

The Hebrew Names For PRAISE

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[0 : 0 0] Thank you for choosing to listen to today's message by Rev. Dr. David Entry. We know you will be blessed as you seek and serve God. We believe that this message will stir up a desire for more of God even as you listen.

Be blessed. Father, thank you for your word. Teach us your word. Reveal yourself to us as we hear your word. Let us have an encounter in your word with you that we will not leave you the same.

Let the seed of your word be sown, planted on good hearts, good soils of our hearts, that it will bear fruit some 30-fold, some 60-fold, and some 100-fold.

We thank you that through the delivery of your word, there shall be healings, there shall be miracles, there shall be breakthroughs, there shall be supernatural encounters in divine directions.

Thank you in Jesus' name. Amen. Hallelujah. As Psalmist said in Psalm 112 or 116 or so, he says that I like it so much.

[1 : 0 7] Every time and then when I come across it in my Bible reading, it just ministers to my heart so much. Yes, Psalm 116, verse 12, he said, What shall I render to God for all his benefits towards me?

I like the way the songwriter put it. He said, Oh, for a thousand tongues to sing my great redeemed praise.

Oh, for a thousand tongues. He says that one tongue is not enough. That's why the songwriter says that, Count your blessings. Tell someone, count your blessings.

Count your blessings. You see, sometimes it looks like God hasn't done much for you. But the devil is a liar. You see, God has done more for you which you are not aware of than the ones you are aware of.

You didn't know what he delivered you from just about an hour ago. That is why the songwriter said, Just count your blessings and name them. Name them one by one.

[2 : 0 8] He gave me a good job. I didn't have a job. He gave me a job. I almost lost my house. He gave me a house. He gave me a husband. He gave me a child. My child was not sick.

I have hair. You know, I have nails. You know what I'm talking about? I was, I was, at least I was able to buy a shoe last year. See, it may look trivial, but someone couldn't.

You understand that? And when they called me to my boss's office, I thought I was about to lose my job. But God, you see, you can't say, count your blessings. Name them one by one. And it will surprise you what the Lord has done for you.

Amen. Amen. So the psalmist says that, in psalm, it says that, what shall I render unto God for all his benefits?

God has done it. Tell someone, God has done a lot for you. Amen. Amen. Amen. Amen. Amen. To the extent that if he chooses not to do anything again, you can never finish thanking him for what he has done.

[3 : 08] Amen. J.J. And someone said, when I was growing up, in my early days in Christian life, there's a song that he used to sing. They said, if there is an expression greater than thank you, I will use it.

But for now, suffice it for me to say, Lord, thank you. There is no word that is greater than I can use than the thank you. Say, thank you, Lord.

Thank you. God deserves praise. Amen. God deserves honor. And usually when we come to church and we hear, thank God, praise him, bless the Lord.

It's bless the Lord, oh my soul. See, when you learn how to say, bless the Lord, oh my soul, your soul will be blessed by the Lord always. Amen. Amen. Amen. So, is there any particular difference between thanksgiving, praise, and worship?

Not necessarily so much, especially when it comes to praising God and thanking God. Not necessarily so much, sometimes it can be used interchangeably, but there's quite a slight difference. In the sense that, most of the time, in the Old Testament, which was written in Hebrew, you come across the word praise, praise, praise, praise him, praise God, praise God.

[4 : 28] For example, Psalm 92 verse 1 talks about, I said, this is a scripture I wanted to read before I went to Psalm. 92 verse 1 talks about how it is a good thing to give thanks to the Lord and to sing praises to your name, O Mosai.

Right. Right. So, but mostly in the Old Testament, you come across the word praise God, praise the Lord, praise God more. Whilst in the New Testament, the stronger word was thank.

Thank God. Give him thanks. All right. So, but actually in the Old Testament, there's no way you see the word, the phrase thank you. It's more thanks or thanksgiving.

Now, so what's the significant difference? In the, in the New particular, when Bible talks about thanking God, giving him thanks, give God thanks. Like, I like this one in, in 1 Thessalonians chapter 5 from verse 16, 17 and 18.

That's quite an interesting text, which I would like us all to read it very loud. Okay. Let's read it out. Let's read. Rejoice all. The next verse. Pray redouces. Next verse.

[5 : 38] In everything give thanks. For this is the will of God in Christ for you now. Did you see that? Now, this is the will of God in Christ for you. It's not necessarily talking about when you're, maybe you've lost your job or your friend who is not born again or your cousin who is not born again dies.

Say, give God thanks. God, this is the will of God for him to die. God hasn't willed that people who are not born again should die in their sins. All right. So, that, this is the will of God. There are people who have interpreted it like, it's that God's desire is that they should die.

Or God's desire is that whatever situation you find yourself, that's what God wants for you. Actually, in Islam, it's believed that if you are poor, that's what God has made you. If you are rich, that's whatever happens, your fate.

So, just take it like that. The devil is a liar. Hallelujah. Hallelujah. So, but it says that in everything, put it back on the screen, let me show you something. In everything, in everything, in what?

Everything. Not for everything. Though in Colossians, there's a text which says that for everything, give God. This particular, so in everything. So, when you are in it, thank God. All right.

[6 : 47] So, you must always have an attitude of thanksgiving because the will of God is for you to always thank him. Not that for you to be in something bad or whatever. But the will of God is thanking him.

So, we always give thanks in everything. Giving God thanks. When things are bad, thank him. When things are good, thank him. All right. Fundamentally, when we talk about thanksgiving in the New Testament, most of the time, what the scripture is referring to, give God thanks.

Give God thanks. Paul was always giving thanks. That's why he never ran out of miracles. Every prayer, he either starts it with thanks or sandwiches it with thanks or ends it with thanks.

Whatever he does, he's always talking about. So, when you read the epistles, you know what, I suppose you know what the epistles are. It's not a type of food, okay. Epistles, letters.

From Romans, that was epistles. The letters Paul wrote. When you look at it, these letters, he always starts by saying, I give God thanks for you in my prayers. I give God thanks in my prayers. Making mention of you in my prayers.

[7 : 49] So, thanksgiving was so much part of his prayer life. Thanksgiving. To the extent that he says in Philippians chapter 4, verse 6, that he says that, be anxious for nothing but in everything.

By prayer and supplication back with thanksgiving. All right. So, you must always have this attitude of thanks to God. So, because anytime you are thankful, your thank will always remain full.

When you are thankful, your thank will be full. All right. So, Jesus himself, in the midst, when there was, they had, they needed food to supply, to feed the people.

That thousands of people. They brought the boys lunch in John chapter 6. Bible says, Jesus took it and said, Lord, I give you thanks. The food had not multiplied yet, but he gave thanks.

Right. He said, Lord, I thank you. So, he gave thanks to God. And then, when he came, when he got to Lazarus' tomb in John chapter 11. John chapter 11 from verse 44, 45, somewhere there.

[8 : 50] When he says, go to Lazarus' tomb, the man has been dead for how long? Four days. All right. He's been dead for four days. That means that he, by now he was, the body was decomposing. He says, God there.

And he said, Lord, I thank you that you always hear me. So, thanksgiving prepares you for the goodness of God. But in the New Testament, we see it a lot. Even though in the Old Testament, thanksgiving was always referred to.

In the New Testament, thanksgiving was connected. The original word, Greek word translated to thanksgiving, had a connection with the Greek word charis.

Say charis. Say charis. What's the meaning of charis? Grace. Okay. So, he had a connection to grace. So, anytime they talk about thanksgiving, they are always referring something that has to do with grace.

In the New Testament. So, it's grace. So, that's why New Testament was always talking about thanks. Because for you to even come into presence of God, grace has helped you. Yeah. For you to be alive, grace has helped you.

[9 : 47] Yes. So, you have to be always thankful for the function of God's grace in our lives. Right? So, thanks in the New Testament, thanksgiving connotes something of grace for which we have to be grateful to or grateful for.

But, however, the word thanksgiving or give God thanks had a lot to do with what God has done or had done or has done.

Okay? So, when you say give God thanks, watch this. This is very important. Thanksgiving, most of the time, refers to what something God has done. Most of the time. However, there are times you can thank God for what he's yet to do.

You can thank God by faith. That's what Jesus did. Right? That's when you go deeper into thanksgiving, how thanksgiving can do some miracles for you. So, when you lose your job, don't be complaining.

Thank God. Thank God that you are no longer there so that you can be free to be here. Amen. So, thankful approach. So, thanksgiving has to do, fundamentally has to do with what God has done. Whilst praise has to do with who God is.

[10 : 51] The character of God. So, you are praising God for, oh, you are mighty. You are amazing. You are too good. Jesus, you are too much. Sometimes you find ways to explain.

When you come to church, you are praising God. Just, oh, Jesus. Hey. You are just too much. What? I want to blow you kisses. That's thanksgiving. That's a form of praise.

It's a form of, in your own way. At home. You don't have to say, light of their world. You came down, step down into darkness. Open my, no. At home.

Just wake up and say, hey. Jesus, you are too much. You are too much. I'm too proud of you, God. I love you, man.

You are not so. Now, in the New Testament, particularly when we talk about Thanksgiving, it has a connection, as I said, to grace. Whilst in the Old Testament, praise has a lot of greater connection with the hands.

[11 : 53] So, most of the time, it's like you are praising God. There certainly has to be an expression. I'm going to show you last. Praise must be expressive. But Thanksgiving, watch this. Thanksgiving can be private.

It can be private or secret. Not secret, but private and internal in your heart. Just, alright. But praise is public.

So, praise is always. Praise is always public. Praise is always declaring to some other people or someone. Like, I think in Psalm 22, it says that, I will praise you in the midst of the congregation.

That's why we do that a lot when we come to church. We praise. That's why we call it praise and worship time. It's time to let people know how proud you are of this God.

So, in the face of trouble, you can say it doesn't matter, trouble. God is amazing. My God is awesome. And you just don't want to keep it to yourself. You want to tell someone.

[12 : 48] That's why I like it. You can't take my praise away. That means that someone must hear you. Praise is vocal. Praise will always come out of your mouth. Sometimes Thanksgiving can be private.

But praise is public. It's public. I like this. I like this. Oh, man. And the man at the beautiful gate was healed. We check the scriptures.

The Bible says that when they healed him, it says, silver and gold have I none. Such as I give you a year. The Bible says they lifted the man. And the man went into the temple. He was jumping, leaping, and praising God.

He was jumping. You can't keep it to yourself. He was jumping, leaping. People saw him. They saw him. It's not the same. The mother said no. He said, it's the same one. He was jumping and leaping and praising God.

He was jumping and walking and leaping and praising God. Like the way Mr. Jehu does. He was just bouncing. Bouncing. For the first time, he saw himself walking.

[13 : 47] For the first time, he was able to walk. Come on. He said, I won't keep quiet about this. I won't keep quiet about this. He went straight into the temple and made noise about the goodness of God.

Someone shout hallelujah. Hallelujah. Praise is powerful. Praise is powerful. But permit me to just do some teaching about praise.

So that when we are doing it, we do it and release the full power. Yes, sir. Shout hallelujah. Hallelujah. So, thanksgiving can be private. Usually.

Silent and private. While praise usually is public and open. Now, when we talk about worship, let me just mention worship so I can go into details about praise.

So, what's the difference between worship and all that I've said? See, the English word for worship, okay, the original English word which has evolved into W-O-R-S-H, worship.

[14 : 52] Okay. Okay. The original English word spells like W-E-O-R-D-H-S-C-I-P-E. Very funny one. W-E-O-R-D.

So, W-E-O-R-D. Like word. And then H-S, not S-H, H-S-C-I-P-E. So, I remember one of the years ago in my studies, I came across the same word that word Skype.

So, it's like Skype. How many of you know what Skype? Skyscraper. Usually Skype or not. So, it's kind of. So, Skype has to do with something high. So, worth. Oh, sorry. Building.

Sorry. Building. Skyscraper. So, when we talk about worth, building worth for God. Worth Skype. Building worth. Now, the original Greek word connotes that.

It's also. That's what translated or not translated evolved into W-O-R-T-H-Ship. Worth ship.

[15 : 54] Worth. So, when we talk about worship, we are talking about value. God's value is worth. That's why they actually use it in the courts.

Your worship. So, you are the you. It connotes reverence. Okay.

Worship. It connotes reverence. It means to pay respect or to pay homage. So, that's why we come here to worship. That's why we come to. You see, sometimes we Christians, because our worship is not external based.

Sometimes we trivialize external actions. You know, you can't be saying, here I am to worship. And your hands in your pocket. You can actually do that.

And actually, your worship still ascended to God. But it's very hard to do that if you genuinely worship. Unless maybe your hands are all rotten or something. And for heaven's sake, you just have to keep it in your pocket.

[16 : 55] It won't stop your worship from going. Am I making a good point? So, naturally, when your heart is pouring out to God, it will affect your expression.

You know what? I got born again. I didn't know when I started church and serious. I didn't know that lifting up your hands is actually a form of an expression of praise. So, later on, we were taught in church that when you lift your hands, it's like you are an expression of praise.

I didn't know. But my heart was full. My heart was already raised. So, it was affecting my hands. Am I making some sense? Kneeling. All those things. Sometimes you wouldn't even know.

But genuinely, you flow into it. So, later on, you get to know the actual theological implications of all these things. In the same way, what I'm saying is that our worship, our activities, Christian activities, is not based so much on the actions, but every faith will have some actions.

Why am I saying that? Because in Islam, what you do matters. You have to face east. Am I right?

[18 : 03] To pray. Or Mecca. You have to face the rock. The black stone. You have to, wherever you are, you have to face that place. And you have to pray five times. You have to, there's a way you have to do this.

These are rituals you have to flow, go through. And so, if you attempt to pray and you don't do that, it nullifies your prayer. I'm sure it may even be blasphemous.

You understand that? Whilst in Christianity, you don't have to do that. Because of that, it's very easy for us to come to church and worshiping and forget that we are coming to pay homage.

We are coming to pay respect. So, people come dishuffled. We are worshiping. Yeah. Someone is sitting down eating, chewing gum. Because you're not serious. Is that how to pay respect?

Do you understand where I'm coming from? And so, when we come to worship, we have to understand that we have come to pay homage. We have come to pay our respect. To who? Igwe.

[19 : 04] Yes, sir. The king of kings. Yes. The lord of lords. Yes. The one who is far above Queen Elizabeth. Yes. Far, far, far, far above any of them.

Yes. They all call him king. Yes. We come to pay homage. We come to pay respect. And so, that's what actually worship, the word worship means. So, worship actually means to pay homage, to pay respect.

And the Hebrew word for worship, I think it's good to know that, is shaka, which means to bow down, to reverence, to prostrate, to beseech humbly.

To bow down, to reverence, to prostrate. What does it mean to prostrate? Life flat. So, when we come to church and we are worshipping, there's nothing wrong, sister, with spite of how expensive your dress is.

So, worship, the Greek word for worship, shaka, means to prostrate. And have you realized that it all has to do with some actions? Yes. So, then, even though Christianity is not based first on the actions, faith without works.

[20 : 15] It's always there. You can't say it's only in my heart. It will show in your acts. You understand that? So, that's what the Greek word, the Hebrew word for worship.

And the Greek word for worship, I like that one. It's proskineo. Let me spell it for you, okay? P-R-O-S. P-R-O-S. Pros. Say pros.

And then the other one is K-U-N-E-O. K-U-N. So, how does it sound? Say it again. Proskineo.

So, pros. Pros actually means, it's better of two words. So, pros and kineo. Pros means kiss. All right. Pros means to kiss. And then kineo means forward.

All right. So, it's like to lean forward or move forward and kiss. That's worship. Proskineo. The Greek word for worship. You, that's, that's what the lady did in the book of John.

[21 : 15] When she came and wiped Jesus' feet with her hair and kissed her his feet. Because it's worship. Worshipper. Worshipper. You are, you are a worshipper. You are someone who, who comes like a dog.

Come and be hanging around and trying to kiss your feet and kiss. You, you come to God like God is your boss and you just, nothing before him. You, you, it's, to kiss is an expression of adoration.

An expression of affection. An expression of love. An expression of passion. An expression of affection. So, you kiss God because, God, you are all.

Is it, it doesn't matter whether you have a, a husband or a wife or not. You're ready to have one or one has just left your life. Those things don't matter. A worshipper, God is first.

Whether you have job, you don't have a job. Whether you have money, your account, you don't have it. All those things are secondary. God is first. So, when, when, when, the proscenium means that you are leaning forward to kiss God.

[22 : 22] How many of us want to lean forward to kiss God? It's good to kiss God. Jesus Christ was betrayed with a kiss. But you honor him with your kiss. Say hallelujah. So, in the morning you can wake up and it, see, the problem here is, I forgot to say that, the problem here is that most of us don't have a private worship life.

They don't worship at home. They don't have their own personal time, praise and worship. God, I praise you. God, I worship you. No, no. The best worship they can give is when they come to church. Or the best praise.

Am I, am I speaking the truth? That's why sometimes we come to church and then the, the one who is leading the worship, maybe it's not flowing. You are, you, we depend on that one because we don't have actually our own worship.

But Bible says that it's interesting. We don't have our own praise. Bible says that enter his gates with thanksgiving. So, you are, you should be coming with your thanks. Don't come and wait for someone to whine you. Then you begin to thank God.

No, you should come with your own. Can you imagine? He came with his own. She came with his own. He comes with his own. He comes with his own. You come with your own. You come with your own. They come with their own. By the time we are, we, as soon as we arrive, it's like a boomerang.

[23 : 30] Because we all came loaded with thanks and praise. So, we are not waiting for special musicians. No. You see, if you have a connection with God, you do not necessarily need instruments.

You can do your own. I remember those days. We're going to the forest. We are praying. And then we are praying. We are saying, thank you, Jesus. Thank you, my Lord. Hey. It is good.

It is just good. It is good to praise the Lord. Hallelujah. Ah, it is good. You can praise the Lord without instruments. Yes. Yeah. When you have a connection with God and you know who you are dealing with.

So, hallelujah. Hallelujah. So, it is necessary to understand that God deserves our praise. And we should be ready to praise him. Let me give you a few Hebrew words.

The words. Why do we need these Hebrew words? Because, you see, sometimes words evolve. Because when they say that that guy's presentation was bad.

[24 : 36] In nowadays, when they say it was bad, it means it was good. Because words evolve and have different meanings. Now, in certain countries or certain languages, there are certain words that mean different.

What we call swear words here, in certain parts, words differ. In the same way, if you use, that's why, for instance, when we talk about love in English, the original Greek has different forms of love.

When you say, I love ice cream. I love my dog. I love my car. I love my wife. I love my mother. Is this the same love? The same word, but the meanings are different.

But the Greek would use different words. In the same way, when we talk about praise, there are several, actually, I have 12, 12 different words, Hebrew words, that were translated as just praise in English.

12 Hebrew words. And every one of them carries a special, a particular connotation. And that's what I want us to have a look at quickly. And then, is that okay? So, the first one I want to mention is halal.

[25 : 45] H-A-L-A-L. Halal. H-A-L-A-L. Halal. Halal means to boast, to be excited, to enjoy.

It connotes an explosion of enthusiasm. So, it means to boast. It's, is it when you are going to, when they are selling something, this is when they are advertising something. They actually try to boast about it.

Those of us who buy things, maybe on, tele shopping. Is it called tele shopping? You buy something, realize it's the same as, actually. Because the way they advertise, they boast about it.

And so, to boast about something, it connotes confidence. You are boasting. You are excited about it. Halal means to boast about your God. To be excited about your God. To, to, it also means to celebrate.

To rejoice. So, it's, it's halal connotes, it's, it's an, it connotes explosion of enthusiasm. You are very enthusiastic, excited.

[26 : 49] So, you can't tell me that, you see, that's why you cannot take my praise away. Because praise is not private. So, you can't be silent when you are halal. Halal.

Now, actually. I didn't, why, why, why are you laughing? Halal. Actually, actually, we get the, we say it every time.

Hallelujah. Okay. So, hallel, lu. So, praise the, ja. Jehovah, jawe. And they're short in it, ja. Ja. Like, ja, rastafara.

You know what I mean? Yeah. So, ja. Yeah. So, hallel, lu, ja. Praise the Lord. Hallel, ja. Praise the Lord. Hallelujah. So, hallel, ja. Praise the Lord.

Hallelujah. Praise the Lord. Hallelujah. Praise the Lord. Hallelujah. All right. So, it's the same as praise the Lord. All right. Now, but, but, that halal means to. So, I don't see how you can be saying hallel.

[27 : 44] Hallelujah. No. Hallelujah. Hallelujah. Hallelujah. Hey. It could have some enthusiasm. It could have some boasting. Some joy. Some celebration. Rejoicing.

Enjoying God. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. Hallelujah. So, hallel.

One of the Hebrew words translated as phrase is hallel. The, the, the second fundamental Hebrew word translated as phrase is yadah.

Y-A-D-A-H. Yadah. Yadah. It means to give public acknowledgement to. To give public acknowledgement to.

Publicly acknowledging. Publicly acknowledging. Like a, a, a, a reverend stand said. Ladies and gentlemen, behold. I present to you, Mr. and Mrs. Or the group's man comes and said.

[28 : 38] Ladies and gentlemen, behold the bride. That's public acknowledgement. You're publicly acknowledging something. So, when we talk about yadah, it connotes that publicly acknowledging, watch this, that God is your God.

I'm not hiding about it. God is my God. I, I, I am a worshiper. Okay, yadah. And yadah connotes, watch this, it's very important. Yadah has a lot to do with, with extended hands.

So, so, they confess. This is how they used to do it. When they lift their hands in worship or in praise, they, it's like throwing it up. So, it's like throwing something to him.

And they, they lift their hands, extended hands. Worshipping or praising with extended hands. Actually, that's what yadah means. Or it's a confession. Confession of praise. Not confession of sin.

Confession of fault. But confession of praise that Jesus, God alone is God. The Lord is God. And with the hands lifted and praising him. Hallelujah. Hallelujah. Hallelujah. I, years ago, I found out that when we said lift up your hands, it's not a form of punishment.

[29 : 42] Because some people will say, no, you don't even find it too much in church. Because either those on the pulpit are not aware of it or they don't want to be discouraged.

Or those in the pews have discouraged those on the pulpit so much that they even bother, stop bothering asking people to lift. But lifting your hands is, is a sign of surrender. But not just a sign of surrender.

It's a sign of confessing that my help comes from you. Oh, you know, one day I discovered this. It helped me so much. When you see your little child coming to you.

What does that mean? That lift me up, dad. Lift, I don't know who taught them. The little girl will always do that. Which follow, turn in front of me and lift up their hands. Lift me up.

So in worship or in praise, when you lift up your hands, you are telling God, God lift me up. God raise me up. Take me out of this situation. Take me to another level.

[30 : 37] Raise me to another level. Someone shout, hallelujah. Hallelujah. So yada means confessing the praise of God with an extended hand. Yada. And so when we are worshiping and praising God, you can add all these things.

Praise in him. Hallelujah. Now, you can check Psalm 63 verse 4. And then 2 Chronicles chapter 20 verse 19 to 20. When they went before the army.

Can you imagine? The singers went before the army to praise. And they were just with, can you imagine? They were going to fight. They were going for war. And they went before the army.

How? So the enemies will be seen. They think they have surrendered. No, they were going like this. But they were praising God. They were praising God. And Bible said, God moved on their enemies and defeated.

Not one of them escaped. They only went and met dead bodies. Why? Because they went to war with extended hands, praising God. Yada. Yada. As someone Yada's, I see your enemies falling before you.

[31 : 40] I see your enemies falling before you. In the name of Jesus. Shout hallelujah. Shout hallelujah. Hallelujah. Quickly, the next one I want to give you, which most of us will not forget easily, is Barack.

Barack. Barack. Barack. Barack. Barack. Barack. Barack Obama. Such a nice name. Barack means to bless.

Bless. The Lord with me. Barack. The Lord. Barack. The Lord. Sing hallelujah. Say hallelujah. See, these songs are very rich.

You know hallelujah already. Hallelujah. Shabbat. Praise the Lord. Shabbat. Yeah. You know that song. So, so, so, so bless.

Barack means bless. To bless the Lord. It also connotes kneeling down. So you can praise God kneeling down, blessing him. Now, in Psalm 34 verse 1, actually, when it says, I'll bless the Lord at all times.

[32 : 48] That means that sometimes you don't feel it and things are rough, but to which I have chosen that I'm going to make myself bless him and kneeling before him. So Barack is blessed, which also connotes doing, praising him with kneeling down.

Now, I told you, people say, oh, how can you bless God? When we say we bless God, you see, we are, it's another form of praise. You're speaking well of God. Speak well of God.

God, you are just good. You are good all the time. You are just good. Please, when you wake up in the morning, it hits the highway of praise and see how your day will go.

David said, David prays how many times a day? Three times, David. He said, in the morning, in the afternoon, in the evening, I'll praise you. But I'll pray. I'll pray.

I pray. He prays three times. But he praises God seven times a day. He praises God. No wonder heaven has not recovered from David's impact. Because David was a praiser.

[33 : 50] He praises his way into the palace. He praises. Even when he fell into trouble, David, King David, even when he fell into trouble, he stirred up through praise. Can you imagine?

Saul. Saul didn't do any worse, you know. Saul. He just disobeyed by going to sacrifice when he wasn't asked to. Saul. God said, the throne has left your house, left you and left your house.

David got somebody's wife and killed the man, married the woman, eventually had a child with the woman. And guess what? That child, Bathsheba's child, became Solomon. The heir of the throne.

How do you explain this? Injustice. You kill someone's daughter. How do you do that? But David was a worshiper. I'm not saying that. You see, sometimes we get so moralistic on God.

God is looking for faith. Hey. Wow. I'll go on. God. Because religion is morality. There's a difference between morality and godliness.

[34 : 54] Godliness. Say godliness. Godliness. Bible says godliness with contentment is great gain. There are people who are very moralistic, but they are not godly. They are two different things.

But you can't be godly and walk in immorality. Right. You can't be godly and feel comfortable living in immorality. You can't. But when you, the fact that, that's why I said, oh, he's a very good man, you know.

Does he go to you? Does he go to you? But he's a very good man. Even other people who go to church, he's better than them. He's always encouraging me. Go to you. Hey. You're talking about morality.

It's different from godliness. The Bible says that exercise yourself unto godliness. Hallelujah.

So, David, David, in spite of his flaws, the throne never left his house. To the extent that Jesus had to be called the son of David.

[35 : 55] Because David was a genuine worshiper. He was a praiser. He would praise God. Even, you see, the book of Psalms, let me show you this and I'll go to the next one. The book of Psalms is, it encapsulates a wide range of human emotional experience.

The book of Psalms. That's the biggest. And do you know what Psalms is? Psalms. Songs. Songs. Actually, songs. Can you imagine? In the middle of the Bible is songs.

The longest book in the Bible is songs. And guess what? It says, most of it is songs of praising or celebrating God and rejoicing. Some of it is songs of dark moments.

But guess what? Even in the dark moments, it somehow ends with praise. And it ends with, let everything that has breath praise the Lord. So, praise must form a chunk of your time with God.

A major part of your time with God. Hallelujah. So, Barak. Is that what I'm on now? Barak means to bless the Lord, kneeling down.

[37 : 00] And then the next one is Zamar. Z-A-M-A-R. Zamar. Zamar. Let's all say Zamar. Zamar. Say it again, please.

Zamar. Psalm 92, verse 1. Let's read it out loud together from the screen. Alright, shall we all read it out loud? Let's go. It is good to give thanks to the Lord. And to sing praise to your name.

Can I hear only the ladies? And to sing praises to your name. Shall we all say it together? And to sing praises to your name. Now watch this. He had to sing praises. He didn't say to praise your name.

[37:58] Most of the time in the scriptures. There's something. Watch this. There's something about praising and singing. There's something about praising and singing. Because praising goes with singing.

Most, oh, most high. To Zamar. Zamar. Zamar. To sing. So you live. And in the New Testament. Or what's even in the charismatic church.

Ecclesiastes. Let's look at this. Ecclesiastes chapter 5. Verse 18. And 19. And 20. I like that. I should have quoted that when I was talking about Thanksgiving. But it doesn't matter. Let me mention it. It said. Do not be drunk with wine.

In what? Hymns. In what? Spiritual songs. Then it went on to say. Singing and making melody in your heart to the Lord. Hallelujah. Amen.

Go back to that verse. Verse 19. Verse 19. Sing. It says. Speaking to one another. In Psalms. So read some Psalms to one another.

[39 : 50] I don't know where they got it from. But in my early days of Christian. I was taught to understand. That when we sing. Sometimes. We don't do it very much here. When we sing like. Here I am to worship. Oh. I love a Sunday.

You are worthy. You are worthy. This is Zama. This is Zama. Okay. And usually. There are times. Because we are so music loving. Our worship and praise and worship.

Just worship the Lord in your own ways. Or sing a new song. On today. Find something. First of all. I don't know how to sing. You. Make melody in your heart. Hmm. Hmm.

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Hmm. Hmm. Hmm. Watch this. Because if we don't take care, we'll be raising people who are supposed to be Christians who don't actually understand the spiritual things.

So they come to judge. show your power. This song, I like it too. That's all there is to your praise and worship. And you dance and you go. And then when they raise one song, I don't like this song.

It's just me too long. I don't like this song. Then they raise. Glory be. Glory be. Glory be. Glory be. It's the music.

It's the music. So Zama. It actually means to touch the strings. The Greek word for, sorry, the Hebrew word actually means to touch the strings.

[41 : 57] That is the fundamental meaning of praise. In the, in the author, to touch the strings. So praise has a lot to do with music. All right. And then number what? All right.

I'll rush through this quickly so that. Number five is one, the one I, I used to use a lot. I used to like a lot. It's called, S, it's spelled S-H-A-B-A-C-H.

S-H-A-B-A-C-H. How do you say it? Say it again. For the lifetime. Shabbak. It means to address in a loud tone, to command, to glory, to shout.

So I'd address, Oh Lord! Oh Lord, I bless your name! See, I added Shabbak and Zama. That's a good one. Yeah! In a loud tone.

So, I don't know where those people got you from that. Worship you. When you come to church, it must be very calm, like a funeral. No, no. But when you go to the stadium, you should be rich.

[42 : 56] We have come to celebrate, for heaven's sake. We come to celebrate. From this time on, don't let, if no one is coming forward to dance, do your own thing, because you are praising your God.

If you feel like taking a scarf, and throwing it around. What I don't really understand is usually, you don't know what I'm going to talk about, but, and when you go somewhere, I don't remember, I really, I said, I don't understand.

I don't say I don't like. I don't understand. When we are here, we are singing, here I am to worship, and then someone with a flag. So, there's some selected people, and then they are holding flags. Here I am to worship.

And then they, I don't understand. What are they doing there? I don't understand. I don't understand.

Some of you have seen some before, some of you have seen some before. I don't understand. Maybe even praise is slightly different. If you are doing your praise, and maybe those calves, waving it, it's okay.

[44 : 04] Sometimes I wonder, but this guy just live there. Go and stand in the corner, and do it. We are not here to watch performance. I'm not here. When it's time for worship, praise and worship, performance is not necessary.

That's why the one who is leading praise and worship, shouldn't do, try and draw so much attention to, herself or himself, his shoe or what, that is irrelevant. Because that is, that time is specially for focusing on God.

Specially. So, we don't want to watch people. That's why it's called congregational singing. Everybody rises. We are singing together. We are singing together. Which is different from, the choir is coming to give a special song, or one brother or sister, coming to give us a special, hold me close.

That's, that's, that's, that's, that's different. That's different. That you can do all your styles, you know, however, someone like, sometimes, that's, that's singing, you can tell, it's musical, musically sweet.

So, I'm not saying, don't express yourself in such a, in a musical way, very nice musical way. That's not what I'm saying. You have to express yourself, because music, at least if you are singing, let's do it, nice.

[45 : 23] You have to understand what I'm saying. But then, the focus shouldn't be on man. The focus is on God. And so, Shabbak, Shabbak has to do with, addressing with a very loud tone.

All right. Addressing God with a loud, and you like, okay, Psalm 117 verse 1, it's, it's Shabbak over there. Psalm 117 verse 1, it says, praise the Lord.

That praise the Lord. The word praise is, it's Shabbak the Lord. All you Gentiles, Lord him, all you people. All right. Now, the next one is, Toda, let's all say Toda.

Say it again. For a last time. Toda, see. Now, see where, Toda, what, what our brother used to say, which sounds like Toda, which I explain it, is Toda Hashem.

Hashem is the name. God, they wouldn't want to mention God's name, Yahweh. So, bless the name. Praise the name. Toda Hashem. Okay. Toda is praise. And Toda is a very serious one, because, I like Toda particularly, because, it could not, like, it's, it's, the root word is, Yadah.

[46 : 33] Okay. With an unsteady hands, confessing that God is Lord, but, sometimes, these are so bad. But God, I bless your name.

You are the Lord, the Lord. You are God, the Lord. Bless your name. Hallelujah. Hallelujah. You may be crying, but you are, you are thankful, you are excited, and praising Him. And so, it's like, it is, it is, it's, it's, it's called sacrifice of praise.

You are giving God sacrifice of praise. Sometimes, practically, you are not in the state to do that. You don't feel like it. This, everything seems contrary. But guess what? It says that, even though the fig tree will not blow up, yet I will praise His name.

Sacrifice of praise. So, that has to do with sacrifice. You are praising God, and He connotes faith as well. You see, Hebrews 13, 15, yes. Therefore, let, let for by Him, let us continually offer the sacrifice, sacrifice to God, sacrifice of praise to God.

That is the fruit of our lives, giving thanks. So, give Him sacrifice of praise. Sometimes, you don't feel it. You just can't imagine, they told you, you just lost some money or your job, and you are singing.

[47 : 42] Internally, you feel low, but you decide that, you can take my praise away. Satan, you can take my praise. And it confuses the devil. You should be crying. You should be upset with God.

And here you are, praising Him, giving Him to die. With the lifted hand, you die, and tell Him, Lord, you alone are God. There is no God like you.

There is nothing you cannot do. Behold, you are the God of all flesh. And I will bless your name. I will praise your name. Shall hallelujah. Shall hallelujah. Shall hallelujah.

Shall hallelujah. To that. Psalm 50 verse 3 says, whoever offers praise glorifies me.

That praise there, it's talking about to die. And to him, who orders his conducts are right, I will show him the salvation of the Lord. When you honor God, in spite of negative situations, it requires faith.

[48 : 46] To that requires faith. It's not everyone who can enter into death to that kind of praise. When things are gloomy, when things are dark, you enter into that kind of faith. It requires faith. And the Bible says, whosoever that does, who does, you honor, whosoever offers praise, you glorify me, and I will show him the salvation of the Lord.

Shout to that. To that. Shout again to that. To that. To that the Lord. The next one, which will be familiar to some of us, T-E-H-E-L-L-A-H.

Tehillah. Tehillah. How many of you have heard it before? Tehillah. Tehillah. Tehillah. Now I'll rush to the rest, because Tehillah means singing our halal.

Singing our boast, you know. So, halal, making, so watch this. What's halal? To boast. To be jubilant. Okay.

To rejoice. And now, you sing. That's what we do normally, usually, praise night. So, it's Tehillah. We are halaling and rejoicing. Singing our, singing our boast at the same time.

[49 : 51] Rejoicing. All right. So, Tehillah, Tehillah has to do with singing, and, um, praising God at the same time. So, singing God, which, which, let me explain that, that slight difference between Zammah and Tehillah.

Zammah is praising God and singing with musical accompaniment. Particularly, it makes more, stronger reference to musical accompaniment. Whilst, Tehillah has everything to do with expressing everything in songs.

Expressing your, your halal in song. Does that make sense? Hallelujah. Hallelujah. Psalm 40, let's look at Psalm 40, verse 3. Psalm 40, verse 3, and then 2nd Chronicles.

You can write them down. Psalm 40, verse 3. He has put a new song in my mouth. Praise to our God. Many will see it in fear, and will trust in the Lord. Okay.

So, that song, putting a song in my mouth, I'm, I'm praising God. It's a song of praise. Did you see that? So, I put a new song in my mouth. Praise to our God. Psalm translation says, song of praise.

[50 : 53] Amen. And then 2nd Chronicles, chapter 20, verse 22. When they sang and went for battle. And now, when they began to sing and to praise. Did you see that? They began to sing and to praise.

The Lord said, God, God doesn't waste time when you praise him. When you, when you praise him, he moves quickly. You didn't hear that. Some of us think, it's just the prayer, prayer. You praise him and see.

Praise him about the same situation. You have been praying for your husband for a long time. Start praising God for your husband. Praise him for your situation. Just praise him. Praise him for your job. Praise him. Begin to praise God.

Not that you are, you are happy about it. But praise him. Whatever they say, I praise you. I bless you. As soon as you praise him, he steps in immediately on the spot. It's serious. The wonders of praise.

Praise does so much wonders. It's amazing how people have trivialized it. Or those who want to use it, they just do it musically. Just music. And that's all. They don't realize what they are doing. There's a place in the Bible.

[51 : 52] The Bible says that, let the high praises of God, be in their mouth, to execute vengeance. All right. So, Tehillah means, so, singing a halal. Now, the last one of the major ones, there are eight.

The last one is, R-U-A-H, R-U-A, which is, shout in joy. Psalm 95 verse 1, Psalm 100 verse 1, R-U-A, to shout in joy.

Ah! That's why I like the, uh, joyous celebrations of this music. Somebody scream! Scream! Ah-ra-ba-ri-bi, ah-ra-bi-ra-ba-ta.

Somebody scream! Scream! Hallelujah. So, that's R-U-A. Shouting for joy, which is kind of similar to Shabbak. All right.

Shabbak is addressing with a loud tone and shouting. But, uh, R-U-A, Psalm 95 verse 1, what does it say? Let's read it together. Who come? Let us sing to the Lord.

[52 : 51] Let us shout joyfully to the rock. Did you see that? That's R-U-A. Let us R-U-A! To the joy of our salvation. To the rock of our salvation. Shouting, Psalm 100 verse 1, let's read Psalm 100 verse 1.

Let's read it all together. Make a joyful shout to the Lord, all ye last. One more time. Make a joyful shout to the Lord, all ye last. What if you are reading it like you are bored?

What are you praising God? Let us pray so. Read it like someone who is reading, make a joyful, let's go, let's read it out loud. Make a joyful shout to the Lord, all ye last.

One more time. Make a joyful shout to the Lord, all ye last. For the last time. Make a joyful shout to the Lord, all ye last. Show him you are.

Let me say, hey, you. Show him. Somebody scream. Who are you?

[53 : 55] Praise God. Because of the teachings, this last one, I'm quite a few, but these last ones, that last four, are not really major in the West, but write them down quickly. The first among the four, which is number nine, is Q-A-R-A.

How do you pronounce it? Q-A-R-A. The next one is N-A-G-A-D. Nagat. Okay. So Q-A-R-A means to proclaim, is proclamation, announcing.

See, it's making an announcement. Like the way the groomsman will say, ladies and gentlemen, behold the bride. So, it's similar as you saw. Number 10 is Nagat.

Number 11 is B-A-S-H-A-R. Bashar. It sounds like Bashar Arafat. Al-A-S-H-A-R. Bashar. Which means to proclaim.

B-A-S-H-A-R. And then the final one, which is R-U-M. Simple. R-U-M. Means to extol. I like some, 145, verse 1 says, I will extol thee, my God, O King, and I'll praise your name forever.

[55 : 05] Every day will I bless you. I'll praise your name. For great is the Lord, and I will extol. You see, that extol there is Ram. Ram. I will extol you, my God, O King, and I'll bless, I'll barack, I'll barack your name forever.

Hallelujah. Hallelujah. Hallelujah. Is someone get something? Is someone ready to give the Lord some word, praise, some ruah, some barack, some shabbat, some tehillah, some kodah, some yadah, some, some, some, some, come on, come on, come on, come on, some nakat, someone lift up your voice, and give the Lord.

Don't wait for instruments. Don't wait for instruments. You are instruments on yourself. We thank God for using the servant, Reverend Dr. David Entry, to share this awesome word.

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