



Rediscovering Power in Praise

FULLNESS

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November 2016

Psalm 149

You can praise your way through things that you could never pray your way through! It is in the act of being worshiped that God most often manifests His presence to us.

*1 Praise the Lord! (HALLELUJAH)
Sing to the Lord a new song,
His praise (TEHILLA) in the assembly of the godly!
2 Let Israel be glad (SAMACH) in his Maker;
let the children of Zion rejoice (GIYL) in their King!
3 Let them praise (ZAMAR) his name with dancing,
making melody to him with tambourine and lyre!
4 For the Lord takes pleasure in his people;
he adorns the humble with salvation.
5 Let the godly exult (ALAZ) in glory;
let them sing for joy (RANAN) on their beds.
6 Let the high praises (ROWMAM) of God be in their throats
and two-edged swords in their hands,
7 to execute vengeance on the nations
and punishments on the peoples,
8 to bind their kings with chains
and their nobles with fetters of iron,
9 to execute on them the judgment written!
This is honor for all his godly ones.
Praise the Lord! (HALLELUJAH)*

HALAL (*Hallelujah*) 165 X = The international praise word; joyful praise, to flash forth with light, to boast, to exuberantly gush joyful praise, to celebrate.

TEHILLA 56 X = to sing 'halals' or joyful praise songs.

SAMACH 174 X = to cheer up, to squeal with glee, to be glad.

GIYL 45 X = to spin around with joyful emotion.

ZAMAR 90 X = striking the fingers in praise either on strings or on percussion.

ALAZ 17 X = to exuberantly jump for joy in triumph.

RANAN 100 X = to overcome, to shout or cry out in triumph.
ROWMAM 1 X = high praises. We know little about this word.

Insights Into the Power of Praise from Psalm 149

1. The praises of God are the beginning and end of all things. Just as Psalm 149 begins and ends with hallelujah, so does all creation.
2. The essence of corporate worship is not found in singing about the Lord, but singing to Him—to His manifest presence, or what we refer to as ministering to the presence of the Lord.
3. Christ-encountering worship is always fresh, vibrant, and new. Singing songs that are new to us can be helpful; God can also take old songs and anoint them with fresh oil.
4. TEHILLA plays a significant role in bringing breaker anointing to corporate worship. Breaker anointing is the tearing of soul and spirit that often releases new levels of emotional and even appropriate physical responses in Christ-encountering worship.
5. When the ripping of soul and spirit take place in worship, the emotional response of SAMACH and the physical responses of GIYL, ZAMAR, and ALAZ are certainly appropriate.
6. The goal of Christ-encountering worship is not for our benefit, but God's. When we connect with God in worship we enter the high court of heaven where the ROWMAM of high praises begin. The ROWMAM that starts in heaven is now filling our throats so that we can confidently sing in the RANAN of overcoming triumph.
7. The result of such worship is that we execute vengeance on the nations, punishment on the peoples, we release the authority of Christ to bind kings with chains and nobles with fetters of iron to execute the judgment written against them (Psalm 149:7-9). This, after all, is the honor of all His godly ones!

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