

WORSHIP AND PRAISE

The word “Worship” means - To honor, revere, adore, pay homage, render devotion and respect unto **יְהוָה** (Yahuah). All our worship should spring from a true Ruach (spirit) of Worship and Praise.

In our modern western culture worship is an action directed toward Aluahym and Aluahym 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 **יְהוָה** (Yahuah) but as "obeisance".

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 ['dɛfərəns]

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 **יְהוָה** (Yahuah) our Aluahym and worship at His footstool! Kadosh is He! **Psalm 99: 5**

HEBREW WORDS FOR WORSHIP AND PRAISE

SHACHAH - (7812) (Translated: "worship") to prostrate in homage or worship.

The word used when **Yahuah** said "You shall not "shachah" (translated worship) no other Aluahym " (**Exodus 34:14**). Of all the passages in the Tanakh (OT) translated worship, this is the ONE word most used, the exception being **Jeremiah 44:19** (word used #6087, does not has a positive meaning and seems out of place in this passage if literal).

Strong's #6087 – atsab; means: to hurt, pain, grieve, displease, vex, wrest, (Qal) to hurt, pain

BARACH - (1288) to kneel in adoration; to Bless.

"Let us kneel before אַיָּהוָה (Yahuah) our Maker". **Psalm 95:6**

"Sing unto אַיָּהוָה (Yahuah) and Barach (bless) His name". **Psalm 99:5**

"I will Barach (bless) you and I will Barach (bless) those that Barach (bless you)". **Genesis 12:2-3**

"QUIET" WORDS FOR WORSHIP

YADAH - (3034) (Translated: "to give thanks; or to praise") to worship with extended, uplifted hands; to praise; to give thanks.

"It is good thing to give thanks to אַיָּהוָה (Yahuah)". **Psalm 92:2**

"At midnight I will rise up to give thanks". **Psalm 119:2**

"Surely the righteous will give thanks to your Name". **Psalm 140:13**

TODAH - (8426) (Translated: "thanksgiving".) Extension of the hands in a thank offering, a sacrifice of thanksgiving.

"Offer to אַיָּהוָה (Yahuah) a sacrifice of thanksgiving". **Psalm 95:6**

"Come before His presence with thanksgiving". **Psalm 95:2**

"Enter into His gates with thanksgiving". **Psalm 100:4**

GUL - (1523) to spin around under the influence of strong emotion; to spin like a top; to rejoice and be glad. Most often translated "rejoice".

"Let the daughters of Judah rejoice." **Psalm 48:11**

"Let us rejoice and be glad in His salvation". **Isaiah 25:9**

"Let the earth be glad and let the sea rejoice". **Psalm 96:11**

"Be glad and rejoice forever in what I create; for behold, I create Jerusalem for rejoicing and her people for gladness". **Isaiah 65:18-19**

"אַיָּהוָה (Yahuah) your Aluahym in the midst of you is mighty...He will joy over you with singing". **Zephaniah 3:17**

ALAZ - (5937) to rejoice, to exult, to jump for joy. Most often translated "exult" or "rejoice".

"Let the righteous ones exult/rejoice in esteem". **Psalm 149:5**

"Let the field exult/rejoice and all that is in it". **Psalm 96:11**

PAZAZ - (6339) to leap, to spring, as if separating the limbs.

"King David, leaping before **אֲדָמָה** (Yahuah)". **II Samuel 6:16**

RAQAD - (7540) to leap, to stamp, to spring about wildly with joy.

"King David leaping and making merry". **II Chronicles 15:29**

KARAR - (3769) to dance and whirl about.

"David was dancing before **אֲדָמָה** (Yahuah) with all his might". **II Samuel 6:14**

MACHOL - (4234) a round dance (Chol; whirling particles, as sand).

"Hallu (Praise) His Name in the dance". **Psalms 149:3**

"Hallu (Praise) Him with timbrel and dance". **Psalms 150:4**

"The virgin shall rejoice in the dance". **Jeremiah 31:13**

"All the women with timbrels and dancing". **Exodus 15:20**

"The women came out with singing and dancing to meet Saul". **I Samuel 18:6**

"He will turn my mourning into dancing". **Psalms 30:11**

REJOICING

MACHOWLAH - (4246) a dance:-company dances.

"Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing." **Exodus 15:20**

"Isn't he the one they sing about in their dances." **I Samuel 21:11**

"Isn't this the David they sang about in their dances." **I Samuel 29:5**

"The women came out from all the towns of Israel to meet King Saul with singing and dancing, with joyful songs and with tambourines and lutes." **I Samuel 18: 6**

WORSHIP IN THE RUACH

To worship "In Ruach (Spirit)" is to allow the Ruach Ha Kodesh to move upon the believers redeemed ruach (spirit), causing love, adoration, devotion, honor and respect to ascend to **אֲדָמָה** (Yahuah). We are re-born from above in our ruach (spirit) by the **Ruach Ha Kodesh. John 3:1-5.**

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

To worship "in truth" is to worship according to the Word of **אֲדָמָה** (Yahuah). **וַיֹּאמֶר** (Yahusha) said "Sanctify them through The truth; The Word (Torah) is truth" **John 17:17.** The Word of **אֲדָמָה** (Yahuah) is the TRUTH.

אֲדָמָה (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 **אֲדָמָה** (Yahuah).

So to "Worship In Ruach (Spirit) And In Truth" involves the believer honoring and adoring **אֲדָמָה** (Yahuah) by the quickening of the Ruach Ha Kodesh and according to the Word of **אֲדָמָה** (Yahuah). The Ruach and The Word are both needed in proper worship. Both must be there. If the Ruach is not there, then worship is dead, lifeless. If the Word

is not there then the worship can become mere sentimentalism and emotionalism.

יְהוָה (Yahuah) is a Ruach (Spirit) (a spiritual Being) and those who Worship Him must Worship Him in Ruach (Spirit) and in Truth (Torah). **John 4: 24**

There is a need of the Ruach and The Word/Torah in true Scriptural Worship. We were created to worship **יְהוָה** (Yahuah). To enter into true Worship means to leave your self vulnerable and open to the Ruach (Spirit) of **יְהוָה** (Yahuah). The reason you have a trouble entering into Worship is because you have a closed heart and do not trust **יְהוָה** (Yahuah) and you are more concerned about what others think than what **יְהוָה** (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 **יְהוָה** (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 **יְהוָה** (Yahuah) desires to be Worshipped:

Psalm 33:1-3

Rejoice in **יְהוָה** (Yahuah), O you righteous! For Praise from the upright is beautiful.

Hallel (Praise) **יְהוָה** (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 **יְהוָה** (Yahuah) with the voice of triumph! For **יְהוָה** (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. **יְהוָה** (Yahuah) has gone up with a shout, **יְהוָה** (Yahuah) with the sound of a Shofar. Sing praises to **יְהוָה** (Yahuah), sing praises! Sing Praises to our King, sing Praises! For **יְהוָה** (Yahuah) is the King of all the earth; sing Praises with understanding.

Psalm 66:1-4

Make a joyful shout to **יְהוָה** (Yahuah), all the earth! Sing out the honor of His Name; make His (Songs of Praise - 8416 tehillah) glorious. Say to **יְהוָה** (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 praises to You; they shall sing Praises (Songs of Praise - 8416 tehillah) to Your Name." Selah.

Psalm 81:1-4

Sing aloud to אַיָּהוָה (Yahuah) our strength; make a joyful shout to the Aluahym 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 Yisrael, a law of the Aluahym of Yaqoob (Jacob).

Psalm 95:1-2

Oh come, let us sing to אַיָּהוָה (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 אַיָּהוָה (Yahuah) , all the earth; break forth in song, rejoice, and sing Praises. Sing to אַיָּהוָה (Yahuah) with the harp, with the harp and the sound of a psalm, With Shofars and the sound of a horn; shout joyfully before אַיָּהוָה (Yahuah), the King.

Psalm 100:1-4

Make a joyful shout to אַיָּהוָה (Yahuah), all you lands! Serve אַיָּהוָה (Yahuah) with gladness; come before His presence with singing. Know that אַיָּהוָה (Yahuah), He is Aluahym; 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 praise. Be thankful to Him, and Barach (Bless) His Name.

Psalm 105:1-3

Oh, give thanks to אַיָּהוָה (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 Kadosh Name; let the hearts of those rejoice who seek אַיָּהוָה (Yahuah)!

Psalm 149:1-4

Praise (Hallu) אֱלֹהִים (Yah)! Sing to אַיָּהוָה (Yahuah) a new song, and His Praise in the assembly of chosen. Let Yisrael rejoice in their Maker; let the children of Zion be joyful in their King. Let them Praise (yō·hal·lū) His Name with the dance; let them sing Praises to Him with the timbrel and harp. For אַיָּהוָה (Yahuah) takes pleasure in His people; he will beautify the humble with salvation.

Psalm 150:1-6

Hallu (Praise) אֱלֹהִים (Yah)! Hallu (Praise) Aluahym 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) יהל (Yah). Hallu (Praise) יהל (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 יהוה (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 יהוה (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 Kadosh 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 praise appears as the central activity of Temple Worship.

THE TEMPLE REVISITED

let's turn back, for just a moment, to the cleansing ceremony that יהוה (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 Kadosh 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 יהוה (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 יהוה (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 יהוה (Yahuah) ordained for worship. יהוה (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 יהוה (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 praise **יְהוָה** (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 Kadosh Place where they changed their clothes, took some incense and sprinkled it over the coals at the Golden Incense Altar where **יְהוָה** (Yahuah) promised to “meet with them.” (**Exodus 25:22**) Approaching the Golden Altar of Incense, they took off their shoes, prostrated themselves and worshiped **יְהוָה** (Yahuah) in the “Beauty of Righteousness.”

“Give unto **יְהוָה** (Yahuah) the esteem due unto His Name; bring an offering, and come before Him; worship **יְהוָה** (Yahuah) in the beauty of Righteousness.” **1 Chronicles 16:29**

“Give unto **יְהוָה** (Yahuah) the esteem due unto His Name; Worship **יְהוָה** (Yahuah) in the beauty of Righteousness.” **Psalms 29:2**

“Oh, worship **יְהוָה** (Yahuah) in the beauty of Righteousness; fear before Him, all the earth.” **Psalms 96:9**

Upon leaving the Kadosh Place, the priests then shared of the fullness of **יְהוָה** (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**:

“**יְהוָה** (Yahuah) Barach you, and keep you; **יְהוָה** (Yahuah) make His face shine upon you, and be gracious unto you; **יְהוָה** (Yahuah) lift up His countenance upon you, and give you Shalom.” They repeated this entire ceremony twice a day, once in the morning and once at night.

THE OUTER COURT

All of Yisrael had access to the Outer Courts and, thus, could freely come in and out. Whereas, only the priests could enter into the Kadosh 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. **Psalms 118:19-23** describes this scene: “Open to me the gates of righteousness...” These are the gates that lead to the presence of **יְהוָה** (Yahuah). Other Levite priests ascended the platform that faced the outer altar and they, too, began to sing.

“O come, let us sing unto **יְהוָה** (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.” (**Psalms 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 **יהוה** (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 **יהוה** (Yahuah). Finally, the priests bathed in the Molten Sea by complete bodily immersion as a symbol that **יהוה** (Yahuah) had, indeed, washed away their Sins. Thus, the Inner Court was known as the cleansing and atoning area.

THE KADOSH PLACE

Fire, incense, tapestry and gold all led the priest higher and higher up to the Kadosh Place and the Incense Altar where he worshiped **יהוה** (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 Kadosh 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 Kadosh 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 Shamyim and called upon the Name of **יהוה** (Yahuah). The head priest then Baruch (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 **יהוה** (Yahuah).

HOW DOES ALL THIS APPLY TO US TODAY?

Does this Hebrew, Tanakh (OT) temple service have anything at all to do with us Gentile, New Covenant believers? In other words, can we apply what we have learned here to our own daily devotional 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 **יהוה** (Yahuah). However, I do believe that by this

service **אֱלֹהִים** (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 Barachah (Blessing) to us. The most important thing we can do is allow the Ruach HaKodesh the freedom to direct us. Because, of course, only He knows the “perfect” way for us to Worship.

Again, **אֱלֹהִים** (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 **אֱלֹהִים** (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 **אֱלֹהִים** (Yahuah)” and that the “Ruach of **אֱלֹהִים** (Yahuah) dwells in us,” just as He did in Solomon’s Temple. Paul is making an analogy or a word picture here by saying that our body is a temple and the Ruach HaKodesh dwells in us. Remember that in the Tanakh (OT) the Ruach HaKodesh dwelt in the Holy of Holies of Solomon’s Temple. Scripture tells us that now **אֱלֹהִים** (Yahuah)’s Ruach 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 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 Kadosh priesthood, [should] offer up spiritual sacrifices, acceptable to **אֱלֹהִים** (Yahuah) by **וְיֵשׁוּעַ** (Yahusha) HaMashiach.” And, there is **Revelation 1:6** says, “**וְיֵשׁוּעַ** (Yahusha) HaMashiach has made us kings and priests unto **אֱלֹהִים** (Yahuah)...” And, **Revelation 5:10** which 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 Kadosh 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 **אֱלֹהִים** (Yahuah) all the days of my life, to behold the beauty of **אֱלֹהִים** (Yahuah)., and to inquire in His temple.”

Thus, there seems to be a valid Scriptural comparison between the true worshipers of **אֱלֹהִים** (Yahuah). who “Worship **אֱלֹהִים** (Yahuah). in Ruach and Truth,” (**John 4:23**), and the priests of Solomon’s Temple who worshiped **אֱלֹהִים** (Yahuah). “in the beauty of Righteousness” 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.

NEW TESTAMENT WORSHIP

During the time of **וְיֵשׁוּעַ** (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. **וְיֵשׁוּעַ** (Yahusha) often took the opportunity to address the congregation.

Matthew 4:23

And **OWYAZL** (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 Ruach (Spirit) of **AYAZL** (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 **AYAZL** (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.

Paul also took advantage of the opportunity to teach in synagogues on the Sabbath day to preach **OWYAZL** (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 Torah 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 Paul stood up, and motioning with his hand said, "Men of Yisrael, and you who fear **AYAZL** (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 Paul and Barnabas, who, speaking to them, persuaded them to continue in the unmerited favor of **AYAZL** (Yahuah). On the next Sabbath almost the whole city came together to hear the word of **AYAZL** (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 **OWYAZL** (Yahusha) whom I preach to you is the Mashiach (Messiah)."

Acts 17:10-12 Then the brethren immediately sent 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 not a few of the Greeks, prominent women as well as men.

Acts 17:16-17 Now while Paul waited for them at Athens, his ruach (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 After these things Paul departed from Athens and went to Corinth. And he found a certain Hebrew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Hebrews to depart from Rome); and he came to them. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tent makers. And he reasoned in the synagogue every Sabbath, and persuaded both Hebrews and Greeks.

The worship environment allowed people, including "outsiders," to read to and teach the congregation. Those in Berea received commendation for not only carefully listening but studying into the things which were being presented.

ORDER

While no specific components or sequence of events are provided for worship, certain guidelines can be found in the writings of Paul. Particularly enlightening aspects occur in his first letter to the Corinthian congregation.

1 Corinthians 14:8-9 For if the Shofar makes an uncertain sound, who will prepare himself for battle? So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

Paul here tells the Corinthians (and us) that clarity should be the rule. The congregation (especially visitors) should be able to understand what is being said. The specific reference here lies in the context of different languages (tongues) but the application as seen in the entirety of the chapter holds for all aspects.

1 Corinthians 14:26-33 How is it then, brethren? Whenever you come together, each of you has a psalm, has a teaching, has a tongue, has a revelation, has an interpretation. Let all things be done for edification. If anyone speaks in a tongue, let there be two (2) or at the most three (3), each in turn, and let one (1) interpret. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to אַיָּהּ (Yahuah). Let two (2) or three (3) prophets speak, and let the others judge. But if anything is revealed to another who sits by, let the first (1st) keep silent. For you can all prophesy one (1) by one (1), that all may learn and all

may be encouraged. And the ruachs (spirits) of the prophets are subject to the prophets. For **יְהוָה** (Yahuah) is not the author of confusion but of shalom (peace), as in all the assemblies of the chosen. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues. Let all things be done decently and in order.

Paul deals with several additional aspects of a congregational meeting in this section. In v. 26 he reiterates the need for understanding, clarity, and therefore a building (edification) of the congregation. Note please that he also makes mention that the various individuals came prepared to become actively involved with the service in a variety of ways. They did not come merely to listen. Many organizations point to v. 29 to justify limiting the speakers to only two (2) or three (3), totally ignoring v. 30 which demands that if someone else feels the need to add or clarify something, the person speaking step aside and allow the other to make his comments. Verse 31 specifically states that all possess eligibility to speak to the group, that none are left out. However, v. 33 requires that things be done properly and in order, that the proceedings not become an uncontrolled free-for-all.

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. **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 Kadosh.

WORSHIP SCRIPTURES

And He has put a new song in my mouth, a song of praise to our Aluahym. Many shall see and fear (revere and worship) and put their trust and confident reliance in **יְהוָה** (Yahuah). **Psalms 40:3**

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 Kadosh 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 the beauty of righteousness and in Kadosh array. 1 **Chronicles 16: 29**

Sing to Him, sing praises to Him; meditate on and talk of all His wondrous works and

devoutly praise them! **1 Chronicles 16: 9**

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

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

I will sing a new song to You, O אַיָּהּ (Yahuah); upon a harp, an instrument of ten strings, will I offer praises to You. **Psalm 144: 9**

All Your works shall praise You, O אַיָּהּ (Yahuah), and Your loving ones shall barach (bless) You [affectionately and gratefully shall Your chosen believers confess and praise You]! **Psalm 145: 10**

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

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

O come, let us worship and bow down, let us kneel before אַיָּהּ (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 אַיָּהּ (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 אַיָּהּ (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 Aluahym, 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 אַיָּהּ (Yahuah) and of the Lamb shall be in it, and His servants shall worship Him. **Revelation 22: 3**

We are to Worship and Praise אַיָּהּ (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 Barach אַיָּהּ (Yahuah)!!!