

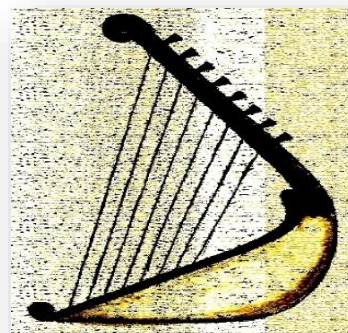
# PSALM 149 vs 1

KJV-lite™ VERSES

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This is another of the **Hallelujah**-psalms; **Praise the Lord** = **Hallu YAH**.

Charles Spurgeon wrote: We are almost at the last Psalm, and still among the Hallelujahs. This is a new song intended for the new creation, and the men and women who are of a new heart. The tone is extremely jubilant and triumphant. Throughout it, one hears the beat joyous men and women dancing to the timbrel and harp – Charles Spurgeon.



This song makes no sense if only seen through those eyes of brutal roman crusaders who leave the land strewn with death; as opposed to through the eyes of the Lord, who leaves the land filled with life and love for one another.

So be in no hurry, as you consider its verses. The best way to end a fight is by making a friend. Yet, though the enemy is near; and we remain ready to defend; we go in peace, singing praise to our God – R. Keith.

## <sup>1</sup> **Praise the Lord.**

**Sing to the LORD a new song** / a new song, it's okay to repeat the old occasionally, but it is more useful to invent the new. Our singing should be to the Lord, what we sing should be about Him, and to Him. We sing the greatness of our God. Saints are precious and His congregation is a treasure, but only our great God made them so. Saints do not gather to amuse themselves with music, nor to extol one another, but to sing His praise whose saints they are – Charles Spurgeon.

Now days, we must endure every Hollywood wannabe singing... usually about themselves. Who wants to listen to some fool sing about their pathetic self for 5 minutes and finally get around to incidentally mention the goodness of God. Count the number of times you hear them using the pronouns: I... Me... My... often on the highest notes in the song, while they rarely mention... what's His name? who did something for MEEEEEEEEEE. Is it just me, or are there a lot of terrible church songs in this "lovers of self, rather than lovers of God" generation? Songs that sound like the 1950s or 1960s. Bland and boring songs... that I can only imagine would work well on the next Caribbean cruise, that lots of overweight folks take whose life is equally uninspiring,

**Sing to the LORD a new song; and His praise in the congregation** / the assembly... of saints.

## <sup>2</sup> **The ones ruled by God, rejoice in their Maker; children of Zion, rejoice in their King.**

<sup>3</sup> **Praise His name with a dance: with the timbrel and harp sing praises to Him** / The sacred dance of devout joy is no example, nor even excuse, for frivolous dances much less for lewd ones. Who could help but dance when Egypt was defeated, and the tribes were free? Every mode of expressing joy was bound to be used on so memorable an occasion. Dancing, singing, and playing instruments were summons and most fitly so. If a man does not leap, or play, or sing, at least he can praise God. When the Lord saves a soul, its joy overflows; and cannot find channels enough for its exceeding gratitude. Young converts are not to be restrained in their joy; let them sing and dance while they can – Charles Spurgeon.

So, when is the last time in your congregation, particularly if it's a congregation that likes to conjugate verbs a lot; when did that happen: when they praised Him with a dance? How does that happen, if you're sitting in the pew?

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**<sup>4</sup>For the LORD is pleased with His people:**

**He beautifies the humble with [salvation](#).**

**<sup>5</sup>Be joyful O glorious saints: sing loudly even on your bed**

Think about it: In Hebrew: salvation is: [Yeshua](#), where we get the name: [JESUS](#). He designs not only to save, but also to adorn and to honor His people – Edward Cooper, 1826. These verses have broad meanings: in essence, even in your homes at the end of the day, when you're tired, or later when your life comes to an end, make a joyful noise to the Lord.

Our weapons of engagement,

**<sup>6</sup>High praises of God be in your mouth, and a two-edged sword in your hand;**

**<sup>7</sup>to avenge the nations, to correct the peoples;**

**<sup>8</sup>to bind their kings with chains, and their nobles with fetters of iron.**

Think about it: But if you don't have a sword, pull out **your gun**; learn how to use it to keep the peace; it's clearly okay; just don't live by it. They didn't have 2<sup>nd</sup> amendment issues when the psalmist composed this song; and of course, we know that the Lord has a powerful two-edged sword, which is **the word of God**; start there; His words are powerful. God knows this very imperfect world, is broken; and the battle ground of the lawless world: their pawns, the widow, the orphan, the stranger and the poor; are used by the vile, to advance twisted agendas. We must always come with high praises of God, but be ready; [as far as possible, be at peace with all](#); but be ready notice, even in this joyous song, God is very clear as to who needs to be locked up;

**<sup>9</sup>to make on them the justice written: this honor all His saints have.**

**[Praise the Lord.](#)**

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