

# Psalm 150:3

Authorized King James Version (KJV)

Praise him with the sound of the trumpet: praise him with the psaltery and harp.

## Analysis

**Praise him with the sound of the trumpet** (בָּרְקָע שׁוֹפֵר)—The shofar (ram's horn) was Israel's most theologically significant instrument, announcing holy days (Leviticus 25:9), battles (Joshua 6:4), and coronations (1 Kings 1:34). Its piercing blast called the assembly to worship and will herald Christ's return (1 Thessalonians 4:16). Beginning the instrumental catalogue with the shofar emphasizes worship as covenant response to divine summons.

**Praise him with the psaltery and harp** (בְּנֵבֶל וְכִנּוֹר)—The nebel (psaltery/lute) and kinnor (lyre/harp) were stringed instruments providing melodic accompaniment. David played the kinnor before Saul (1 Samuel 16:23), and these instruments regularly appear in temple worship (1 Chronicles 15:16). String instruments suggest sustained, meditative praise contrasting with the trumpet's urgent call. Together they represent both the to worship and the sustained offering of melody.

## Historical Context

Psalm 150 is the grand doxological finale to the entire Psalter, its five-verse structure commanding praise with escalating intensity. Each verse layers additional instruments, creating a literary crescendo that mirrors the acoustic crescendo of full temple orchestra. Written likely for Second Temple worship (515 BC onward), this psalm reflects Judaism's conviction that all creation—and all human creative capacity—should magnify Yahweh. The specific instruments

mentioned were all used in temple worship, making this both liturgical instruction and poetic inspiration.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

## Study Questions

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1. How does using instruments in worship honor God with human creativity and craftsmanship He Himself gave?
2. What modern 'instruments'—technology, arts, media—could be consecrated for praise as temple musicians consecrated ancient tools?
3. How might the shofar's historical associations (covenant, gathering, battle, coronation) inform your understanding of worship as something more than personal preference?

## Interlinear Text

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בָּנִים	בְּנֵי	בְּנֵי בָּנָה	בְּנֵי בָּנָה	בְּנֵי בָּנָה	בְּנֵי בָּנָה
Praise	him with the sound	of the trumpet	Praise	him with the psaltery	

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יבתוֹר:

and harp

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## Additional Cross-References

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**Psalms 33:2** (Resurrection): Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings.

**Psalms 149:3** (Resurrection): Let them praise his name in the dance: let them sing praises unto him with the timbrel and harp.

**Psalms 92:3** (Parallel theme): Upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound.

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