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**BIBLICAL TOPICS FOR STUDY –
GOSPEL MUSIC, PRAISE AND WORSHIP**

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INTRODUCTION

Let's talk about the importance of praising the Lord. First of all, gospel music is different from worldly music. The latter is merely a human expression of feelings or artistic creativity, entertainment and comfort for the soul. On the other hand, worship and praise of God, which are also part of human nature, bring us closer to His throne and allow divine power to work in our favor. This type of music renews us, heals us and frees us, because in addition to touching the Father's heart and glorifying Him for His miracles, it is a powerful weapon of spiritual warfare. However, worshiping God is much more than music; it is a lifestyle. Worship is not an event that one attends, but a permanent attitude.

There is also a difference between the various types of gospel music, for some describe what our hearts feel as we go through Christian struggles and receive victories. Others speak of the importance of preaching the word of God to our fellow men. Still others affirm our faith in the Lord and His promise, like a prophecy, and so forth.

At the end of the text, I place the conclusion and theological information (Hebrew and Greek words in the Bible verses).

GOSPEL MUSIC

These types of music described above cannot properly be called "praise", but simply "GOSPEL MUSIC", even if the Lord is using a son or daughter of His as a prophetic instrument. We can only give our PRAISE, in capital letters, to the Lord. What we do when we sing to our brothers (or to our own spirit), in fact, is to let the Holy Spirit use us through singing to manifest His gift of healing or to show the world and those who do not yet know Him that He is a Living God and capable of everything. This is what happened, for example, with Moses and Miriam, after the liberation from Egypt; with Moses (Deuteronomy 32), before he died, who sang prophesying over the children of Israel; with Deborah, after the victory over the Canaanites describing the battle of Kishon, and even with certain psalms in the Bible, where their authors freely expressed their feelings, etc. In other words, we sing His wonders and His deeds for everyone to hear or we prophesy words of blessing over our brothers in Christ or we set our supplications to the Lord in melody, so to speak.

PRAISE

PRAISE itself goes even further. Praise magnifies the name of the Lord for what He has done for us. WORSHIP is a higher step, where we exalt Him for who He is, not just for doing things in our lives. Our soul needs to learn to praise and worship the Lord, for it is a biblical commandment (1 The. 5: 18; Ps. 150: 6; Ps. 115: 1; Ps. 149: 5-6a; Ps. 136: 1-3). Praise favors us in every way and brings us greater intimacy with God, because it is through the action of the Holy Spirit that we are able to forget ourselves and our problems and place Him above everything in our lives, thus declaring Him as our true Lord; it is also a way of teaching and strengthening biblical doctrine, especially when the song is written based on a verse.

Servants of God in the Bible had victories through praise

Let us also remember how many servants of God in the Bible experienced miracles through praise. When Joshua took the city of Jericho, he placed the Levites at the head of the army and the people, blowing the rams' horn trumpets (Josh. 6: 2-5; 8-9; 13-14; 16; 20), and on the seventh day, after the Israelites shouted, the walls of the city collapsed. It was not because of their shouts that the wall fell, but because the praise of the Levites prepared their hearts with faith (Heb. 11: 30) so that the power of God could be put into action and the enemy could be destroyed.

The citizens of Jericho were probably prepared for a direct attack by the Israelites, but they were not prepared for the solitary sound of trumpets for six days in front of a silent and passive people; nor were they waiting for the people to shout wildly before attacking. This disconcerted them and brought the power of God into action, and He Himself toppled the enemy's stronghold. In the same way, it is our cry of faith in God's promise that guarantees us victory. It is a cry of "glory to God" given at the right time or a praise "from the depths of our soul" that puts an end to our war.

Another servant of God who experienced the victory of praise was King Jehoshaphat in the battle against the Ammonites, Moabites, and the people of Mount Seir in the Wilderness of Tekoa (2 Chr. 20: 1; 10; 14-30). The singing of the Levites put God's power into action, and Israel's enemies destroyed one another. King Jehoshaphat witnessed God's miracle in another battle against the Moabites when he, Jehoshaphat, king of Judah, allied with King Joram, king of Israel and son of the deceased King Ahab, and the king of Edom, after seven days march without water for themselves or their horses, consulted the prophet Elisha as to what they should do (2 Kin. 3: 9-14). When Elisha heard the music, the power of God came upon him and he prophesied that not only would the Lord give them water, but He would also give them victory over their enemies (2 Kin. 3: 15-20), which indeed happened (2 Kin. 3: 21-27). This shows us that, in addition to giving us victory, praise brings God's presence into our lives.

Constant complaining and murmuring, on the contrary, only attracts curses. Let us remember King Saul, who, without the Spirit of God upon him, because of his rebellion and disobedience, was tormented by an unclean spirit, and only felt relief when David played his harp (1 Sam. 16: 14-23). In fact, the spirit that troubled him was not driven out by music, but it could not manifest itself in David's presence, because his praise brought the presence of God. It is interesting to note that Saul received the Spirit of the Lord and prophesied as soon as he was secretly anointed as king of Israel by the prophet Samuel in the land of Zuph (1 Sam. 10: 1). Upon arriving at Gibeath-elohim [NRSV; hill of God in KJV; or Gibeah of God, in NIV] and encountering a group of prophets who were dancing and singing (1 Sam. 10: 5-7; 9-13), Saul received the gift of prophecy through the music

he was hearing. Even more interesting is to note that due to his carnal and disobedient nature to God, this did not happen again; he did not prophesy again, except years later when, after trying to kill David, he went to Ramah, to the school of prophets to kill him. But God changed the evil intent of his heart and he also began to prophesy (1 Sam. 19: 18-24). Here there is no mention of any song of praise to the Lord.

In the New Testament, we can see two servants of God who received a great deliverance while singing to the Lord. They were Paul and Silas when, after being flogged in Philippi, they were put in prison (Acts 16: 22-26). But at midnight, while they were praying and praising, a great earthquake occurred and all the prison doors were opened. When the city magistrates heard about this, they released them the next day (Acts 16: 35-36).

Jesus, upon meeting the Samaritan woman near Jacob's well, told her that the Father seeks true worshipers who worship Him in spirit and in truth, for these are the ones who please Him (Jn. 4: 23-24).

Many other servants of the Lord praised Him as a way of thanking Him for some kind of victory they had achieved: Moses and Miriam sang after crossing the Red Sea and being freed from Pharaoh (Ex. 15: 1-21). Deborah, the prophetess, sang a song after her victory over the Canaanites (Judg. 5: 1-31). At that time, singing was a very common teaching tool: it told a story, celebrated the victory with the intention of inspiring praise and worship to God, revived the Lord's faith and care for His people, and was a relief for those who had suffered for so many years under the yoke. In addition, it was a way of teaching people and leaving something important in their memory for future generations. Deborah recorded God's glory over Sisera and Jabin. We should do the same thing after a victory that the Lord grants us: thank Him and record, in some way, the honor and glory due to Him.

Hezekiah, king of Judah, also sang a song of praise to the Lord after being cured of a serious illness (Isa. 38: 9-20). It was with dance and music that David brought the Ark of the Covenant to Jerusalem (2 Sam. 6: 12-19), that is, it is with our sincere praise that we bring the presence of God ("Ark") into our lives. Hannah, mother of the prophet Samuel, sang a song of praise to the Lord in thanksgiving for having given her a son, when everyone knew that she was barren (1 Sam. 2: 1-11). Therefore, by consecrating him to God for his entire life and leaving him with the priest Eli in the Tabernacle in Shiloh, Hannah praised the Lord for His miracle.

Mary, the mother of Jesus, did the same when she learned that she would be the mother of the Messiah and went to meet Elizabeth (Lk. 1: 46-55), the mother of John the Baptist, who had also received the miracle of having a son from God, even though she was barren and already advanced in age. Zechariah, the father of John the Baptist, sang a song of gratitude to the Lord after the birth of his son, prophesying about him (Lk. 1: 67-79).

The Bible says that not only men praise God, but also the angels. The prophet Isaiah, upon receiving his calling and seeing the Lord seated on His throne, saw the Seraphim (angels) crying out and declaring His glory (Isa. 6: 1-4). The book of Revelation, written by the apostle John, is full of references to praise: in Rev. 4: 7-8, John speaks of the praise of the cherubim before the throne. In Rev. 4: 9-11, he speaks of the praise of the twenty-four elders who are beside the throne of God. In Rev. 5: 8-14, he speaks again of the cherubim, the twenty-four elders and the thousands of angels who also praise the Lord. In Rev. 7: 9-12, the Bible speaks of the praise of the elders and those who have been saved, from every nation, tribe, people and language. In Rev. 15: 2-4, the redeemed sing the song of Moses and the song of the Lamb. Finally, in Rev. 19: 1-10, the Bible speaks of the song for Christ's victory over evil and for the marriage supper of the Lamb (v. 9).

WORSHIP

As mentioned in the introduction, praise magnifies the name of the Lord for what He has done for us. Worship is a step higher, where we exalt Him for who He is, not just for doing things in our lives. Worshiping God is much more than singing; it is a lifestyle that leads us to appreciate Him, love Him, and surrender ourselves to Him to be used for His purposes, to give Him glory. Everything should be done for Him (Col 3: 23). In this way, when we use our lives for the glory of God, everything we do can become an act of worship, that is, all our attitudes come to please Him. Worship is not an event that one attends, but a permanent attitude. God is with us all the time:

- Matt. 28: 20: “I am with you always, to the end of the age.”
- Ps. 16: 8: “I keep the Lord always before me; because he is at my right hand, I shall not be moved.”

The essence of worship is surrender to God, offering oneself to Him as a living and pleasing sacrifice (Rom. 12: 1). And that brings us peace and freedom, not bondage. Those who surrender are used by God, because He becomes a priority. Personal, human plans remain in the background. His will becomes ours and ours His, because there is an agreement, an alignment of purposes and priorities. To do this, we need to have the correct image of God: not a tyrant or castrating being, but a true and trustworthy friend, our partner in all things; our Lord, Savior, Father, husband (Isa. 54: 5), deliverer, defender, judge and lawyer, doctor and psychologist, teacher, helper and everything else we may need. Above all, a God of justice, who does not hide or condone sin, and that is why He disciplines His children.

Surrendering to God means letting Him change what needs to be changed, maintaining the logical reasoning He Himself gave us. It means letting Him use our personality for His eternal purposes and perfect our character, transforming us into the image of Jesus. In psychology ‘personality’ is the organization composed all the characteristics of intellectual knowledge, affection, desires and the physical portion of a person; in other words, his individuality on earth (thought, emotion and will), often fitted into one of the following types: sanguine, choleric, phlegmatic, melancholic. ‘Character’ is the set of good or bad qualities of an individual within any of the above groups.

Stubbornness, obstinate pride, and ambition prevent a person from surrendering to God, for these characteristics focus only on personal and selfish plans.

In order to exercise true worship, it is important to have a continuous conversation with God (“Pray without ceasing” – 1 The 5: 17). Jesus said: “But the hour is coming, and is now here, when the true worshipers will worship the Father in spirit and truth, for the Father seeks such as these to worship him. God is spirit, and those who worship him must worship in spirit and truth.” (Jn. 4: 23-24).

This means that we use both our head and our heart (Rom. 12: 1-2), honestly sharing our feelings with Him and trusting Him. God has always encouraged frankness in His servants, and He still encourages us today to be candid with Him. Therefore, open your heart and ask Him to teach you how to practice true praise and worship.

CLEARING UP QUESTIONS

This topic answers some questions from brothers on the internet.

“Can I make a gospel song using an existing secular melody?”

“It depends on the rhythm, the purpose, and the author. For example, ‘Ode to Joy’ from Beethoven’s 9th Symphony (he was Catholic) was used for a gospel song: ‘Joyful, Joyful, we adore thee’ by Henry van Dyke in 1907. He chaired the committee that wrote

the first printed Presbyterian liturgy, 'The Book of Common Worship' of 1906. Friedrich Schiller's original poem for 'Ode to Joy' is not a hymn or sacred song, but speaks of the joy of the beings of nature and mentions the name of God."

The lyrics to the Christmas carol "What Child Is This" were written by William Chatterton Dix in 1865 to the tune of the 16th-century song "Greensleeves." He was a hymn and carol writer; he was not a clergyman, but the manager of a marine insurance company in Glasgow, Scotland. The musical arrangement was by John Stainer (1840-1901), an English Anglican composer and organist. Michael W. Smith also arranged the music on the piano.

This brings us to another comment, which is about the evolution of sacred music over time in the Catholic and Protestant traditions. First of all, Catholic music is very different from evangelical music. Gregorian chants are rarely sung in today's Evangelical Church, even the old "choruses" of a few decades ago. Old Protestant hymns from the 17th and 18th centuries are different in rhythm from today's. For example: "Amazing Grace" by John Newton (1725–1807), an Anglican clergyman; or "Come, Ye Sinners, Poor and Needy," composed in 1759 by Joseph Hart (1712–1768), a Calvinist minister in London. Or other old hymns, such as "The Old Rugged Cross," words and music by the American Baptist Reverend George Bennard, in the early 20th century; "Nearer my God to Thee" – words by Sarah Flower Adams in 1841, a Unitarian, and melody by Presbyterian sacred composer Lowell Mason in 1856, who altered Sarah's original melody and renamed it "Bethany."

It is important to note that the old praise songs were "Christ-centered" songs, which spoke of the "responsible" gospel of the cross, not the "soft gospel" of today, in a Christian Church where one can no longer speak of sin, holiness or deep surrender. This does not mean that the House of God has to be a sad, dark and heavy place, but that it certainly should be a place of reverence. Thus, it is possible to sing joyful praises that magnify the name of the Lord and strengthen our soul in faith ("Glory to the Lord" by Don Moen, for instance), but without certain rhythms that run the risk of stimulating carnality and without the extreme noise of musical instruments, black walls and spotlights that transform the House of God into a concert hall or a nightclub. Both extremes are bad: religious traditionalism and liberalism. This leads us to another reflection:

We need to analyze which are the best rhythms and musical instruments and which lyrics to sing outside and inside the church, during a religious service. There is a big difference between Latin rhythms and melodies and American or Anglo-Saxon ones, especially when it comes to praise or gospel music. Modern evangelical Latin music, especially in Pentecostal and neo-Pentecostal churches, is very lively and cheerful, but often would be better sung or played at home or in more relaxed settings and for purposes other than a Sunday worship service. I don't know if you understand me. Let's take an example of frevo, samba (in Brazil) or rock-n-roll, jazz, electric blues and boogie-woogie. They would be more welcome in a relaxed gathering at home or on a farm than in a church, where the main objective of the service is to worship God in a more reverent and respectful manner, including in the attire of the faithful. Of course, each person likes a different type of music, and the culture of each country is different. God will take into consideration the heart and motivation that led to the composition of each song or praise; especially if it is by the inspiration of the Holy Spirit. However, balance and moderation are necessary in all things. Not all rhythms go well when it comes to praise or worship. That's it.

So we can ask: is this modernism in the Church of Christ not synonymous with secularization? In the dictionary, secularization means making secular what was ecclesiastical, that is, it is a behavior that manifests itself in indifference to religion and also indifference to religious truths; a historical phenomenon of the last centuries, through which religious beliefs and institutions have been converted into philosophical doctrines and secular institutions. The word “secular” comes from the Latin term “*saeculāris*”, and means “relating to the century.” In ecclesiastical Latin, it means “profane, worldly, relating to the world.”

It is obvious that we live in a physical world with the natural things of earthly life (Internet; secular schools), but we do not need to live in a world with spiritual values dictated by Satan (a profane, corrupt, unbelieving, irreverent system, antagonistic to God). At this point, the answer is the judicious exercise of free will and awareness of the Christian freedom given by Jesus. While He was on earth among us, He was not contaminated by the values of the world. He participated in earthly events: weddings, funerals, parties, meetings with both Pharisees and tax collectors, but He did not allow Himself to be influenced. He sang praises and not Roman or Greek music, like the wicked. Therefore, He is the only one who can teach us what He Himself said: “I have overcome the world” or “I have conquered the world!” (Jn. 16: 33). It is good to differentiate the House of God from any other place.

IS DANCING A SIN?

It depends on what kind of dance you are talking about. God uses many methods to bless us. It has been proven that moving our bodies frees us from many illnesses and psychological blocks. The Bible says: “Let everything that breathes praise the Lord! Praise the Lord!” (Ps. 150: 6). It is also written in Ps. 67: 3-5: “Let the peoples praise you, O God; let all the peoples praise you.” Our body is the sanctuary of the Holy Spirit, so when we truly surrender ourselves to Him, He begins to have complete control over us. Therefore, we are free to dance and sing for the Lord. David danced when he brought the Ark of the Covenant to Jerusalem, and the Bible makes countless references in the book of Psalms about dancing and singing for God. Don’t be ashamed to use your body to dance and sing for Him. If we did all this when we were in the world, why not now that we have a holy body where the Spirit of God dwells? Therefore, let us use this weapon to our advantage and magnify the name of our God. It is written: “To the pure all things are pure, but to the corrupt and unbelieving nothing is pure. Their very minds and consciences are corrupted.” (Tit. 1: 15).

Our sexuality is directly linked to our identity as a living and unique being on the planet. It is also linked to the freedom of to show ourselves as we really are, including our body movements. Any trauma in that area will affect bones, joints, muscles, nerves and tendons, in short, our whole posture (internal and external); therefore one of the spiritual strategies that the Lord uses to treat us is through music, more specifically, the praise. People too shy that have been too repressed cannot praise Him fully, for even their movements are restricted. So, in places where one has no freedom to raise arms, to move the feet according to the rhythm of the music, where one sees sin and malice in all things, it is unlikely that the Holy Spirit is completely free to act through His children. When someone is in the world, so many things go unnoticed; however, when he becomes a believer, how many gifts of God are ‘pruned!’ What a pity!

The Word tells us that all things should be done decently and in order (1 Cor. 14: 40). Nobody is in favor of improper movements and with ulterior motives during the worship of God because it would be disgusting to participate in something like that. The Church

is not a theater, a place for music or dance shows. But the Spirit also wants to heal us through the movements of our body, for it is written: “Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom” – 2 Cor. 3: 17. David was the greatest example of this freedom and intimacy with God and with his own emotions. When he was sad, overwhelmed and persecuted he gave vent to tears; when he was happy, he danced. It was under praise and dance that he brought the ark back to Jerusalem. Miriam danced, like many other sons of God after a big win. The Jews keep this tradition of dancing and joy in many of their feasts. If they keep the praise to the Lord, who and what made Jesus a sad, serious, suffering and lifeless man? The Church needs to reconsider many things, including free and holy behavior in relation to Him. The bonds of religiosity are preventing countless lives to be happy and to feel the fullness of God. The Word tells us that He has given us the fullness and grace upon grace (Jn. 1: 16-17: “From his fullness we have all received, grace upon grace. The law indeed was given through Moses; grace and truth came through Jesus Christ”). Jesus came to make us happy in every way.

However, if you are a believer and are unsure whether you can go to a nightclub or any other type of ball to dance, especially with someone you don’t know, I tell you to look inside yourself and see if the Holy Spirit is endorsing that decision. There are dances and dances, rhythms and rhythms; and there are many intentions in the heart. A true child of God, guided by the Spirit, knows how to distinguish right from wrong, abandons the things of the flesh to seek the things of the spirit.

Next I put some references found in the book of Psalms in relation to the participation of our entire body, both in prayer and in praise, in addition to songs and musical instruments: Ps. 33: 2-3; Ps. 47: 1; 6; Ps. 63: 3-4; Ps. 87: 7; Ps. 95: 6; Ps. 134: 2; Ps. 141: 2; Ps. 149: 1; 3; Ps. 150: 3-5.

MUSIC THERAPY

Many of us have heard of music therapy for the benefit of many emotional, physical and mental illnesses for all ages, from premature newborns to the elderly. Music therapy follows protocols based on scientific evidence, and is regulated in Brazil, Argentina, the USA and in several European states.

History says that its use dates back to the time of Greek philosophers before Socrates (470 BC–399 BC) and his disciples, such as Plato (428/427 BC–348/347 BC) and Xenophon (430-354 BC, Greek historian, writer and military leader). It also reports the historical participation of Aristotle (384 BC–322 BC), Hippocrates (460 BC–370 BC, known as “the Father of Medicine”), Anicius Manlius Torquatus Severinus Boethius (480–524/525, a Roman philosopher, poet, statesman and theologian) and Aulus Cornelius Celsus (a Roman physician in the 1st century). In the 9th century of the Islamic Golden Age (8th–13th centuries), music had therapeutic uses.

However, music therapy only began to be used scientifically in the 20th century. The National Medical Association of New York was founded in 1903 and began treating fever, insomnia and other illnesses with the help of music. During the First World War it was useful for Canadian soldiers. From 1938 to 1968 (after the Second World War) the field of research in music therapy expanded. In 1985, the World Federation of Music Therapy (WFMT) was founded, with establishments in Italy, Argentina, France, the United States, the United Kingdom, Australia, Germany, Puerto Rico, Brazil and Poland, and promoted the profession globally.

Hospital music therapy provides support in the treatment of chronic pain and post-traumatic stress. It is also widely used in the recovery of premature babies in neonatal intensive care units, promoting improved respiratory rate, improved sucking reflex, sleep

and conservation of body energy to gain weight more quickly, along with tactile, vestibular, auditory and visual stimulation. Sometimes professionals use a circular instrument that mimics the fluid sounds of the womb, helping babies relax and slow their heart rate. A mother's voice singing lullabies helps a lot. Music therapy also helps with psychosis, depression and anxiety, mental illnesses such as bipolar disorder, schizophrenia and personality disorders, as well as improving the quality of life and well-being of elderly people, often with dementia. Another use is also referred to in refugees, prisoners and in the military context, for soldiers with post-traumatic stress (battle injuries) and traumatic brain injury.

Without wanting to discuss the subject or get into the merits of the issue, music therapy often leaves aside the scientific nature as we understand it, and starts using techniques of an esoteric and transcendental nature (trance and mystical ecstasy and/or their effect on human emotions). This is what is seen in Ethnographic Studies. For example: in Asian cultures, music can be associated with other techniques such as relaxation, meditation, yoga, reiki [the laying on of hands to transfer 'universal vital energy' ('qi' or 'chi') to the patient], both classical music and electronic psychedelic music (with the use of LSD) or music from India and China, associated with meditation. Music therapists, in their academic training, study the effects of repeated rhythms, the association of rhythms with trance and mystical ecstasy and/or their effect on human emotions, knowledge that is relatively well known, for example, by producers of film music (suspense, action, sensuality, etc.) and plays, including opera. In most cultures around the world, music is traditionally seen as entertainment, while in Africa, music is used to retell stories, celebrate life events or send messages. Australian Aborigines and Native American healers used song and dance to heal their patients. In India, the roots of music therapy can be found in Hindu mythology, Vedic texts, and local traditions. The Vedas are four works, composed in a language called Vedic Sanskrit, from which classical Sanskrit, the ancestral language of Nepal and India, originated. Although a dead language, it is still part of liturgical rituals. Today, Hindi, English, and local dialects are spoken in India [Source: wikipedia.org].

What I mean is this: the Bible, since the time of Genesis, refers to music as something that is part of human nature and has always benefited man. We only need to remember Jubal, described in Gen. 4: 21, as "the ancestor of all those who play the lyre and pipe." In fact, before the creation of man, the worship of God already existed and it was out of envy of this that Lucifer and his angels were cast into the depths.

If human beings can use music for all kinds of purposes that bring them joy, even for idolatry, why not use it to praise the true God who made them, and let Him restore their soul and spirit through it? Therefore, gospel music brings something more to human beings than any other type of music, because it brings us closer to the Throne and even facilitates the reception of many spiritual gifts (remember Elisha).

THEOLOGICAL INFORMATION

The word "praise" or "praises" appears many times in the Bible, but there are several Hebrew and Greek words for "praise" or "praises" in the Bible verses. Other expression that we often use to refer to "praise" is "give thanks."

Hebrew words

"Praise" or "Praises"

In 57 verses of the OT, this word appears: *tehillah* – תְּהִלָּה or *tahala* – תְּהַלֵּל – Strong H8416, which means: praise, laudation; specifically (concretely) a hymn. For example:

- Ps. 102: 21: “so that the name of the Lord may be declared in Zion, and his praise [tehillah] in Jerusalem.”
- Ps. 106: 12: “Then they believed his words; they sang his praise [tehillah].”
- Ps. 109: 1: “Do not be silent, O God of my praise [tehillah].”
- Ps. 147: 1: “Praise the Lord! How good it is to sing praises [zamar] to our God; for he is gracious, and a song of praise [tehillah] is fitting.”
- Isa. 43: 21: “... the people whom I formed for myself so that they might declare my praise [tehillah].”

In 289 verses of the OT, another word appears: *barak* – בָּרַךְ, knee, to kneel – Strong H1288. It is a primitive root meaning ‘to kneel’; by implication bless God (as an act of adoration) and man (as a benefit); bless, congratulate, kneel (down), praise, salute, thank. For example:

- 1 Chr. 29: 20: “Then David said to the whole assembly, ‘Bless the Lord your God.’ [In ARA-PT: ‘Praise the Lord your God’]. And all the assembly blessed [In ARA-PT: ‘Praised] the Lord, the God of their ancestors, and bowed their heads and prostrated themselves before the Lord and the king.”

In 140 verses of the OT, the word *halal* appears. *Halal* – הָלַל praise – Strong H1984, is a primitive root, which means, among other things (here in our case), to be clear (originally, of sound, but usually of color); to shine; hence, to make a show, to boast; to celebrate; to praise (to commend), glory, give light, be worthy of praise; renowned, that is, to exalt, to give glory. For instance:

- 1 Chr. 16: 25; Ps. 96: 4: “For great is the Lord, and greatly to be praised; he is to be revered above all gods.”
- Ps. 22: 23: “You who fear the Lord, praise him [halal]! All you offspring of Jacob, glorify him [kabad – Strong H3513]; stand in awe of him, all you offspring of Israel!”
- Ps. 113: 1: “Praise [halal] the Lord! Praise [halal], O servants of the Lord; praise [halal] the name of the Lord.”
- Ps. 117: 1: “Praise [halal] the Lord, all you nations! Extol (*) him, all you peoples!” (Ps. 117: 1) – (*) Strong H7623 – *shabach* = commend, to glorify, keep in, praise, still, triumph; to address in a loud tone; to pacify (as if by words).
- Ps. 135: 1; 3: “Praise [halal] the Lord! Praise [halal] the name of the Lord; give praise [halal], O servants of the Lord,... Praise [halal] the Lord, for the Lord is good; sing [zamar] to his name, for he is gracious.”
- Ps. 146: 1-2: “Praise [halal] the Lord! Praise [halal] the Lord, O my soul! I will praise [halal] the Lord as long as I live; I will sing praises [zamar] to my God all my life long.”
- Ps. 147: 1: “Praise [halal] the Lord! How good it is to sing praises [zamar] to our God; for he is gracious, and a song of praise [tehillah] is fitting.”
- Ps. 148: 1-4; 7: “Praise [halal] the Lord! Praise [halal] the Lord from the heavens; praise [halal] him in the heights! Praise [halal] him, all his angels; praise [halal] him, all his host! Praise [halal] him, sun and moon; praise him [halal], all you shining stars! Praise [halal] him, you highest heavens, and you waters above the heavens!... Praise [halal] the Lord from the earth, you sea monsters and all deeps.”
- Ps. 150: 1-6: “Praise [halal] the Lord! Praise [halal] God in his sanctuary; praise [halal] him in his mighty firmament! Praise [halal] him for his mighty deeds; praise [halal] him according to his surpassing greatness! Praise [halal] him with trumpet sound; praise [halal] him with lute and harp! Praise [halal] him with tambourine and dance; praise

[halal] him with strings and pipe! Praise [halal] him with clanging cymbals; praise [halal] him with loud clashing cymbals! Let everything that breathes praise [halal] the Lord! Praise the Lord!”

- Jer. 20: 13: “Sing to the Lord; praise [halal] the Lord! For he has delivered the life of the needy from the hands of evildoers.”
- Jer. 31: 7: “For thus says the Lord: Sing aloud with gladness for Jacob, and raise shouts for the chief of the nations; proclaim, give praise [halal], and say, ‘Save, O Lord, your people, the remnant of Israel.’”

In 41 verses of the OT, the word *zamar* appears – זָמַר – Strong H2167, in our English version: ‘praise’ or ‘sing praise’. It is a primitive root, which means, properly, to touch the strings or parts of a musical instrument, that is, play upon it (through the idea of striking with the fingers); to make music, accompanied by the voice; hence to celebrate in song and music; give praise, sing forth praises, psalms. For example:

- Ps. 9: 11: “Sing praises [zamar] to the Lord, who dwells in Zion. Declare his deeds among the peoples.”
- Ps. 33: 2: “Praise [yadah] the Lord with the lyre; make melody [zamar] to him with the harp of ten strings.”
- Ps. 47: 6: “Sing praises [zamar] to God, sing praises [zamar]; sing praises [zamar] to our King, sing praises [zamar].”
- Ps. 92: 1: “It is good to give thanks [yadah] to the Lord, to sing praises [zamar] to your name, O Most High.”
- Ps. 98: 4-5: “Make a joyful noise to the Lord, all the earth; break forth into joyous song and sing praises [zamar]. Sing praises [zamar] to the Lord with the lyre, with the lyre and the sound of melody.”
- Ps. 135: 3: “Praise [halal] the Lord, for the Lord is good; sing [zamar] to his name, for he is gracious.”
- Ps. 147: 1: “Praise [halal] the Lord! How good it is to sing praises [zamar] to our God; for he is gracious, and a song of praise [tehillah] is fitting.”
- Isa. 12: 5: “Sing praises [zamar] to the Lord, for he has done gloriously [NIV: he has done glorious things]; let this be known in all the earth.”

“Give thanks”

Another expression we often use to refer to “praise” is “give thanks.” The Hebrew word is *yadah* יָדָה – Strong H3034 – literally, “hand”. *Yadah*, among other things, means: make confession, praise, give thanks, thankful; hold out the hand; to revere or worship (with extended hands); to bemoan (by wringing the hands).

- 24 verses were found in the OT with the term “give thanks”

- 1 Chr. 16: 8: “O give thanks [yadah] to the Lord, call on his name, make known his deeds among the peoples.”
- 1 Chr. 16: 34: “O give thanks [yadah] to the Lord, for he is good; for his steadfast love endures forever.”
- 2 Chr. 20: 21: “When he had taken counsel with the people, he appointed those who were to sing [halal] to the Lord and praise him in holy splendor, as they went before the army, saying, ‘Give thanks [yadah] to the Lord, for his steadfast love endures forever.’”
- Neh. 12: 24: “And the leaders of the Levites: Hashabiah, Sherebiah, and Jeshua son of Kadmiel, with their associates over against them, to praise [halal] and to give thanks

[yadah], according to the commandment of David the man of God, section opposite to section.”

- Ps. 30: 4: “Sing praises [zamar] to the Lord, O you his faithful ones, and give thanks [yadah] to his holy name.”
 - Ps. 33: 2: “Praise [yadah] the Lord with the lyre; make melody [zamar] to him with the harp of ten strings.”
 - Ps. 35: 18: “Then I will thank you [yadah] in the great congregation; in the mighty throng I will praise [halal] you.”
 - Ps. 52: 9: “I will thank you [yadah] forever, because of what you have done. In the presence of the faithful I will proclaim your name, for it is good.”
 - Ps. 79: 13: “Then we your people, the flock of your pasture, will give thanks [yadah] to you forever; from generation to generation we will recount your praise [tehillah].”
 - Ps. 86: 12: “I give thanks to you [yadah], O Lord my God, with my whole heart, and I will glorify your name forever.”
 - Ps. 92: 1: “It is good to give thanks [yadah] to the Lord, to sing praises [zamar] to your name, O Most High.”
 - Ps. 100: 4: “Enter his gates with thanksgiving [todah] (*), and his courts with praise [tehillah]. Give thanks [yadah] to him, bless [barak] his name.”
- (*) Strong H8426, todah, בתודה; from yadah: thanksgiving; sacrifice of praise, offering, offering of thanksgiving; properly, an extension of the hand, i.e. (by implication) avowal (confession), or (usually) adoration; specifically, a choir of worshippers.
- Ps. 105: 1: “O give thanks [yadah] to the Lord, call on his name, make known his deeds among the peoples.”
 - Ps. 106: 1: “Praise the Lord! O give thanks [yadah] to the Lord, for he is good; for his steadfast love endures forever.”
 - Ps. 107: 1: “O give thanks [yadah] to the Lord, for he is good; for his steadfast love endures forever.”
 - Ps. 118: 1: “O give thanks [yadah] to the Lord, for he is good; his steadfast love endures forever!”
 - Ps. 118: 29: “O give thanks [yadah] to the Lord, for he is good, for his steadfast love endures forever.”
 - Ps. 119: 62: “At midnight I rise to praise you [yadah], because of your righteous ordinances.”
 - Ps. 136: 1: “O give thanks [yadah] to the Lord, for he is good, for his steadfast love endures forever.”
 - Ps. 136: 2: “O give thanks [yadah] to the God of gods, for his steadfast love endures forever.”
 - Ps. 136: 3: “O give thanks [yadah] to the Lord of lords, for his steadfast love endures forever.”
 - Ps. 147: 7: “Sing to the Lord with thanksgiving [todah]; make melody [zamar] to our God on the lyre.” (Ps. 147: 7)
 - Isa. 12: 4: “And you will say in that day: Give thanks [yadah] to the Lord, call on his name; make known his deeds among the nations; proclaim that his name is exalted.”
 - Jer. 33: 11: “... the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing, as they bring thank offerings [todah] to the house of the Lord: ‘Give thanks [yadah] to the Lord of hosts, for the Lord is good, for his steadfast love endures forever!’ For I will restore the fortunes of the land as at first, says the Lord.”

Greek words

“Give thanks”

• As I said before, there are 24 verses in the OT with the expression “give thanks”, where the Hebrew word is yadah. In the NT, the expression “give thanks” appears 5 times. Here the corresponding Greek word is eucharisteó (εὐχαριστέω) – Strong G2168, which means to thank, give thanks; (actively) to express gratitude (towards); specially, to say grace at a meal. (passively) to be grateful, is received with thanks. For example:

- Eph. 1: 16: “I do not cease to give thanks for you as I remember you in my prayers.”
- 1 The. 2: 13: “We also constantly give thanks to God for this, that when you received the word of God that you heard from us, you accepted it not as a human word but as what it really is, God's word, which is also at work in you believers.”
- 1 The. 5: 18: “give thanks in all circumstances; for this is the will of God in Christ Jesus for you.”
- 2 The. 1: 3: “We must always give thanks to God for you, brothers and sisters, as is right, because your faith is growing abundantly, and the love of everyone of you for one another is increasing.”
- 2 The. 2: 13: “But we must always give thanks to God for you, brothers and sisters beloved by the Lord, because God chose you as the first fruits for salvation through sanctification by the Spirit and through belief in the truth.”

“Praise” or “Praises” or “To praise”

• In Greek, the noun “praise” or the verb “to praise” can be written in several ways, with different meanings:

1) ainon αἰνῶν [or ainos αἰνος – Strong G136, Noun, Masculine = praise, praise of God]:

- Matt. 21: 16 – NIV: “Do you hear what these children are saying?” they asked him. “Yes,” replied Jesus, “have you never read, “From the lips of children and infants you, Lord, have called forth your praise [ainon]?””
- Lk. 18: 43: “Immediately he regained his sight and followed him, glorifying God; and all the people, when they saw it, praised [ainon] God.”

We can say that the corresponding Hebrew word is halal – Strong H1984 [to boast; to celebrate; to praise (to commend), sing, be worthy of praise; renowned, that is, to exalt, to give glory].

2) ainesis αἰνέσις [Strong G133, Noun, Feminine = praise, commendation; a praising (the act), i.e. a thank offering]:

- Heb. 13: 15: “Through him, then, let us continually offer a sacrifice of praise [ainesis] to God, that is, the fruit of lips that confess his name.”

We can say that the corresponding Hebrew word is todah – Strong H8426 (thanksgiving; sacrifice of praise, offering of thanksgiving).

3) aineó, αἰνέω [Strong G134, verb, meaning ‘I praise’; ‘to praise God’. The verb aineó, αἰνέω comes from ainos (Strong G136)]. It can be seen 8 times:

- Lk. 2: 20: “The shepherds returned, glorifying and praising God for all they had heard and seen, as it had been told them.”
- Lk. 19: 37: “As he was now approaching the path down from the Mount of Olives, the whole multitude of the disciples began to praise God joyfully with a loud voice for all the deeds of power that they had seen”.

- Lk. 24: 53 [NRSV]: “and they were continually in the temple blessing God.” or “And they stayed continually at the temple, praising God” [NIV].
- Act. 2: 47: “... praising God and having the goodwill of all the people. And day by day the Lord added to their number those who were being saved.”
- Act. 3: 8: “Jumping up, he stood and began to walk, and he entered the temple with them, walking and leaping and praising God.”
- Act. 3: 9: “All the people saw him walking and praising God.”
- Rom. 15: 11: “and again, ‘Praise the Lord, all you Gentiles, and let all the peoples praise him’” – εἰπαινεῖν, ἐπαινέω, Strong G1867 = to praise, commend, applaud.
- Rev. 19: 5: “And from the throne came a voice saying, ‘Praise our God, all you his servants, and all who fear him, small and great.’”

And in Lk .2: 13: “And suddenly there was with the angel a multitude of the heavenly host, praising God and saying,...” the reference Strong G134 is written in the gerund as αἰνountῶν, αἰνούντων, ‘praising.’

4) This third form, “aineó”, gives rise to another Greek word translated in our version as “praise”, “approval” or “commendation”, which is epainos, ἐπαινος or ἔπαινος – Strong G1868 (Noun, Masculine), and means: commendation, praise, approval; laudation; concretely, a commendable thing, that is, honorable mention; award. The verb is ἐπαινῶ, epainó: to praise. Epainos is the combination of the prefix “epi” and “aineo”. Epi (ἐπί) means: on, in, over, after.

We can say that the corresponding Hebrew word is halal – Strong H1984 [to boast; to celebrate; to praise (to commend), sing, be worthy of praise; renowned, that is, to exalt, to give glory].

In the NT, the word “epainos” appears 11 times:

- Rom. 2: 29: “Rather, a person is a Jew who is one inwardly, and real circumcision is a matter of the heart—it is spiritual and not literal. Such a person receives praise [epainos] not from others but from God.”
- Rom. 13: 3: “For rulers are not a terror to good conduct, but to bad. Do you wish to have no fear of the authority? Then do what is good, and you will receive its approval [epainos].”
- 1 Cor. 4: 5: “Therefore do not pronounce judgment before the time, before the Lord comes, who will bring to light the things now hidden in darkness and will disclose the purposes of the heart. Then each one will receive commendation [epainos] from God.”
- 2 Cor. 8: 18:
NRSV: “With him we are sending the brother who is famous [epainos] among all the churches for his proclaiming the good news.”
KJV: “And we have sent with him the brother, whose praise [epainos] is in the gospel throughout all the churches.”
NIV: “And we are sending along with him the brother who is praised [epainos] by all the churches for his service to the gospel.”
- Eph. 1: 6: “... to the praise [epainos] of his glorious grace that he freely bestowed on us in the Beloved.”
- Eph. 1: 12: “... so that we, who were the first to set our hope on Christ, might live for the praise [epainos] of his glory.”
- Eph. 1: 14: “... this is the pledge of our inheritance toward redemption as God’s own people, to the praise [epainos] of his glory.”

- Phil. 1: 11: "... having produced the harvest of righteousness that comes through Jesus Christ for the glory and praise [epainos] of God."
- Phil. 4: 8: "Finally, beloved, whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is pleasing, whatever is commendable, if there is any excellence and if there is anything worthy of praise [epainos], think about these things."
- 1 Pet. 1: 7: "... so that the genuineness of your faith—being more precious than gold that, though perishable, is tested by fire—may be found to result in praise [epainos] and glory and honor when Jesus Christ is revealed."
- 1 Pet. 2: 14: "... or of governors, as sent by him to punish those who do wrong and to praise [epainos] those who do right."

5) in Greek, the noun "praise" or "praises" can be found with another Greek word in 2 verses in the NT:

- Act .16: 25: "About midnight Paul and Silas were praying and singing hymns [hymnōn, ὑμνῶν = they praise] to God, and the prisoners were listening to them."
- Heb. 2: 12: "... saying, 'I will proclaim your name to my brothers and sisters, in the midst of the congregation I will praise you [hymnēsō, ὑμνήσω or ὑμνήσω = I praise].'"

The verb is humneó ὑμνέω – Strong G5214, which means: to sing, sing hymns to, to praise [to someone], to hymn, i.e. Sing a religious ode; by implication, to celebrate (God) in song.

We can say that the corresponding Hebrew word is tehillah – Strong H8416: praise, laudation; specifically (concretely) a hymn.

6) Another Greek verb describes verbs such as 'sing' or 'sing praises' or 'making melody.' This is the verb psalló, ψάλλω, Strong G5567, which means: to sing, to sing psalms; to contract or vibrate; to twitch or twang, that is, to play on a stringed instrument (celebrate the divine worship with music and accompanying odes); to make melody, to sing psalms.

We can say that the corresponding Hebrew word is zamar – Strong H2167: to touch the strings or parts of a musical instrument, to celebrate in song and music; give praise, sing forth praises, psalms; to make music, accompanied by the voice.

Psalló, appears 4 times in the NT:

- Rom. 15: 9:

NRSV: "and in order that the Gentiles might glorify (*) God for his mercy. As it is written, 'Therefore I will confess (**) you among the Gentiles, and sing [psalló] praises to your name.'"

KJV: "And that the Gentiles might glorify (*) God for his mercy; as it is written, For this cause I will confess (**) to thee among the Gentiles, and sing [psalló] unto thy name."

(*) glorify – Strong #1392, doxazó, δοξάζω = to glorify, honor, bestow glory on. From doxa; to render (or esteem) glorious (in a wide application); full of (have) glory, honour, magnify.

(**) confess – Strong #1843, exomologeó, ἐξομολογέω = (a) to consent fully, agree fully; (b) to confess, admit, acknowledge (a debt); (c) to give thanks, praise; profess, promise.

- 1 Cor. 14: 15:

KJV: "What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing [psalló] with the spirit, and I will sing [psalló] with the understanding also."

NRSV: “What should I do then? I will pray with the spirit, but I will pray with the mind also; I will sing praise [psalló] with the spirit, but I will sing [psalló] praise with the mind also.”

•• Jam. 5: 13:

NRSV: “Are any among you suffering? They should pray. Are any cheerful? They should sing songs of praise [psalló].”

KJV: “Is any among you afflicted? let him pray. Is any merry? let him sing psalms [psalló].”

•• Eph. 5: 19:

NRSV: “as you sing psalms and hymns and spiritual songs among yourselves, singing and making melody [psalló] to the Lord in your hearts.”

KJV: “Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody [psalló] in your heart to the Lord.”

This verse above (Eph 5:19) is very important because it describes so many nouns and verbs related to praise in the same sentence.

Observe:

Psalms [psalmos, ψαλμός, Strong #5568, a psalm, song of praise]

Singing [adó, ᾄδω, Strong #103, to sing]

Making melody [psalló, ψαλλω, Strong #5567, to sing, to sing psalms; to play on a stringed instrument]

Hymns [hymnos, ὕμνος, Strong #5215, a hymn, sacred song, song of praise to God].

Songs [ódé, ᾠδή, Strong #5603, an ode, song, hymn].

7) In the NT we can still see the noun “praise” or “praises” written with another Greek word, in fact, present in 14 verses of the NT, but not with the meaning of “praise”, but rather, as “blessing.” It is the Greek word eulogia, εὐλογία – Strong G2129 (a feminine noun), which means: adulation, praise, blessing, gift. Eulogia comes from the same root as eulogéō (εὐλογέω – Strong #2127, a verb). Eulogéō comes from ‘eu’ (Strong #2095): ‘well, good, well done, correctly’ and ‘lógos’ (Strong #2095): ‘word, reason; a divine word, speech, expression or utterance, analogy’; hence, ‘fine speaking, i.e., elegance of language; commendation (‘eulogia’), speaking well of someone or something; speak properly; fair language, which confers benefit; therefore, to bless (to give thanks or invoke a blessing, to prosper); to pass a blessing, be blessed; worship (with reverence); by implication, consecration; by extension, benefit or generosity (liberality); blessing (a matter of) bounty, bountifully, reward, magnanimity.

Eulogéō is used both for God blessing people (Lk. 1: 28; Eph. 1: 3; Heb. 6: 14) and His people blessing Him (Lk. 1: 64; Lk. 2: 28; Lk. 24: 53; 1 Cor. 14: 16; Jam. 3: 9). And this is where the word “praise” or “praises” comes in, as a way of blessing God and magnifying His name. We can say that the Hebrew equivalent is barak (ברך – Strong’s #1288), a primitive root meaning ‘to kneel’; by implication bless God (as an act of adoration) and man (as a benefit); bless, congratulate, kneel (down), praise, salute, thank.

We can see only 3 verses in the NT using the Greek word eulogia, εὐλογία, in the sense of praising God:

•• Rev. 5: 12:

NRSV: “singing with full voice, ‘Worthy is the Lamb that was slaughtered to receive power and wealth and wisdom and might and honor and glory and **blessing!** (eulogia, εὐλογία)”

KJV: “Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and **blessing** (eulogia, εὐλογία).”

NIV: “In a loud voice they sang: “Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and **praise!** (eulogia, εὐλογία)”

•• Rev. 5: 13:

NRSV: “Then I heard every creature in heaven and on earth and under the earth and in the sea, and all that is in them, singing, ‘To the one seated on the throne and to the Lamb be **blessing** (eulogia, εὐλογία) and honor and glory and might forever and ever!’”

KJV: “And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing**, (eulogia, εὐλογία) and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.”

NIV: “Then I heard every creature in heaven and on earth and under the earth and on the sea, and all that is in them, singing: “To him who sits on the throne and to the Lamb be **praise** (eulogia, εὐλογία) and honour and glory and power, for ever and ever!”

•• Rev. 7: 12:

NRSV: “singing, ‘Amen! **Blessing** (eulogia, εὐλογία) and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.’”

KJV: “Saying, Amen: **Blessing** (eulogia, εὐλογία), and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.”

NIV: “saying: “Amen! **Praise** (eulogia, εὐλογία) and glory and wisdom and thanks and honour and power and strength be to our God for ever and ever. Amen!”

As I said in the definition above, the word would be placed here as a way of exalting the name of the Lord, speaking well of Him; speaking properly of His person and His character; using fair language in relation to Him; therefore, blessing Him, thanking Him, or passing a blessing on God and all that He is; worshiping Him with reverence for His holiness and sovereignty.

8) One way to praise God is also to confess our faith in Him, to admit His lordship and dominion over all things. Therefore, I left for the end a single verse that I found in the NT where the expression “will give praise”, in Portuguese (ARA), in English is translated as “will confess” in seven versions (KJV; NIV; YLT; WBT; ASV; WEB; Darby Version); only in two it is written: “shall give praise” (NRSV) and “give worship to God” (Basic English Bible). The verse is Rom. 14: 11:

•• NRSV: “For it is written, ‘As I live, says the Lord, every knee shall bow to me, and every tongue **shall give praise** to God.’”

•• KJV: “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue **shall confess** to God.”

•• NIV: “It is written: ‘As surely as I live,’ says the Lord, ‘Every knee will bow before me; every tongue **will confess** to God.’”

•• YLT (Young’s Literal Translation): “for it hath been written, ‘I live! saith the Lord – to me bow shall every knee, and every tongue **shall confess** to God.’”

•• Darby Version – DBY (Dar): “For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue **shall confess** to God.

•• Webster’s Bible 1833 (WBT – Webster’s Bible Translation): “For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue **shall confess** to God.”

- ASV (1901): “For it is written, As I live, saith the Lord, to me every knee shall bow, And every tongue **shall confess** to God.”
- WEB (World English Bible): “For it is written, ‘As I live,’ says the Lord, ‘to me every knee will bow. Every tongue **will confess** to God.’”
- Basic English Bible: “For it is said in the holy Writings, By my life, says the Lord, to me every knee will be bent, and every tongue **will give worship** to God.”

In this verse the Greek word used for “confess” or “shall give praise” or “give worship to God” is *exomologeó, ἐξομολογέω*, Strong G1843, which means: (a) to consent fully, agree fully; (b) to confess, admit, acknowledge (a debt); (c) to give thanks, praise; profess, promise. When one admits and acknowledges something or someone as fully true and professes agreement, one is giving Him praise. Thus, God is true and just, and every human being will admit this fact, will confess it before Him, and thus will be giving Him due praise.

The verse in Rom. 14 : 11 is repeated in Isa. 45: 23 and Phil. 2: 10-11:

- Isa. 45: 23:
- NRSV: “By myself I have sworn, from my mouth has gone forth in righteousness a word that shall not return: ‘To me every knee shall bow, every tongue **shall swear**.’”
- NIV: “By myself I have sworn, my mouth has uttered in all integrity a word that will not be revoked: Before me every knee will bow; by me every tongue **will swear**.”
- Phil. 2: 10-11:
- NRSV: “so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should **confess** that Jesus Christ is Lord, to the glory of God the Father.”
- NIV: “that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue **confess** that Jesus Christ is Lord, to the glory of God the Father.”



CONCLUSION

We can praise God:

- With our mouths in prose, for example, in a prayer or thanksgiving exalting His name or in a confession of faith in Him.
- With our mouths in songs, with or without musical instruments.
- With a thank offering, an offering of thanksgiving for the blessings received.

The word “praise” in the human sense used by Peter and Paul in their epistles would be a form of commendation, praise, approval; a commendable thing, an honorable mention, and award in relation to the higher authorities and to the servants of God worthy of respect for their services. Today we usually praise a person for a commendable deed that he or she has accomplished for the benefit of humanity or the work of God.

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