



Praise as Warfare II

Isaiah 42

Praise and worship are an essential preparation for meditation and prayer. They bring you into God's presence where you feel His peace and can hear what the Spirit is speaking; but more importantly it declares who God is as the One who answers our asking.

Isaiah 42 gives a picture of praise as warfare.
Here are some insights to help in your meditation.

[Jesus as El Gibbor, Mighty Warrior fights using your praise.](#)

Isaiah 42:10 “Sing to the LORD a new song,”

[Sing](#) and [song](#) here both refer to a [new kind](#) of song sung like a strolling minstrel, out of the inspiration of the heart, new and fresh for the moment.

[Example](#): 1 Corinthians 14:15 says

“...Sing with the Spirit and sing with the understanding” (in your known language).

[Context](#): Isaiah 42:11, 12 deals with who is to sing this new song, this praise that exalts God. All are included: those who go down to the sea, those in the coastlands, the wilderness, cities, villages. V.11 mentions Ishmael's descendants by name, **“the villages Kedar inhabits and those of Sela.”** Kedar is Ishmael's second son and Sela is Petra, Edomites from Esau. (Genesis 25:13,30)

Read v12 and 13 together.

v12 “Let them give glory to the LORD, and *declare* His praise in the coastlands.”

v13 “The LORD shall go forth like a mighty man ([warrior, El Gibbor](#)); He shall stir up His zeal like a man of war.” He shall *cry* out, yes, shout aloud; He shall prevail against His enemies.” ([mighty](#) is Hebrew, gibbor: [warrior champion](#))

[There is a picture of praise as warfare here.](#) In v12, [declare](#) means to put out front, to stand in opposition to, referring to the declaration of His praise. In warfare, the tribe of Judah (praise) was the first to lead out into battle to confront the enemy. (Numbers 2:3)

Praise denounces the enemy. For example, declaring, “Jesus is LORD!” confronts the enemy's domination, authority. It is only at the name of Jesus, that every knee will bow and every tongue confess His Lordship (Philippians 2:9-11). Picture what happens. As you [announce \(declare\)](#) who Jesus is and what He will do, the enemy is [denounced](#), exposed and defeated as Jesus prevails through praise.

This same word, **declare**, is translated **shows** in Psalm 19:1

“...the firmament (sky, planets, stars) shows (declares,) His handiwork.”

God’s handiwork fronts, confronts and denounces the lie of evolution, stands boldly in opposition, announcing the truth of creation.

In v 12, praise is the weaponry. In v13, **cry** out is the Jericho shout, one of many kinds of shouts in the Bible. This Jericho shout has the capacity to break, destroy the works of the enemy as happened when the walls of Jericho fell. With its defenses gone, the city was taken.

In this Isaiah 42 context of praise, the people praise; El Gibbor fights. You praise in adoration; the Lord fights. This is a place of safety for the worshipper. In that great 2Chronicles 20 battle, the priest praisers did not fight. They sang and shouted, **“Praise the LORD, for His mercy endures forever.”** The LORD sent ambushes and the armies destroyed each other.

v15 says He will destroy the mountains and the hills (the obstacles) and make a way for the prisoners to be free. **People can be set free during worship.**

The battle plans for Jericho included worship as warfare.

Joshua 5:13 “And it came to pass when Joshua was by Jericho, that He lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand.”

When Joshua asked if He was for them or for their adversaries, the Man answered:

v14 “No, but as Commander of the Army (Host) of the LORD have I now come. And Joshua fell on his face to the earth and worshiped, and said to Him, ‘What does my Lord say to His servant?’”

We know this was an **Old Testament appearance of Jesus** because Joshua was permitted to worship; an angel would not have allowed this.

Joshua received battle plans that included praise directly from the LORD, the Commander of the Army: to march around the city once for six days in silence and on the seventh day, march around the city seven times with the priests blowing the trumpets. When they heard a long blast from the ram’s horn and the sound of the trumpet, then the people were to **shout with a great shout**. When they did the wall of the city fell down flat.

This great shout is **rooted** in what is called the **Jericho shout** and has capacity to break the enemy’s strongholds. At the Lord’s express direction, He used their shout (praise) to fight for them and they saw a miracle. (Jericho shout mentioned 4 times v10,16,20.)

Another picture of a praise release is in Acts 16 when Paul and Silas were imprisoned and at midnight they began to praise so loud that all the prisoners heard.

Acts 16:26

“Suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened and everyone’s chains were loosed.” (not the usual effects of an earthquake)

This is in the New Testament, so the same Hebrew word for Jericho shout is not in the text, but the results are the same.

This kind of praise can destroy the foundations, the strongholds the enemy has set in place, people are released during worship. Doors are opened for light and truth. Bondages fall off, there is deliverance.

It is a picture of El Gibbor, Mighty Warrior using praise to break the enemy’s hold and loose people from chains, bondage. In this case, all the prison doors opened and all the chains loosed.

Application:

Meditate, receive the truths about praise, respond and pray out the insights you received.

