

WHAT IS WORSHIP

The answer to this question is important, not only because believers should know what Worship is, but in discovering what Worship is, we also find out who can be Worshiped. Since scripture was originally written in Hebrew and Greek, we need to begin our study of worship by looking at the Hebrew and Greek words that are translated “Worship.” Unfortunately, because of the way the Hebrew and Greek words for “Worship” have been translated into English, it can be difficult to learn correctly about Worship from an English version of the Bible.

The Hebrew word shachah and the Greek word proskuneo account for more than 80% of the appearances of the word “Worship” in most English versions of the Bible, so these are the two (2) words with which we want to concern ourselves. There are a few other words that are occasionally translated “Worship” but have a more specific meaning outside of the idea of Worship, and really should be translated differently. An example would be the Greek word latreuo, which means “to serve,” but in a few cases is translated “to Worship.”

A study of the Hebrew word shachah and the Greek word proskuneo reveals that both these words mean “to bow down.” The Hebrew word shachah (Strong’s number 7812) is used of bowing or prostrating oneself, often before a superior or before **אֲדֹנָי** (Yahuah).

In the King James Version, it is translated as a number of different English words, including: “Worship” (99 times), “Bow” (31 times), “Bow down” (18 times), “Obeisance” (9 times), and “Reverence” (5 times).

The Greek word proskuneo (Strong’s number G4505) comes from the Greek words pros, “to” or “toward,” and kuneo, “to kiss.” It literally means to kiss the hand to (toward) someone in token of reverence, and among the Orientals, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence. Hence, in the Brit Ha Dashah (New Testament) it means kneeling or prostration to do homage or make obeisance, whether in order to express respect or to make supplication.

The examples of “worship” in scripture confirms that in the scriptural culture, people bowed down before those to whom they wanted to show respect or honor. Lot “Worshiped” (shachah) the strangers who came to Sodom even though he had never seen them before. He prostrated himself before them to show them respect (**Genesis 19:1**).

Moshah (Moses) “Worshiped” (shachah) his father in law, whom he respected and honored (**Exodus 18:7**). Abigail “Worshiped” (shachah) David. She honored him by prostrating herself before him. These three (3) examples can be multiplied many times over, but they show that when someone wanted to honor another, he would fall down before him. The act of falling down is called “Worship,” and reveals the heart of the Worshiper—respect and honor towards the one being Worshiped.

Although people no longer perform a full bow before **אֲדֹנָי** (Yahuah), people “bow” their heads in prayer as a sign of respect. It is important to realize that “Worship” (bowing down), the outward act of bowing reveals the inner heart of respect and honor.

Why do we use the English word “Worship” at all? The word “Worship” comes from the Old

English “weorthscipe,” which means worthiness. To “Worship” someone because they are “Worth” the respect they receive.

When the words shachah appears in the Hebrew text, or proskuneo in the Greek text, they usually refer to the action of bowing down, and we can translate them that way into English, as the following examples show.

Genesis 23:7

Then Abraham rose and bowed down [shachah] before the people of the land, the Hittites.

Genesis 33:3

He himself [Yaqoob] went on ahead and bowed down [shachah] to the ground seven (7) times as he approached his brother [Esau].

Genesis 42:6

Now Yoseph was the governor of the land, the one who sold grain to all its people. So when Yoseph’s brothers arrived, they bowed down [shachah] to him with their faces to the ground.

Matthew 18:26

“The servant fell on his knees [proskuneo] before him. ‘Be patient with me,’ he begged, ‘and I will pay back everything.’”

It is clear from the verses above that people “bowed down to,” or “Worshiped” other people. A study of the Greek and Hebrew words and how they are translated shows something else—something that has misled many believers. In many Bible versions, when the words shachah or proskuneo are used of one person to another, the translators use the English words “bow down” or something similar. However, when shachah or proskuneo refers to a person “bowing down” before אַיָּאֵל (Yahuah) or אֱלֹהֵי אֵל (Yahusha), the translators almost always use the English word “Worship.”

The word “Worship” means - To honor, reverence, adore, pay homage, render devotion and respect unto אַיָּאֵל (Yahuah). All our Worship should spring from a true Ruch (Spirit) of Worship and Hallu (Praise).

In our modern western culture Worship is considered an action directed toward Aluhym and Aluhym alone. But this is not the case in the Hebrew scripture. The word Shachah is a common Hebrew word meaning to prostrate oneself before another in respect. We see Moshah (Moses) doing this to his father in law in **Exodus 18:7**.

When the translators translate the Hebrew word Shachah they will use the word "Worship" when the bowing down is directed toward אַיָּאֵל (Yahuah).

Obeisance (ō' bāsəns).

A bow or courtesy; an act of reverence made by an inclination of the body or the knee. A gesture expressing deferential respect, such as a bow or curtsy. An attitude of deference or homage Synonyms: reverence - homage - respect - bow -curtsey – curtsy, Deference.

1. A yielding in opinion; submission of judgment to the opinion or judgment of another. Hence, regard; respect. We often decline acting in opposition to those for whose wisdom we have a great deference.
2. Complaisance; condescension.

3. Submission to or compliance with the will, wishes, etc., of another 4. courteous regard; respect HOMAGE, n. [L. homo, man.]

1. Obeisance; respect paid by external action.

2. Reverence directed to the Supreme Being; reverential worship; devout affection. There is no Hebrew word meaning worship in the sense that we use it in our religious culture today. From an Hebraic perspective worship, or shachah is the act of getting down on ones knees and placing the face down on the ground before another worthy of respect. Exult אַיָּאֵל (Yahuah) our Aluhym and Worship at His footstool! Qadosh is He! **Psalm 99: 5**

Your words were found, and I ate them. Your words became a delight to me and my heart's delight. For I bear Your name, O אַיָּאֵל (Yahuah) Aluhym of Hosts. **Jeremiah 15:16**

HEBREW WORDS FOR WORSHIP

אָ שַׁחַח, SHACHAH (WORSHIP)

שׁ = Shin, (SH) Two (2), Press, Eat,

חַ = Hhet (H) Courtyard, Divide, Outside

אָ = He (AH) Look, Breathe, Reveal

When Two (2) or more gather to Press in and Eat of the word of אַיָּאֵל (Yahuah). Entering into his Courtyard, Divided from the Outside World. To Look (See) and Breathe in what אַיָּאֵל (Yahuah) will reveal.

SHACHAH - (7812) (Translated: "Worship") to prostrate in Homage or Worship. The word used when אַיָּאֵל (Yahuah) said "You shall not "shachah" (translated Worship) no other Aluhym " (**Exodus 34:14**). Of all the passages in the Tanakh (OT) translated worship, this is the One (1) word most used.

בָּרַךְ, Barak (Bless)

בֵּ = Bet (B) Family, House, In

רָ = Resh (R) First, Beginning

כָּ = Kaph (K) Bend, Open, Allow, Tame

Family of אַיָּאֵל (Yahuah) enter In to the masters house, First (1st), beginning by Bending down, Opening your heart and allow him to Tame your heart.

BARAK - (1288) to kneel in adoration; to Bless. "Let us kneel before אַיָּאֵל (Yahuah) our Maker". **Psalm 95:6** "Sing unto אַיָּאֵל (Yahuah) and Barak (Bless) His name". **Psalm 99:5** "I will Barak (Bless) you and I will Barak (Bless) those that Barak (Bless) you". **Genesis 12:2-3**

WORSHIP IN THE RUCH

To worship “ In Ruch (Spirit)” is allowing the Ruch Ah Qudesh to move upon the believers redeemed ruch (spirit), causing love, adoration, devotion, honor and respect to ascend to אַיָּאֵל (Yahuah). We are re-born from above in our ruach (spirit) by the Ruach Ah Qudesh. **John 3:1-5**.

Our ruach (spirit) is to be in union with the Ruach (Spirit) of אֱלֹהִים (Yahuah). **Romans 8:16, 1 Corinthians 6:17.** As the Ruch Ah Qudesh moves upon the redeemed ruach (spirit), then worship ‘In Ruach (Spirit)’ ascends to אֱלֹהִים (Yahuah) who is Ruch (Spirit). **John 4:20-24**

To Worship ‘in Truth’ is to Worship according to the Word of אֱלֹהִים (Yahuah). **וַיֹּאמֶר** (Yahusha) said “ Sanctify them through The truth; The Word (Turah) is Truth” **John 17:17.**

The Word of אֱלֹהִים (Yahuah) is the TRUTH. אֱלֹהִים (Yahuah) has laid out in His Word how we are to Worship Him. He has shown His acceptance of a variety of expressions of Praise and Worship from those who truly love Him. To Worship ‘In Truth’ is to Worship according to the Word of אֱלֹהִים (Yahuah). So to ‘Worship In Ruch (Spirit) And In Truth’ involves the believer honoring and adoring אֱלֹהִים (Yahuah) by the quickening of the Ruch Ah Qudesh and according to the Word of אֱלֹהִים (Yahuah).

The Ruch and the Word are both needed in proper Worship. Both must be there. If the Ruch is not there, then Worship is dead, lifeless. If the Word is not there then the Worship can become mere sentimentalism and emotionalism. אֱלֹהִים (Yahuah) is a Ruch (Spirit) (a spiritual Being) and those who Worship Him must Worship Him in Ruch (Spirit) and in Truth (Torah). **John 4: 24**

There is a need of the Ruch and the Word/Turah in true Scriptural Worship. We were created to Worship אֱלֹהִים (Yahuah). To enter into true Worship means to leave your self vulnerable and open to the Ruch (Spirit) of אֱלֹהִים (Yahuah). The reason you have a trouble entering into Worship is because you have a closed heart and do not trust אֱלֹהִים (Yahuah) and you are more concerned about what others think then what אֱלֹהִים (Yahuah) thinks.

If you are ‘SELF CENTERED’ you can not enter into TRUE WORSHIP. True Worship means to forget self, your troubles, burden, wants and desires and focus on אֱלֹהִים (Yahuah) alone.

PSALMS (DAVID) WORSHIP

Weekly Sabbath Worship experiences in the Tanakh (Old Testament) allowed a tremendous amount of Music and Praise. The Psalms provide ample evidence of this. Consider these literal commands regarding how אֱלֹהִים (Yahuah) desires to be Worshiped: **Psalm 33:1-3** Rejoice in אֱלֹהִים (Yahuah), O you righteous!

For Hallu (Praises) from the upright is beautiful. Hallu (Praise) אֱלֹהִים (Yahuah) with the harp; make melody to Him with an instrument of ten strings. Sing to Him a new song; play skillfully with a shout of joy.

Psalm 47:1-7 Oh, clap your hands, all you peoples! Shout to אֱלֹהִים (Yahuah) with the voice of triumph! For אֱלֹהִים (Yahuah) Most High is awesome; he is a great King over all the earth. He will subdue the peoples under us, and the nations under our feet. He will choose our inheritance for us, the excellence of Yaqoob (Jacob) whom He loves. Selah. אֱלֹהִים (Yahuah) has gone up with a shout, אֱלֹהִים (Yahuah) with the sound of a Shofar. Sing Hallu (Praises) to אֱלֹהִים (Yahuah), sing Hallu (Praises)! Sing Hallu (Praises) to our King, sing Hallu (Praises)! For אֱלֹהִים (Yahuah) is the King of all the earth; sing Hallu (Praises) with understanding.

Psalm 66:1-4 Make a Joyful shout to אֱלֹהִים (Yahuah), all the earth! Sing out the honor of His Name; make His (Songs of Praise - 8416 tehillah) glorious. Say to אֱלֹהִים (Yahuah), "How awesome are Your works! Through the greatness of Your power your enemies shall submit

themselves to You. All the earth shall Worship You and sing Hallu (Praises) to You; they shall sing Praises (Songs of Praise - 8416 tehillah) to Your Name." Selah.

Psalm 81:1-4 Sing aloud to אֱלֹהֵינוּ (Yahuah) our strength; make a joyful shout to the Aluhym of Yaqoob (Jacob). Raise a song and strike the timbrel, the pleasant harp with the lute. Blow the Shofar at the time of the New Moon (Month), at the full Moon, on our solemn feast day. For this is a statute for Yasharal, a law of the Aluhym of Yaqoob (Jacob).

Psalm 95:1-2 Oh come, let us sing to אֱלֹהֵינוּ (Yahuah)! Let us shout joyfully to the Rock of our Salvation. Let us come before His presence with thanksgiving; let us shout joyfully to Him with psalms.

Psalm 98:4-6 Shout joyfully to אֱלֹהֵינוּ (Yahuah) , all the earth; break forth in Song, Rejoice, and Sing Hallu (Praises). Sing to אֱלֹהֵינוּ (Yahuah) with the harp, with the harp and the sound of a psalm, With Shofars and the sound of a horn; shout Joyfully before אֱלֹהֵינוּ (Yahuah), the King.

Psalm 100:1-4 Make a joyful shout to אֱלֹהֵינוּ (Yahuah), all you lands! Serve אֱלֹהֵינוּ (Yahuah) with gladness; come before His presence with singing. Know that אֱלֹהֵינוּ (Yahuah), He is Aluhym; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture. Enter into His gates with thanksgiving, and into His courts with Hallu (Praises). Be thankful to Him, and Barak (Bless) His Name.

Psalm 105:1-3 Oh, give thanks to אֱלֹהֵינוּ (Yahuah)! Call upon His Name; make known His deeds among the peoples! Sing to Him, sing psalms to Him; talk of all His wondrous works! Glory in His Qadosh Name; let the hearts of those rejoice who seek אֱלֹהֵינוּ (Yahuah)!

Psalm 149:1-4 Praise (Hallu) אֱלֹהֵינוּ (Yah)! Sing to אֱלֹהֵינוּ (Yahuah) a new song, and His Hallu (Praise) in the assembly of the set apart ones (chosen). Let Yasharal rejoice in their Maker; let the children of Zion be joyful in their King. Let them Hallu (Praise) His Name with the dance; let them sing Hallu (Praises) to Him with the timbrel and harp. For אֱלֹהֵינוּ (Yahuah) takes pleasure in His people; he will beautify the humble with salvation.

Psalm 150:1-6 Hallu (Praise) אֱלֹהֵינוּ (Yah)! Hallu (Praise) Aluhym in His sanctuary; Halluhu (Praise Him) in His mighty firmament! Halluhu (Praise Him) for His mighty acts; Halluhu (Praise Him) according to His excellent greatness! Halluhu (Praise Him) with the sound of the Shofar; Halluhu (Praise Him) with the lute and harp! Halluhu (Praise Him) with the timbrel and dance; Halluhu (Praise Him) with stringed instruments and flutes! Halluhu (Praise Him) with loud cymbals; Halluhu (Praise Him) with clashing cymbals! Let everything that has breath Hallu (Praise) אֱלֹהֵינוּ (Yah). Hallu (Praise) אֱלֹהֵינוּ (Yah)! These directives include not just singing, but also use of various instruments (brass, string, and percussion), dancing, clapping and shouting. The core concept centers around joy, gladness, and thankfulness. People should feel excited about who אֱלֹהֵינוּ (Yahuah) is, what He has done for them both individually and collectively, and free to express that excitement. But does that comprise the total Worship experience? No, because elsewhere in the Psalms is written: **Psalm 95:6** - Come, let us Worship and bow down; let us kneel before אֱלֹהֵינוּ (Yahuah) our Maker. This displays a calmer, more solemn aspect which needs inclusion. Among the many functions of the Levitical priesthood as described in **Ezekiel 44** we find that they were to "teach My people the difference between the Qadosh and the unrighteous, and cause them to discern between the unclean and the clean" (v. 23). Room

existed in Worship services for Teaching as well as Praising, but congregational Hallu (Praises) appears as the central activity of Temple Worship.

THE TEMPLE REVISITED

let's turn back, for just a moment, to the cleansing ceremony that **אֵלֹהִים** (Yahuah) ordained for the priests of Solomon's Temple. When I first (1st) began to explore the intricacies of this fascinating temple - the Holy of Holies, the Qadosh Place, and the Inner and Outer Courts – I saw many parallels between the temple's blueprint and the interior architecture of man (i.e., spirit, heart, soul and body). I was fascinated by these similarities. Were they just a coincidence or rather **אֵלֹהִים** (Yahuah)'s clues to something much deeper. With over 52 chapters in the Tanakh (OT) mentioning this temple and its ceremonies. As we proceed with this comparison, see if it validates to you the hand print of **אֵלֹהִים** (Yahuah) and the divine connection between the architecture of man and Solomon's temple. I'm convinced there are important principles that we can learn from studying Solomon's Temple and the ceremonies **אֵלֹהִים** (Yahuah) ordained for worship. **אֵלֹהִים** (Yahuah) tells us that everything in Scripture, from the smallest detail to the greatest, is there for our learning. (**Romans 15:4**) In other words, He has given us many visual word pictures in Scripture to help us understand His ways a little more clearly. Solomon's Temple is definitely one of these.

THE PRIEST'S WORSHIP SERVICE

So how did the priests in this temple Worship **אֵלֹהִים** (Yahuah)? What was their order of service like? The Temple Blueprint. Let me first (1st) give you an "overall picture" and then we'll come back and explore each area of service in greater detail. The order of service for the priests was as follows: After the Levites opened the Outer Court gate for the people, they began to sing and Hallu (Praise) **אֵלֹהִים** (Yahuah). Then, the priests entered the Inner Court and immediately went to the Lavers of Bronze where they washed their hands and feet.

After that they approached the Brazen Altar, where they sacrificed their animals in order to purge the Sins of the people. Next, they immersed themselves bodily in the Molten Sea. And, finally, they took a censer full of hot coals from the Brazen Altar, went back into the Qadosh Place where they changed their clothes, took some incense and sprinkled it over the coals at the Golden Incense Altar where **אֵלֹהִים** (Yahuah) promised to "meet with them." **Exodus 25:22**

Approaching the Golden Altar of Incense, they took off their shoes, prostrated themselves and worshiped **אֵלֹהִים** (Yahuah) in Qodesh (Set Apart) honor."

"Give unto **אֵלֹהִים** (Yahuah) the esteem due unto His Name; bring an offering, and come before Him; Worship **אֵלֹהִים** (Yahuah) in Qodesh (Set Apart) honor." **1 Chronicles 16:29**

"Give unto **אֵלֹהִים** (Yahuah) the esteem due unto His Name; Worship **אֵלֹהִים** (Yahuah) in the Qodesh (set apartness) of honor." **Psalms 29:2**

"Oh, Worship **אֵלֹהִים** (Yahuah) in Qodesh (Set Apart) honor; fear before Him, all the earth." **Psalms 96:9**

Obedience Is The Highest Form Of Worship. Love is a choice. You have to choose to Love **אֵלֹהִים** (Yahusha) enough to Obey Him. "If you love me, obey my Commandments **John 14:15**

Upon leaving the Qadosh Place, the priests then shared of the fullness of אַיָּהּ (Yahuah) (or the anointing) that they had received at the Golden Altar by addressing all the people who had gathered in the courtyard. One of the passages they recited was **Numbers 6:24- 26**: “אַיָּהּ (Yahuah) Barak you, and keep you; אַיָּהּ (Yahuah) make His face shine upon you, and be gracious unto you; אַיָּהּ (Yahuah) lift up His countenance upon you, and give you Shalum.” They repeated this entire ceremony twice a day, once in the morning and once at night.

THE OUTER COURT

All of Yasharal had access to the Outer Courts and, thus, could freely come in and out. Whereas, only the priests could enter into the Qadosh sanctuary. The first (1st) thing that occurred in the Outer Court was that the Shofars were sounded and the Levites opened the gates for the people to enter. **Psalm 118:19-23** describes this scene: “Open to me the gates of Righteousness...” These are the gates that lead to the presence of אַיָּהּ (Yahuah). Other Levite priests ascended the platform that faced the outer altar and they, too, began to sing. “O come, let us sing unto אַיָּהּ (Yahuah): let us make a joyful noise to the rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.” (**Psalm 95:1-2; Psalms 100:2, 4; 118:19**)

The Levites were commissioned not only to guard all the temple gates, but also to sing a new song each day. They sang on the 1st day **Psalm 24**; 2nd, **Psalm 48**; 3rd, **Psalm 82**; 4th, **Psalm 94**; 5th, **Psalm 81**; 6th, **Psalm 93**; and 7th, **Psalm 92**.

These songs were as important to the service as were the priestly duties themselves. Three (3) times during their song, they would pause while the priests sounded their Shofars and all the people in the courtyard would fall down and prostrate themselves before אַיָּהּ (Yahuah). They did this both at the beginning and at the end of the service.

THE INNER COURT

The official priests - only those who were direct descendants of Aaron - would then enter the Inner Courtyard, wash their hands and feet at the Lavers of Bronze and await the time for the slaughtering of the sacrifices. When the time arrived, the priests moved to the Brazen Altar where they sacrificed their offerings in order to symbolically remove the Sins of the people in order that they could be reconciled to אַיָּהּ (Yahuah).

Finally, the priests bathed in the Molten Sea by complete bodily immersion as a symbol that אַיָּהּ (Yahuah) had, indeed, washed away their Sins. Thus, the Inner Court was known as the cleansing and atoning area.

The Qadosh Place Fire, incense, tapestry and gold all led the priest higher and higher up to the Qadosh Place and the Incense Altar where he worshiped אַיָּהּ (Yahuah). Following the offering of the sacrifices in the Inner Court, one of the priests gathered some hot coals in a brass carrier from the Brazen Altar and carried them into the Qadosh Place, where he promptly changed his clothes.

Once he had “put off” his dirty clothes and “put on” his clean ones, he picked up the hot coals and placed them on the Incense Altar. Another priest stood by, holding the incense. A third (3rd) priest took the incense in the palms of his hands and after the first two (2) left, scattered the incense over the hot coals. The fire and the smoke from the incense rose up toward the ceiling,

spread out and filled the entire sanctuary. **1 Kings 8:10-11**

The last priest then prostrated himself on the ground. While all this was going on, the other priests came to the Qadosh Place to witness the offering of incense and they, too, prostrated themselves. Upon leaving the temple sanctuary, the head priest stood upon the steps facing the congregation in the Outer Court. The rest of the priests joined him there and they all extended their hands towards Shamym and called upon the Name of אַיָּהוָה (Yahuah). The head priest then Baruk (Blessed) the people and recited Scriptures. At this reading, the rest of the priests and all the people again fell on their faces and Worshiped אַיָּהוָה (Yahuah).

HOW DOES ALL THIS APPLY TO US TODAY?

Does this Ancient Tanakh (OT) temple service have anything at all to do with us New Covenant believers? In other words, can we apply what we have learned here to our own daily worship times? Yes, it seems we can. I do not mean to imply that there's some sort of ritual or ceremony that we must do in order to work our way towards אַיָּהוָה (Yahuah). However, I do believe that by this service אַיָּהוָה (Yahuah) has given us a "set of guidelines" and that by following these suggestions not only will our devotional times be acceptable to Him, but also they will become an incredible Barakah (Blessing) to us.

The most important thing we can do is allow the Ruch Ah Qudesh the freedom to direct us. Because, of course, only He knows the "perfect" way for us to Worship. Again, אַיָּהוָה (Yahuah) made the rules; we must simply carry them out.

However, in order to carry them out, we must first (1st) understand what they are. Let's briefly explore what the Word of אַיָּהוָה (Yahuah) has to say about Worshiping and see if there is any connection to Solomon's Temple and its priests.

A couple of obvious Scriptural connections are: **1 Corinthians 3:16** and **2 Corinthians 6:16**, which both tell us that "we are the temple of אַיָּהוָה (Yahuah)" and that the "Ruch of אַיָּהוָה (Yahuah) dwells in us," just as He did in Solomon's Temple. Shaul (Paul) is making an analogy or a word picture here by saying that our body is a temple and the Ruch Ah Qudesh dwells in us. Remember that in the Tanakh (OT) the Ruch ah Qudesh dwelt in the Holy of Holies of Solomon's Temple. Scripture tells us that now אַיָּהוָה (Yahuah)'s Ruch dwells in "temples not made with hands" - i.e., us. **Acts 17:24**.

1 Peter 2:9 also tells us that: "[We] are...a royal priesthood...that should show forth the Hallu (Praises) of Him who has called [us] out of darkness into His marvelous light." And verse 5 of that same chapter says, "...[We] also, ...a Qadosh priesthood, [should] offer up spiritual sacrifices, acceptable to אַיָּהוָה (Yahuah) by **OWYָּהוָה (Yahusha) HaMashiach**." And, **Revelation 1:6** says, "**OWYָּהוָה (Yahusha) HaMashiach** has made us kings and priests unto אַיָּהוָה (Yahuah)..." And, **Revelation 5:10** says, "He has made us kings and priests that we should reign upon the earth." And, finally, **Hebrews 10:19-24** and **Revelation 5:8** talk about the chosen believers having "boldness to enter the Qadosh place and Worship."

Psalm 27:4 validates all of the above: "One thing have I desired the most; that I may dwell in the house of אַיָּהוָה (Yahuah) all the days of my life, to behold the beauty of אַיָּהוָה (Yahuah), and to inquire in His temple."

Thus, there seems to be a valid Scriptural comparison between the true Worshipers of אַיָּהוָה

(Yahuah), who “Worship אַײַזל (Yahuah) in Ruch and Truth,” (**John 4:23**), and the priests of Solomon’s Temple who Worshiped אַײַזל (Yahuah) “in Qadosh (Set Apart) Honor” at the Incense Altar.

Again, the latter was under the Old Covenant without HaMashiach, and the former, under the New Covenant with HaMashiach. But, the comparison is there and Scripture seems to suggest that it is important.

BRIT HADASHAH (NEW TESTAMENT) WORSHIP

During the time of **OWײַזל** (Yahusha), most people attended local synagogues for Sabbath worship. Little detail is given regarding the format, but instances are provided which demonstrate "audience participation" in the proceedings. **OWײַזל** (Yahusha) often took the opportunity to address the congregation. **Matthew 4:23**

And **OWײַזל** (Yahusha) went about all Galilee, teaching in their synagogues, preaching the gospel of the kingdom, and healing all kinds of sickness and all kinds of disease among the people. **Luke 4:16-20**

So He came to Nazareth, where He had been brought up. And as His custom was, He went into the synagogue on the Sabbath day, and stood up to read. And He was handed the book of the prophet YeshYahu (Isaiah). And when He had opened the book, He found the place where it was written: "The Ruch (Spirit) of אַײַזל (Yahuah) is upon Me, because He has anointed Me to preach the gospel to the poor; he has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; To proclaim the acceptable year of אַײַזל (Yahuah)."

Then He closed the book, and gave it back to the attendant and sat down. And the eyes of all who were in the synagogue were fixed on Him. Shaul (Paul) also took advantage of the opportunity to teach in synagogues on the Sabbath day to preach **OWײַזל** (Yahusha) Ha Mashiach. **Acts 13:14-16, 42-44**

But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat down. And after the reading of the Turah and the Prophets, the rulers of the synagogue sent to them, saying, "Men and brethren, if you have any word of exhortation for the people, say on." Then Shaul (Paul) stood up, and motioning with his hand said, "Men of Yasharal, and you who fear אַײַזל (Yahuah).

So when the Hebrews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath. Now when the congregation had broken up, many of the Hebrews and devout proselytes followed Shaul (Paul) and Barnabas, who, speaking to them, persuaded them to continue in the unmerited favor of אַײַזל (Yahuah). On the next Sabbath almost the whole city came together to hear the word of אַײַזל (Yahuah). **Acts 14:1**

Now it happened in Iconium that they went together to the synagogue of the Hebrews, and so spoke that a great multitude both of the Hebrews and of the Greeks believed. **Acts 17:1-3**

Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Hebrews. Then Paul, as his custom was, went in to them, and for three (3) Sabbaths reasoned with them from the Scriptures, explaining and demonstrating that the Mashiach (Messiah) had to suffer and rise again from the dead, and

saying, "This **וְיָשׁוּעַ** (Yahusha) whom I preach to you is the Mashiach (Messiah)." **Acts 17:10-12**

Then the brethren immediately sent Shaul (Paul) and Silas away by night to Berea. When they arrived, they went into the synagogue of the Hebrews. These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Therefore many of them believed, and also the Greeks, prominent women as well as men. **Acts 17:16-17**

Now while Shaul (Paul) waited for them at Athens, his *ruch* (spirit) was provoked within him when he saw that the city was given over to idols. Therefore he reasoned in the synagogue with the Hebrews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there. **Acts 18:1-4**

SURRENDER IS KEY

So, Worship flows from love. We Worship what we love. The word used in Brit Hadashah for the verb "to love" is the Greek word *agapao*, which means "to totally give ourselves over to something" - to surrender all to it, the Hebrew word for Love is *Aahbah* and is a giving Love. **יְהוָה** (Yahuah) desires that we give back to Him the life that He granted us in the first (1st) place. In other words, total relinquishment is a choice that we make out of our own free will and out of our love for Him. Love for **יְהוָה** (Yahuah), then, is not just an emotional feeling, but is an action to completely surrender yourself, heart, mind and soul.

We have "put off" our sin and self and have "put on" Mashiach. On the other hand, when we don't know how to love **יְהוָה** (Yahuah)—how to completely surrender our lives to Him—we'll not be able to truly Worship Him.

Love comes before Worship. In summary, we can only worship **יְהוָה** (Yahuah) to the degree that we love Him and to the degree to which we are surrendered, cleansed and Qadosh.

WORSHIP SCRIPTURES

But as for me, I will enter Your house through the abundance of Your steadfast love and mercy; I will worship toward and at Your Qadosh temple in reverent fear and awe of You. **Psalms 5: 7**

Ascribe to **יְהוָה** (Yahuah) the esteem due His Name. Bring an offering and come before Him; Worship **יְהוָה** (Yahuah) in Qodesh (Set Apart) honor, in Qadosh array. **1 Chronicles 16: 29**

Sing to Him, sing Hallu (Praises) to Him; meditate on and talk of all His wondrous works and devoutly Hallu (Praise) them! **1 Chronicles 16: 9**

O fear **יְהוָה** (Yahuah), you His chosen [revere and worship Him]! For there is no want to those who truly revere and Worship Him with Righteous fear. **Psalms 34:9**

O magnify **יְהוָה** (Yahuah) with me, and let us exalt His Name together. **Psalms 34:3**

I will sing a new song to You, O **יְהוָה** (Yahuah); upon a harp, an instrument of ten strings, will I offer Hallu (Praises) to You. **Psalms 144: 9**

All Your works shall Hallu (Praise) You, O **יְהוָה** (Yahuah), and Your loving ones shall barak (bless) You [affectionately and gratefully shall Your chosen believers confess and Hallu (Praise)

You]! **Psalm 145:10**

The secrets of his heart are laid bare; and so, falling on [his] face, he will Worship **יְהוָה** (Yahuah), declaring that **יְהוָה** (Yahuah) is among you in very truth. **1 Corinthians 14: 25**

Give to **יְהוָה** (Yahuah) the esteem due to His name; worship **יְהוָה** (Yahuah) in the beauty of righteousness or in Qadosh array. **Psalm 29: 2**

O come, let us Worship and bow down, let us kneel before **יְהוָה** (Yahuah) our Maker [in reverent Praise and Supplication]. **Psalm 95:6**

Let us therefore, receiving a kingdom that is firm and stable and cannot be shaken, offer to **יְהוָה** (Yahuah) pleasing service and acceptable Worship, with modesty and pious care and Righteous fear and awe. **Hebrews 12:28**

Moreover, when He brings the firstborn Son again into the habitable world, He says, Let all the Malakym (Angels) of **יְהוָה** (Yahuah) Worship Him. **Hebrews 1:6**

The twenty-four (24) elders fall prostrate before Him Who is sitting on the throne, and they worship Him Who lives forever and ever; and they throw down their crowns before the throne, crying out, Worthy are You, our Master and Aluhym, to receive the esteem and the honor and dominion, for You created all things; by Your will they were [brought into being] and were created. **Revelation 4:10-11**

There shall no longer exist there anything that is accursed (detestable, foul, offensive, impure, hateful, or horrible). But the throne of **יְהוָה** (Yahuah) and of the Lamb shall be in it, and His servants shall Worship Him. **Revelation 22:3**

We are to Worship and Praise **יְהוָה** (Yahuah) according to how he has revealed it to us, so that we honor him in all that we do and do it in a manner which pleases him and brings him the most honor. HalluYAH Barak **יְהוָה** (Yahuah)!!!