

WORSHIP AND PRAISE – IMPLEMENTS OF WAR!

Dibre haYamim Bět/2 Chronicles 20:1-30

25th of the 10th month 2021/2022

Shabbat Shalom,

Yoḥanan/John 4:23-24 **“But the hour is coming, and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father also does seek such to worship Him. 24 “Elohim is Spirit, and those who worship Him need to worship in spirit and truth.”**

But the hour is coming... and now is...!

What hour?

The hour of the true identification of the true worshippers of Elohim, amidst a dark and depraved world!

The Greek word that is translated here as ‘hour’ is ὥρα hora – Strong’s G5610 which means, **‘a time or period, hour, moment, right time’**.

What יהושע Messiah was saying, to the Shomeroni woman that He met at the well, was that the time is **now** right for true worshippers to be identified!

The harvest is ripe and the time is **now** – for true worship to be clearly identified, by those who worship in Spirit and Truth!

The Greek word that is translated as ‘now’ is the adverb νῦν nun – Strong’s G3568 which is a primary participle of **‘present time’**, meaning, **‘now, this time, the present’**.

As simple and easy at that sounds, the reason for me highlighting this, is to emphasis the **‘NOW’** call that is being given here, as a call to the present time and not some other time to come. In the hearing of these words, we are to be pierced with the urgency of the **‘NOW’** requirement of worshipping in Spirit and in Truth, so as to not ‘put off’ for another time, what should be put on **‘NOW’**!

This word νῦν nun – Strong’s G3568 is translated as **‘present’** in:

Romiyim/Romans 8:18 “For I reckon that the sufferings of this present time are not worth comparing with the esteem that is to be revealed in us.”

While this adverb is used 138 times throughout the Renewed Writings, the reason for me highlighting its use, here in **Romiyim/Romans 8:18**, is to present the clear lesson of how the sufferings that we face **‘NOW’**, at the present time, is not worth comparing to the esteem that is to be revealed in us!

Stop and think for a moment what Sha’ul is declaring to us who are alive today and hearing this **‘NOW’**, for it is a lesson on not looking to the **‘NOW’** sufferings as an excuse to not worship in Spirit and in Truth **‘NOW’!!!**

It is of vital importance that our worship is not diminished in any way, due to the present sufferings that we are called to endure through!

How is our life of worship and praise, in Spirit and in Truth, identifiably different against the many false acts and systems of worship that is seen and experienced by many in the world today?

The answer is very simple:

It is through our obedience and loving-commitment to The Word of יהוה our Elohim, and our complete surrender to His instructions, that we lovingly obey, while forsaking all falsehood and compromise, and throwing off all that entangles and hinders!

While saying that, we are certainly able to recognise that the lusts of the flesh, the lusts of the eyes and the pride of life, which is not of Elohim, are constantly battling for our attention and even our worship.

While recognising that we are to be steadfast in standing firm against the fleshly battles and present-day sufferings that we face, we also recognise that the real threat of persecution, against true worshippers, grows daily and our need to be armed in the Truth is of vital importance, and therefore, in this message, I want us to consider a very critical part of how we are able to stand and face the many battles that we need to endure on a daily basis.

Our ability to stand and be steadfast, in our Master who fights for us, is strengthened as we arm ourselves with the Truth, and a major part of being armed with the truth, is seen in our ability to be identified as true worshippers of Elohim.

This message that I am presenting **'NOW'**, at the present time, is called:

“WORSHIP AND PRAISE – IMPLEMENTS OF WAR!”,

With this message, I want us all to be reminded of the critical need for us to be properly armed with a pure worship and praise for our Mighty Master and Elohim!

In case you did not realise it, let me remind you: **we are in a war!**

Life and death decisions are at stake, each and every day, or rather, in each and every moment of our lives, and how we live out and express true set-apartness, amidst a wicked and crooked generation, and are properly being led to overcome in Messiah, is by ensuring that our worship and praise of our Great King, is in complete Spirit and Truth!

In this message, I will be taking a closer look at a great account of a victory that was won, as an account of and active belief, when Yehudāh was surrounded and outnumbered by their enemies.

Please read:

Dibre haYamim Bět / 2 Chronicles 20:1-30

In this passage, we are given some of the accounts that happened under the reign of Yehoshaphat, the 4th king of the House of Yehudāh.

Yehoshaphat had done much, as king, to bring reform – as he fortified Yehudāh against Yisra'ēl and their notorious leader, king Aḥab, and he set himself the task of 'cleaning up' the land from idolatry.

In the third year of his reign, he sent out the priests to instruct the people of Yehudāh, in the Torah, and as a result of his actions, he enjoyed great peace and prosperity and the blessing of יהוה on the people.

This passage from **Dibre haYamim Bět/2 Chronicles 20:1-30**, must be read against the background of **Dibre haYamim Bět/2 Chronicles 17:3 & 10**, which distinguishes between the earlier and later years of Yehoshaphat.

Dibre haYamim Bět/2 Chronicles 17:3-4 “**And יהוה was with Yehoshaphat, for he walked in the former ways of his father Dawiḏ, and did not seek the Ba'als, 4 but sought the Elohim of his father, and walked in His commands and not according to the deeds of Yisra'ēl.**”

Dibre haYamim Bět/2 Chronicles 17:10 “**And the fear of יהוה fell on all the reigns of the lands that were around Yehudāh, and they did not fight against Yehoshaphat.**”

In these passages, we are told that יהוה was with Yehoshaphat and that he walked in the ways of his father Dawiḏ, and that he did not seek the Ba'al's; and that the fear of יהוה fell on all the surrounding nations and they never came against Yehoshaphat.

His obedience brought protection, and then, in **Dibre haYamim Bět/2 Chronicles 18**, we are told how he allied himself with Aḥab, in disobedience, and was condemned for this in **Dibre haYamim Bět/2 Chronicles 19:1-3**.

His kingdom had been protected from all attacking enemies, because the fear of יהוה fell on all the surrounding nations and now, through his disobedience, in allying with a wicked king, we see here, in **Dibre haYamim Bět/2 Chronicles 20**, that Mo'ab and Ammon, enemies of Yehudāh, came to attack them from 3 sides.

After the response of belief, as recorded in this chapter, we see how the protection of יהוה was renewed and that they enjoyed the peace, once again, given by יהוה on all sides.

This account is a great encouragement to us, and a wonderful lesson on how to respond to imminent fear or any danger that seems to be encroaching.

I love how this is once again the picture of the Sovereignty and favour of יהוה!

He is a just Elohim and as a result of disobedience, by Yehoshaphat, a door was opened for the enemy to bring an attack against Yehudah, and being afraid they responded, in faith, as Yehoshaphat and the nation called upon יהוה, to which He responded and remained faithful to His Word of promise that was given to Shelomoh.

For when Shelomoh had issued a plea to יהוה in **Dibre haYamim Bět/2 Chronicles 6:28-30**, יהוה responded and agreed to his request, in **Dibre haYamim Bět/2 Chronicles 7:13-15**, saying that if His people, who are called by His Name, would humble themselves and pray and call out and seek His face and turn from their sin, then He would hear them, forgive them and deliver them, which is, in a nutshell, what happened here in this account.

But what can we learn from this, today?

We can learn how we are to live by belief and not by sight and be actively engaged in bringing the proper worship and praise that is due to our wonderful Creator!

We can learn a great deal, from these accounts, on how we are to respond correctly, in those “dark valley moments” and see Him deliver us from the troubles that we face, as He brings to us great blessing, as we stand firm in belief in Him.

Have you ever found yourself in a place where יהוה has asked something of you and you started out in great faith, only to give up when the going got tough and you ended up throwing in the towel, so to speak?

Today, many believers often feel called to do something and then it all seems to fail, either due to doubt in their ability to accomplish the task, and so they do not even try, or... they go ahead only to find that when the first sign of trouble or struggle comes, they give up!

It is often the case, that when a believer finds themselves struggling with their walk in יהושע, that it is directly due to the result of disobedience in worshipping Him in spirit and truth and their inability of keeping their eyes fixed on Him!

We are to keep our eyes fixed on our Master יהושע Messiah who saves and protects us, and keep our faith stirred and encouraged through His Word and not neglect fellowship, so that our attitude towards life’s battles is full of faith and reliance on יהושע!

If we take our eyes off of our Creator, we may find ourselves wallowing in worry and fear and allow our days to be filled with grief and sorrow, instead of joy and peace.

It has been said that we set our mood for our entire day within the first 3 minutes of waking up!

Perhaps you do not regard yourself as ‘a morning person’?

I want to ask to just think about this for a moment, as I ask you: “How are the first 3 minutes of your day?”

How about beginning it with a victory shout to יהודה!

Why do I say this?

Well, we would do much better if we begin to praise יהודה, declaring His love over us and be able to set our mood for the day praising יהודה, despite the difficulties and troubles that we have to or may face.

What can we learn from Yehoshaphat?

We are able to learn some valuable faith lessons here and so be stirred to call on the Name that saves, amēn!

When the enemy is on the attack or we find ourselves in the valley of struggle, this is what we are to do:

Seek יהודה:

In **verse 3** we are told that Yehoshaphat set his face to seek יהודה!

The Hebrew word used here for seek is דָּרַשׁ **darash** – **Strong's H1875** meaning, *'to resort to, to seek with care, consult, investigate, search carefully, study, seek after with application, to practice, follow'*.

This word carries more than simply just take a quick peek and emphasises the need to be digging deep in seeking out carefully with great diligence, through consultation and asking.

If we are not seeking יהודה, with the intensity, as we should, then our ability to worship and praise Him, as we should, will be greatly hindered!

We know the sure promise that יהושה gives us in telling us that if we seek first His kingdom and His righteousness, then all else will be added.

It all begins with us seeking!!!


This word דָּרַשׁ **darash** – **Strong's H1875** is a verb that expresses an action of a careful attention and due diligence that is required in order to gain the knowledge sought after.

In the ancient pictographic script, the Hebrew word דָּרַשׁ **darash** – **Strong's H1875** which means, *'to resort to, seek out, ask, avenge, consult, investigate, search carefully, make inquiry, question'*, looks like this:




Dalet - ד:



In the ancient script this letter is pictured as , which is a **'tent door'**. It can also have the meaning of a back-and-forth movement, as one goes back and forth through a tent door and so speaks of an access point. It can also carry the meaning of **'dangle'** or hanging as the tent door would hang from the roof pole of the tent. It speaks a great deal in terms of understanding the door of the tent of appointment as the only means of access. We also recognise that יהושע Messiah is **The Door**, and whoever enters through Him, shall be saved, and shall go in and shall go out and find pasture. The commands are also commanded to be put on our doorposts as a continual reminder that we are to guard His commands, as we go out and come in, submitting under the authority of The Door, through which we have been given access to being built up as a spiritual House for Elohim.


Resh - ר:



The ancient script has this letter pictured as , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief. Our true life of praise unto יהוה, our Head, begins when we fear Him, for He is the beginning of our strength, and true separated praise entails a true fear of the One who is Chief over us!

Shin - ש:



This is the letter **'shin'** which in the ancient script is pictured as , which is **'two front teeth'** and carries the meaning of **'sharp or press, chew or devour'**; which is what the teeth do, and also speaks of the sharpened word that comes forth from the mouth as the teeth **'chew'** or **'meditate'** on the Truth, making what comes forth pure and sharp! It also carries the understanding of **consuming** or **destroying** – as teeth do to food.

Looking at these pictographic letters that make up the root word שרש **darash** – **Strong's H1875** we can, in terms of the command to seek יהוה and His strength, recognise that we are to come to The Door of the Head and 'eat' the Word, so to speak!

**AT THE DOOR OF THE HEAD
IS THE WORD!**

Yehoshaphat and Yehudāh were facing some serious trouble, as these powerful enemies came up against them, and yes, at first, Yehoshaphat was afraid, and it is no wonder! After all, he was physically outnumbered and out powered by the enemy, and it was a natural response, in seeing the danger coming.

But He didn't stay there!

He didn't wallow in fear and stress about the 'what ifs'!

He immediately 'set his face' to seek יהוה and proclaimed a fast!

This, in itself, is a valuable lesson that needs to be learned and applied today, as many are fallen prey to the dangers of pandemic fears and fall on the bandwagon that so many are on, by coming up with many 'what if' scenarios and in the process, are crippling their ability to stand upright and hold firm a secure position in the Master!

When people take their eyes off of the Master and The Truth of His Word, then their eyes can get blinded by the fear of the physical dangers and threats that are all around. And while we are not ignorant of the darkness that increases and the increased threat of persecution and suffering, we are to walk by belief and not by sight!

By that I mean that we are to not look at the physical circumstances and be crippled by them, because we are afraid of 'what might happen', but rather we are to keep our eyes fixed on our Saviour, so that we can face the circumstances, as crippling as they may be, with complete trust and belief in our Great and Mighty King, who is our Help and our Shield!

Yehoshaphat knew where his help came from and he knew that this called for an earnest seeking. Sometimes, the breakthroughs that we are seeking and trusting for, will only come through prayer and fasting, as we seek יהוה, our deliverer, with our all!

In Yehoshaphat seeking יהוה, he also called a prayer meeting, this was a national crisis and everyone was to be praying and fasting.

We would do very well to learn from this: by dropping any and all forms of pride and calling others to pray with us in times of trouble.

It was customary for Hebrew kings to call a fast in perilous times, getting the nation to humbly seek יהוה, so that He may hear and deliver them!

We must never underestimate the power of corporate prayer and we should never hesitate to call others to pray with us in perilous times.

The enemy has a way of trying to isolate us, especially when facing some daunting circumstances and trials... don't be led into an isolated state and try to hide away or hide what you are facing!

In times of trouble, we must know where our source of strength comes from!

All too often, most people try to find solutions to their problems and struggles, in every other place but יהוה and they are simply wasting their energy and time!

We must develop a good daily habit of seeking our King, so that when faced with trouble we will not have trouble hearing His voice!

In **verses 5-7**, Yehoshaphat acknowledges the power of יהוה, and rested in the firm knowledge that יהוה was more powerful than any problem he might face.

We too must acknowledge His power!

Most people will often go and tell Him how big their problems are without actually acknowledging just how great and awesome He is!

How about you?

In **verses 8-10** Yehoshaphat acknowledges the promises of יהוה and he reminds יהוה of His promise to Shelomoh's plea, that I spoke of earlier, in **Dibre haYamim Bét /2 Chronicles 6 and 7**.

True belief/faith and our ability to worship and praise, have as their basis, an Almighty El who has never failed to fulfil even one of His promises!

When we can acknowledge His promises, we can be strengthened to know how we can trust in His unfailing Word!

Acknowledging the promises of יהוה is vital, yet we also need to acknowledge any problems, just as Yehoshaphat did in **verses 10-11**.

When we face a problem, we cannot ignore it and hope it will go away.

It must be dealt with, and in order for that to happen, we must acknowledge the problem.

יהושע tells us that we are to give our burdens to Him, and to cast our cares upon Him and take His yoke which is easy and light.

His yoke, which is that which directs and guides our way, is His Torah, His instructions.

As we take off the weight of our worries and problems and give it to Him, we are able to freely walk guided by His Torah.

Do not hide from your problems, give them to יהושע and then stand firm in Him and watch Him give you the victory, as He fights for you!

In **verse 12-13** Yehoshaphat praised יהוה for His great power, and he reminded Him of His promises and shared with Him the problems that they were facing, and in a sense, he says the following,

"O Yahweh, will you please intervene, we are helpless here in this situation, we don't know anything else to do but call upon You and look to You alone for help."

Does this kind of plea sound familiar and may often sound like a repeated plea that many of you make to Him?

Good, because when we can confess our weakness and also confess His strength, we are able to appropriate, correctly, His great protection available to us who will call on the Name of יהוה!

His Name is a strong tower and the righteous run to it and are safe!

We are told that the Spirit of יהוה then came upon יהַזִּיֵּאל Yaha^hazi'el who spoke to the assembly, confirming יהוה's protection and that they were not to be afraid, for the battle is Elohim's and not theirs!

The name of יהַזִּיֵּאל Yaha^hazi'el – Strong's H3166 means, '*El sees*' and He was the son of זְכַרְיָה Zekaryah – Strong's H2148 which means, '*יהוה remembers*', who was the son of בְּנַיָּהּ Benayah – Strong's H1141 which means, '*Yah has built up*', who was the son of יַעֲיֵאל Ye'iel – Strong's H3273 which means, '*El sweeps away*', who was the son of מַטַּתַּיָּה Mattanyah – Strong's H4983 which means, '*gift of Yah*', who was a לֵוִי Lēwite – Strong's H3878 which means, '*joined to*'; who was of the sons of אֶסָפָה Asaph – Strong's H623 which means '*gatherer*'.

Asaph was appointed as one of the chief musicians under Dawid.

Why I am mentioning these names here, is to highlight the clear word of truth that was given through this priest.

This was a priest whose brief genealogy is mentioned, in order to emphasise the validity of the purity of the Word of Truth, that the Spirit of Elohim brought to the people, and he was in no way a false priest!

Looking at his name and the names of his family line, we are reminded clearly of the following:

יהוה our Elohim, is He who sees all, and He remembers His Covenant, as He is the One who builds and sweeps away, and through His gift, He gathers those who are joined to His Covenants of Promise by the Blood of Messiah!

These words that were given here, would greatly encourage Yehoshaphat and all of Yehudah, as their faith would be strengthened, in hearing the Truth that it is יהוה who would fight for them!

Once we understand and appropriate His power, then we need to engage our faith in the proper hearing of His Word and believe that which He has promised in His Word.

If יהוה has said it, then we can be sure of it, and believe that He will fight for us and bring us the victory that we hope for and have not yet seen: that is true belief in our Elohim! For our belief in Elohim, is always based squarely on the revealed will of יהוה, in His Word!

יהוה plainly revealed what He was going to do for Yehoshaphat and Yehudah, and their responsibility was to believe His Word, despite the circumstances that they were facing! When we have belief from the proper hearing of His Word, we are to stand firm in Him, stand still and see the deliverance of יהוה with us!

The big question is: “Will we believe His Word?”

We need to, if we are to stand in victory!

Realise afresh today, that יהוה grants us the victory, for it is His battle, if we will give it to Him that is, and so, we do not have to try to win any fight by ourselves, through our own efforts.

It is important for us to realise that we are to simply stand firm and let יהוה fight for us, because as Ephesians tells us, that our battle is not against flesh and blood but that it is spiritual, even though it manifests in the flesh!

Let Him fight for you and see the victory!

Yehoshaphat then bowed his head and the people fell down before יהוה, in reverent worship!

Oh, how we need to see more of this today, in the body of Messiah!

Let me tell you: when you find yourself in the midst of the battles of life, and you are walking in the valleys of struggle, then it is time to worship and not worry!

Worship Him in belief and praise Him and then stand and see how He will give you victory and unspeakable joy in the midst of your valley that you are going through.

The priests praised with an exceedingly loud voice!

It is so sad today when we see many believers who are too ‘shy’ or afraid to praise with a loud voice.

Now, I am not talking about putting on a hypocritical show, but rather, praising יהוה from deep within, expressing it in the fullest form, without being afraid of what others may think!

True belief in our Master carries a definite sound – and as true believers, we are to let it be heard!!!

How do you praise Him, when you are on your own and He has brought you victory?

I am sure that you may give some great shouts of praise when you’re on your own and nobody is looking!!!

Why then be afraid to worship Him with a loud voice, when you are with others and in the assembly?

Let us make great His Name together in the assembly!

An active belief can and will give thanks for a sure promise, even though it has not yet been performed, because we know יהוה is faithful!

What victory are you expectant for right now?

Can you give a loud shout of praise and thanks?

Go on ... do it right now!!!

Praise and declaration of thanksgiving is contagious!

The priests had now prompted the people to trust in the Word of יהוה and to be completely steadfast in Him.

After having been equipped with the full assurance of the Word of Elohim, because they set their faces to seek יהוה, and acknowledged His great power and their imminent

threats, and then recognised by the proper hearing of the Truth, that יהוה would fight for them, they then appointed those who would sing and sent them out before the army.

Once they were equipped in belief, what led the way on the battle field?

Worship and Praise – for these are great implements of war!

Praise leads the way to victory in יהושע!

We, the body of Messiah, need to praise Him more and let the critics out there, who are trying to say we are being 'legalistic' for simply obeying our Creator in loving Him, be scattered as they see our joy – that is: His joy in us – strengthening us to worship and praise our Mighty Elohim!

We must restore true praise in the body!

What happened when the enemy saw all the praising?

They went berserk and were smitten and ended up killing each other!

Praising יהוה will cause the enemy to get in to a flat spin, because he cannot steal your joy, if you are holding fast to יהוה, and being strengthened in His joy.

When putting complete trust in יהוה and being ready to raise a bold shout of praise, the enemy will find himself on the wrong end of יהוה's wrath!

When Yehudāh came to the lookout, what they saw was dead bodies and they took for themselves all the spoils of a war that they did not fight – and yes, they praised יהוה!

On the fourth day, they assembled in the valley and it was called the **Valley of בְּרָכָה** **berakah** – **Strong’s H1293** which means, ‘**a blessing, benefit, blessings, generous**’ and comes from the primitive root - בָּרַךְ **barak** – **Strong’s H1288** which means, ‘**to abundantly bless**’, and literally carries the meaning, ‘**to kneel or bow down, to show respect, to bring a gift to another while kneeling out of respect**’.
They then returned to Yerushalayim with joy.

יְהוָה had come down and blessed them with a huge victory and caused them to return to Yerushalayim in peace!
They went out to war with a belief-filled worship and praise of Elohim, and I can assure you that they were returning with great praise too!
The fear of Elohim once again was on the nations around Yehudah and Elohim gave Yehoshaphat rest on all sides!
From a valley of struggle to a valley of blessing – by applying their belief in יְהוָה and worshipping Him in Spirit and in Truth, giving Him praise in the midst of the valley!


We will do very well to learn from these events, as to how we can put our trust in our Wonderful Saviour and give Him praise, despite our circumstances; for we know He fights for us who love Him!
He brings us the blessing of walking in belief-obedience to His Torah, and so, we must recognise that ‘**NOW**’ is the hour and time for us to lift up our voices in praise and see His deliverance with us and walk in the abundant blessings that He lavishes upon us, even in the struggles we face, for He has us covered on all sides!

The ancient script has the Hebrew word for **ble**ss – בָּרַךְ **barak** – **Strong’s H1288** pictured as:




Beyt – בֵּית:



The ancient script has this letter as , which pictures a tent floor plan and means, ‘**house**’ or ‘**tent**’. It represents family and the importance of those who are inside the tent as opposed to the tent structure itself.


Resh – ר:



The ancient pictographic script has this letter pictured as , which is **'the head of a man'** and carries the meaning of **'top, beginning, first, chief'**, as in being the top of the body or the head of a tribe and the one who rules; and also speaks of possession or inheritance that is decided by the chief.

Kaph – כ:



The ancient pictographic script has this letter pictured as –  – which is a picture of an **open palm of a hand** and can symbolise that to which submission is given – **'under the hand'**

From the pictographic rendering of this word, we are able to clearly see who it is who blesses us:

THE HOUSE/ASSEMBLY OF ELOHIM IS BLESSED AS THE HEAD/CHIEF, COMES DOWN AND EXTENDS HIS OPEN AND REVEALED HAND TO HIS OWN!

In **verse 18** we are told that Yehoshaphat bowed his head, with his face to the ground, and all Yehudah and the inhabitants of Yerushalayim fell down before יהוה, to bow themselves before יהוה.

The Hebrew word that is used for **'bowed down'** is שָׁחַח *shaḥah* – Strong's H7812 which means, **'to bow down, to prostrate oneself before another, to humbly beseech, to do or show reverence, and to do or show obeisance'**.

Obeisance means **'a movement of the body made in token of respect or submission as well as to acknowledge the superiority of another'**.

This word is also translated as **'worship'** on many occasions and reflects the true nature of our life of worship, which is in total submission to our Master and King, as we humbly bow our lives before Him in reverence and respect, acknowledging His authority in every way, as we walk in total obedience to His Torah/Word.

The Greek word that is used here in the LXX (Septuagint) for **'bowed down'** is προσκυνέω **'proskuneō'** – G4352 which means **'to kneel down before as an act of reverence'** and comes from the following two words:

- 1) **πρός** ‘pros’ – H4314 *‘to, at, toward, unto’*
- 2) **κυνέω** ‘kuneō’ which means *‘to kiss’*

Therefore, the word **proskuneō** literally means, *‘to kiss toward someone, to throw a kiss in token of respect or homage’*.

This is the same Greek word that is used in **Yohanan/John 4:23-24**, that we read at the start of this message, for **‘worship’**.

In **verse 21**, the Hebrew word translated as **‘sing’** is **שִׁיר** **shir** – **Strong’s H7891** and simply means *‘sing’*, meaning, *‘to use one’s voice as an instrument to sing musical tones, rhythms, and often words’*.

Using our voice to sing to **יְהוָה**, is an attribute of giving thanks or rather, that which should flow from giving thanks.

So many people are too shy to sing, yet we should not worry about what others may think of our voice, as we sing to the One who causes us to be – He loves to hear you sing!

Singing to **יְהוָה** is a great implement or tool for war!!!

This word **שִׁיר** **shiyr** – **Strong’s H7891** is identical to the primitive root word **שָׁר** **shur** – **Strong’s H7788** which means, *‘to travel, journey, carriers’*.

One lexicon describes this word as a **‘strolling singer’**, and figuratively shows us how Dawid would sing wherever he went!

Praise could not be withheld from his lips, no matter who looked on!

How about you?

The Hebrew word that is translated as **‘praise’**, in **verse 21**, comes from the root word **הָלַל** **halal** **Strong’s H1984** which means, *‘to shine; to be boastful; to be clear; to make a show; to rave; be foolish; to celebrate; praise, cheer, brag or extol, i.e., extol the greatness or excellence of a person, object or event’*.

The priests were appointed to go out first and sing and praise **יְהוָה**, giving thanks to Elohim for His great loving-commitment that endures forever!

This they were to do with confidence and great joy, boasting in the greatness of our Mighty Elohim!

What a great lesson we can take from these events!!!

Let your singing and praise for Elohim shine forth, as you face the war!!!

In **verse 22**, the Hebrew word for ‘singing’ is רָנָהּ rinnah – Strong’s H7440 which means, **‘a ringing cry, joyful shout, joyful singing’**, and comes from the root verb רָנָן ranan – Strong’s H7442 which means, **‘to overcome, cry out, shout for joy, give a ringing cry, sing aloud’**.

The Hebrew word used in **verse 22** for ‘praising’ is תְּהִלָּהּ tehillah Strong’s H8416 which means, **‘praise, or a song of praise, psalm’**, which comes from the root word הָלַל halal Strong’s H1984.

Why I am mentioning these words, is to highlight the power of the pure worship and praise that we are to give unto our Master and Elohim, at all times, especially in times of war, when facing threatening circumstances!

There are many Hebrew words in Scripture, that are related to worship and praise, and for more on these you can see the message I gave a few months back called **‘A LIFE OF PRAISE – WORDS EXPRESSED IN ACTION!’**, where I highlighted 23 different Hebrew words that are related to worship and praise, which you can find under the **sermons 2021/2022** menu from our site (<https://atfotc.com>), or by clicking on the following link: <https://atfotc.com/a-life-of-praise-words-expressed-in-action-2/>

The point I am trying to make here, is the clear importance for us to worship and praise our Elohim in Spirit and in Truth and how it is so vital for us to understand the need for us to be led forth in praise of our King who fights for us.

This all begins with our proper seeking of Him and a true reverence that is shown in our worship and obeisance toward His Name and His Word, that equips us in our ability to praise Him in the light of the fire!

The purity of complete worship, that comes from an earnest seeking and meditating upon His Truth, along with joyous singing, accomplishes much!

I am reminded of Sha’ul and Silas, who sang while they were chained in prison as we see in: **Ma’asei/Acts 16:25-26 “And at midnight Sha’ul and Silas were praying and singing songs to Elohim, and the prisoners were listening to them. 26 And suddenly a great earthquake took place, so that the foundations of the prison were shaken, and immediately all the doors were opened and all the chains came loose.”**

The Greek word that is used here for ‘singing songs’ is ὑμνεῖω humneō - Strong’s G5214 which means, **‘to sing a hymn’**.

Yonah gave thanks to Elohim from the belly of a great fish!

Yonah/Jonah 2:9-10 “**But I offer to You with the voice of thanksgiving, I pay what I have vowed. Deliverance is of יהוה.**” 10 **Then יהוה spoke to the fish, and it vomited Yonah on the dry land.”**

The Hebrew word that is used here for ‘thanksgiving’ is תודָה *toḏah* – Strong’s H8426 which means, ‘*thanksgiving, confession, praise*’, and comes from the root word יָדָה *yadah* – Strong’s H3034 which literally means ‘*to throw, shoot or cast, to confess, laud with praise, extol, i.e., make a public confession of the attributes and acts of power of a person*’, and comes from the word יָד *yad* – Strong’s H3027 which means ‘*hand*’

Therefore, the expression of giving thanks, is understood in the Hebrew as ‘*extending the hands in praise*’!

That is why Sha’ul tells us, in **Timotiyos Aleph/1 Timothy 2:8**, that men everywhere should **lift up their hands that are set-apart** in prayer!

Our expression of giving thanks with the extended hands, that are set-apart, is in our willing obedience to working unto Elohim (extending the hand) in all we do – and at the same time, giving Him esteem and praise.

Giving thanks is not a silent matter and it must be seen in our work ethic too, as our actions may often speak louder than words!

Tehillah/Psalm 18:49 “**Therefore I give thanks to You, O יהוה, among nations, and I sing praise to Your Name**”

Our giving thanks is seen in what we do, wherever we are – as we sojourn here as ambassadors of the reign to come!

A true life of praise is seen in what we do – whether in word or deed!
Is your life of praise clearly visible in your daily actions?

What we can learn from these various events that we have briefly looked at in this message, is the value of pure belief, worship and praise toward יהוה, especially in the midst of those valleys of struggle and intense war-like battles and threatening persecutions!

May we continue to learn the need to turn the valley of struggle into a valley of blessing, through a life of zealous worship and praise, armed with true implements of war!

In closing this message, let me simply share with you Scripturally, **how** we are to worship and praise our Maker:

1 – From the heart

If it is not from the heart, then it is not authentic – and the Word of Elohim is not a worthless word, for it is in our hearts and mouths – to do it!

2 – According to the Scriptures

We worship in Spirit and in Truth! His Torah details for us how יהוה is to be worshipped and we are not to worship Him like the pagans worship their mighty ones, for that is an abomination to Him!

3 – In Song

Tehillah/Psalm 149:1 **“Praise Yah! Sing to יהוה a new song, His praise in an assembly of lovingly-committed ones.”**

4 – Clapping our hands

Tehillah/Psalm 47:1a **“Oh, clap your hands, all you peoples! ...”**

If you can clap for a sports team or for an award ceremony, then surely you can clap for יהוה!

5 – Shouting

Tehillah/Psalm 47:1b **“...Shout to Elohim with a voice of singing!”**

Give a victory shout, the sound of triumph.

Many will easily lose their voice screaming for their favourite team – how about using that voice in praise of יהוה!

6 – Bowing

Tehillah/Psalm 95:6 **“Come, let us bow down and bend low, let us kneel before יהוה our Maker.”**

If you do not know how to bend your knee in worship, then learn very quickly and show reverence in worship for our Maker!

7 – Lift our hands

Tehillah/Psalm 134:2 **“Lift up your hands in the set-apart place, and bless יהוה.”**

Sha’ul tells us that he wants to see men everywhere lifting up their hands in praise to יהוה. When we lift our hands, we are in effect declaring our inadequacy and declare our surrender to His authority, mercy and favour!

8 – With thanksgiving

Tehillah/Psalm 100:4 “Enter into His gates with thanksgiving, and into His courts with praise. Give thanks to Him; bless His Name.”

9 – Joyfully and with gladness

Tehillah/Psalm 100:2 “Serve יהוה with gladness; come before His presence with singing.”

10 – In Dance and with instruments

Tehillah/Psalm 149:3 “Let them praise His Name in a dance; let them sing praises to Him with the tambourine and lyre.”

Tehillah/Psalm 150:4 “Praise Him with tambourine and dance; praise Him with stringed instruments and flutes!”

David danced and so should we, even if we think we have two left feet!

11 – Sacrificially

Ib’rim/ Hebrews 13:15 “Through Him then, let us continually offer up a slaughter offering of praise to Elohim, that is, the fruit of our lips, giving thanks to His Name.”

Dawid said, when buying the threshing floor of Ornan, that he would not offer to יהוה something that cost Him nothing!

This is **how** we worship in Spirit and in Truth, even while walking in the valley of struggle. May we learn from the account of Yehoshaphat, that we too can have our valley of struggle turned in to a valley of blessing, through praise, as we put our faith in Him who fights for us and has us covered on all sides!!!

Perhaps you are going through a valley of struggle at the moment!

Then do not be afraid, but rather be urgent to seek יהוה, acknowledge Him, acknowledge His promises, acknowledge the problem and cast it upon Him and receive the proclamation of victory from His Word and by belief, begin to praise His Set-Apart Name and see the victory come to pass, as you continue steadfast in worshipping Him, Amēn!

Are you properly armed to worship in spirit and truth?

WORSHIP AND PRAISE – IMPLEMENTS OF WAR!

Let us go out and begin singing and praising, and see the deliverance our Master brings!!!
Now that we know the **how**, let us be reminded that it s **NOW** time to worship our Master,
in Spirit and in Truth!

יהוה bless you and guard you; יהוה make His face shine upon you and show favour to you;
יהוה lift up His face upon you and give you shalom!