

The Heights of Praise to Our God

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Psalm 150. We come to this last Psalm in the book of Psalms and we've reached this high mountain peak crescendo of praise as it should be. Let me say a couple three quick things before I read it. One of the most wonderful things happened to me when I was a new Christian. Someone challenged me to read three to five Psalms a day and praise them back to the Lord. And three things you should keep in mind when you read every Psalm. 1. It is a literal Psalm about a literal person and a literal country, so don't divorce that completely out of your mind. It is about a people, an ancient people, Israel, and very often about David. So they are telling their own story. Secondly, the Psalm tells you something of the warfare and the difficulty of living the righteous life; the battles we face from without and the battles we face from our own flesh within. And so as I would pray through the Psalms, I would think about my own battles and it was very, very edifying and instructive to me to do that. You will see your own weaknesses, your own failures. And as the Psalmist speaks of the enemies that are coming against him, you will be reminded by the Spirit of the enemy that your pride and your flesh is against you and your true spiritual walk with the Lord. So I would not take anything for probably 25 years where without perfection but as a real pattern in my daily life, I prayed through three to five Psalms a morning. Now, as I began to preach more often, I didn't do that as much but what a foundation stone. I wish that all children would be raised with that practice and combined with that reading one Proverb a day. Somebody said one time: if you'll read the Proverb of the day that corresponds to the day of the month and read three to five Psalms, in the Proverbs you learn the mind of God, in the Psalms you learn the heart of God, and there's a lot of truth to that. So just a note of how rich and helpful the Psalms have been to me through all of these years.

Well, let's look at it together. Psalm 150, beginning in verse 1,

1 Praise the LORD! Praise God in His sanctuary; Praise Him in His mighty expanse. 2 Praise Him for His mighty deeds; Praise Him according to His excellent greatness. 3 Praise Him with trumpet sound; Praise Him with harp and lyre. 4 Praise Him with timbrel and dancing; Praise Him with stringed instruments and pipe. 5 Praise Him with loud cymbals; Praise Him with resounding cymbals. 6 Let everything that has breath praise the LORD. Praise the LORD!

So the Psalmist, again, is at the heights of the heights of praise to God.

Someone has pointed out that the Jews divided the book of Psalms into five areas and the first five areas when the Psalms end, they end with, "Amen and amen." The fourth area as the things begin to build, as things begin to build in the Psalmist's writing, the Psalm ends with, "Amen and hallelujah." But we come to this last part and, of course, Psalm 150 in particular, it's just all, "Hallelujah." It's just all hallelujah. It's like there's not a word of complaint or petition in this Psalm and I think that's a parable for our lives. The nearer we come to the end of our journey, because the Psalms really chronicle the Psalmist's journey in the Lord, and the nearer we come to the end of our journey with Christ, the fuller and more completely should be our praise. We should likely find ourselves, certainly not stopping in our request and petition, but finding our prayer lives more dominated by thanksgiving and praise to the Lord because he's just so wonderful and he's just so good.

So this Psalm reflects the condition of all creatures in the future glorified state. There is a future state when, in effect, the redeemed, regenerate and now glorified saints of God will be the prompters and the leaders of all creation, lifting up praise to God. Do you know when you get to heaven, prayer will cease? There will be no need to pray, in this sense, because you'll have a communion and oneness with God. Prayer will cease, at least as we know it today, in heaven there will only be sanctified praise. Now listen: there will be no intermissions, there will be no fatigue, there will be no weariness, only perpetual praise. Now, think about it, when you get to heaven, you're going to do two things: you're going to finally serve Jesus perfectly, and you're going to praise God all the time. You're going to finally serve him perfectly and you will praise God all the time.

So one of the wonderful things about that concept though is, because we're praising God for who he is and since he's infinite, nothing ever gets old. There will always be new, glorious, wondrous, marvelous things that we're learning about God that will encompass our hearts and our minds. So we'll never get old, or none of it will ever get old to us in any way. Our minds will be continually rejoicing in that pleasure of ever learning of God's infinite wisdom, beauty, and power. Now, down here, we have to work at it. Down here, we have to repent of our spiritual doldrums and our dryness. Down here, we have to constantly try to balance, are we letting the things of the world be too important to us. And that is a balance there because God does give common graces and it's right, but in the common graces, it should always bring us to, "God gave us that and God gave us something greater than the common graces of a temporal world. He has given us redemptive grace through the Lord and Savior, Jesus Christ." So that should always connect us to deeper and richer praise. As you listen to the music of the world and, again, not all of it is evil, a whole lot of it is but not all of it is, but when you hear the things they are singing about and you think, "Well, I can kind of sing that a little bit. I kind of get that a little bit." But after a while you want to say, "Is that all you have? Is that it?"

I read this thing in a store. Pam was shopping in a mall and we had just a little time before a ballgame and we were looking and that store had this banner you could buy to, I

guess, make somebody feel special, and it had all these things, "You're the macaroni to my cheese. You're this and you're that." I mean, it just went about 20 different things like, "You're just the everything of everything to me." And I thought, "My goodness, if I met somebody and they said I was all of those things, I would run from them." You can't fulfill all of that.

So the world is full of songs that are just about base and lower love and relationships and affections and actually they're full of lies. You hear them sing these songs about romantic love and sexual love and, by the way, we've got a book in the Bible about sexual love. That's not always evil. It's handled wrong by the world but that's not always evil. But you get to thinking, "Dear heavens, is there anything greater than that to sing about?" Of course there is and that's what we have. Oh, thank God that he gives us something better.

So when you get to Psalm 150, you've reached the mountain peak and you're reflecting on, again, the eternal state. And have you ever heard the expression, "Hey, what's the word?" You come up to somebody, maybe it's in little cool groups that I don't fit into, "Hey, what's the word, man? What's the word?" Well, do you know what the word in heaven is? When you get to heaven you'll say, "What's the word up here?" And they're going to say, "The word up here is hallelujah. It's just about praising God." That's the word in heaven and there is something in every regenerate child of God's heart that yearns for the day when we will praise him perfectly and perpetually because you can't have your quiet time, and you can't have your Bible study, and you can't have your small group study, and you can't sit under Spirit-empowered preaching of the word, if you're a child of God, without something in you saying, "Oh, he's worthy. Oh, he's wonderful." But one day we'll praise him perfectly.

So when we come to Psalm 150, we've reached the last summit of the mountain chain of Psalms and in this Psalm, the Psalmist does not argue, he does not teach, he does not explain, but he cries with the burning words, "Praise the LORD! Praise ye the LORD!" This is the Niagara of faith. The river of praise swells more and more strongly until it bursts over the cliff unto this grand crescendo which is full and full and full of jubilant praise.

You know, it's interesting that if you look at the book of Psalms, Psalm 1 and Psalm 150 are very much alike. They have the same number of verses. They are both quite short but they're both very meaningful. But there is a real difference. The first Psalm, Psalm 1, is dealing with our duty. The last Psalm, Psalm 150, is full of all rapture and glory. And the reason why Psalm 150 is last is to show you the culmination and the result of all the others. All of the instruction, all of the reproofs, all of the exhortations, all of the encouragements, all of the statements of God's faithfulness come to this grand crescendo of the purpose of God and the purpose for man is God's glory and God's praise. He wants to get you there and that's why he saved you, that you might have full, perfected, glorified hearts in the eternal state one day to praise him and praise him and praise him and praise him forever.

So originally if you take this thing in its historical context, it was likely written to stir the priests in their work in the temple, yet it is to us, really all of us as believers in Christ who are all priests of God, to help reprove us about who we should praise and how we should praise and to wean us away from the coldness of our praise to God.

Well, first of all, let me just talk about I. Who to praise. Who to praise. He says it very clearly, verse 1, "Praise the LORD!" Praise the Lord. He alone is worthy of all of our praise. We praise him sometimes with singing. We praise him sometimes with shouting. We praise him with obedience and loving duty. We can even praise him, the Bible says, with dancing, but we praise the Lord.

Now, the word "LORD" there is the word that means the covenant God. It emphasizes the personal intimacy that God by his initiating a covenant with us has established with us. So he's not just Elohim, the great and mighty Majestic One, he is that, he's also Jehovah. He's the Lord God, the one who is intimate with us and has chosen a relationship with us in grace. So we praise this one who is our covenant Lord and our God.

Our praise is devotion to him but it's also a demonstration of our love for him. You see, we do not praise man in the real sense and the truest sense of the word. We're not here to praise a preacher; we're not here to praise a teacher; we're not here to praise a singer or a choir. Praise, you see, is a form of worship. Now, when we do commend to others, it's more, it should have more of the concept of appreciation, but God is worshiped in the concept of praise. So everything that is in our hearts that flows out in praise must be, and ultimately so, pointed to God. Even when we rightfully honor and you are to do that, you're to rightfully honor those to whom honor is due, and you commend others. You're saying it to them because that's right, it's to be a blessing to them, but basically it's to flow through them to bring praise to God. Who to praise. We praise the Lord. It's a form of worship.

Now, where can we praise the Lord? Well, first of all, the Psalmist says here, "Praise God in His sanctuary." Now, again, in the Jewish context, in the historical context, that would mean the temple, the temple there in Jerusalem. That was the primary place for the praises of the children of Israel. Now, they had that place where they would commune with God and render their devotion and praise to God and it was separate from other areas of life and other areas, of course, geographically speaking, of the city itself. So the people experienced personal contact with God when they were connected to the temple. The people would have the outer court where they could come and bring their sacrifices of praise to God. The priests could go into the inner court, even into the holy place. And then once a year, the high priest could go into the Holy of Holies and praise the Lord. So the Psalmist says, "Praise God in the sanctuary," but we know there's a much deeper and richer meaning for us. We don't have to go to a physical or geographical place.

I still marvel today when I see, particularly the adherents of Islam, going to Mecca with hundreds of thousands of them and I don't know what all their religion teaches about how often you're supposed to go, are you supposed to go once-in-a-lifetime, but it's

astounding to me how totally devoted they are to get to that geographical place where true praise and worship can be rendered. But we know God has changed all of that, that we, indeed, as I said in Luke a couple of weeks ago, we are the temple of God. God dwells in us and there is a special and wonderful way when all of us individual temples get together in the local church, he dwells among us. He dwells in us and he dwells among us so we are, my friends, the sanctuary of God. Now, think about that. We don't go to the sanctuary, we are the sanctuary. As a matter of fact, I don't even like using that word. Now, somebody may use it, I'm not going to rebuke you, I know what you mean, but we worship in an auditorium, we don't have a sanctuary. Sanctuary has the idea of sanctification, being set apart as some special holy place. It's just a building. It's just a building. I think we did a good job with it. I enjoy it. I love what God has let us have here, but it's just a building. It's not the sanctuary. It's just a building because we are the sanctuary.

So we can praise him personally where Israel had to go through a priest. We can praise him privately: when we wake up in the morning, when we're having our breakfast, when we go to small groups, when we're driving down the highway. The Israelites wouldn't think that way. They would think, "No, we have to meet and go through our corporate religious ritual together and that's where we really praise and worship God." We can worship him personally. We can worship him privately. And we worship him perpetually. In ancient Israel, they had scheduled times where you would go and bring your offering and do your service and render your praise to God. It's different for us. What praise, and what's so warped about this, the shallow Christian, maybe the backslidden Christian, or certainly those who are false professors, this whole concept of praising the Lord is a drudgery to them. It's a drag and a drain. "Oh, I just yeah, yeah, I've got to do that because that's what we're supposed to do but it's just something I have to do." No, it is a glorious grace wrought privilege that we can both personally and privately and, yes, perpetually, praise the Lord. Again, "LORD" means the God of the covenant. He is personal with us.

Then he also says, not only praise the Lord, in the second phrase of verse 1, "Praise God." That's the word "El" or "Elohim," is the plural of that name, and it just means the strong Almighty or Majestic One.

Now, when I talk about us praising the Lord personally and privately, I do not mean that we cannot praise God publicly. Certainly we do that. Of course we do that. The point is we can praise God privately. You don't have to call up Brother Steve or Brother Matt or Brother me or Brother anybody and say, "Can y'all set up stuff and get the water out, the juice out, and the holy water because I think I want to come and praise the Lord today?" You don't need any of that. You can praise God right there where you are: right there in your house, right there in your bed as you go to sleep, right there in your car as you drive down the road. That's a privilege God has given us.

He says, "Praise the LORD in the sanctuary." Then he continues on and notice the public praise. Not only the private and intimacy because God lives in our hearts, but notice the last part of verse 1, "Praise Him in the mighty expanse." That speaks of a public setting,

the mighty expanse: out in the heavens, out in the open, in every way we can think of. I believe the Bible sanctions singing, playing instruments, even dancing before the Lord. You know, I've mentioned that several times lately and nobody's done it yet. I don't know what's wrong with you. Maybe God just really didn't mean that when he wrote that. But the point is that we invoke all of creation to come and praise the Lord.

Now, here's something to think about: you see, all of the created order is going to praise God, especially when he comes back and removes the curse of sin, all of us are glorified, but even the angels themselves marvel over what we must feel like and what we understand being redeemed by the grace of God through Jesus Christ. The Bible says the angels look on it and just marvel. You see, the point is: you, I, we, have more to praise God for than any part of the created order. That's why we are all the choir directors in heaven. I won't get to preach in heaven but I'll be a choir director in heaven. We won't need Brother Tom anymore. But you'll be a choir director, and you'll be a choir director. We're all, that's the whole point of this Psalm. The regenerate ones, we know the full weight, the full glory, the full dynamic. Now, we won't exhaust it, by the way. We'll still be learning of it in heaven but we know something of grace and mercy and lovingkindness that even the angels marvel to grasp the depths of what that must feel like and what that must mean.

Do you realize, wretch, do you realize, sinner, do you realize, lawbreaker, your conversion is to the praise of God. And that's what heaven's all about. God is literally, I don't mean I know exactly how it works but, I mean, God is going to be in heaven reaping the glorious praises of the glorious, wise, powerful and beautiful way he accomplished his work perfectly. That's why we believe in once saved, always saved. That's why we believe in the eternal security of the believer. That's why we believe in the perseverance of the saints, because God can't fail at anything he does. Every single one whom God pointed his grace toward, he will work that grace through them and work that grace out in them unto the end that he perfects them in glory. Oh, and we will be the instigators of great praise.

And this phrase, "Praise Him in the mighty expanse," has to include the local church family. It has to include the local church family. You know, we've had quite a pilgrimage here in what you call today music ministry and, to be honest, and I think all of us to some degree would have to confess some sin here from time to time. I think they were far too many years and too many seasons when there was too much pride and there was too much performance and there was too much, "Look at what big things we can do." So much so that I came to a point many years ago where I said, "We're getting rid of all of it. We're shutting everything down. I don't want to hear about another band or orchestra. I don't want to hear about another choir. I'm sick of the..." And I had some pretty good grounds for saying what I'm saying because in those days we had a whole lot of people that would like to get up here and sing but couldn't never find their way to the Sunday school class. I mean quite a few folks. I'm not talking about one or two. We had several people up here that wanted to sing their solos and drink their long neck Budweiser's on Tuesday night. "Now, Jeff, is it an absolute sin to drink a long necked Budweiser?" It is if you're going to stand before God's people and sing. There ought to be some aspect of

humility even though it may not be an absolute law to say, "I'm not going to do anything that would cause my brothers to stumble, especially if I'm standing in a public light before God's people."

Can I just say this? I guess I will. I can't tell you the number of times people didn't get their way, their little sweetheart couldn't get to sing a solo, you know, but Tom, we've never had that since you've been here. You're the magic man. You just came at the right time, brother, trust me. But my little sweetheart didn't get the solo so I think God is leading us to another church. You wouldn't believe how many people have pulled out on us through the years. Look, I love them, I see them today and I hug their neck. I'm not bitter about it. Only to find out there lifestyle and their morals are significantly lacking. But it had to be about performance because there wasn't enough of something in here for it to be praise. But you find out when people have that praise seed that the Spirit of God puts in them, they get through the other stuff. Amen? We'll have some bad spells. I have some and you'll have some, but the Spirit of God gets a hold of us and says, "Get over yourself. It's not about you." "Well, Joe Blow's daughter got to sing." Well, hallelujah. God knows that. He can fix that. Grow up. Quit being a baby. And I'm saying that to you folks and you're with me 110%. You've done been through all of that.

I'm talking about praising the Lord, anyway, I came to the point where I said, "I'm just through with all of it." And then God said, "Son, have you seen my Bible?" He didn't literally say this. It was louder than that. He said, God said, in effect, "Have you seen how much I say in my word about praising me with trumpets and lyre and harp and resounding cymbals and singing to one another with Psalms, hymns and spiritual songs and admonishing one another?" And I said, "Yes, Lord." He said, "I need to teach you a word, pastor." This is like God talking to your pastor. "I need to teach you a word." I said, "Lord, what's that word?" He said, "Balance." Have you heard me use that word lately, balance? He said, "Balance." And I had to repent and realize it wasn't having a great music program that was the problem, it was having a Spirit-filled music program that was the issue. If you're balanced and you've got good professional excellence in your music program but people who are imperfect but for the most part are humble and just want God to be praised, then you can have one and it's okay. I've had people come to me and they'll say, "Pastor, is it okay to have a student ministry in your church?" And usually I'll say, "If you don't have to have one it is." If people are coming just because their kids have more fun at your church than another church, you need to get rid of it and start over. Now, we have fun but that's not what it's about. It's about the truth and serving God and then we have fun in that order. Well, I'm getting off track here. But public praise in the local church from the hearts of those who know him as the covenant God, we have so much to praise God for.

Well, why we should praise. He continues on, "Praise the LORD! Praise God in His sanctuary; Praise Him in His mighty expanse," privately, publicly. Now, verse 2, "Praise Him for His mighty deeds." In other words, for what he has done. And I find that as I think about the great mighty deeds the Psalmist would have to praise God for, we have the same spiritual parallel in our lives. Creation, God spoke it into existence. The Psalmist, we have Psalms that talk about the glories and the wonders and the majesty of

God in creation. But right after the creation event, we have the fall into sin and we have God coming into the garden and promising that a seed would come of the woman and the seed, singular, of the woman, would crush Satan on the head though Satan would bruise his heel. That's Jesus Christ. So there's a statement of Christ and the promise of salvation and that's the same Christ we praise God for. And brothers and sisters, though they may not have had the developed theology we have because we have the completed Canon of Scripture, specifically the New Testament, but they understood these truths, the spiritual men who wrote these things.

The promise to Abraham in Genesis 22, as Abraham takes Isaac up the mountain and he lays Isaac on the altar and he is about to plunge the knife into the chest of his son because God told him to go and offer his son on the mountain. And the angel of God, I believe it's the Lord Jesus Christ, spoke and stopped Abraham and he said, "I just want you to know I was just testing to see if you were going to obey me." Then he gave Abraham that promise, "And I'm going to multiply your seed and your descendents will be like the sand on the seashore." There is a spiritual parallel to that. Isaac represents Christ, and through Jesus Christ who was offered up in our stead, we've become a multitude of descendents who serve the Lord.

So we, in a spiritual parallel, praise the Lord for the same things. God delivered Israel out of Egyptian bondage. That's a picture of our conversion, coming out of pagan darkness into Christian life. We praise the Lord for that. The conquest of the Promised Land. As Joshua takes the children of Israel out of the land that was representing their lostness and their bondage and the wilderness of sin and into the Promised Land. I believe that's a parallel of our walking with Christ in the Spirit filled or victorious Christian life. And we praise God that we have his Spirit to help us and strengthen us in our Christian life. The Davidic kingdom in 1 & 2 Samuel as David and David's rule and David's conquering is praised as the greatest leader and the greatest king of Israel. We have all kinds of prophetic words around David's life that can only be fulfilled in a son of David, the Lord Jesus Christ, and we praise the Lord for this. Jesus is our David, if you will. He's the fulfillment of that whole thing.

So all the mighty deeds of what he has done, you just never would get through. Can I say it again? That's why you need strong Bible preaching and weighty, thorough, exegetical Bible doctrine so you will know what God has done; so it will resonate in your heart and it will weigh on your mind and when your college football team is doing great things, you say, "Oh, that's good but, man, what I learned this week from the word of God is so much better."

Well, we praise him for what he's done. We also, as we grow in Christ, we find that we never stop praising him for what he's done but we increasingly learn of him and so we praise him for who he is. Who he is. Look at verse 2, the last phrase, "Praise Him according to His excellent greatness." Isn't it true you always experience his mighty deeds before you begin the journey of discovering who he is? Did he not come to you in grace and mercy and you really didn't know who he was. You kind of knew but you didn't really know. And you knew there was forgiveness; you knew there was grace; you

knew you were a sinner; you knew there were these wonderful things, pardon for sin, but you didn't really know who he was. You experienced the provision before you really got to know the person. Boy, I remember that so much in my own life. I was so excited about how God had forgiven me and how he had shown his love toward me, and I had such a heavy, heavy emphasis in those first many years after my conversion of, "Oh, what God has done. What God has done." But, you know, I've noticed something the last 12, 15, 18 years: my heart is moving, not away from that, that's still as valuable and precious and wonderful as it ever was, but I'm enamored with who he is. You see, he has forgiveness for a wicked sinner, that's wonderful, but he has forgiveness because of who he is. He has grace greater than all my sin, but he has grace because of who he is. He's the God of all grace, the God of all glory, and the God of all comfort.

So we never stop praising him for what he's done, but we increasingly praise him for who he is, but notice the Psalmist says, not just for his greatness, the Psalmist adds a modifier there, "Praise Him according to His excellent greatness." What the Psalmist is saying here is when you come up against God, you're not coming up with a greatest of the great, you're coming up with one who is so infinitely different and better than everyone else you just have to give him a whole new category. You don't just say, "Well, this is good but God is gooder. Or this is righteous but God is more righteous." No, God is just other. He's radically transcendent, separate, unique, above us in every way, shape and fashion. You see, all of the supposed greatness of all others, it's a very limited thing; it's a very finite thing; it's a very base thing. But his greatness, the Psalmist says, is an excellent greatness. All the greatness of all others is temporal. All the greatness of all others is corrupt. There is a seed of corruption in all the greatness that you might see or know of anyone, but not in him. One of the old commentary writer says, "We praise him for the multitude of his magnificence." The multitude of his magnificence. Not only does he have greatness, he has excellent greatness; he has infallible greatness; he has indestructible greatness; he has undeniable greatness; he has unalterable greatness; he has invaluable greatness. A greatness that is eternal in extent and that is infinite in quality. Many others would declare their greatness but they are nothing compared to him.

I couldn't help but my mind thinking on this this week, my mind went to old King Belshazzar, the mighty, glorious, world conquering king of Babylon. To this day, historians and archaeologists still marvel over the wonders of Babylon: the Empire he built; the mansions and the castles and the structures he built; and the hanging Gardens of Babylon are a wonder and if we could see them today, we would marvel over them. Belshazzar just so congratulated himself on all he had done and all he had accomplished and one night he was having one of his great parties and they were all getting drunk and they had all their women and they had all their song and Belshazzar in a moment of crass pride said, "Bring me the vessels from the temple in Jerusalem." He took God's holy vessels, set apart and sanctified for service and worship of God alone, and began to drink his vile whiskey and drinks out of it. And then all of a sudden, a handwriting, a hand appeared, a hand appeared in that palace and that hand began writing on the wall and through a series of events, that handwriting was interpreted by Daniel and the main point of the interpretation was, "Belshazzar, you've been weighed in God's balance and you've come up wanting. You thought you were great but you don't have excellent greatness.

God has weighed you, Belshazzar, and quite frankly you don't weigh enough. You don't pass the test. Your days are numbered."

Many others would be great but the Psalmist says we know the one who has excellent greatness. We've got to hurry on. What to praise him with? Well, the Psalmist here says just grab something. Verse 3, "Praise Him with trumpet sound," that's likely a ram's horn or a beast's horn of some kind. They were used by watchman on the wall to warn. They were used by warriors to announce the charge of their efforts to dispose of the enemy. The ram's horn was used by worshipers calling people to worship. It was used to arouse people to go to work or to go fight. And so it really, a trumpet blast, clears away the wandering thoughts and wins the total and instant attention to those who are around. So he just says, "Men, God is so wonderful and God is so glorious and God is so worthy, every now and then we need a trumpet blast that startles us and forces us away from other thoughts and think on God."

"Praise Him with trumpet blast; Praise Him with the harp." The harp would add the large and deep tones. "Praise Him with lyre." It's smaller than a harp but had more high music tones. Aren't you impressed of what I know about music? "Praise Him with timbrel." Now, timbrel would be a small instrument with bells. It would be very similar to our modern tambourine and it would just pick the spirit up as a you're singing along. Then he says, "Praise Him with stringed instruments." My goodness, that's got to be from the violin to the bass fiddle. Whatever it is, bring this praise to the Lord. "Praise Him with the pipe." That would be a wind instrument in this day, made of reeds. It's not our modern pipe organ but it does have wind blowing through it that creates the sound.

The Psalmist now just about has his orchestra complete. The trumpets are sounding long and loud. The stringed instruments are adding the warmth. The timbrels are beating out the time. The pipes are adding body to the music. The hands and the feet are involved with the timbrel. And as a final climax, the Psalmist says, "This ain't enough. Where are the cymbals? Where are the cymbals?" Verse 5, "Praise Him with loud cymbals," that's not good enough. "Praise Him with resounding cymbals." Loud cymbals were the smaller, they gave a clear tone and a ringing emphasis to the beat. But a resounding cymbal was a crashing sound to bring all the music and the singing to a sudden stop. It was used for emphasis as if you reached the crescendo of the great things you want to say about what God has done and who God is, then all of a sudden it's just so great, we need to stop and think on that. We need to stop and contemplate that. God's just that great.

One of the things that comes to my mind as I think on this is you cannot speak hyperbolic when thinking about God. Hyperbole is impossible when praising God. The danger is on the other side. The danger is always saying too little. Now listen, we are incapable of praising him sufficiently. Actually, that's what heaven will be. In heaven, you'll have a perfect mind and perfect heart and perfect lungs and perfect lips and you'll spend all eternity striving to perfectly praise God because he's just that worthy. Now listen, it won't be a chore. It will not be difficult. Once the dullness of your carnal flesh is stripped away and you're glorified, it's just going to roll out if you and, folks, it's going to give you immense pleasure to praise God. It gives you some now but not nearly like it's going to

when you get to heaven. Pleasures beyond pleasures beyond pleasures. Take all the pleasures of all the earth, multiply them together, they can't touch the hem of the garment of the rich, deep, wondrous pleasure we will have praising God with perfect hearts, perfect minds, and dead carnal flesh stripped away and never ever to hold us back again. Maybe some of you are kind of staid in your form of worship but there's something in you that's kind of Pentecostal. There's something in you that would say, "You know, I'd like to just let it go for God."

So the problem is we'll never really praise him sufficiently, not for who he is, not for what he's done, we praise him in consideration of, and listen, but never in proportion to his excellent greatness. We can praise him in consideration of his excellent greatness, but we never praise him in proportion to his excellent greatness.

Then worldwide praise, the Psalmist says, "God is just too wondrous. Everybody, everything that is must get in on this." And folks, this is the way it's going to be one day. It's going to be set. The eternal state is going to be established. It's going to be set. This is the way it's going to be. Verse 6, "Let everything that has breath praise the LORD. Praise the LORD!" Let them use the breath that God gave them for the most holy use to which it can be put, praising the Lord. When he returns, everything that has breath will praise him. He will be the permanent pontiff and will receive perpetual praise.

Somebody wrote this little statement, I guess it's part of a song,

"At the name of Jesus bowing,
Falling prostrate at his feet,
King of kings and heaven will crown him,
When our journey is complete."

Praise the Lord.

Let's stand together prayer, alright?