



KINGDOM PRAISE: A WORD ON HONOR AND HUMILITY

Yashah, a servant of YAHUWAH our Father, and Y'shua The Master, to the Twelve Tribes of Yisrael scattered abroad, Shal'm.

My brothers, it is often said in both "Messianic" and traditional Christian circles that our Father YAH "...shares His glory with no one." And of course, this is taken to mean that we as His children must praise Him, and Him alone. For most of us, proper worship of YAH includes the doctrine that "All praises are due to the Most High."

But is this really a scripturally supportable truth?

Like virtually all major points of doctrine, in this final season of our captivity, the subjects of worship and praise among the faithful have become highly controversial. It includes everything from confusion around the gift of tongues, to the endless debate on the pronunciation of the Sacred Names, to the strict insistence upon this man-made formula for praising the Most High.

And if our present assumptions on worship and praise truly represent sound doctrine, then just as with all truth, they must withstand the scrutiny of critical analysis.

As we all know, it is written, "I am YAHUWAH: that is My Name: and My Glory will I not give to another, neither My Praise to graven images" (YeshaYahu/Isaiah 42:8). Praise belongs to YAHUWAH and Him alone. Or so the story goes... But is this really what our Father commands?

In the English language, the word 'worship' means "The reverent love and devotion accorded a deity." In the Hebrew, the word for worship is 'shachah', meaning simply, to bow down or prostrate oneself before YAH, which inherently includes an attitude of thanksgiving.

On the other hand, the word translated 'praise' in verse 48 is from the Hebrew word 'tehillah,' which means a song or hymn of praise and adoration unto YAH. The English defines 'praise' as "An expression of approval, commendation, or admiration."

And thus, by both accounts, all worship is praise, *and yet not all praise is worship*. Selah.

A careful reading of the above passage (Is. 42:8) reveals that in context, YAH is simply referring to His people having no other 'gods' before Him - not to who among them is worthy of praise other than Himself. Selah.

Notice, brethren, He says, it is *His* glory that He will not give to another. In other words, He says that He alone shall receive *His* glory, honor and praise as the Most High - His *worship*. Again, not that anyone one else should receive glory, honor or praise but Himself!

Behold Yisrael - this subtle error in our innerstanding of worship and praise is a direct cause of several key obstacles in our road to spiritual maturity and the unity of the faith.

Now, let's look at four basic problems the "All praises are due" doctrine create:

1. It paints a false image of YAH as a selfish and prideful tyrant who will tolerate no one being honored among His people but Himself.

Obviously, this has led to great dysfunction in our relationships with our GOD. After all, how can we fully trust in an immature and insecure Father? Of course, we cannot.

Behold, Abeinu /our Father is the *Almighty* - and our worship belongs to Him and Him *alone*, for He alone is worthy! But like any good father, He certainly wants His children to be glorified, honored and praised. Selah.

And surely those of us in the Western hemisphere who constitute the lost/found Children of Judah must become particularly familiar with this truth. Why?

The very name of our pre-eminent tribe Yahudah means 'praised' in the Hebrew tongue. And what was prophesied to be Judah's destiny? "Yahudah, you are he whom your brethren shall praise: your hand shall be in the neck of your enemies; your father's children shall bow down before you" (Gen. 49:8).

If we as 'Judahites' are to fulfill our destiny in Mashiakh as the Davidic praise leaders of true Yisrael as a whole, we must not only glorify, honor and praise YAH in the highest; but we must be prepared to rightfully receive unto ourselves the glory, honor and praise that will soon come from our brethren who are scattered abroad, as well as the Gentiles whom we shall receive as an inheritance.

Again, Yahudah is he whom his brethren shall praise...

2. It prevents us from fully edifying one another in our most holy faith.

This is much of the reason why the remnant remains so extremely vulnerable to being weakened with envy and strife. And again, we don't want to give any glory, honor or praise to one another, since it belongs "...only to YAH." Really...

Paul the apostle wrote, "Now I praise you, brethren, that you remember me in all things, and keep the ordinances as I delivered them to you" (1 Cor. 11:2). This word of praise no doubt served as a badly needed source of strength and encouragement for the newly converted pagans at Corinth -- not as a threat to YAH's glory, honor and praise as the Most High. Selah.

As it is written, we are commanded -- even toward unbelievers -- to "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7).

Surely the hour has come for the very Commonwealth of Yisrael in Mashiakh to worship YAH in Spirit and in truth and begin to edify and encourage one another with due honor and praise!

3. It creates a false sense of humility.

The doctrine that YAH and YAH alone is "worthy of our praise" appears at first glance to represent the word of a meek and contrite spirit. But in truth, anyone who believes there are none

among his brethren worthy of glory, honor, or praise, is by definition walking in arrogance, however unknowingly. And walking in this false humility makes true humility impossible to achieve. Sélah.

True humility is not a failure to recognize one's own growth, labor, or authority in Mashiakh. Nor is it to reject or withhold the glory, honor, and praise -- along with rebuking, reproving and admonishing -- that rightfully belongs to one's brethren.

True humility, as it is written, is not to think more highly of ourselves than we ought. We should never feign that we're not worthy of praise at those moments when we are.

When we do, we rob ourselves of the much-needed hope and encouragement that a fitly spoken word of praise can bring; as well as the blessings that come upon our brothers and sisters who wisely honor and commend us for our obedience and good works in Mashiakh!

4. Finally, my brothers, the "All praises are due" doctrine discounts the enormous amount of inspiration and motivation it takes to fight the good fight of faith.

The heart and soul of our faith as YAH-worshipping Hebrew Yisraelites in Mashiakh is the crucifixion and resurrection of Y'shua. As it is written, "And if Mashiakh be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).

So then, we would be wise to determine what gave *Him* the strength to endure such humiliation and disgrace, that we also may learn to do likewise, and thereby inherit eternal life...

The prophet Shmu'el/(Samuel declared, "...to obey is better than sacrifice, and to hearken than the fat of rams." (1 Sam. 15:22b). While praise is obviously an indispensable part of our worship of YAH, surely, the obedience that comes from true worship far outweighs the sacrifice of praise.

It was the Master Himself who taught us that those who worship the Father must worship Him in Spirit and in Truth. And with all of the marvelous words of praise He spoke concerning His Father, it was His *obedience* to the Truth of YAH - His worship - that carried the day.

It is written, "Looking unto Y'shua, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of YAHUWAH." (Ibrim/Hebrews 12:2).

The "joy that was set before Him" is expressed in Paul's letter to the Philippians - "And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

Wherefore YAH also has highly exalted Him and given Him a name which is above every name: That at the name of Y'shua, every knee should bow, of things in heaven, and things in earth, and things under the earth... " (Phil. 2:8-10).

Likewise, brethren, we must know that second only to our love of YAH and Y'shua, and of our neighbors as ourselves; our true inspiration and motivation for continuing to war against the world, the flesh, and the devil, is to be highly exalted with Mashiakh!

Hear O Yisrael, and hearken you ends of the earth: Mashiakh humbled Himself to seek, not deny,

glory, honor and praise... The glory, honor and praise that comes from our Father alone; both in heaven, and through these vessels of clay. True humility among the faithful remnant is not found in refusing this praise, but in pursuing it. Selah.

As it is written unto "...them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life," "Let us not be weary in well doing: for in due season we shall reap, if we faint not..."

Thunderous praises be unto YAHUWAH our Father, and His Son, Yah'shua our Master, both now and forevermore! May the grace of YAH be with us all. Ahmein.

IT'S KINGDOM TIME.

THE KINGDOM OF YISRAEL COMMUNITY NETWORK.

ONE LOVE. ONE PEOPLE. ONE NATION.

www.kingdomofisrael.org