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Yashah Ben Yah'shua
Servant & Royal Emissary
The House of Dawid

Apostolic Epistle

KINGDOM PRAISE

A Word on Honor and Humility

Elder Yashah, a servant of YAHUWAH our Father and Yah'shua our Redeemer, to the Holy Nation in Christ, Shal'm.

Beloved saints, 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! So for most of us, the proper worship of YAH yet includes the popular religious assumption that "*All* praises are due to the Most High."

But brethren, is this a scripturally supportable truth?

Like virtually all major points of doctrine, even in the post-season of our captivity, the subjects of praise and worship among the faithful have become highly controversial. And that 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 perception of praise and worship truly represents sound doctrine, then just as with all truth, it must withstand the scrutiny of critical analysis.

Now 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). All praise belongs

to YAHUWAH and Him *alone!* Or so the story goes... But is this truly what our Father commands? In the English language, the word ‘worship’ means “The reverent love and devotion accorded a deity.” But in Hebrew, the primary word for worship is ‘shachah,’ meaning simply “to bow down or prostrate oneself,” which inherently includes an attitude of thanksgiving.

On the other hand, the word translated ‘praise’ in the above verse is from the Hebrew word ‘tehillah,’ which means “a song or hymn of praise and adoration *unto YAH.*” And the English defines ‘praise’ as “An expression of approval, commendation or admiration.”

So then, by both accounts, all worship is praise – but not all praise is worship! SÉLAH.

A careful reading of the above passage (Is. 42:8) reveals that in context, Abba YAH is simply referring to His people having no other gods *before* Him; and not to who among them is worthy of praise (or even worship, as in to bow down) other than Himself! Notice, brethren, that He says it is *His* glory that He will not give to another!

In other words, Abba YAH says that He alone shall receive His *own* glory, honor, worship and praise *as the Most High.* Again, not that anyone 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 that the “All praises are due” doctrine creates:

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

Obviously, this misunderstanding 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 therefore, our Highest worship belongs to Him and Him alone, for He alone is the Most High GOD! But like any good father, He certainly wants His children to be glorified, honored and praised!

In fact, based on many passages of YAH-breathed scripture, to bow down to another King or others in authority in Yisrael is no sin. For example, the apostle Paul wrote of “...those who by patient continuance in doing good *seek after* glory, honor and eternal life...” (Rom. 2:7). And surely, those of us in the Western hemisphere who constitute the Children of Yahudah-Judah must become especially familiar with these truths! Why? Consider my people, that the very *name* of our

pre-eminent tribe Yahudah means ‘praise YAH’ in the Hebrew tongue. But what was prophesied to be Yahudah’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).

Now if we as Yahudim-Judeans are to fulfill our destiny in Mashiach 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 *also* 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... SÉLAH.

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

This well-meaning oversight 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). And that word of praise no doubt served as a badly needed source of strength and encouragement for the newly converted pagans at Corinth, and not as a threat to Abba YAH’s glory, honor and praise as the Most High GOD! Amen?

In fact, 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, beloved family, the hour has come for the Commonwealth of Yisrael in Mashiach to worship YAH in Spirit and in truth, *and* – to begin to edify and encourage one another with due honor and praise!

3. *It creates a false sense of humility.*

Now the idea 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 false humility makes *true* humility impossible to achieve!

Behold, saints: true humility is not a failure to recognize one’s own growth, labor or authority in Mashiach. Nor is it to reject or withhold the glory, honor and praise (and rebuking, reproofing and

admonishing) that rightfully belongs to our brethren! As it is written, true humility is simply “not to think more highly of ourselves than we ought.” We should never feign that we are somehow 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 Christ! HalleluYAH!

4. The “All praises are due” assumption discounts the enormous amount of inspiration and motivation it takes to fight the good fight of faith.

Surely, the heart and soul of our faith as YAH-worshipping Yisraelites in Christ is the crucifixion and resurrection of Yah’shua. And as it is written, “And if Mashiach 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 Sh’muel-Samuel declared, “...to obey is better than sacrifice, and to hearken than the fat of rams.” (1 Sam. 15:22b). So while praise is obviously an indispensable part of our worship of YAH, the *obedience* that comes from true worship far outweighs the sacrifice of praise! And 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.

Beloved children, it is written, “Looking unto Yah’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.” (Hebrews 12:2). And “...the joy that was set before Him...” is beautifully 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 Yah’shua, every knee should bow, of things in heaven, and things in earth, and things under the earth...” (Phil. 2:8-10). Likewise, we as YAH’s elect must now know and innerstand that second only to our love of Abba YAH and Messiah Yah’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 Christ! SÉLAH*.

Hear O Yisrael, and hearken, you ends of the earth: our Messiah humbled Himself to *seek* and not to 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. And therefore, true humility among the faithful remnant is not found in *refusing* this praise, but in *pursuing* it!

And as it is written, unto those of us “...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...” YAH Khai v’HalleluYAH!

Now let the thunderous praises of the Elect be unto YAHUWAH our Father, and His Son, Yah’shua our Master, both now and forevermore! Even so, Amen.

May the Grace, Mercy, and Eternal Shal’m of Abba YAH be with you all. ECHAD!

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