

The 5W1H of Hallelujah!

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[Psalm 150:1-6, ESV]

- 1 Praise the **LORD!** Praise **God in his sanctuary**; praise **him in his mighty heavens!**
- 2 Praise him for **his mighty deeds**; praise him according to **his excellent greatness!**
- 3 Praise him with **trumpet sound**; praise him with **lute and harp!**
- 4 Praise him with **tambourine and dance**; praise him with **strings and pipe!**
- 5 Praise him with **sounding cymbals**; praise him with **loud clashing cymbals!**
- 6 Let **everything that has breath** praise the LORD! Praise the LORD!

[Introduction]

Hallelujah!

Today, because it's the day of the 'Congregation Praise Festival,' we'll set aside the words of Exodus for a moment. Instead, we'll contemplate the meaning of '**Hallelujah**,' which we always confess in worship, meaning '**Praise the Lord!**'

To do that, we can't explain it without mentioning the last five Psalms, the so-called '**Hallelujah Psalms**.' We've looked at one of them before, and these are precisely the five 'Hallelujah Psalms.'

***Hallelujah** Psalms.

146:1 Praise the LORD! Praise the LORD, O my soul! **Verse 10:** The LORD will reign forever, your God, **Praise the LORD!**

147:1 Praise the LORD! For it is good to sing praises to our God; **Verse 20:** they do not know his rules. **Praise the LORD!**

148:1 Praise the LORD! Praise the LORD from the heavens; **Verse 14:** praise for all his saints, **Praise the LORD**

149:1 Praise the LORD! Sing to the LORD a new song, **Verse 9:** This is honor for all his godly ones. **Praise the LORD**

150:1 Praise the LORD! Praise God in his sanctuary; **Verse 6: Let everything that has breath praise the LORD! Praise the LORD!**

=> **Hallel,' 'Hallelu,' 'Praise' + 'Ya, Yahweh' = Hallelujah!**

These five psalms, placed at the very end of the Psalms, are called the 'Hallelujah Psalms' because each begins with 'Hallelujah' and ends with 'Hallelujah.' They all have a structure as if each psalm is enveloped by 'Hallelujah.' Through this structure, they continuously emphasize the true meaning of 'Hallelujah' and 'praising the Lord' until the end of the Psalms.

When we say 'Hallelujah,' it combines the Hebrew expression 'Hallel, Hallelu, Praise' with the abbreviation of 'Yahweh Elohim,' resulting in our confession and proclamation in worship, **'Hallelujah! Praise the Lord!'** These words very well encapsulate the meaning of 'Hallelujah,' and the frequency of 'Hallelujah' is relatively high in these Psalms. Today, we want to meditate on Psalm 150, not only because it's the last of the 'Hallelujah Psalms' but also because it's the final psalm in the entire book.

Among the 150 psalms, if we were to consider the "foreword" or introduction, it would be Psalm 1, which begins with the words: "Blessed is the one who does not walk in step with the wicked or stand in the way that sinners take or sit in the company of mockers, but whose delight is in the law of the Lord, and who meditates on his law day and night."

Just as the Psalms started with the description of **the blessed one who follows 'the word of the Lord'** exclusively, the conclusion they reach is Psalm 150:6, which we're focusing on today: **"Let everything that has breath praise the Lord. Hallelujah!"**

Similarly, if we are indeed 'blessed ones who follow the word of the Lord,' then our eternal conclusion, even beyond the moment our breath ceases or when we enter the kingdom of God, should be nothing other than the confession and proclamation of the worshiper: 'Hallelujah! Praise the Lord!'

In today's reading of Psalm 150, "Praise the Lord" and "Hallelujah" appear 13 times in Hebrew. Even though it's not even six verses long, the fact that "Hallelujah" is repeated more than 13 times, almost twice per verse, makes it undoubtedly the psalm that confesses "Hallelujah" the most frequently per verse among the "Hallelujah Psalms."

Looking at Psalm 150, it's a psalm that addresses all of these "5WH1," the "six journalistic questions" about "Hallelujah." These questions include "Who, What, When, Where, How, Why." The final psalm of today incorporates all of these principles, providing a very clear explanation of "Hallelujah" throughout.

The fact is, Psalm 150 today, its final message, shows very well who says "Hallelujah" when they say it, where they say it, whom and what they say it for, why they say it, and how they say it. I want to call this the **"5WH1 of Hallelujah."** Then, what indeed constitutes genuine "Hallelujah," proper praise from us worshipers? How can we,

starting as blessed ones who follow 'the word of the Lord,' ultimately live as a confession and proclamation of worshipers, saying, 'Hallelujah! Praise the Lord!' until the end? When we live according to these "5WH1 of Hallelujah" today, I firmly believe that throughout my life, surely goodness and love will follow me, and I will dwell in the house of the Lord forever.

If we go through the "5WH1 of Hallelujah" sequentially from verse 1:

[Main]

1. What (Whom)?

Firstly, the "**What (Whom)**" aspect - who or what are we saying "Hallelujah" to? Looking at verse 1:

* What (Whom)?

1 Praise the LORD! Praise **God** in his sanctuary; **praise him** in his mighty heavens!

Hallelujah," which translates to "Praise the Lord!" This word itself indicates whom and what we should praise. As I've mentioned before, it's "**Hallelujah**" – **praising the Lord!** Just as the verse emphasizes, we should praise God specifically and praise Him with all our hearts! That's what **Hallelu-jah** is all about!

Living a life of praise isn't about praising something else or someone else; it's never about praising anyone other than God for us worshipers.

I believe our "Hallelujah" is **solely about praising the Lord God**. There's no room for any other "Hallelujah" apart from Him.

In this passage, since we keep seeing the word "**praise**" in our language, some might think, "Hey, I've never praised anything else. I'm only praising God! It's not my concern at all, Pastor. I'm doing just fine!" I've prepared this because such misconceptions might arise. In other Bible verses, "Hallel" and "Hallelujah" are also translated as "**boast**" or "praise." In Jeremiah 9:23-24, it clearly states:

“Thus says the LORD: “Let not the wise man **boast(Hall. Hallelu)** in his wisdom, let not the mighty man **boast in his might**, let not the rich man **boast in his riches**, but **let him who boasts boast in this**, that he understands and knows **me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth**. For in these things I delight, declares the LORD. (Jeremiah 9:23-24)”

=> so that, as it is written, “Let **the one who boasts, boast in the Lord** (1 Corinthians 1:31).

Another language of 'praise' is indeed 'boasting.' Using the same word in Hebrew, their meanings are interconnected. When boasting becomes excessive, it flows into praise.

So, even though we say, 'praise God,' if we continue to boast about other things, it can never be the **'Hallelujah' of a worshiper** who praises and boasts only God.

Therefore, let the wise not boast of their wisdom, and let the strong not boast of their strength, as the Bible states.

Do not let the rich boast in their riches!" the Bible says. However, it's not just about refraining from these three things; it's about not boasting in anything besides God. Each of us boasts about the things we live by! The things we live and praise beyond boasting! You can apply all those aspects here.

So, don't boast and praise money, saying, "Money is everything!"

Also, don't boast and praise health, saying, "Health is everything!"

And even if you love them dearly, don't boast and praise your children, saying, "My children are everything!"

As Jeremiah says, " Let **the one who boasts, boast in the Lord.**

Indeed, boasting only in **"knowing God"** and realizing that **"only the Lord God is the Sovereign who practices love, justice, and righteousness on this earth"** as a sinner like myself, as mentioned in 1 Corinthians 1:31, I earnestly proclaim that we become **worshippers of Hallelujah, boasting and praising only the Lord, living today as worshipers who boast in the Lord within us,** just as the verse says.

2. **Where? When?**

Secondly, **"Where? When?" - Where and until when should we say Hallelujah?**

Looking at verse 1 again:

*** Where? When?**

1 Praise the **LORD!** Praise **God in (1) his sanctuary;** praise him in **(2) his mighty heavens!**

(1) Do you not know that **you are God's temple** and that God's Spirit dwells in you? (1 Corinthians 3:16)

(2) And those who are wise shall shine like **the brightness of the sky (brightness of heaven)** above; and those who turn many to righteousness, like the stars **forever** and ever. (Daniel 12:3)

The concepts of place and time are interconnected, so let's consider both together.

Firstly, regarding the "Where of Hallelujah," verse 1 mentions two main places:

"in his sanctuary" and "in his mighty heavens."

(1) Firstly, **"in his sanctuary"** refers to the "kodesh," meaning "the holy place of God." It signifies praising "Hallelujah" from the holy sanctuary where God dwells.

Here, "his sanctuary" initially referred to a concept in the Old Testament like the "tabernacle" or "temple," where God promised to dwell among us, a holy place

inaccessible to ordinary people. However, after completing all these concepts through the events of the New Testament, especially through the cross and resurrection of our Lord Jesus Christ, "God's sanctuary" is no longer a specific place or building.

From the moment the temple curtain was torn from top to bottom at the crucifixion, it signifies that holy places or buildings are no longer the concept. Instead, it's now understood that each of us, and when we gather together in worship, our churches are now called God's holy temple, although still imperfect.

Just as it's said in 1 Corinthians 3:16!

So, in this church, where we saints gather to worship together, we continually praise the Lord with "Hallelujah"! However, it's not just here that we say "Hallelujah; because we are each God's temple, we should also praise the Lord in every aspect of our lives.

Whether in our homes, workplaces, or any place where we walk, we should strive to be "worshippers of Hallelujah," continually praising the Lord. Hallelujah!

Just as with "Where," the concept of "**When**" is similar. In every moment of our lives, we are "worshippers of Hallelujah."

(2) Furthermore, it says, "Praise him **in his mighty heavens**." This Hebrew expression, "mighty heavens," in prophetic terms, is often described as "**the celestial space where angels operate, namely the eternal kingdom of heaven**." In Daniel 12:3, this "**heaven**" is often translated into English as "heaven" or "the kingdom of heaven." So, indeed, this space is where not only the angels in heaven praise our God with "Hallelujah," but also where we saints, eventually ascending to heaven, will **praise God for eternity**.

This is where we, as worshippers of Hallelujah, praise the Lord, **the eternal sanctuary of worship**. Similarly, in terms of "When," we are **worshippers praising the Lord throughout eternity!**

So, whether **it's in His sanctuary**, where we saints gather to worship in the church, we say, "Hallelujah!"

And in every aspect of my life, I say, "Hallelujah!" In every moment of my life, "Hallelujah!"

When the journey is complete and the Lord calls me to His glorious eternal kingdom, there, too, we will all say, "Hallelujah!"

Because we walk with Jesus, it's "heaven everywhere with the Lord Jesus," here and there, everywhere! Beyond time and space, in every place, may the Hallelujah of God's children never cease, earnestly proclaiming for me and all of you.

3. Why?

The third aspect, "**Why?**", would pertain to the reason or cause **for why we say Hallelujah**. Looking at verse 2:

2 Praise him for **his mighty deeds (acts)**; praise him according to **his excellent greatness! (for His exceeding greatness)**

Verse 2 may seem to address "what we praise," but in the Hebrew Bible, prepositions are used here, indicating the meaning of "**the fundamental cause or reason.**"

English translations often express it as "For" or "Because."

So, in a literal translation, it says, "**Because of His mighty deeds, because of His exceeding greatness, praise the Lord, Hallelujah,**" or "**Because of His mighty acts, praise the Lord, Hallelujah because of His exceeding greatness.**"

So what exactly are **His mighty deeds** and **His exceeding greatness**?

As we see in the Exodus, is it merely the parting of the Red Sea and the turning of bitter water into sweet that constitute **His exceeding greatness**? Is it just His immediate resolution of our difficulties that constitutes His mighty acts, His exceedingly great power for us?

Of course, it is true that God's power extends even to the smallest details for our sake. However, ultimately, His true Mighty Acts, His exceeding greatness, are revealed in the fact that He first **created** us out of nothingness in **His own image!**

Furthermore, even when we were trapped in sin and faced certain death, **He resurrected and redeemed us through His only begotten Son, Jesus Christ!**

And now, knowing that **He continues to protect me and lead me today** so that I may ascend to the kingdom of the Lord!

I believe that **the work of salvation and redemptive work of our Creator God** is truly **His mighty actions** and **His supreme greatness.**

This is why we, as Christians, must always praise the Lord with "Hallelujah," for it is our faith's fundamental cause and reason.

"I continue to live on this earth today because I believe in and remember the salvation history of our Creator God!"

This aspect is emphasized even in the last chapters of Ecclesiastes. If you look at some parts of Chapter 12, you'll see this.

"1 Remember also your Creator in the days of your youth, before the evil days come and the years draw near of which you will say, "I have no pleasure in them"; 2 before **the sun and the light and the moon and the stars are darkened** and the clouds return after the rain,

7 and the dust returns to the earth as it was, **and the spirit returns to God, who gave it.**

8 **Vanity of vanities,** says the Preacher; **all is vanity.** (Ecclesiastes 12:1,2,7,8)"

When it comes to 'Remember your Creator in the days of your youth,'" based on the overall context, the term 'days of your youth' doesn't seem to refer specifically to the age group we commonly call youth, roughly the 20s to 30s.

While translated as 'youth' in our language, Hebrew refers to a much younger age, closer to 'youth.'

So, in this context, 'days of your youth' could be broadly applied to everyone, indicating a time such as described in verse 2, when the world's lights, including the sun, moon, and stars, grow dim, which could be seen as the time 'before the days of trouble come' – **a period** that could be understood as the 'days of your youth.'

Also, on a smaller scale, individually applying it to each of us, just as in verse 1, "before the days of trouble come," and even "before the last moments," **a period** could be seen as my 'days of youth.'

So, this passage isn't just about saying "Remember your Creator" to the youth or children. Of course, it would be better to remember our Creator from an early age, but even if we haven't lived that way before, right at this moment, if it's **still** not yet the last day of your life, then surely, at **this very moment, remember your Creator God! Live remembering His redemption story!** That's what the message is. It's also emphasized in verse 7.

To anyone, that "time of youth" is this very moment, which for me is the youngest "time of my youth." Because time on this earth continues to flow relentlessly, the moment I speak these words is also passing as the youngest phase of my youth.

So, before the day the Lord calls you, before your earthly body returns to the ground, before your spirit returns to the arms of our God who gave it, in your time of youth, at this moment, **"remember your Creator! Live today remembering the immensely great redemption story He has done for you!"**

I believe this is the fundamental motivation for the "Hallelujah worshippers" to praise the Lord always and live their lives in worship.

Who formed you from the ground and created you in the image of God?

Who is the one who breathes spirit into you and makes you alive and breathing?

Who died on the cross for your sake and forgave all my sins?

Who is the one who protects, guides, and guides you this far?

Who is the Father who holds you back on your last day and returns to your eternal home?

Remember your Creator now! Because a life lived without remembering this truth ends up being "vanity of vanities; all is vanity."

This is the wisdom that the Preacher ultimately comes to realize: the true wisdom of life. May we never live a life that ends in vanity without remembering my Creator or even knowing His redemption story.

We live lives praising the Lord with Hallelujah, even on this earth, because we understand why.

We know God created us from nothing, making us in His image.

We know that Jesus, through His sacrifice, redeemed us from sin and death.

We know that, despite our weaknesses, the Lord personally protects and leads us to His kingdom.

Today, let us all fervently declare that we are true "Hallelujah worshipers," believing in and remembering our Creator God's immensely great redemption story as we live on this earth.

4. **How?**

The fourth is **How?** How do we say hallelujah? This is the part. If you look at verses 3 through 5,

3 Praise him with **trumpet sound**; praise him with **lute and harp!**

4 Praise him **with tambourine and dance**; praise him with **strings and pipe!**

5 Praise him with **sounding cymbals (sound part)**; praise him with **loud clashing cymbals (Alarm part)!**

=> (1) **Hallelujah with everything I have!** (2) **Hallelujah with all of us!**

At that time, every imaginable instrument in Israel came out: stringed, percussion, wind instruments—every musical instrument. It wasn't just about praising with instruments alone; they were also dancing and saying, "Hallelujah, praise the Lord!"

Reflecting on this, I've organized two main points:

Firstly, offering our "Hallelujah" praise to the Lord is not just about singing a song and calling it quits. Essentially, it's natural to praise before God with our voices and instruments, but it's not enough to say, "Hallelujah, we're done!"

I believe that a true worshiper of "Hallelujah" is not only someone who praises God through music but also someone who, **in every aspect of my life, utilizes everything as a tool to glorify and praise God ultimately.**

Certainly, you can apply all aspects of your life to those mentioned instruments. With my words, actions, and livelihood, I will praise the Lord! I earnestly proclaim to become a worshiper of Hallelujah, knowing how to praise the Lord with all I have.

(2) And also, **How? How should we praise? We must all Hallelujah together with everything we have.** Truly, a variety of instruments are mentioned there. Perhaps it depicts our very different appearances, which is quite diverse. Like the sound of the trumpet, those with loud voices, those playing the flute and harp, those making the sound of clashing cymbals, and those dancing with all their might. Moreover, two types of stringed instruments are mentioned: one for making rhythmic or melodic sounds,

known as the "sound section," and another as the "alarm section," producing a sharp and alerting sound. Even with the same instrument, isn't it truly diverse?

These are our diverse appearances.

Our personalities are all different, our preferences vary, and our thoughts are diverse. Yet, the Bible always commands us to **Hallelujah together**.

I meditate on this passage as a call **to create harmony** among us.

This harmony doesn't just refer to musical harmony but rather the harmony of living and working together. It's like an orchestra where various instruments come together, each producing different sounds.

Yet, when they follow the conductor and play according to the same tempo, they create beautiful harmonies and perform the assigned symphony excellently.

In this way, we may initially produce discordant notes and even experience discord or "off-key" moments. However, as we journey through these challenging processes together, we eventually learn to harmonize, creating a beautiful symphony in the eyes of the Lord. I believe this is what it means to be Hallelujah worshippers who please God.

5. Who?

The last part to consider is precisely **"Who?" Who should say "Hallelujah"?** If we look at the end of Psalm 150,

6 Let **everything that has breath** praise the LORD! Praise the LORD!

(1) then **the LORD God** formed the man of dust from the ground and **breathed** into his nostrils **the breath of life**, and the man became a living creature (Genesis 2:7).

Everything on the dry land whose nostrils was **the breath** of life died (Genesis 7:22).

=> **All Life**

(2) **Jesus said to her, "I am the resurrection and the life. Whoever believes in me, though he dies, yet shall he live, and everyone who lives and believes in me shall never die.** Do you believe this?

=> **Those who have eternal breath because of Jesus.**

Here, "those who have breath" can have two main meanings.

Firstly, the expression "breath" is the same word used to describe the "breath of life" that God breathed into the human nostrils at the beginning. So, Genesis 2:7 refers to all people, and Genesis 7:22 encompasses **all living creatures** on the land, ultimately meaning "all life." Thus, primarily, those who can still breathe and live on this earth today, thanks to the Creator God, are referred to as "those who have breath."

Therefore, all living beings with breath should praise the Lord!

(2) ultimately, who qualifies as a "Hallelujah worshipper"?

The verse from John 11:25-26 says, "Jesus said to her, 'I am the resurrection and the life. The one who believes in me will live, even though they die; and whoever lives by believing in me will never die. Do you believe this?'"

So it's not just about the physical act of inhaling and exhaling; that's not all there is to it. The true "Hallelujah worshipper" is the one whose soul breathes with eternal life, the person who, solely **through faith in our Lord Jesus Christ**, experiences **true breath**. Therefore, I am confident that the true "**Hallelujah worshipper**" is the one who **possesses this eternal breath**.

[Conclusion]

Dear beloved saints,

Today, we have explored the "Hallelujah's Principles of Life" through the final Psalm, Psalm 150.

* The 5W1H of **Hallelujah**

1. **What (Whom):** Who? Not anyone else, **but only boasting and praising the Lord, Hallelujah!**
2. **Where, When:** Where? When? **Everywhere on this earth, every moment, and even in heaven, forever Hallelujah!**
3. **Why:** Why? **Because of believing and remembering our Creator God's immensely great salvation history, Hallelujah!**
4. **How:** How? **With all my belongings, and together with all our belongings, Hallelujah!**
5. **Who:** Who? **Hallelujah to those who have eternal breath through faith in Jesus!**

Above all, I earnestly declare that such "worshippers of Hallelujah" may be with me and all of you.