

Worshipping God HIS way!

The way we worship in Harvester has always been one of the biggest stumbling stones for people. This is the reason why people will not join us. It is said that people feel pressured into doing something they



are not comfortable with. It is the strangest thing is it not, to be offended with the worship? We are not doing anything wrong or unholy, we're not busy seeking our own interest, we're not promoting self. We are worshipping God and yet this offends people. I believe one of the obstacles is; becoming free from your own culture, traditions and the way you have been brought up. The Kingdom of Heaven is made up of one nationality. Kingdom people, Children of God! We have one Father and King! We are one tribe! We are now citizens of His World-order, Reign, and Culture. We are all disciplined into His way of doing things,

becoming a Kingdom Culture. Worship is imbedded in Culture. This is why it is so difficult. IT HAS BEEN HARD FOR ALL OF US, WE ALL HAD TO LAY DOWN OUR LIFE, TAKE UP HIS CROSS AND LEARN TO FOLLOW HIM. Worship was always the first thing to be reformed and restored in Jewish Culture, after the people gone astray over years. 2 Chron 15 (Asa); 19 (Jehosaphat); 31 (Hezekiah)

Let us then discover and meditate the way the people of God worshipped with the help of the Holy Spirit. May He teach us the way!

Ps 150:1 הָלַל **hālāl** A verb meaning to praise, to commend, to boast, to shine. The root meaning may be to shine but could also be to shout. The word most often means praise and is associated with the ministry of the Levites who praised God morning and evening (1Ch 23:30). All creation, however, is urged to join in (Ps. 148), and various instruments were used to increase the praise to God (Ps. 150). The word hallelujah is a command to praise Yah (the Lord), derived from the word ha`lal (Psa 105:45; Psa_146:1). The reflexive form of the verb is often used to signify boasting, whether in a good object (Psa 34:2 [3]) or a bad object (Psa 49:6 [7]). Other forms of the word mean to act foolishly or to be mad (1Sa 21:13 [14]; Ecc_7:7; Isa 44:25).

Ps 149:1 תְּהִלָּה **tehillāh**: A feminine noun meaning praise, a song of praise. This word is a noun derived from the verb hālāl (H1984), which connotes genuine appreciation for the great actions or the character of its object. It is used especially of the adoration and thanksgiving that humanity renders to God (Psa 34:1 [2]). By extension, it also represents the character of God that deserves praise (Psa 111:10); and the specific divine acts that elicit human veneration (Exo 15:11). It can also refer to the condition of fame and renown that comes with receiving this sort of praise and, as such, was applied to God (Deu 10:21; Hab 3:3); Israel (Deu 26:19; Jer 13:11); Jerusalem (Isa 62:7; Zep 3:19-20); Damascus (Jer 49:25); Moab (Jer 48:2); Babylon (Jer 51:41). In late Hebrew, this term became a technical term for a psalm of praise. In this capacity, it is used in the title of Psalm 145 to designate it as David's Psalm of Praise. It has also become the Hebrew title for the entire book of Psalms.

רִמָּם **rômam**: A masculine noun referring to praise, high praise. It is used of lifting up, an exaltation of God by His holy people (Psa 66:17; Psa 149:6).

Deut 16:14 **šāmah** שמח A verb meaning to rejoice; to be joyful, to be glad; to gloat. It describes a state and agitation of rejoicing, of being happy: of people (1Sa 11:9); of tribes of Israel (Deu 33:18); of God rejoicing in His works (Psa 104:31); of people rejoicing in the Lord Himself (Deu 12:12; Psa 32:11). It takes on the sense of making others rejoice, to be glad in its intensive stem (Jer 20:15); making people rejoice the heart of others (Psa 19:8 [9]). Wine can gladden the hearts of persons (Ecc 10:19). God gladdens His people with His presence (Isa 56:7); but also their enemies when He judges Israel (Psa 89:42 [43]). Although the word is used of all rejoicing, it is found most often in Psalms and describes religious and spiritual rejoicing (Psa 5:11 [12]; Psa 9:2 [3]; Psa 14:7; Psa 16:9; Psa 19:8 [9], etc.; but also 1Sa 2:1; Deu 12:7; Joe 2:23, etc.).

Psa 40:16 **šiyś** שיש A verb meaning to rejoice; to exalt; to be glad. It is a verb that indicates great rejoicing and jubilant celebration. It refers to the Lord's taking delight or joy over, blessing, punishing, or disciplining His people if they need it (Deu 28:63; Deu 30:9; Jer 32:41; Zep 3:17). It indicates finding a cause to be happy, to rejoice even over death (Job 3:22). It describes a horse enjoying his strength (Job 39:21); the sun joyfully traveling across the sky (Psa 19:5 [6]); but especially God's people rejoicing over Him (Psa 35:9; Psa 40:16 [17]; Psa,68:3 [4]; Isa,61:10). It is used figuratively of the desert and the dry land rejoicing in its God-given fertility (Isa 35:1).

Psa 98:1 "new song" **šiyrah** שירה A masculine noun meaning a song. This word is used to indicate a type of lyrical song, a religious song, or a specific song of Levitical choirs. In Amos, God uses the word to indicate that He will turn their joyful singing into mourning because of their unfaithfulness to Him (Amo 8:10). This time of mourning will be like that of mourning for an only son, and it will end in a bitter day. In a similar usage, Laban asks Jacob why he ran off secretly without telling Laban. If Jacob would have stated he wanted to leave, Laban would have sent him off with joy and singing (Gen 31:27). Isaiah uses the word to indicate the type of songs that will no longer be sung when the Lord lays waste the earth (Isa 24:9). The type of drunken revels associated with drinking wine and beer will no longer be heard. This word is also used in Nehemiah to denote songs of praise (Neh 12:46). In this particular context, Nehemiah indicates that the music directors in the days of David and Asaph led songs of praise. The noun is also used to indicate specific songs of Levitical choirs accompanied by musical instruments. When David and the Israelites brought the ark of the Lord from Baalah of Judah (Kiriath Jearim), they celebrated with songs (1Ch 13:8). Amos uses the word to denote complacency and apathy. Many Israelites lay on ivory couches and strummed their musical instruments while dining on fattened calves and choice lambs. These people were so caught up in themselves that they did not even give thought to the threat of destruction by the Lord.

Psa 98:4 "joyful noise" **rûa'** רוע A verb meaning to shout, to sound a blast. The term occurs thirty-three times in the Old Testament and was utilized fundamentally to convey the action of shouting or the making of a loud noise. Shouting often took place just before a people or army rushed into battle against opposition; sometimes the war cry became the very signal used to commence engagement with the enemy (Jos 6:10, Jos 6:16, Jos 6:20; Jdg 15:14; 1Sa 4:5; 1Sa 17:20; 2Ch 13:15). Many times the shout was a cry of joy, often in response to the Lord's creating or delivering activity on behalf of His people (Job 38:7; Psa 47:1 [2]; Psa 95:1-2; Isa 44:23; Zep 3:14; Zec 9:9). In several other instances, the shout expressed triumph and victory over a foe (Psa 41:11 [12]; Psa 60:8 [10]; Psa 108:9 [10]); and occasionally mourning (Isa 15:4; Mic 4:9). A few times, the term denotes the shout of a trumpet (i.e., the blast), usually as a signal to begin battle (Num 10:9; 2Ch 13:12; cf. Hos 5:8; Joe 2:1).

"Loud Noise" **pāṣaḥ** נָצַח. A verb meaning to break forth in singing. It means to break out, to shout forth. It is used of the people of the earth bursting forth in jubilation (Isa 14:7); of the mountains or nature breaking out in joy after holding in their excitement (Isa 44:23; Isa 49:13; Isa 52:9; Isa 55:12). II. A verb meaning to break. It refers to shattering or breaking something. In context the "bones" of God's people are shattered (Mic 3:3).

רָנַן **rānan**, רִן **rûn** "Rejoice" **ra⁻nan rûn**: I. A verb meaning to shout for joy; to sing joyfully. It indicates the utterance or crying out of a person or persons. The character of the cry must be discerned by the context or actual intended use of the verb: Often it indicates crying out in joy, exaltation (Isa 12:6; Isa 24:14; Jer 31:7). It is used most often of exalting or praising the Lord (Isa 26:19; Isa 35:2; Isa 52:8; Jer 31:12; Jer 51:48); especially in Psalms (Psa 5:11 [12]; Psa 67:4 [5]; Psa 81:1 [2]; Psa 90:14; Psa 92:4 [5]; Psa 149:5). The absence of a cry like this is sometimes an indication of God's judgment (Isa 16:10). God makes even a widow's heart sing for joy (Job 29:13). God causes even nature to shout for delight (Psa 65:8 [9]); and commands His just, righteous people to shout for joy (Psa 32:11). Its opposite is a cry of distress (Isa 65:14; Lam 2:19). It is used in general of putting forth a cry of encouragement, exhortation, instruction (Pro 1:20; Pro 8:3). II. A verb meaning to be overcome. It indicates a person who is under the influence of wine, who is making sounds, responses as a staggering person or one barely awake (Psa 78:65, *mit_rônen*). III. A verb meaning to awake out of stupor. It refers to a person coming from under the influence of wine, still not fully alert

(Ps 78:65) יָדָה **yādāh**: A verb meaning to acknowledge, to praise, to give thanks, to confess, to cast. The essential meaning is an act of acknowledging what is right about God in praise and thanksgiving (1Ch 16:34). It can also mean a right acknowledgment of self before God in confessing sin (Lev 26:40) or of others in their God-given positions (Gen 49:8). It is often linked with the word *hālal* (H1984) in a hymnic liturgy of "thanking and praising" (1Ch 16:4; 1Ch 23:30; Ezr 3:11; Neh 12:24, Neh 12:46). This rightful, heavenward acknowledgment is structured in corporate worship (Psa 100:4; Psa 107:1, Psa 107:8, Psa 107:15, Psa 107:21, Psa 107:31), yet is also part of personal lament and deliverance (Psa 88:11 [10]). Several uses of *yādāh* evidence an essence of motion or action (as something given), intensively referring twice to cast or to throw down (Lam 3:53; Zec 1:21 [2:4]), and once it means to shoot (as an arrow; Jer 50:14).

עָלַשׁ **ʿālaš**: A verb meaning to rejoice, to be jubilant. It is used of a person (*leb*, heart) rejoicing, especially the Lord (1Sa 2:1; Psa 5:11 [12]; Psa 9:2 [3]; Psa 68:3 [4]); of nature exalting God (1 round them (Pro 11:10; Pro 28:12). It is used of the rejoicing of one's enemies as well (Psa 25:2).

עָלַס **ʿālas**, נְעֻלְסָה **neʿelāsāh**: I. A verb meaning to enjoy, to rejoice. It means to find delight and pleasure in something and to express it (Job 20:18). It describes the act of sexual intimacy (Pro 7:18). II. A verb meaning to flap joyously. It describes the appearance and manner of something acting or responding in an apparently happy manner (Job 39:13). It personifies ostrich wings in context. III. A feminine noun indicating to be attractive, beautiful. This translation takes the form of *ʿālas*, *neʿelāsāh* as a noun. It is probably a passive form of the verb *ʿālas*. If taken as a noun, it means beautiful (Job 39:13, KJV).

זָמַר **zāmar**: A verb meaning to play an instrument, to sing with musical accompaniment. Stringed instruments are commonly specified in connection with this word, and the tambourine is also mentioned once (Psa 33:2; Psa 71:22-23; Psa 149:3). The term occurs frequently in a call to praise—usually a summons to oneself (2Sa 22:50; 1Ch 16:9; Psa 66:4; Isa 12:5). In the Bible, the object of this praise is always the Lord, who is lauded for both His attributes and His actions (Jdg 5:3; Psa 101:1; Psa

105:2). Besides the above references, this verb appears exclusively in the Book of Psalms, contributing to a note of praise in psalms of various types: hymns (Psa 104:33); psalms of thanksgiving (Psa 138:1); and even psalms of lament (Psa 144:9).

Ps 89:15-16 תְּרוּעָה **terû'āh**: A feminine noun indicating a shout of joy; a shout of alarm, a battle cry. It refers to a loud, sharp shout or cry in general, but it often indicates a shout of joy or victory (1Sa 4:5-6); a great shout anticipating a coming event (Jos 6:5, Jos 6:20). It can refer to the noise or signal put out by an instrument (Lev 23:24; Lev 25:9). Amos used the word to refer to war cries (Amo 1:14; Amo 2:2; cf. Job 39:25; Zep 1:16). The Lord puts shouts of joy into His people (Job 8:21; Job 33:26).

Ps 98:4 פָּצַח **pāṣaḥ**: I. A verb meaning to break forth in singing. It means to break out, to shout forth. It is used of the people of the earth bursting forth in jubilation (Isa 14:7); of the mountains or nature breaking out in joy after holding in their excitement (Isa 44:23; Isa 49:13; Isa 52:9; Isa 55:12). II. A verb meaning to break. It refers to shattering or breaking something. In context the "bones" of God's people are shattered (Mic 3:3).

גִּיל **giyl**, גִּיל **gûl**: A verb meaning to rejoice. It is a response of persons both religiously, as when they divide the spoils of the Lord's victories (Isa 9:3 [2]); when they rejoice in His salvation (Isa 25:9; Isa 65:18); or over idolatrous objects (Hos 10:5). It describes the Lord's joyous response over His people and Jerusalem in the new heavens and earth (Isa 65:19). The dry land, the Arabah, will even rejoice (Isa 35:1-2). Many things rejoice besides those just mentioned: the heart (Psa 13:5 [6]; Pro 24:17; Zec 10:7); the soul (Psa 35:9; Isa 61:10). Rejoicing in the Lord is accompanied with proper fear and trembling as well (Psa 2:11). God's people rejoice in many things: Jerusalem (Isa 66:10); the Lord's salvation (Psa 9:14 [15]); the Lord (Psa 35:9; Isa 41:16); the Lord's name (Psa 89:16 [17]); the Holy One of Israel (Isa 29:19).

לָלַח **sālal**: A verb meaning to build up, to lift up; to exalt. It means to hold someone or something in a position of a high or excessively high reputation or worth: Pharaoh over God's people (Exo 9:17). It also means to raise something up, for something to rise up: God's troops (Job 19:12); one's assailants (Job 30:12); a song of praise to God (Psa 68:4 [5]); a person exalted by wisdom (Pro 4:8); an upward path of life, a lifting up (Pro 15:19; Jer 18:15); a roadway for God's people (Isa 57:14).

שָׂחַק **sāḥaq**: A verb meaning to laugh; to celebrate; to rejoice; to mock. It refers to a strong expression of joy: of celebration (Jer 30:19); of making merry, rejoicing (2Sa 6:5, 2Sa 6:21; Jer 15:17); it means to play, to sport, to have fun (Psa 104:26). But it is often used in a context where ridicule or mockery is directed at someone or something (Jdg 16:25). It is used in parallel with mocking (Pro 1:26). Great kings mocked at lesser kings (Hab 1:10). Samson was forced to serve as a tragic comedian for the Philistines (Jdg 16:27). It is used figuratively of wisdom personified, laughing, rejoicing at God's creation (Pro 8:30-31). The teacher taught that there is a time for genuine laughter (Ecc 3:4). It has the sense of playing, enjoying life, in some contexts, especially in the prophet's vision of a restored people of God (Zec 8:5). It means to sing and indicates singing women (1Sa 18:7). It means to play a sport, to hold a contest or a match (2Sa 2:14). In its causative stem, it means to cause laughter toward persons, to mock them (2Ch 30:10).

Isa 8:6 מְשׂוֹשׂ **māsôs**: I. A masculine noun referring to joy, rejoicing. It indicates a response of inner happiness in the way of the Lord (Job 8:19); in anything a person chooses to rejoice in (Isa 8:6). Jerusalem was considered to be the joy of the whole earth (Psa 48:2 [3]); especially of God's people (Isa 66:10; Lam 2:15); music creates joy in those hearing it (Isa 24:8). It depicts the joy of a bridegroom (Isa

62:5). God's people are created for joy (Isa 65:18). It stands for the object of peoples' joy: wife, son, daughter, prophet (Eze 24:25). God, however, brings an end to the joy of a rebellious people and city (Hos 2:11 [13]). II. A masculine noun describing a rotten thing, something wasted away. Some translators read Job 8:19 as a negative assertion concerning decaying roots or other rotten objects.

Isa 13:3 רִיבֵיז **'alliyz**: An adjective meaning rejoicing, jubilant. It refers to a state of jubilation, a celebration over something. In context it is used of triumphant warriors who would destroy Babylon (Isa 13:3); and of persons rejoicing in general (Isa 22:2; Isa 24:8; Isa 32:13). It is used of Jerusalem itself (Isa 23:7; Zep 3:11); and of Nineveh (Zep 2:15).

In the New Testament.

συγχαίρω **sugchaírō**; fut. sugcharō, 2d aor. sunechárēn, from sún (G4862), together, and chaírō (G5463), to rejoice. To rejoice together, to share in another's joy, with the dat. depending on sún(G4862), together, in composition (Luk 1:58; Luk 15:6, Luk 15:9 [in these verses, the translation can be "to congratulate"]; 1Co 12:26; 1Co 13:6; Phi 2:17-18; Sept.: Gen 21:6, in the mid.). Ant.: sullupéō (G4818), to sorrow or be grieved with someone.

καυχάομαι **kaucháomai**; contracted kauchómai, fut. kauchésomai, pres. 2d person kauchásai, (Rom 2:17, Rom 2:23). Some Greek lexicons deduce it from auchén (n.f.), the neck, which vain persons are apt to carry in a proud manner (Psa 75:5; Isa 3:16). To boast, glory, exult, both in a good and bad sense. Used in an absolute sense (1Co 1:29, 1Co 1:31; 1Co 4:7; 2Co 10:13, 2Co 10:17; 2Co 11:18, 2Co 11:30; 2Co 12:1, 2Co 12:6, 2Co 12:11; Gal 6:14; Eph 2:9). Followed by the acc. of thing of which one boasts (2Co 9:2; 2Co 11:16, 2Co 11:30, with the acc. of degree); by en(G1722), in, with the dat. of that in which one glories, of things (Rom 2:23; Rom 5:3; 2Co 5:12; 2Co 10:15-16; 2Co 11:12; 2Co 12:9; Gal 6:13; Jam 1:9; Jam 4:16); of persons (1Co 3:21; 2Th 1:4); in God (Rom 2:17; Rom 5:11; 1Co 1:31; 2Co 10:17; Phi 3:3); by epí(G1909), upon with the dat. (Rom 5:2); by katá (G2596), according, with the acc. meaning as to anything (2Co 11:18); by perí (G4012), about, with the gen. (2Co 10:8); by hupér (G5228), on behalf of, with the gen. (2Co 7:14; 2Co 9:2; 2Co 2:5). Deriv.: katakaucháomai (G2620), to boast greatly; kaúchēma (G2745), the result of bragging, a boast; kaúchēsis (G2746), the act of boasting. Syn.: megalauchéō (G3166), to speak haughtily; huperaíromai (G5229), to become haughty; tuphōō (G5187), to envelop with smoke, inflate with self-conceit, be proud; huperéchō (G5242), to hold oneself above; huperupsōō (G5251), to elevate oneself above others; huperphronéō (G5252), to think of oneself as above others; doxázō (G1392), to glorify, magnify; perpereúomai (G4068), to be vainglorious, vaunt oneself. Ant.: tapeinōō (G5013), to make low, humble, and in the mid. tapeinóomai, to be abased, to humble oneself; elattonéō (G1641), to diminish; elattōō (G1642), to decrease, make lower.

εὐφραίνω **euphráinō**; fut. euphranō, from eúphrōn (n.f.), gladsome, cheerful, which is from eú (G2095), well, and phrén (G5424), mind. To rejoice, make joyful in mind. In a good and spiritual sense, to rejoice, make joyful (2Co 2:2; Sept.: Psa 19:9); in the mid., euphráinomai, to be glad, joyful (Act 2:26; Rom 15:10; Gal 4:27). To be joyful or merry, in a natural sense (Luk 15:23-24, Luk 15:29, Luk 15:32; Sept.: Deu 14:26; Deu 27:7) or in a bad sense (Luk 12:19; Act 7:41). In Luk 16:19, it refers to the rich man's luxurious and sumptuous living. See euphrosúnē (G2167), gladness, which is also from eúphrōn (n.f.). Syn.: chaírō (G5463), to rejoice; agalliáō (G21), to exult, rejoice greatly; euthuméō (G2114), to make cheerful. Ant.: klaíō (G2799), to weep; dakrúō (G1145), to shed tears; thrēnéō (G2354), to mourn; stenázō (G4727), to groan; alalázō (G214), to wail; lupéō (G3076), to make sorry, and in the mid. to be sorry.

Luk 10:21 ἀγαλλιάω **agalliáō**; contracted agalliṓ, fut. agalliásō, aor. ēgallíasa, from ágan (n.f.), much, and hállomai (G242), to leap. To exult, leap for joy, to show one's joy by leaping and skipping denoting excessive or ecstatic joy and delight. Hence in the NT to rejoice, exult. Often spoken of rejoicing with song and dance (Sept.: Psa 2:11; Psa 20:5; Psa 40:16; Psa 68:3). Usually found in the mid. deponent agalliáomai. (I) Used in an absolute sense (Act 2:26, "my tongue was glad," meaning I rejoiced in words, sang aloud; Luk 10:21; Act 16:34). It is sometimes put after chairō (G5463), to rejoice, which is of less intense significance, and produces an expression meaning to rejoice exceedingly (Mat 5:12; 1Pe 4:13; Rev 19:7; see Psa 40:16; Psa 90:14). (II) With a noun of the same significance in an adv. sense (1Pe 1:8 with chará [G5479], joy, "rejoice with joy unspeakable"). (III) Followed by hína (G2443), so that, with the subjunctive (Joh 8:56, "he rejoiced that he should see my day" [a.t.]). (IV) Followed by epí (G1909), upon, with the dat. (Luk 1:47). (V) Followed by en (G1722), in, with the dat. where a simple dat. might stand (Joh 5:35; Act 16:34; 1Pe 1:16; Sept.: Psa 13:5; Psa 89:16). Deriv.: agallíasis (G20), exultation. Syn.: euphraínō (G2165), to cheer, gladden; chairō (G5463), to rejoice; kaucháomai (G2744), to boast, glory, rejoice; katakaucháomai (G2620), to glory against. Ant.: lupéō (G3076), to grieve; stenázō (G4727), to groan; diaponéō (G1278), to be sorely grieved; prosochthízō (G4360), to be vexed with something, irksome; adēmonéō (G85), to be troubled; baréō (G916), to burden; odunáō (G3600), to cause pain.

μεγαλύνω **megalúnō**; fut. megalunṓ, from mégas (G3173), great, strong. To make great, enlarge. With the acc., in relation to the borders of garments (Mat 23:5); to show great mercy to someone or to do him great kindness (Luk 1:58); magnify or praise (Luk 1:46; Act 5:13; Act 10:46; Act 19:17; 2Co 10:15; Phi 1:20; Sept.: 2Sa 7:26; Psa 34:3; Psa 69:31). Syn.: doxázō (G1392), to glorify; hupsóō (G5312), to, elevate; sébomai (G4576), to revere; hairéomai (G138), to prefer; aírō (G142), to lift up; phusióō (G5448), to inflate; auxánō (G837), to grow, increase; prokóptō (G4298), to cut one's way forward, advance. Ant.: tapeinóō (G5013), to humble; kataischúnō (G2617), to put to shame; elattonéō (G1641), to have less; elattóō (G1642), to decrease, make lower.

(Taken directly from the Bible Word Dictionary) ¹

¹ Zodhiates, S. (2000). *The complete word study dictionary: Old & New Testament*. Chattanooga, TN: AMG Publishers.