

We come now to the final Psalm of the book of Psalms. We do not actually know who wrote it but it is the great climax doxology to the entire book of Psalms.

The struggles and the darkness and the battles we have seen in the early part of the book are all over and as we come to the end of the book there are joyous songs and “triumphant hopes and soaring faith.”

We may remember that the book of Psalms opened with the idea that the blessed man was one who walked in the ways of the Word of God and not in the ways of the wicked. Well when we come to this Psalm that decision pays off big time.

It is very fitting that the book of Psalms ends with a challenge for everything “that has breath” to praise the LORD. The reason why it is fitting is because this is ultimately the way it will be. In the end everything will praise God.

In this final Psalm, the writer calls on all people and all sacred instruments to offer praise to God. Everything with breath has been designed for this objective—to praise God. The unfortunate thing is that very few things with breath do offer real praise to God.

What we see here in this final Psalm is this:

THERE WILL COME A DAY WHEN EVERYTHING WITH BREATH WILL PRAISE GOD AND THOSE WHO ARE GODLY OFFER PRAISE TO GOD NOW.

Praising God and worshipping God is something we need to think very seriously about doing. From **verse 1** we noticed two names for God: Jehovah (LORD) and Elohim (God). These two names indicate God is the Sovereign God of the covenant and God is the Sovereign God of creation. God is the Sovereign I AM who can do and does do whatever He desires to do. The plural noun God (Elohim) clearly implies that God is a Trinity.

Now praise is acceptable to God except that which is willing to acknowledge who He is. He is the Sovereign God and He is comprised of three Persons—Father, Son, Holy Spirit. No one can worship and praise God until one acknowledges that.

Now this Psalm breaks down into four main final parts:

FINAL PART #1 – The call to praise God from different locations. **150:1**

There are two locations that are specifically admonished to praise the LORD:

Location #1 - God is to be praised in His sanctuary. **150:1a**

For Israel this means to praise God in the Temple. Obviously the Temple is rebuilt and Jesus Christ is reigning as King in the Temple. For those of us living in this dispensation, it means to praise God in the Church.

This speaks of corporate praise. Certainly one of the features at the New Temple that will one day sit in Jerusalem will be a place that offers praise to God.

All will know that this special sanctuary is a place to worship and praise God. Charles Spurgeon said in God's church below and in God's courts above, God is to be praised.

Location #2 - God is to be praised in His mighty expanse. **150:1b**

God not only is to be praised in His sanctuary, but in all His creation. We do not even know what all the expanse of God really is. We are on earth and we look up into the heaven and into the space beyond. There are living beings in those areas. Sometimes I get a chuckle when I hear people talk about whether or not there is life in outer space. Sure there is. There are angels that exist and those angels praise the God of the Bible.

One day God will be praised not only from earth and from the sanctuary, but from the highest places and from all places. This will be a time when the entire universe will praise God.

FINAL PART #2 – The call to praise God for different reasons. **150:2**

There are two reasons why we should praise God:

Reason #1 - God is to be praised because of His mighty deeds. **150:2a**

God does not specify the mighty deeds He has done, but certainly one of the most amazing will be what He did for Israel in making her a nation that stands out for Him and His glory.

But the truth is, every mighty thing we know about God is cause to praise God. Mountains, oceans, weather, sun, moon, stars and life are all mighty acts of God for which He should be praised. Salvation of souls and powerful judgments against nations are all things for which He should be praised.

Three things that are mighty things God does for which to praise God:

1) Divine Creation; 2) Divine Preservation; 3) Divine Redemption.

Reason #2 - God is to be praised because of His majestic greatness. **150:2b**

God is at a mega, majestic level in His greatness and He is to be praised. There is nothing about God that is not great. This high and holy view of God promotes a reverence for God that is being lost. God is excellent in everything.

FINAL PART #3 – The call to praise God with different instruments. **150:3-5**

A text that is important to see in regard to this business is I Chronicles 25:1-7. Now it is obvious from this text that these were very skilled musicians. It is also obvious that their music was specifically for the purpose of revealing prophetic truth about God. **In other words, the music was not for entertainment; it was for very serious praise and worship of God.**

Now there are some religious groups who believe that no instruments of any kind should ever be used in worship services. The Amish believe this; the Quakers believe this and so do many Mennonites. This idea did not come from Scripture.

In fact, Martin Luther believed that next to the preaching and teaching of the Word of God, God's music was essential to church life for the purpose of uplifting the people and driving away the devil.

In order for music to do this, it must be accurate in what it communicates about God.

There are various groups that say they should not use any instruments in music. There will be instruments in heaven and they will be used for the glory of God.

- 1) God will be praised by trumpets. (shofar) – horn that makes a clear sharp sound.
(William Gesenius, *Hebrew Lexicon*, p. 811).
- 2) God will be praised by harps. (binebel) – instrument of ten or twelve strings played by fingers (*Ibid.*, p. 529).
- 3) God will be praised by lyres. (kinnor) – something with less strings that gives a harp sound (*Ibid.*, p. 406).
- 4) God will be praised by timbrel. (toph) – a round wooden instrument covered with a membrane that contains brass bells (*Ibid.*, p. 871). This is the equivalent of our tambourine.
- 5) God will be praised by stringed instruments. – (Minniyim) – instruments that feature harp strings, but apparently not harps.
- 6) God will be praised by pipe instruments. (ugab) – instrument comprised of many pipes (*Ibid.*, p. 610).

7) God will be praised by cymbals. (tsiltsilim) – a tinkling and clinking instrument that one strikes together by using arms (*Ibid.*, p. 711).

One Biblical scholar observed that different countries had different instruments. Clement said, “The ancient inhabitants of Etruria used the trumpet; the Arcadians, the whistle; the Sicilians, the Pectid; the Cretans, the harp; the Tracians the cornet; the Lacedemonians the pipe; the Egyptians the drums; the Arabians the cymbal” (Clement, *Paedagoge*, p. ii. 4).

If this is the case, then not only are different instruments used to praise God, but different people from different backgrounds and cultures.

Now from **verse 4** we learn there will be a joyous praise dancing, but this is not some secular, carnal display of dancing. This will be dancing that is totally elated over the fact that God has brought about such an amazing deliverance for national Israel.

There is no hint that any dancing occurred inside the Temple or inside any sanctuary. So when this occurs, this will be a very unique moment in history when Jesus Christ is reigning in Jerusalem and sitting on His Throne.

FINAL PART #4 – The call to praise God by all living beings. **150:6**

Everything will praise God. This will be, as one writer said, a universal “burst of praise.” Everything that has breath will praise God. Truth is the very breath that any living thing has comes from God and should praise God.

One commentator said there is nothing more glorious or brief in this entire book of Psalms than this one simple verse.