

Psalms Kinda Wonderful - 3

I. THE ORIGIN OF THE WORD "PSALM"

*** A. THE GREEK WORD IS "PSALMOS"...

1. From the Hebrew word zmr, meaning "to pluck"; i.e., taking hold of the strings of an instrument with the fingers
2. Implies that the psalms were originally composed to be accompanied by a stringed instrument
3. "Psalms are songs for the lyre, and therefore lyric poems in the strictest sense." - (Delitzsch, PSALMS, Vol. I, p. 7)
4. David and others originally wrote the Psalms to be sung to the accompaniment of the "harp"

B. IN NEW TESTAMENT WORSHIP, WE ARE TOLD TO SING THE PSALMS TO THE ACCOMPANIMENT OF THE "HEART"...

1. "...singing and making melody in your heart to the Lord"
- Ep 5:19
2. The phrase, "making melody" comes from the Greek word psallontes (literally, plucking the strings of)
3. Thus, we are to "pluck the strings of our heart" as we sing psalms, not the strings of a harp

II. THE HISTORY OF THE PSALMS

A. THE OLDEST OF THE PSALMS ORIGINATE FROM MOSES (ca. 1300 B.C.)

1. Ex 15:1-15 - a song of triumph following the crossing of the Red Sea
2. Deut 32, 33 - a song of exhortation to keep the Law after entering Canaan
3. Ps 90 - a song of meditation, reflection, and prayer

B. AFTER MOSES, THE WRITING OF PSALMS HAD ITS "PEAKS" AND "VALLEYS"...

1. In David (ca. 1000 B.C.), the sacred lyric attained to its full maturity
2. Under Solomon, the creation of psalms began to decline; this

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was "the age of the proverb"

3. Only twice after this did the creation of psalms rise to any height, and then only for a short period
 - a. Under Jehoshaphat (ca. 875 B.C.)
 - b. And again under Hezekiah (ca. 725 B.C.)

***III. THE AUTHORS, OR WRITERS, OF THE PSALMS

A. DAVID...

1. Commonly thought to be the author of ALL the psalms, but he was not
2. He wrote at least seventy-three (73) of the Psalms

B. ASAPH...

1. The music director during the reigns of David and Solomon
2. He wrote twelve (12) of the Psalms

C. THE SONS OF KORAH...

1. These were Levites who served in the Temple
2. They wrote twelve (12) psalms

D. SOLOMON...

1. At least two (2) psalms are attributed to him (Ps 72, 127)
2. But that he wrote many more is stated in 1Ki 4:29-32

E. MOSES...

1. As stated above, he wrote the earliest psalms
2. One is found in the Book of Psalms (Ps 90)

F. HEMEN...

1. He was contemporary with David and Asaph, and is known as "the singer"
2. He wrote one (Ps 88)

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G. ETHAN...

1. A companion with Asaph and Hemen in the Temple worship
2. He wrote one (Ps 89)

H. ANONYMOUS - Forty-Eight (48) Of The Psalms Name No Author

IV. ARRANGING THE PSALMS

A. THEY ORIGINALLY WERE COLLECTED INTO "FIVE BOOKS"...

1. Book I (Ps 1-41)
2. Book II (Ps 42-72)
3. Book III (Ps 73-89)
4. Book IV (Ps 90-106)
5. Book V (Ps 107-150)

-- This arrangement appears to be according to material found within them

Today we are going to focus mostly on Praise.

Psalm 108:1,3

"O God, my heart is fixed, I will sing and give praise (ZAMAR), even with my glory (honor)...I will praise (YADAH) Thee, O Lord among the people. And I will sing praises (TEHILLAH) unto Thee among the nations."

Psalm 145

Verse 2: "Every day I will bless Thee, and I will praise (HALAL) Thy name forever and ever."

Verse 3: "Great is the Lord, and greatly to be praised (HALAL)"

Verse 4: "One generation shall praise (SHABACH) Thy works to another, and shall declare Thy mighty acts."

Verse 10: "All Thy works shall praise (YADAH) Thee O Lord, and Thy saints shall bless Thee."

1. YADAH - يدا

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Definition: Yadah is a verb with a root meaning, "the extended hand, to throw out the hand, therefore to worship with extended hand." According to the Lexicon, the opposite meaning is, "to bemoan, the wringing of hands."

Example: Psalm 63:4 -- "Thus I will bless Thee while I live, I will (YADAH) lift up my hands in Thy name"

Other References: Ps 134:2, Ps 141:2; II Chron 20:19-21

2. TOWDAH - تودا

Definition: Towdah comes from the same principal root word as Yadah but is used more specifically. Towdah literally means, "an extension of the hand in adoration, avowal, or acceptance." By way of application, it is apparent in the Psalms and elsewhere that it is used for thanking God for "things not yet received" as well as things already at hand.

Example: Psalm 50:14 -- "Offer unto God praise (TOWDAH) and pay thy vows unto the Most High"
"What I want from you is your true thanks. I want your promises fulfilled."
[Tay]

Other References: II Chron 29:31; Jer 30:19; Ps 26:7

3. SHABACH - شباخ

Definition: Shabach means, "to address in a loud tone, to commend, to triumph, to exclaim, glory, shout."

Example: Psalm 145:4 -- "One generation shall praise (SHABACH) thy works to another and declare Thy mighty acts."

Other References: Ps 63:1,3,4; Ps 117:1; Ps 35:27; Is 12:6; Ps 106:47

4. BARAK - براك

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Definition: Barak means, "to kneel down, to bless God as an act of adoration." When used in the scripture it implies, "expecting to receive a blessing from the Lord."

Example: Psalm 95:6 -- "O come let us worship and bow down; let us kneel (BARAK) before the Lord our maker."

"Come let us throw ourselves at His feet in homage." [NEB]

"Let us bend thy knee in the presence of Jehovah our Creator." [Spurrel]

Other References: I Chron 29:20; Neh 9:5

5. ZAMAR - ذمار

Definition: Zamar means, "to touch the strings" and is used concordantly with instrumental worship. Psalm 150 is a perfect example of this kind of praise. David said, "Awake my glory; awake harp and lyre, I will awaken the dawn!

I will give thanks to Thee, O Lord, among the peoples; I will sing praises (ZAMAR) to Thee among the nations."

Example: Psalm 21:13 --

"Be Thou exalted O Lord, in Thine own strength, so will we sing and praise (ZAMAR) Thy power."

"We sing and strike the harp to Thy power" [DeWitt]

"With song and with string we will sound forth Thy power" [RHM]

Other References: Ps 66:2,4; Is 12:5

6. TEHILLAH - تحيلا

Definition: Tehillah simply means, "to sing, to laud." "God is enthroned on the praises (TEHILLAH) of Israel" (Ps 22:3). This is the kind of praise that God dwells in. Any form of singing can be praise, but one of the higher forms was the Dorean mode which was neither western major nor oriental

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minor. It was sort of chanting whereby the words of HALAL were melodiously chanted. This is the expression of praise the Psalmist said God inhabited.

Examples:

Psalm 33:1 -- "Rejoice in the Lord, O ye righteous; for praise (TEHILLAH) is comely for the upright."

Psalm 34:1 -- "...His praise (TEHILLAH) shall continually be in my mouth."

Other References: I Chron 16:35; Is 42:10,12; II Chron 20:22

7. HALAL - حلال

Definition: Halal is a primary Hebrew word for praise. Our word "hallelujah" comes from this base. It means, "to be clear, to shine, to boast, show, to rave, celebrate, to be clamorously foolish."

Example: Psalm 113:1 -- "Praise (HALAL) ye the Lord, Praise (HALAL) O ye servants of the Lord, praise (HALAL) the name of the Lord."

Other References: Ps 104, 105, 106

Psalm 150

- 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

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1 Praise the LORD!

The Psalm begins with this and ends with this.

Translation is Hallelujah. Overused. Catch phrases. So many people over use it, that when someone actually means it, we're caught off guard.

It is the quintessential exhortation to all of creation.

Shouldn't the created praise the creator?

And if the Created gives glory or praise to any other is it not in the words of Charles Spurgeon not "heartless robbery."

Praise God in His sanctuary;
Where?

In the Old Testament, the sanctuary signified the place of the presence of God. It was the temple.

For us, the sanctuary is here. Within us. The place in which we are to praise God is where He resides. You cannot praise God in His sanctuary if He is not dwelling there.

God also dwells in holiness, so that where God is, there is holiness

Praise Him in His mighty expanse.

KJV says, "firmament of his power"

To more clearly define "where" to praise Him, the psalmist goes on to use the words "mighty expanse."

It is good that His power here is only followed by His holiness. Power without holiness should be oppressed and holiness without power is useless legalism.

2 Praise Him for His mighty deeds;

Why? His deeds are always mighty. Weather He is creating or redeeming, the deeds of God are mighty and call for praise!! What mighty deeds has God wrought in your life? Praise him for it.

Praise Him according to His excellent greatness.

God's being is unlimited, therefore his praise should correspond.

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There is nothing little about God and nothing apart from him is great OR excellent!

Because of His excellent greatness, this should motivate us to be excellent in all we do in our praise for him.

Everything you do excellently praises God according to His excellent greatness.

3 Praise Him with trumpet sound;

The reason the trumpet was used in battle is it has a clear and distinct sound that can be heard from miles away by everyone within that vicinity.

When we praise him with the sound of the trumpet we are WANTING EVERYONE to hear it and we are saying, in essence, WE ARE NOT ASHAMED!!

The trumpet was also used in Old Testament times to gather the people for the purpose of praise and worship.

The trumpet is the sound we will hear at the return of our King

Praise Him with harp and lyre.

Well, I'm just not one of those loud praisers.

Not only the loud and obnoxious are to give him praise, but the sweet and timid, as well.

All sorts of people and personalities are called to praise him.

4 Praise Him with timbrel and dancing;

In the book of Exodus, when the Israelites crossed the Red Sea, they played the timbrel and danced.

They sang I will sing unto the lord for he has triumphed gloriously the horse and rider fell into the sea.

It is the most exuberant of praise brought on by deliverance.

Praise Him with stringed instruments and pipe.

Here we see the psalmist encouraging us use everything at our disposal to bring God praise. He lists every kind of instrument, timbrel which is struck, strings which are plucked and pips which are wind instruments. Nothing is common when I comes to praise.

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5 Praise Him with loud cymbals;
Now praise takes on the most indifferent onlookers and heaviest of slumberers.
The crashing cymbals say to them, wake up and praise his name!

Praise Him with resounding cymbals.
The resounding, high cymbals are the finger cymbals, the lightest of the sounds.
EVERYTHING!!!

6 Let everything that has breath praise the LORD.
And in case you haven't found yourself included in this exhortations, if you
BREATHE, you are called to praise!!!

*** Praise the LORD

Once more, the psalmist gives the exhortation, Hallelujah.
Halle! To be clear, to shine, to boast, show, to rave, celebrate, to be clamorously
foolish.