

THROUGH THE BIBLE STUDY

PSALMS 144-150

A good fireworks demonstration always ends with a grand finale! It climaxes with a final flurry of sparkles, and bursts, and streamers.

This is how I view the last section of psalms... *Psalms 144-150 is like a late inning rally to win the game... It's the mountain climber's final surge to the summit... These final psalms are the symphony's crescendo...*

PSALM ONE HUNDRED AND FORTY-FOUR is General David's battle plan. Foreigners have invaded the land, and the king is calling on God to intervene to save His people. In fact, his only strategy is to lean on God.

Verse 1 **"Blessed be the LORD my Rock, Who trains my hands for war, and my fingers for battle..."** Notice, God is no Conscientious Objector.

Here He's depicted as a military instructor who teaches the art of war.

There are times in history when God sanctions war! Destruction and killing are not always evil. God never advocates strict non-violence.

In the last days Jesus Himself will fight with drawn sword. *The Lord of Glory* is not afraid of *the goriness of war*. He executes justice. Jesus is a pacifist, but only after he kills all the wicked and throws them in hell.

I believe God is a dove at heart. He wants peace. He's done all He can to make a way for peace. But God is a hawk when

need-be. When the wicked rebel, He's not afraid to use force to put down the uprising.

Jesus said blessed are the peacemakers, but there are times when blessed are the warriors who are willing to fight for what's right!

In verse 2 David refers to God as “my lovingkindness and my fortress, my high tower and my deliverer, my shield and the One in whom I take refuge...” These are also images from the battlefield. God taught David to fight, and it was to God, His refuge, that David would flee. God taught his hand to swing a sword, and when he missed, God became His shield.

“Who subdues my people under me. LORD, what is man, that You take knowledge of him? Or the son of man, that You are mindful of him?

Man is like a breath; His days are like a passing shadow.”

Our life is like a puff of warm breath on a frosty morning! Battle makes a soldier very conscious of his mortality – how fleeting life can be.

Verse 5 “Bow down Your heavens, O LORD, and come down; touch the mountains, and they shall smoke. Flash forth lightning and scatter them; shoot out Your arrows and destroy them.” Perhaps, David is recalling God at Mount Sinai. His glory was visible. Mountains smoked and lightning flashed. *David now needs God to act visibly again!*

“Stretch out Your hand from above; rescue me and deliver me out of great waters, from the hand of foreigners, whose mouth speaks vain words, and whose right hand is a right

hand of falsehood.

I will sing a new song to You, O God; on a harp of ten strings I will sing praises to You, the One who gives salvation to kings, Who delivers David His servant from the deadly sword. Rescue me and deliver me from the hand of foreigners, Whose mouth speaks lying words, and whose right hand is a right hand of falsehood - that our sons may be as plants grown up in their youth; that our daughters may be as pillars, sculptured in palace style; that our barns may be full, supplying all kinds of produce; that our sheep may bring forth thousands and ten thousands in our fields; that our oxen may be well-laden; that there be no breaking in or going out; that there be no outcry in our streets.” For the sake of David, and his princes, princesses, people, and their prosperity he asks God to help him conquer the invaders. David desires victory - not for **plunder**, but for **peace!**

“Happy are the people who are in such a state; happy are the people whose God is the LORD!” This verse should be inscribed in the Halls of Congress, the chambers of the Supreme Court, and the Oval Office.

We should display these words in every school, post office, courthouse, and community center, “Happy are the people whose God is the LORD!”

PSALM ONE HUNDRED AND FORTY-FIVE is the last of the psalms ascribed to David. It’s another acrostic - each verse begins with a succeeding letter of the Hebrew alphabet.

A Jewish rabbi said of Psalm 145 “He who could pray this

psalm from the heart three times daily, was preparing himself best for the praise of the world to come.” In Scripture whenever we get a glimpse of the heavenly scene we find God’s throne engulfed with worship and praise.

All of heaven's inhabitants are preoccupied with praise. Praise is our eternal occupation. We need to learn how to praise God now. Psalm 145 and the final 5 psalms instruct us on how to praise the Lord.

We're going to spend the rest of tonight honing for heaven.

Verse 1 “I will extol You, my God, O King; and I will bless Your name forever and ever.” To “extol” means “to lift up, raise, elevate, or exalt.”

To praise is to raise... Praise casts the spotlight on God. It elevates Him in our eyes and thoughts. It centers our concentration on God.

He says, “Every day I will bless You, and I will praise Your name forever and ever.” David intends for His praise to be **everyday** and **everlasting**. He desires to praise God forever, but the first day of forever is today.

“Great is the LORD, and greatly to be praised...” Before the first angel rustled his wings – before the first star twinkled in the sky - before the first brook bubbled from its source - before the dawning of time there was our God – holy, and glorious, and in need of nothing!

“Great is the Lord, and greatly to be praised, and His greatness is unsearchable.” It’s not the result of our inquiring minds that we’ve come know God. It’s the result of His grace.

He has revealed Himself to us.

Once at the Wailing Wall I saw a man reading Torah scrolls through a veil. Another fellow read with one eye covered. He was admitting how inadequate he felt in understanding the thoughts of God.

It reminded me of 2Corinthians 3. When the Jews read God's Word they did so through a veil – a partial blindness and bias. But when we approach God we come with unveiled face, and behold God's glory.

Through the Spirit of God we're free to understand the truths of God.

“One generation shall praise Your works to another, and shall declare Your mighty acts.” Make sure you share your admiration for God with your kids. Praise and gratitude are the greatest legacy you can leave them.

“I will meditate on the glorious splendor of Your majesty, and on Your wondrous works.” Notice the combining and mixture of two motives...

He praises God for His **"glorious splendor"** and **"wondrous works."** He considers *who God is* – His splendor. And *what He's done* – His works.

“Men shall speak of the might of Your awesome acts, and I will declare Your greatness.” Never tire of praising Him. **“They shall utter the memory of Your great goodness, and shall sing of Your righteousness.”**

“The LORD is gracious and full of compassion, slow to anger and great in mercy. The LORD is good to all, and His tender mercies are over all His works.” The Lord is merciful.

He's good even to His enemies.

It rains on the *blasphemer's lawn*, just as it rains on the *believer's yard*. God gives breath to those who *salute Him* and those who *scoff at Him*.

“All Your works shall praise You, O LORD, and Your saints shall bless You. They shall speak of the glory of Your kingdom, and talk of Your power, to make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Your kingdom is an everlasting kingdom, and Your dominion endures throughout all generations.”

One day the Pharisees asked Jesus about His Kingdom - when will it come? Jesus spoke of *when* - but first He explained *how it would come...*

It was upon them already, but they weren't looking in the right places.

In Luke 17:20 Jesus tells them, “The kingdom of God does not come with observation; nor will they say, “See here!” or “See there!” In other words, God's kingdom isn't political or visible. It's not earthy in nature.

Jesus said, “For indeed, the kingdom of God is within you.”

Before God's kingdom comes tangibly, it comes spiritually – God's throne will be established in the hearts of men. Right now God is working incognito in the world – undercover - under the radar.

But one day the King will return – visibly, physically, and politically.

He'll split the Eastern sky and touch down on the Mount of

Olives. The mountain will break in two, and Jesus will enter the holy city through the eastern gate. Ezekiel 44 says He'll go in and out through the gate.

Today this gate is walled up. The Muslims read Ezekiel 44 and knew of Messiah's return to Jerusalem, so they blocked up the Gate to prohibit His arrival. Trust me, a few bricks won't keep Jesus out! He'll bust through the Eastern Gate if need be when He returns to set up His throne on earth.

If you come to Israel this year we'll try to go to the Temple Mount and stand in spot from where Jesus will rule the world. Your heart will leap...

But before Jesus comes again we have a job to do. As the psalmist says, we need **"to make known to the sons of men His mighty acts..."**

Verse 14 **"The LORD upholds all who fall, and raises up all who are bowed down."** Whenever an acrobat falls off the trapeze, it allows him to soar higher the next time. With each fall the acrobat gains an increased confidence. He's learning through experience that the net will catch him.

After a while he no longer even worries about the falls. He approaches the trapeze with more daring. His entire concentration is on the challenge of his routine. It's ironic, **he worries less about falling the more he falls.**

And the same is true when it comes to serving God. When we come to realize that God is always there, and will always catch us when we fall, the more daring we can be in our faith. When you shake off the fear of failure, you can put more effort into success. The more you fall the less likely you are to fall.

You're now more focused on stretching, reaching, soaring...

“The eyes of all look expectantly to You, and You give them their food in due season. You open Your hand and satisfy the desire of every living thing.” The hands of Jesus are open to all His creation. God isn't tight-fisted with any of us. He's generous. His hands are open to us all.

“The LORD is righteous in all His ways, gracious in all His works. The LORD is near to all who call upon Him, to all who call upon Him in truth.

He will fulfill the desire of those who fear Him; He also will hear their cry and save them. The LORD preserves all who love Him, but all the wicked He will destroy. My mouth shall speak the praise of the LORD, and all flesh shall bless His holy name forever and ever.”

The long stream of psalms meanders along like a mighty river.

The believer, who wants to know God, navigates its waters for miles and miles – but he paddles along, always through a diverse landscape - *joys and sorrows, love and hate, faith and fear, loyalty and betrayal, pleasure and pain, glory and grief, satisfaction and frustration.*

But then, as this river of psalms reaches its end it's banks narrow. The river gains power. It grows in intensity. Its waters of emotion start to boil.

Like a wild river falling steeper and steeper – narrower and narrower - through the ravine - all the passion and pathos expressed in the psalms begins to flow together in the last 5

chapters as a waterfall of praise.

All life's journeys eventually culminate in the praise of God. Praise is the purpose for which we were created. It's where all of life is headed.

Each of the last 5 chapters begins and ends with the word "Hallelujah" or "Praise the Lord." We call Psalms 146-150 "*The Hallelujah Psalms*".

Hallelujah is the universal word. It's spoken the same and understood in every language on earth. Now in the Psalms these five, final Hallelujahs are going to call all creation to join in the praises of the Almighty God.

Some scholars believe the "Hallelujah Psalms" were written by Haggai and Zechariah - and used in the dedication of the second Temple.

Others commentators believe they were written in the days of Nehemiah, and sung at dedication of Jerusalem's rebuilt walls.

PSALM ONE HUNDRED AND FORTY-SIX begins with a double Hallelujah, "Praise the LORD! Praise the LORD, O my soul! While I live I will praise the LORD; I will sing praises to my God while I have my being."

Listen to verse two in The Living Bible, "I will praise Him as long as I live, yes, even with my dying breath." The psalmist desires to praise God for the rest of His life. When he dies He hopes praise is his final words.

He obviously understands the reason He exists is to praise the Lord.

“Do not put your trust in princes, nor in a son of man, in whom there is no help. His spirit departs, he returns to his earth; in that very day his plans perish.” Here’s what happens when a man dies. His spirit lives to reside in heaven or hell. His body returns to the dust.

But he’s out-of-commission on earth. Trust in him is vain.

If these psalms were written by the founders of the second Temple they might’ve been thinking of the mistake made by King Zedekiah. He was the last Jewish ruler over Jerusalem before the city fell to the Babylonians.

In the days prior to its fall, Zedekiah had hoped the Egyptians would come to Jerusalem’s defense. He’d sent envoys and courted their help.

But the Egyptians never showed... In Lamentations Jeremiah said that even as the Babylonians breached the walls and poured into the city some of the Jews still had faith Egypt would come riding in the like the cavalry.

Jeremiah said in Lamentations 4:17, “Still our eyes failed us, watching vainly for our help; in our watching we watched for a nation that could not save us.” It was a hard lesson to learn. Why we should never trust in man.

But in contrast, verse 5 “Happy is he who has the God of Jacob for his help, whose hope is in the LORD his God, Who made heaven and earth, the sea, and all that is in them; Who keeps truth forever, Who executes justice for the oppressed, Who gives food to the hungry.

The LORD gives freedom to the prisoners. The LORD

opens the eyes of the blind; the LORD raises those who are bowed down; the LORD loves the righteous. The LORD watches over the strangers; He relieves the fatherless and widow; but the way of the wicked He turns upside down.”

God helps the innocent, and the hopeless, and the underdog – and He turns the tables on the wicked in a heartbeat. He can turn life topsy-turvy.

Verse 10 “The LORD shall reign forever - Your God, O Zion, to all generations. Praise the LORD!” (or Hallelujah)

PSALM ONE HUNDRED AND FORTY-SEVEN

“Praise the LORD! For it is good to sing praises to our God; for it is pleasant, and praise is beautiful.” Our praise is a pleasant sound in God's ears. It's beautiful to God. He loves it when we praise Him.

AW Tozer once made an interesting observation. He said, “We're here to be worshippers first and workers only second. We take a convert and immediately make a worker out of him. God never meant it to be so.”

The way we think, it's almost as if the Christian who simply sits before the Lord and worships Him, is considered to be wasting time. We assume he or she should be out serving God – sharing their faith... *Don't you realize people are going to Hell and the Lord is returning soon?*

We draw this conclusion because we fail to recognize the importance of praise. You cannot serve God properly and persistently unless we realize His greatness and worthiness to be served. Praise is the foundation of effective service. *All*

work, no worship - causes us to lose perspective.

Never forget we're made worshippers first, and workers second.

Verse 2 **"The LORD builds up Jerusalem; He gathers together the outcasts of Israel."** Ultimately, it wasn't Nehemiah who built walls of Jerusalem, it was his God. The Lord was the superintendent.

"He heals the brokenhearted and binds up their wounds." Nehemiah rebuilt the walls, but God had lives to rebuild. After 70 years of captivity, the Jews who returned to Jerusalem were brokenhearted and shattered.

God re-gathered them to Jerusalem to mend their wounds. **"Jerusalem"** means **"city of peace."** God wanted His troubled people to be at peace.

"He counts the number of the stars; He calls them all by name." If God calls the distant stars by name, how much more does He care for us?

The names of the constellations are ancient. Where did the stars get their names? God named them. Remember from Genesis, naming was a sign of dominion. For God to name a star meant it belonged to Him.

Literally the whole universe is God's backyard. It's his possession.

The universe is quite a yard! If the Milky Way galaxy were the size of the North American continent, our solar system would fit in a coffee cup.

Right now, two Voyager spacecraft are hurtling toward the

edge of the solar system at a rate of 100,000 miles per hour. Since 1977, 3 decades ago, they've been speeding away from the Earth. They're 9 billion miles from home, and they haven't yet reached the brim of the coffee cup.

And the Milky Way is one of perhaps several hundred billion galaxies. Our universe is a really big place and it all belongs to our Lord.

“Great is our Lord, and mighty in power; His understanding is infinite. The LORD lifts up the humble; He casts the wicked down to the ground.

Sing to the LORD with thanksgiving; sing praises on the harp to our God, Who covers the heavens with clouds, Who prepares rain for the earth, Who makes grass to grow on the mountains.”

Every time you drive Hwy 78 past Stone Mountain and see the trees growing from the granite near the mountain top – and wonder how that happens – recall Psalm 147, God makes “grass grow on the mountains.”

“He gives to the beast its food, and to the young ravens that cry.

He does not delight in the strength of the horse; He takes no pleasure in the legs of a man.” God doesn't delight in *horsepower* or *manpower*.

An athlete's strength is in his lower body – his legs. The “legs of a man” are the source of his strength, yet God is unimpressed with brute power.

“The LORD takes pleasure in those who fear Him, in those

who hope in His mercy. Praise the LORD, O Jerusalem!
Praise your God, O Zion!

For He has strengthened the bars of your gates; He has blessed your children within you. He makes peace in your borders, and fills you with the finest wheat.” The fulfillment of this psalm is obviously still future.

Not until Jesus returns, will there be peace in the streets of Jerusalem. Today, children fear war. The police drive through East Jerusalem in vans with metal grates over their windows – to fend off rocks thrown by young Palestinians. The Jerusalem city limits are not the borders of peace.

Today it’s a law, when Israeli school children go on a field trip they have to be accompanied by an armed chaperone – with an automatic rifle.

Only when Jesus returns will the city of peace truly be at peace.

Verse 15 “He sends out His command to the earth; His word runs very swiftly. He gives snow like wool (on occasion it does snow in Jerusalem); He scatters the frost like ashes; He casts out His hail like morsels; who can stand before His cold? He sends out His word and melts them; He causes His wind to blow, and the waters flow. He declares His word to Jacob, His statutes and His judgments to Israel.

In Romans 3:1-2 one of the ways the Jews are special among the nations is that God made them caretakers of the Scripture. He says, “What advantage then has the Jew...? Much in every way! Chiefly because to them were committed the oracles of God.”

The psalmist makes a similar statement in verse 15 “(God)

declares His word to Jacob, His statutes and His judgments to Israel.”

“He has not dealt thus with any nation; and as for His judgments, they have not known them. Praise the LORD!”

The Scriptures, the true knowledge of God, made Israel special among the nations.

As Christians we should not approve of everything Israel does.

The Knesset makes mistakes, and Israel’s treatment of the Palestinians is not always what it should be. In addition it grieves the heart of God that the Jews reject Jesus as their Messiah, and opposed the spread of the Gospel within their borders. These policies are sending people to hell.

Yet despite her rebellion, Israel has and always will hold favored nation status with God. The Jewish state is the only country on earth that’s signed covenants with God, and that He’s agreed to bless forever.

PSALM ONE HUNDRED AND FORTY-EIGHT is a “*Song of Purest Praise*”. In this psalm you won’t find a single *plea, petition, or prayer...* there’s nothing here but *praise!* All creation should praise the Lord.

“Praise the LORD! Praise the LORD from the heavens; praise Him in the heights! Praise Him, all His angels; praise Him, all His hosts!”

Angels are glorious creatures in their own right. In the Bible when a human sees an angel, their tendency is to bow down and worship at the creature’s feet. Angels are majestic and celestial beings that inspire awe.

In fact, the OT Jews revered the angels to a point of near-worship. Yet here the psalmist calls to the angels to shout out their praise to God.

In verse 3 the psalmist turns from the angels and shouts to the sky, “Praise Him, sun and moon; praise Him, all you stars of light!”

Praise Him, you heavens of heavens, and you waters above the heavens! Let them praise the name of the LORD, for He commanded and they were created.” God created with the power of His word. He said, “Let there be... and there was.” He also established them forever and ever; He made a decree which shall not pass away. Praise the LORD from the earth, you great sea creatures and all the depths...”

The whale that swallowed Jonah needs to praise the Lord!

“Fire and hail, snow and clouds; stormy wind, fulfilling His word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowl...”

The psalmist calls for the *hydrosphere* to praise Lord – then the *atmosphere* – finally the *lithosphere*. Both the *flora and fauna* should praise the Lord.

Notice, who the psalmist list last on his roll call of praise? He’s called out the angels - the sun, moon, and stars – the clouds and rain – the weather should worship – even the animal kingdom worships God.

In verse 11 the psalmist calls on man to praise God. It’s said, “When God’s work of creating was done. Man’s work of praise had just begun.”

The psalmist calls out... “Kings of the earth and all peoples; princes and all judges of the earth; both young men and maidens; old men and children. Let them praise the name of the LORD, for His name alone is exalted; His glory is above the earth and heaven. And He has exalted the horn of His people, the praise of all His saints - of the children of Israel, a people near to Him. Praise the LORD!” Let all heaven and earth – the sky, the sea, and the land – all the flora and the fauna – kings and peasants – old men and children – let everyone join together to praise the Lord.

Spurgeon wrote, “Does not all nature around me praise God? *If I were silent, I would be an exception to the universe. Does not thunder praise Him...? Do not the mountains praise Him...? Does not lightning write His name in letters of fire? Has not the whole earth a voice? And shall I, can I, be silent?*” All nature walks to the drumbeat of praise. *Are you in step?*

PSALM ONE HUNDRED AND FORTY-NINE begins “Praise the LORD! Sing to the LORD a new song, and His praise in the assembly of saints.”

Notice again, God loves a new song. New experiences with God spawn new songs. Just as a fresh tomato is a sign that a tomato plant is growing in the soil, a new song is a sign God’s love is growing in a heart.

“Let Israel rejoice in their Maker; let the children of Zion be joyful in their King. Let them praise His name with the dance; let them sing praises to Him with the timbrel and harp.” On my first two trips to Jerusalem we attended a Jewish folk dance

at the YMCA in downtown Jerusalem.

It was fabulous! To this day, it was one of my favorite experiences in the holy land. The Jews express their worship and praise in the dance.

Remember David praised God by dancing before Him.

“For the LORD takes pleasure in His people; He will beautify the humble with salvation.” Did you notice there were no local television stations here tonight covering our worship time and Bible study?

Apparently, this world sees our praise as inconsequential - but not heaven. Heaven knows the significance of praise and worship.

God takes pleasure when His people praise Him.

“Let the saints be joyful in glory; let them sing aloud on their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand...” Notice the weapons of the saints! Look in their mouth and hand.

“The high praises of God” and “a two-edged sword” – *praise and Scripture* – this is our focus at CC when we meet together.

Our times together are devoted to **praise sessions** and **sword lessons**. This is the preoccupation of any good church gathering.

And with the sword the saints will “execute vengeance on the nations, and punishments on the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute on them the written judgment - this honor have all His

saints. Praise the LORD!" When Jesus returns we'll swing more than a scriptural sword – we'll be using a real blade.

It'll be our honor to act as His agents in executing justice.

We'll all work for the Justice Department. Today, the saints preach the Word of God with love and compassion. In that day, we'll be its enforcers.

PSALM ONE HUNDRED AND FIFTY, the final psalm is a Niagra Falls of praise. The book closes with an avalanche of praise and worship.

Remember Psalm 1 began "**Blessed is the man...**" In the first psalm we had **God blessing man**. Now in the last psalm, Psalm 150, we have **man blessing God**. Here's a fitting finale to the book of Psalms...

Verse 1 "**Praise the LORD! Praise God in His sanctuary; praise Him in His mighty firmament!**" *Close your eyes* in the Temple. Sense God's sweet presence, and praise Him. *Open your eyes* under a starry sky, or in the middle of a thunderstorm. Behold His artistic flair, His awesome power, and praise Him. God reveals Himself in the sanctuary and in the sky.

"Praise Him for His mighty acts; praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; praise Him with the lute and harp!" The trumpet was the "**shofar**" or the "**ram's horn.**"

This was the horn that the Hebrews blew when they made its final trip around the walls of Jericho, and they saw walls come tumbling down.

The Shofar was also used by the priest at the Feast of Trumpets to call the workers out of the fields, and up to the Temple to worship the Lord.

I brought my shofar with me tonight to provide a little demonstration. There are four traditional Jewish sounds made by the shofar.

First, is the **Tekiah**. It's one long blast that ends abruptly.

Second, is the **Shevarim**. It's three staccato blasts.

Third is the **Teruah**. It's nine broken blasts. This was alarm that sounded when there was an approaching enemy.

Finally, the **Tekiah Gadolah** is one blast that increases in loudness.

Remember, the sound of the shofar is what we'll hear at the rapture.

1Thessalonians 4:16, when Jesus snatches away His Church the event is signaled by the shofar... **"For the Lord Himself will descend with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air."**

When you hear this sound... get ready for lift-off!

The psalmist also says to praise God with the **"lute"** or **"nebel."** This was the harp. A cave at Megiddo has a picture of a harp with 22 strings. The lute was a very complicated instrument that was difficult to master.

He also mentions a **"harp"** or **"kinnor"** - David's favorite

instrument. The kinnor looked like a guitar. It had a box for the base, with two supporting arms, and a crossbar on top – 8-10 strings were attached.

The strings were made from sheep intestines or plant fiber. The Hebrew word “kinnor” means “twang.” It sounded like a banjo.

Verse 4 “Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes!” The “timbrel” was a hand-held drum. Here’s a modern Israeli equivalent called a “tambour.”

“Praise Him with loud cymbals; praise Him with clashing cymbals! Let everything that has breath praise the LORD. Praise the LORD!”

And take note, the Hebrew word “everything” means “everything!” Let’s use every instrument we can get our hands on to praise the Lord.

Here’s how I want to end our study in the psalms. We’re going to bring up the worship team, and I’m going to read Psalm 150 again, “Praise God in His sanctuary. Praise Him in His mighty firmament! Praise Him for His mighty acts; praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet... (saxophone)
Praise Him with the lute (bass guitar) and harp! (electric guitar)

Praise Him with the timbrel (tambourine) and dance; (swaying)

Praise Him with stringed instruments (synthesizer) and flutes! (keyboard) Praise Him with loud cymbals; praise Him with clashing cymbals! (drums) Let everything that has breath praise the LORD.

Praise the LORD!" (Let's sing!)