments that belong more in temple worship and those that belong more outside of it. Every means is summoned to magnify Yahweh. They include instruments there would be played by priests like the horn, by the Levites the lyre and symbols, and by lay people the tambourine and strings and pipe. The psalmist therefore is exhorting believers to pour forth all their joy in the praises of God! He reminds them that they ought to all be consecrated to the worship of God. There is no reference here to words or to feelings of adoration, all the emphasis lies on noise. John Goldingay. *Psalms Volume 3* (Baker Publishing Group, 2008) 748

“Would it not be like a Missionary to be upon my knees, adoring God for this first portion of His blessed Word ever printed in this new language? ... (but) that was as true worship as ever was David’s dancing before the Ark of his God!”<sup>33</sup>

The Halal level praise of Psalms 150 moves our bodies as we praise God. It drives our emotions closer to God.

So How do we praise? With everything we’ve got!

It’s like that song “How Good is He”

Everything  
With everything  
For everything  
Praise You, Jesus

OK, Verse 6. Let everything that has breath praise the Lord! Praise the Lord! Here we have the **When of Praise.**

Verse 6 is the close not just for Psalm 150, but for the entire book, and it ends with a call for praise. In the same way the book of Revelation closes the New Testament, this final psalm says to God’s people, “Don’t worry! This is the way the story will end. We will all be praising the Lord for all eternity!”<sup>34</sup>

This verse, really the whole chapter conveys the praise in a present tense. The time to praise is now! Psalm 113:3 says, “From the rising of the sun to its setting, the name of the Lord is to be praised.” So praise is a constant action ever present in our lives. At least it should be. Another Psalm mentions “I will bless the Lord at all times. His praise shall continually be in my mouth.” Don’t stop Praising!

Praise him all the time!

Verse 6 also circles back to our first question. But this time it’s not Who should be praised, but rather who should be praising God? “Everything”! Every person, not just Israel, must praise the Lord. God gave humans breath, so they owe their breath to him.<sup>35</sup>

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<sup>33</sup> John G. Paton: Missionary to the New Hebrides, An Autobiography (1889 Hodder & Stoughton) p 347

<sup>34</sup> Warren W. Wiersbe. The Bible Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon ISBN 0781440734 (David C Cook 2004) pg 384

<sup>35</sup> Richard J. Clifford, Psalms 73-150, p. 320. Quoted by Allen P. Ross. A Commentary On The Psalms Volume 3 (Kregel Exegetical Library 2011) 968

Let me let you in on a little secret. We were created to praise. So think. Who are you giving your praise to? Who or what do you worship? If it's not the King of Kings and Lord of Lords found in the scripture then what a tragic waste of time. According to verse 6 Everyone will eventually praise the Lord. Will you praise him now or after your death? Praising anything less than God is just wasted breath

Consider this. God's demands for praise aren't empty. Hasn't he done everything to deserve your praise? Verse 6 sums up the Psalms beautifully. Whether you can play an instrument or not, male or female, young or old, despite your circumstances "Let everything that has breath praise the Lord!" Remember, your breath comes from the Lord! And if things that do not have breath can praise the Lord surely we can, too!<sup>36</sup>

#### Psalm 148:7-10

<sup>7</sup> Praise the Lord from the earth, you great sea creatures and all deeps,

<sup>8</sup> fire and hail, snow and mist, stormy wind fulfilling his word!

<sup>9</sup> Mountains and all hills, fruit trees and all cedars!

<sup>10</sup> Beasts and all livestock, creeping things and flying birds!

So who is doing the praise? **Everything and everyone!**

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Let me ask you a hard question as we move into application: when you hear the word **praise**, what rises up in your heart first? Excitement? Weariness? Distraction? Maybe even resistance? That gut reaction is actually a spiritual indicator. Psalm 150 doesn't give us wiggle room. It commands, 'Let everything that has breath praise the Lord.' So if praise feels foreign, flat, or forced, that's a sign of a deeper heart issue. But the good news is: God can change that.

**Application #1** Don't think that your praise can cover your sin. These cannot dwell together. This one hits close to home as I lived a life of sin while sitting in the choir as a young adult.

We mentioned that at the start of every sacrifice this Psalm was proclaimed, and so the Hebrew worshipper heard God's name being praised day in and day out. And it became a duty and not an act of worship. And because of this idolatry snuck in and the Hebrews pursued sin. Isaiah the prophet reproved Israel for their sin. He said, "What to me is the multitude of your sacrifices? I have had enough of burnt offerings of rams and

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<sup>36</sup> Warren W. Wiersbe. The Bible Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon ISBN 0781440734 (David C Cook 2004) pg 385

the fat of well-fed beasts.” He says further down, “your new moons and your appointed feasts my soul hates; they have become a burden to me.”

The prophet Isaiah agreed with David who confessed his sin to God in Psalm 51. Then after he asks for forgiveness he says. “O Lord open my lips, and my mouth will declare your praise.” And he reveals God’s attitude towards the praise of the unrepentant sinner. “For you will not delight in sacrifice, or I would give it. You will not be pleased with a burnt offering. But the sacrifices of God are a broken spirit. And broken and contrite heart, O God, you will not despise. “ If you want to hear an excellent sermon of this Psalm check out Mitches sermon from a few weeks back on messiahbible.org.

Paul in the New Testament sums up this thought best when he says to present our bodies as a living sacrifice. Holy and acceptable to God, which is your spiritual worship.

So don’t fool yourself into thinking that coming here on Sunday and praising God covers up your sin from the rest of the week! No! Present your bodies as a living sacrifice. Be broken before God!

**Application #2** Don't waste valuable praise time! You don't need extra time in your schedule to praise God — you can praise Him while you drive, while you work, while you parent. Bring praise to God into your workplace! When someone gives you a compliment redirect it as a praise to God! Every breath is an opportunity!

Ask yourself, why do you praise God? Are you praising him for who he is or just your circumstances? Praise is mentioned 13 times in these 6 verses. What do you think our focus should be? Let me challenge you that in every situation, good or bad, easy or difficult. Stop and praise God for his excellent greatness... It's like that verse “in everything give thanks”, but in everything praise the Lord!

**Application #3** Show up on time on Sunday mornings! Come and be a part of corporate worship! I know sometimes it may be difficult with children to get here on time, but it's so useful to engage and worship with the body of Christ the Psalm is commanding us to praise the Lord! If you're here on time for praise and worship then don't be silent! Cry out in worship to God! People who excuse themselves from public worship need to be reminded that God has commanded us to gather together with other believers and praise and worship him!<sup>37</sup>

**Application # 4** Praise God Now not only in Eternity.

Look at this...

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<sup>37</sup> Warren W. Wiersbe. The Bible Exposition Commentary Old Testament, Wisdom and Poetry Job – Song of Solomon ISBN 0781440734 (David C Cook 2004) pg 385

## Revelation 5:11-14

11 Then I looked, and I heard around the throne and the living creatures and the elders t  
he

voice of many angels, numbering myriads of myriads and thousands of thousands, 12  
saying with a loud voice, "Worthy is the Lamb who was slain, to receive power and  
wealth and wisdom and might and honor and glory and blessing!"

13 And I heard every creature in heaven and on earth and under the earth and in the se  
a, and all that is in them, saying, "To him who sits on the throne and to the Lamb be  
blessing and honor and glory and might forever and ever!" 14 And the four living  
creatures said, "Amen!" and the elders fell down and worshiped.

WOW! What a scene! I cannot wait to be there! Praising God for all eternity!

Did you catch the part that said "every creature? Every Creature on earth, and under  
the earth and in the sea, and all that is in them. This isn't just the people in heaven who  
are giving praise to God. No, but every creature. You will either praise God in life, or  
praise him in death. You really don't have a choice. But I want you to be there with me  
one day praising God for eternity in heaven! Overjoyed in our salvation that comes from  
his son Jesus Christ! So if you don't know Christ cry out to him today! Choose now to  
praise Him; don't wait until eternity to start!

So some homework for you to wrap up. Since I know you guys don't want to get caught  
off guard for next week like you were at the start of tonight's message...

This week, before you complain about anything, pause and praise.

So to close can we all practice our Hebrew once more, but consider the weight of the  
praise. Ready?! HALLELUJAH!

Praise God.