

# PSALMS

## Chapter 150

*Let Everything Praise the LORD*

**Praise the LORD! Praise God in his sanctuary; praise him in his mighty heavens! 2 Praise him for his mighty deeds; praise him according to his excellent greatness! 3 Praise him with trumpet sound; praise him with lute and harp! 4 Praise him with tambourine and dance; praise him with strings and pipe! 5 Praise him with sounding cymbals; praise him with loud clashing cymbals! 6 Let everything that has breath praise the LORD! Praise the LORD!**

**Ps 150** The final great Hallelujah—perhaps composed specifically to close the Psalter. See the conclusions to the first four Books: 41:13; 72:18–19; 89:52; 106:48. This final call to praise moves powerfully by stages from place to themes to orchestra to choir, framed with Hallelujahs. (CSB)

Final hallelujah psalm (see Ps 146 intro). Sacred music played an important role in ancient worship. This seems to describe a festival procession. (TLSB)

146 intro – First of five hallelujah psalms (hallelujah means “praise the LORD!”) that conclude the Psalter. Also known as the final Hallel. An acrostic poem, each line begins with the next letter in the Hbr alphabet. (TLSB)

Format: Vv 1–2, earth and heaven join in praise; vv 3–6, all musicians join in praise. (TLSB)

The 150<sup>th</sup> psalm is a psalm of thanks written first of all the people of Israel to praise God. For them his sanctuary – firmament of his might, that is, his dwelling place, heaven, and castle – was in Jerusalem. Here also he showed his might with miracles and received the string music and the songs of the Jews, with which their praise and worship was accompanied. But for the Christian, preaching and the Gospel are our string music and worship.

Note that all psalms of thanks are nothing but promises for the poor, troubled conscience, saying as much as this: God is gracious and gladly forgives all sins and will give all comfort, so that we may find all blessings and comfort in him. Therefore, this is openly a psalm of comfort – yes, even a psalm of instruction and prophecy. All in one, it proclaims God’s grace and teaches us to trust and believe in him. To this, may the same merciful God help us – our King and Lord, Jesus Christ, who with the Father and the Holy Spirit is praised forever. Amen (Reading the Psalms with Luther)

This is powerful conclusion to this collection of Hallelujah psalms and to the whole Book of Psalms. In its brief scope it tells us where the Lord should be praised, why he should be praised, how he should be praised, and who should praise him. The Book of Psalms is a miniature Bible, a miniature history of God’s people. It expresses all the feelings and experiences they will ever have. (PBC)

**150:1** *praise the Lord* – This particular word for “praise” s.v. Ps. 33:1 essentially means to give a glowing, spontaneous description of who the Lord is and what he has done. Devout believers will

not see this call as a fixed duty, for praise will already be on their lips from their reflections in the psalms; rather, this will be seen as the call in worship for them to express their greatest praise, using all manner of expression and means of musical accompaniment. The psalm is, after all, part of the great doxology. (A Commentary on the Psalms - Ross)

*his sanctuary.* At Jerusalem. (CSB)

Earthly and heavenly places of worship and God's dwelling are mentioned together. (TLSB)

*his mighty heavens.* Lit. "the expanse of his power" (see 19:1, "skies"; Ge 1:6), i.e., the expanse that displays or symbolizes his power or in which his power resides. Usually thought to refer to God's heavenly temple (see 11:4), it may signify the vaulted ceiling of the visible universe viewed as a cosmic temple. (CSB)

**150:2** Why God should be praised. (CSB)

*his mighty deeds.* In creation and redemption. (CSB)

**150:3–5** How God should be praised—with the whole orchestra (eight instruments: wind, string, percussion), with dancing aptly placed at the middle. – Nothing in Scripture suggests that religious music and worship should be limited to the somber or that certain instruments are inherently inappropriate for worship. (CSB)

Instruments listed here are given English names for ancient equivalents. Most have been identified through archaeological research. They probably did not have modern tuning capabilities that would allow them to accompany singing, so they surely would sound like a "joyful noise" (98:4–6). (TLSB)

**150:6** Who should praise God? Finally the choir, with articulate expression, celebrates God's mighty acts and surpassing greatness. Everyone should praise the Lord. (PBC)

*has breath.* Not just the children of Israel but everyone living should praise the Lord. Musical instruments also, in creating soundwaves in the air, can be said to have "breath." (TLSB)

**Ps 150** A tenfold "hallelujah!" in the heavens and in the place of worship, with every musical instrument; everything that breathes should praise the Lord because of His mighty deeds and His "excellent greatness"! Of the many reasons to praise God, for us the most joyous are "His mighty deeds" (v 2) by which He has redeemed us in Christ and brought us to faith. • O Lord, may the praises in the Psalms, the praises in the Church, and the praises in heaven equip me to join in praising You! Amen. (TLSB)