

# Scriptural Worship



The word "Worship" means - To honor, revere, adore, pay homage, render devotion and respect unto **YAHUAH**. All our worship should spring from a true spirit of worship and praise.

In our modern western culture worship is an action directed toward God and God 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 Moses doing this to his father in law in **Exodus 18:7**.

When the translators translate the word **shachah** they will use the word "worship" when the bowing down is directed toward **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.

Go, go, with homage yon proud victors meet.

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 **YAHUAH** our Alahym (God) and worship at His footstool! Kadosh is He!

**Psalms 99: 5**

## **Hebrew Words for Praise & Worship**

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

The word used when **Yahuah** said "thou shalt not "**shachah**" (translated worship) no other Alahym (god)" (**Exodus 34:14**). Of all the passages in the Tankh (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), and the book of Daniel, which was written in Hebrew.

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

**BARAK** - (1288) to kneel in adoration; to bless.

"Let us kneel before **YAHUAH** our Maker". **Psalms 95:6**

"Sing unto **YAHUAH** and bless His name". **Psalms 99:5**

"I will bless you and I will bless those that 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 **YAHUAH**". **Psalms 92:2**

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

"Surely the righteous will give thanks to Thy Name". **Psalms 140:13**

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

"Offer to **YAHUAH** a sacrifice of thanksgiving". **Psalms 95:6**

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

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

## **Rejoicing**

**GUWL** - (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." **Psalms 48:11**

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

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

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

" **YAHUAH** Thy Alahym (God) in the midst of thee is mighty...He will joy over thee with singing". Zephaniah **3:17**

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

"Let the Godly ones exult in glory". **Psalms 149:5**

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

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

"King David, leaping before **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 **YAHUAH** with all his might". **II Samuel 6:14**

**MACHOWL** - (4234) a round dance (Chowl; whirling particles, as sand).

"Praise His name in the dance". **Psalms 149:3**

"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 Samuels 18:6**

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

**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**

**HALIJKAH** - (1979) a procession or march, a caravan: -company.

"Procession of my Alahym (God) my King, into the sanctuary". **Psalms 68:24**

**CHAGAG** - (2287) to celebrate, to observe festival, to march in sacred procession, to be giddy, to move in a circle, to dance, to reel to and fro.

"You shall celebrate the feast to **YAHUAH**". **Leviticus 23:41**

"I used to lead them in procession to the house of **YAHUAH**, with joy".

**Psalms 42:4**

## **Worship in Spirit**

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

Our Spirit is to be in union with the Spirit of **YAHUAH**. **Romans 8: 16, 1 Corinthians 6:17**. As the **Ruach Ha Kodesh** moves upon the redeemed spirit, then worship 'In

Spirit” ascends to **YAHUAH** who is Spirit. **John 4:20-24**

To worship ‘in truth” is to worship according to the Word of **YAHUAH**. **Yahusha** said “ Sanctify them through The truth; The Word (Torah) is truth” **John 17:17**. The Word of **YAHUAH** is the TRUTH.

**YAHUAH** has laid down 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 **YAHUAH**.

So to ‘Worship In Spirit And In Truth” involves the believer honoring and adoring **YAHUAH** by the quickening of the **Ruach Ha Kodesh** and according to the Word of **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.

**YAHUAH** is a Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality). **John 4: 24**

There is a need of the Ruach and The Word/Torah in true Scriptural worship. We were created to worship **YAHUAH**. To enter into true worship means to leave your self vulnerable and open to the Spirit of **YAHUAH**. The reason you have a trouble entering into worship is because you have a closed heart and do not trust **YAHUAH** and you are more concerned about what others think then what **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 **YAHUAH** alone.

## **PSALMS (DAVID) WORSHIP**

Weekly Sabbath worship experiences in the Old Testament allowed a tremendous amount of music and praise. The Psalms provide ample evidence of this. Consider these literal commands regarding how **YAHUAH** desires to be worshiped:

### **Psalms 33:1-3**

- 1. Rejoice in **YAHUAH**, O you righteous! For praise from the upright is beautiful.*

2. Praise **YAHUAH** with the harp; make melody to Him with an instrument of ten strings.
3. Sing to Him a new song; play skillfully with a shout of joy.

#### **Psalms 47:1-7**

1. Oh, clap your hands, all you peoples! Shout to **YAHUAH** with the voice of triumph!
2. For **YAHUAH** Most High is awesome; he is a great King over all the earth.
3. He will subdue the peoples under us, and the nations under our feet.
4. He will choose our inheritance for us, the excellence of Jacob whom He loves. Selah.
5. **YAHUAH** has gone up with a shout, **YAHUAH** with the sound of a trumpet.
6. Sing praises to **YAHUAH**, sing praises! Sing praises to our King, sing praises!
7. For **YAHUAH** is the King of all the earth; sing praises with understanding.

#### **Psalms 66:1-4**

1. Make a joyful shout to **YAHUAH**, all the earth!
2. Sing out the honor of His name; make His praise glorious.
3. Say to **YAHUAH**, "How awesome are Your works! Through the greatness of Your power your enemies shall submit themselves to You.
4. All the earth shall worship You and sing praises to You; they shall sing praises to Your name." Selah.

#### **Psalms 81:1-4**

1. Sing aloud to **YAHUAH** our strength; make a joyful shout to the Alahym (God) of Jacob.
2. Raise a song and strike the timbrel, the pleasant harp with the lute.
3. Blow the trumpet at the time of the New Moon, at the full moon,

- on our solemn feast day.*
- 4. For this is a statute for Israel, a law of the Alahym (God) of Jacob.*

### **Psalms 95:1-2**

- 1. Oh come, let us sing to **YAHUAH!** Let us shout joyfully to the Rock of our salvation.*
- 2. Let us come before His presence with thanksgiving; let us shout joyfully to Him with psalms.*

### **Psalms 98:4-6**

- 4. Shout joyfully to t**YAHUAH** , all the earth; break forth in song, rejoice, and sing praises.*
- 5. Sing to **YAHUAH** with the harp, with the harp and the sound of a psalm,*
- 6. With trumpets and the sound of a horn; shout joyfully before **YAHUAH**, the King.*

### **Psalms 100:1-4**

- 1. Make a joyful shout to **YAHUAH**, all you lands!*
- 2. Serve **YAHUAH** with gladness; come before His presence with singing.*
- 3. Know that **YAHUAH**, He is Alahym (God); it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture.*
- 4. Enter into His gates with thanksgiving, and into His courts with praise. Be thankful to Him, and bless His name.*

### **Psalms 105:1-3**

- 1. Oh, give thanks to **YAHUAH!** Call upon His name; make known His deeds among the peoples!*
- 2. Sing to Him, sing psalms to Him; talk of all His wondrous works!*
- 3. Glory in His holy name; let the hearts of those rejoice who seek **YAHUAH!***

### **Psalms 149:1-4**

- 1. Praise **YAHUAH!** Sing to **YAHUAH** a new song, and His praise in the assembly of chosen.*
- 2. Let Israel rejoice in their Maker; let the children of Zion be joyful in their King.*
- 3. Let them praise His name with the dance; let them sing praises to Him with the timbrel and harp.*
- 4. For **YAHUAH** takes pleasure in His people; he will beautify the humble with salvation.*

### **Psalms 150:1-6**

- 1. Praise **YAHUAH!** Praise Alahym (God) in His sanctuary; praise Him in His mighty firmament!*
- 2. Praise Him for His mighty acts; praise Him according to His excellent greatness!*
- 3. Praise Him with the sound of the trumpet; praise Him with the lute and harp!*
- 4. Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes!*
- 5. Praise Him with loud cymbals; praise Him with clashing cymbals!*
- 6. Let everything that has breath praise **YAHUAH** . Praise **YAHUAH!***

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 **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:

**Psalms 95:6** - Come, let us worship and bow down; let us kneel before **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 holy and the unholy, 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.

## **NEW TESTAMENT WORSHIP**

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

### **Matthew 4:23**

*23. And **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**

*16. 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.*

*17. And He was handed the book of the prophet Isaiah. And when He had opened the book, He found the place where it was written:*

*18. "The Spirit of **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;*

*19. To proclaim the acceptable year of **YAHUAH**."*

*20. 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 **Yahusha** ha Mashiach.

### **Acts 13:14-16, 42-44**

*14. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day and sat*

*15. down. And after the reading of the Law 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."  
16. Then Paul stood up, and motioning with his hand said, "Men of Israel, and you who fear **YAHUAH**.

42. So when the Jews went out of the synagogue, the Gentiles begged that these words might be preached to them the next Sabbath.

43. Now when the congregation had broken up, many of the Jews and devout proselytes followed Paul and Barnabas, who, speaking to them, persuaded them to continue in the grace of **YAHUAH**.

44. On the next Sabbath almost the whole city came together to hear the word of **YAHUAH**.

#### **Acts 14:1**

1. Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed.

#### **Acts 17:1-3**

1. Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews.

2. Then Paul, as his custom was, went in to them, and for three Sabbaths reasoned with them from the Scriptures,

3. explaining and demonstrating that the Messiah had to suffer and rise again from the dead, and saying, "This **Yahusha** whom I preach to you is the Messiah."

#### **Acts 17:10-12**

10. Then the brethren immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the synagogue of the Jews.

11. 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.

*12. Therefore many of them believed, and also not a few of the Greeks, prominent women as well as men.*

### **Acts 17:16-17**

*16. Now while Paul waited for them at Athens, his spirit was provoked within him when he saw that the city was given over to idols.*

*17. Therefore he reasoned in the synagogue with the Jews and with the Gentile worshipers, and in the marketplace daily with those who happened to be there.*

### **Acts 18:1-4**

*1. After these things Paul departed from Athens and went to Corinth.*

*2. And he found a certain Jew named Aquila, born in Pontus, who had recently come from Italy with his wife Priscilla (because Claudius had commanded all the Jews to depart from Rome); and he came to them.*

*3. So, because he was of the same trade, he stayed with them and worked; for by occupation they were tent makers.*

*4. And he reasoned in the synagogue every Sabbath, and persuaded both Jews 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 believers worship in scripture, 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**

*8. For if the trumpet makes an uncertain sound, who will prepare himself for battle?*

*9. 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**

- 26. 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.*
- 27. If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.*
- 28. But if there is no interpreter, let him keep silent in church, and let him speak to himself and to **YAHUAH**.*
- 29. Let two or three prophets speak, and let the others judge.*
- 30. But if anything is revealed to another who sits by, let the first keep silent.*
- 31. For you can all prophesy one by one, that all may learn and all may be encouraged.*
- 32. And the spirits of the prophets are subject to the prophets.*
- 33. For **YAHUAH** is not the author of confusion but of peace, as in all the churches of the chosen.*
- 34. Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.*
- 35. 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 or three, 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.

## **Worship in the Wilderness**

During the wilderness wanderings, the Israelites had to be schooled in proper principles of worship. Their native tendency toward corrupt worship was early shown, while they waited for Moses to return from Mt. Sinai. Growing restless, Aaron and the people constructed a golden calf to serve as a visible symbol of deity.

Virtually all expositors decree the action of the Israelites as idolatry. What is often overlooked, however, is the manner in which the Israelites justified their action. They did not view the calf as a newly-created deity; rather, they made the calf as a testimony of their divine deliverance from Egypt. The calf-image evoked a sense of the strength displayed in their deliverance. "These be thy Alahym, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, Tomorrow is a feast to the **Yahuah**" **Exodus:32:4-5**

In other words, the Israelites did not claim to worship new deities that would be blatant idolatry. No, they intended the calf to serve as a symbol of deity; and Aaron seeks to honor the sacred name of **Yahuah** through this monstrous invention.

Now, when Moses returned, he did not regard this matter lightly. He did not employ the tactic which Papists have used for centuries (and which evangelical churchmen presently endorse), simply cautioning the Israelites not to worship false gods, noting that the image itself was not a deity, and then allowing the image to remain strictly as a symbol. No, Moses took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it. And Moses said unto Aaron, What did this people unto thee, that thou hast brought so great a sin upon them?" **Exodus 32:20-21.**

The 10th chapter of Leviticus contains a startling account of **Yahuah's** displeasure with human innovation in worship. It is the case of Nadab and Abihu. These men were sons of Aaron the high priest; they had been consecrated to the priesthood. In an act of carelessness, or presumption, they "offered strange fire before **Yahuah**, *which he commanded them not.*" Immediately, "there went out fire from **Yahuah**, and devoured them" **Leviticus 10:1-2.**

Note the simplicity of their offense; Nadab and Abihu had not performed an act which was expressly forbidden. No, they merely added a bit of strange fire which **Yahuah** had not commanded. Irrespective of

their office or their motive, they were immediately consumed by fire from **Yahuah**. The judgment which fell upon Nadab and Abihu stands as a perpetual testimony against those who presume to worship **Yahuah** by means which lack divine warrant. It is a solemn warning: " **Yahuah** spoke, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified" **Leviticus 10:3**.

## **Tabernacle Worship**

The 12th chapter of Deuteronomy opens and closes with general statements prohibiting the corruption of worship through imitation of heathen practices. The middle portion of the chapter is significant as regards the outward ceremonies of worship under the Levitical priesthood. Even at the time of Moses, it was understood that the portable tabernacle would eventually give way to a permanent place for the Levitical sacrifices. "There shall be a place which **Yahuah** your Alahym (God) shall choose in one of your tribes, there you shall offer your burnt offerings, and there you shall do all that I command you. " **Deuteronomy 12:11; cf. 12:5,14**.

The designation of a fixed place of worship did not reach fulfillment until the Israelites conquered and settled the land of Canaan. During the reign of king David, Jerusalem was designated as the permanent location for the ark, thereby establishing Jerusalem as the center for the sacrificial ordinances associated with the Levitical priesthood. Even so, the entire program of worship, from the tabernacle to the temple, was directed by divine revelation.

The tabernacle worship was not the invention of Moses; it was built according to a divine blueprint. The Israelites were instructed: "Let them make me a sanctuary; that I may dwell among them.

According to all that I shew thee, after the pattern of all the instruments thereof, even so shall you make it" (**Exodus 25:8-9; Exodus 25:40; 27:8; Numbers 8:4; Acts 7:44; Hebrews 8:5**). Throughout the description of the tabernacle furnishings, it is reiterated that all things must be made according to the **Yahuah**-given pattern.

The ark of the covenant was placed within the tabernacle. It was a symbol of **Yahuah**'s presence among them the meeting-place between **Yahuah** and his people. The Levitical priests performed sacrifices in the tabernacle: all according to the divine pattern given by **Yahuah** to Moses **Exodus 25:10-22; 29:42-46**.

Later, when David sought to transfer the ark to Jerusalem, the ark was moved initially in a careless manner. The law required the ark to be carried on poles by

the priests **Exodus 25:14; Numbers 4:1-5.**

Instead of following the scriptural procedure, the Israelites placed the ark upon an ox cart. While this method might have seemed more convenient, it resulted in a tragedy. "And when they came unto the threshing floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. And the anger of **Yahuah** was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before **Yahuah**" **1 Chronicles 13:9-10; 2 Samuel 6:1-10.**

David was troubled by the death of Uzza. He wondered, "How shall I bring the ark of **Yahuah** home to me? So David brought not the ark home to himself to the city of David." The ark was left temporarily at the house of Obed-edom. "And **Yahuah** blessed the house of Obed-edom, and all that he had" **1 Chronicles 13:12-14.**

The problem was not with the ark. The problem was the failure of the Israelites to maintain the scriptural order. Therefore, David called for the priests and Levites, and he charged them, "Sanctify yourselves, both you and your brethren, that you may bring up the ark of **Yahuah**, Alahym (God) of Israel unto the place that I have prepared for it. For because ye did it not at the first, **Yahuah** our Alahym (God) made a breach upon us, for that we sought him not after the due order" **1 Chronicles 15:12-13.**

All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (**1 Corinthians 10:11**). There is a timeless principle contained in such declarations, "Make all things according to the pattern shewed to thee in the mount" (**Hebrews 8:5; Exodus 25:40**). We, too, must seek **Yahuah** after "due order" not according to convenience or what seems right in our own eyes.

After the ark was moved to Jerusalem, David organized the courses of the priests, including the Levitical musicians. Everything was ordered "according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of **Yahuah** by the prophets" **2 Chronicles 29:25.**

Later, David provided Solomon with a plan for building the temple: "David gave to Solomon his son the pattern of the porch, and of the houses and the pattern of all that he had been given by the Ruach, also for the courses of the priests and the Levites. All this, said David, **Yahuah** made me understand in writing by his hand upon me, even all the works of this pattern" (**1 Chronicles 28:11-13,19**). Nothing was left for improvising; everything was ordered by the divine pattern for worship.

Solomon built the temple according to the heavenly blueprints left by David. The kingdom prospered under Solomon, and Jerusalem remained the seat of public

worship for the entire kingdom of Israel.

After the death of Solomon, the nation became divided and the people slid into corruption and apostasy. The northern tribes immediately embraced false worship, and never recovered from their apostasy. Within the kingdom of Yahudah, there were several seasons of reformation, amidst waves of idolatry. The key to understanding the history of the Israelites is to note the critical connection between the worship of the people, and **Yahuah's** dealings with them in relation to their worship.

## **Tabernacle Design**

In the Old Testament, the Tabernacle was arranged for a specific purpose; to move people into **YAHUAH's** presence to worship.

The Tabernacle was designed as a model of heaven; to model our future worship in the actual presence of **YAHUAH**. Worship in the physical tabernacle was merely a shadow, a replica of the real thing.

After **Yahusha**, He exchanged this replica for reality.

New Testament comparisons:

- **Yahusha** pitched His tabernacle among us – **John 1**; true tabernacle is presence of **YAHUAH**; since we had **YAHUAH** in human flesh living on earth, the tabernacle was here.
- Matthew – Veil, which is His flesh
- Passover lamb

Tabernacle – grand object lesson for worship; moving into **YAHUAH's** presence

## **Overview of the tabernacle – after first Passover**

150' X 75'

Fence – 7ft. high

Tabernacle = 45' X 15'; divided into two parts

Roof = four layers; fine linen; goat's hair; rams' skin dyed red; leather (porpoise, manatee?)

### **I. The Camp**

A. Surrounding the Tabernacle; worship was central



B. Fire outside the camp – judgment

C. Rear in the west, entrance in the east (Ex 26:22).

Moving to the west (east to west) is movement toward **YAHUAH**.

Movement to the east (west to east) is movement away from **YAHUAH**

D. Gate

Only one entrance

Enter through the narrow gate; for the gate is wide and the way is broad that leads to destruction, and there are many who enter through it. For the gate is small and the way is narrow that leads to life, and there are few who find it. **Matthew 7:13-14**

Always open

– Open to all who sought forgiveness and fellowship

– Temple era

    Court of Priests, Israelites, Women

    Court of the Gentiles – 3 cubit high wall (~4.5 ft); Eph. 2:14

Same colors used throughout

– white – His spotless purity

– blue – His heavenly origin

– red – Sufferings and death

– purple – His reign in glory

E. Tabernacle, not the Temple, was used for illustration. Why?

    Outlined as part of old covenant

    Temple modeled on Tabernacle

    Emphasis: temporary nature of rules for worship

## II. The Outer Court – 150' X 75'

A. Altar of burnt offering – Ex 27:1-8

    Sin offering; male without blemish from flock or herd

    Lay hands on

    Slaughter; sprinkle blood on horns and in front of veil

    Burn it; extra parts burned outside of camp

B. Bronze Laver – **Exodus 30:17-21**; made from metal used for mirrors (**Exodus 38:8**); reflection of self; water to cleanse; water a symbol of Spirit **Isaiah 44:3**

**John 13:1-10**; **Yahusha** telling Peter – you are already clean

### III. The Kadosh place – 9:2

Priest on duty only person allowed

**1 Peter 2:9**; We are called priests; invited in for fellowship because we have been cleansed

Therefore, brethren, since we have confidence to enter the Kodesh place by the blood of **Yahusha**, by a new and living way which He inaugurated for us through the veil, that is, His flesh, and since we have a great priest over the house of **Kadosh**, let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. **Hebrews 10:19-22**

A. Altar for incense in morning and evening; intercession – **Exodus 30:1-9**

Priest wore 12 stones with the names of the 12 tribes

May my prayer be counted as incense before You; The lifting up of my hands as the evening offering. **Psalms 141:2**

**Yahusha** ha Mashiach is our intercessor

B. Table for the bread of the presence; 12 loaves, 12 tribes; sustenance – **Leviticus 24:5-9**

Fellowship; welcome; table prepared for you

Provision made for you; 12 baskets left over; “I am bread of life”

C. Lamp stand with seven lamps; truth, light – **Exodus 25:31**

Only source of light in Kodosh place

In Him was life, and the life was the Light of men. The Light shines in the darkness, and the darkness did not comprehend it. There came a man sent from **Yahuah**, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light. There was the true Light which, coming into the world, enlightens every man. **John 1:4-9**

Then **Yahusha** again spoke to them, saying, "I am the Light of the world; he who follows Me will not walk in the darkness, but will have the Light of life." **John 8:12**

"I have come as Light into the world, so that everyone who believes in Me will not remain in darkness." **John 12:46**

#### **IV. The Kadosh (Holy) of Kodosh (Holies)**

A. Veil; thick; allowed no light

No lamp stand

B. Perfect cube (15x15x15); just like the New Jerusalem in Revelation

C. Ark of the Covenant

**Aaron's rod** – **Numbers 17:10**; symbol of rebellion against **Yahuah's** authority

**Manna** – distrust of **Yahuah**; doubt of His goodness and ability to provide

**Tablets** – breaking of the Law

**Lid** – throne of **Yahuah**

**Cherubim** – guardians of sacred things; **Ezekiel 48** (face of man and lion)

#### **Lessons for Israel:**

Absolute authority

Not ungracious; He made a way

Cannot come empty-handed

Costly; impossible to calculate how many animals were slaughtered;

Restricted access; Worship from a distance

Few could come

Infrequently

They needed a much better system.

### **Lessons for us:**

Build a model tabernacle; wonderful object lesson.

All of life is to be arranged around worship of **Yahuah**.

**Yahusha** is:

1. The door
2. Our substitute
3. Our cleansing for fellowship
4. Our bread that sustains
5. Our light that illumines
6. Our intercessor
7. Our access through the veil

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from **Yahuah**, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of **Yahuah** is among men, and He will dwell among them, and they shall be His people, and **Yahuah** Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." And He who sits on the throne said, "Behold, I am making all things new." And He said, "Write, for these words are faithful and true." **Revelation 21:1-5**

### **Worship Scriptures**

And He has put a new song in my mouth, a song of praise to our Alahym (God). Many shall see and fear (revere and worship) and put their trust and confident reliance in **YAHUAH**. Psalm 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 holy temple in reverent fear and awe of You. **Psalm 5: 7**

Ascribe to **YAHUAH** the glory due His name. Bring an offering and come before Him; worship **YAHUAH** in the beauty of holiness and in holy 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 **YAHUAH**, you His chosen [revere and worship Him]! For there is no want to those who truly revere and worship Him with godly fear. **Psalm 34: 9**

O magnify **YAHUAH** with me, and let us exalt His name together. **Psalm 34: 3**

I will sing a new song to You, O **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 **YAHUAH**, and Your loving ones shall bless You [affectionately and gratefully shall Your saints confess and praise You]! **Psalm 145: 10**

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

Give to **YAHUAH** the glory due to His name; worship **YAHUAH** in the beauty of holiness or in holy array. **Psalm 29: 2**

O come, let us worship and bow down, let us kneel before **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 **YAHUAH** pleasing service and acceptable worship, with modesty and pious care and godly fear and awe. **Hebrews 12: 28**

Moreover, when He brings the firstborn Son again into the habitable world, He says, Let all the angels of **YAHUAH** worship Him. **Hebrews 1: 6**

The twenty-four elders (the members of the heavenly Sanhedrin) 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 Alahym (God), to receive the glory 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 **YAHUAH** and of the Lamb shall be in it, and His servants shall worship Him. **Revelation 22: 3**