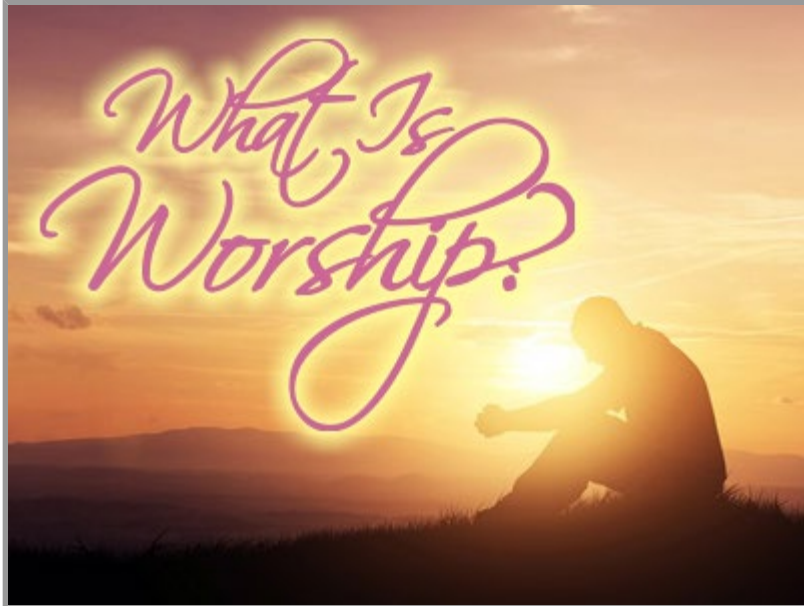


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## What Is Worship?

by haRold Smith  
a citizen of the Commonwealth  
(Ephesians 2:19)

"Ascribe to YHVH the glory due His Name; **worship YHVH in the splendor of holiness.**" Psalm 29:2

"You shall not **bow down to them or serve them**, for I, YHVH, your Elohim am a jealous Elohim..." Exodus 20:5

After the article, [Divinity](#) (click on **highlighted words to view content**), John wrote, "I don't believe that Christians who worship Jesus are worshipping a god as you put. There is lots of proof that Jesus is being

worshipped and receiving worship in scripture such as the disciple Thomas. What do you make of scripture saying in Luke 20:41-44, Matthew 2:11 and 28:9 that they bowed down and worshipped Him. It seems Jesus was happy to accept worship which is only to be offered to God. Even though the Hebrew teaching seems to deny the deity of the Messiah it would seem the passage in Luke 20:41-44 was to challenge that thought. Is this not the stumbling stone the Messiah spoke about - the denial of the Messiah as Lord who is worthy of worship as God is. And what about Hebrews 1:6 - if angels are called upon to worship the Son, does that make them idol worshippers?"

The Hebrew word translated as the English word "worship" in [Psalm 29:2](#) at the beginning of this article is [shachah](#) and is the same Hebrew word translated as the English "bow down" in [Exodus 20:5](#) which means "to depress, i.e. prostrate (especially reflexive, in homage to royalty)." The Greek word translated as the English "worship" in most modern translations is [proskyneo](#), which means, "to kneel or prostrate oneself to do homage (to one) or make obeisance." So, we see where "worship" in both the *Tanakh* (OT) and the Messianic Writings (NT) has one common and significant theme - to show reverence. Worship is quite simply acknowledging YHVH's rightful rule and majesty by demonstrating personal humility and submission. Kneeling, similar to bowing, is associated with submission and obeisance, particularly if one kneels before a person who is standing or sitting as the kneeling position renders a person defenseless and unable to flee. At the time, this veneration was typically used out of great respect for a king. In spite of Christianity's insistence to the contrary, the Hebrews of scripture were showing respect for [their King](#) - **not a god**.

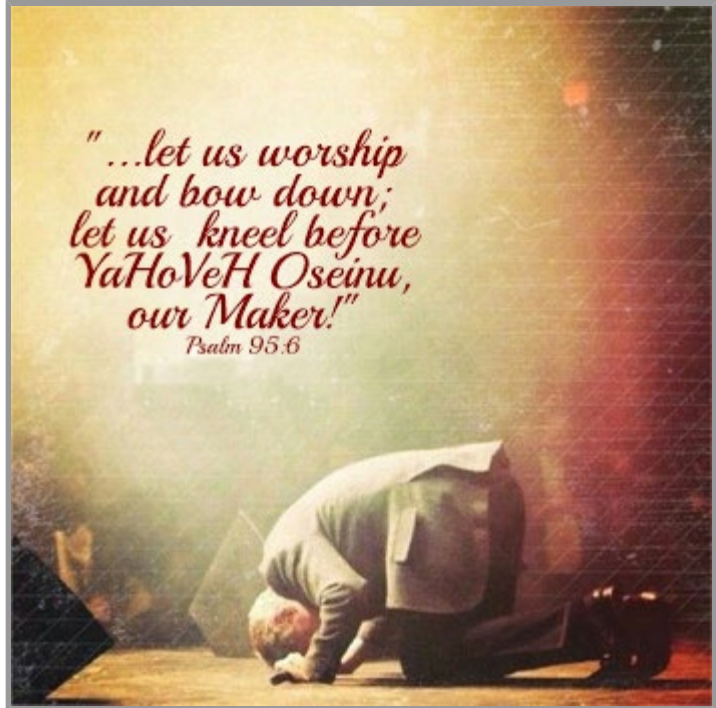
**"The LORD says to my lord: 'Sit at My right hand until I make Your enemies a footstool for Your feet.'"**  
Psalm 110:1

Sometimes reading a verse in an English translation does nothing but confuse the real meaning. Such is the case here. Furthermore, since Yeshua quotes this verse from [Psalm 110:1](#) in a discussion of the true status of the Messiah (cf. [Matthew 22:44](#)), we must be very careful to read it as it is written in the original, not as it ends up in translation. The same passage in Luke 20:41-44 is also a direct quote from [Psalm 110:1](#) in which the first instance of the English translated LORD is the Hebrew word, YaHoVeH - the proper name of Yeshua's Father. The second instance of the English translation of "lord" is the Hebrew word, [la-'doni](#), unfortunately also translated "to my Lord" but which actually carries the meaning of: "lord, master; reference to men, superintendent of household, of affairs, master, [king](#)." Again, not a god.

Trinitarian exponents have concluded that since *adoni* and YHVH are both designations of "God", this conversation must mean that there are at least two divine beings in the [Godhead](#). Patrick Navas, in a careful analysis of the Masoretic pointing of this text, demonstrates that "...there is a distinction between *adoni*" and

"*adonai*". The difference is how the same consonants are pointed (indicating vowels and syllabication), but this tiny difference makes a huge difference in the meanings of the words. "*Adonai*" is used as a *title* (not as a name) of the Father (YHVH). "*Adoni*" (the same consonants but different pointing) is used to describe someone in a superior position like a king or a master. For example, in [Genesis 24:12](#), Abraham's servant uses the term "*adoni*" to describe Abraham as his lord. In the Psalm 110:1, the second occurrence of the translated word "lord" is not "*adonai*". It is "*adoni*". The meaning is not, therefore, a second reference to a divine name. It is a **statement** made by David the king that there is someone of greater authority over him. In other words, the verse should be understood as follows: "YHVH announces to my (David's) master: 'Sit at my right hand...'" There is no indication in the text itself that this conversation occurs between two divine persons. The Hebrew for 'my lord' is not "*adonai*" but "*adoni*", which is *never* used of YHVH but often of the king of Israel and other human superiors" (Patrick Navas, *Divine Truth or Human Tradition?*, pp. 137-138).

More importantly, from a Hebraic perspective, any focus on the Son as the object of worship would have been immediately rejected by any Hebrew of the day - even Yeshua as we shall see. Except for Thomas' single declaration, we **always** find the Hebrew Messiah, Yeshua, pointing us to His Hebrew Father for everything - and that single declaration by a disciple does not override all other scripture stating otherwise. In fact, just three verses later in verse 31, John clarifies the reason for including this encounter when he writes, "**BUT** these which have been recorded are here so that you may trust that Yeshua is the Messiah, the SON of YHVH, and that by this trust you may have Life because of who He is." The reason that [John 20:28](#) has caused confusion is because Yeshua never asked his disciples to address Him as "God". Note verse 17 which is just 10 verses earlier where Yeshua tells the disciples that His Father was their Father and His God is their God. So He just stated that His God was also Thomas' God. What Thomas is revealing is that he understood what Yeshua had taught, which is that if you have seen Yeshua you have seen the Father for He and YHVH are *echad*. He was not calling Yeshua "God" for Yeshua was a Hebrew and quoted the *Shema* in [Mark 12:29](#). Thomas realized that Yeshua was the "Door" that would allow him to see YHVH. Yeshua was the Son and **manifested** the Nature of His Father. Thomas is clearly saying that it is *through* Yeshua he has seen the Father. The same idea is apparent when Jacob wrestled with the angel of YHVH and said he had seen YHVH face to face for YHVH's *name* was on him. ([Genesis 32:23-32](#)).



Every book in the newer Messianic Writings *all* contain a distinction between the Father and the Son in their opening salutations. Yeshua never says to worship Him but, rather, **to worship** the Father, **to pray** to the Father, to ask the Father in **His Name**. His statements that the only **good One is YHVH**, the only One **to serve is YHVH** and that **YHVH is greater** than Yeshua resonate with His understanding of Who is Salvation - *YaHoVeH*. Yeshua is **always** positioned in scripture in relation *to* the Father, not the other way around. Yeshua never claims credit for Himself but follows the path of the obedient servant. "**If you have seen Me...**" presupposes an understanding of the work and love of YHVH. What if, in following the pronoun usage of John 3:16, the **all-too-familiar text** should actually be translated, "YHVH as the Giver is the One we must believe"? The question put to the Family of YHVH during the Life of Yeshua was not, "do you believe Yeshua is a god?" but, rather, whether they would accept Yeshua as the **promised Messiah of Israel** sent to restore **the Kingdom of YHVH** to His family - Israel. Even though Christianity has taught that the reason Yeshua was put to death was because He claimed **to BE** YHVH, **scripture** clearly indicates the charge brought against Him was that He claimed to be *the SON* of YHVH - the fulfillment of the "**One Becoming**".

Unlike Hebrews 1:8, [Hebrews 1:6](#) (even though its source in many modern versions is attributed to [Deuteronomy 32:43](#)) is not a quote found anywhere in the *Tanakh* (OT). It is clear that the speaker of Deuteronomy 32 is Moses and his entire portrayal in that chapter, prepositionally, is toward the one being worshipped as YHVH Himself. Since there is no other corroborating scripture (the need for two witnesses -

**Deuteronomy 17:6, Matthew 18:16**), it appears the worship is going to the Father for bringing His Son into the world - not the Son as a god.

*"...but as He who called you is holy, you also **be holy in all your conduct** since it is written, 'You shall be holy, for I am holy.'" 1Peter 1:15-16*

So, the question becomes - just what is worship? Most equate worship with music, singing, vocal praising and prayer. But, as we are admonished to do in the Psalm at the opening of this article, we are to worship YHVH in the "beauty of His Holiness." Just what does that mean? The definition of the Hebrew word **kodesh** translated as the English "holiness" means "set apartness." We are to be set apart from the world for the purposes of YHVH. And, as 1Peter admonishes us, we are to "be holy". Holiness is something we DO. Scriptural worship has its root in obedient service. It is interesting to note the first usage of **ha-'adamah** (the ground) occurs in the passage of the formation of Adam in Genesis 2 - **not the first of mankind** in general as depicted in Genesis 1. Since the Hebrew word **'erets** (earth) has been used since the opening verse of the book of Genesis - why would the focus now shift to **'adamah**? The obvious answer is Adam coming from the **'adamah** causes him to be someone intimately connected to the ground of the Kingdom of YHVH found in **gan edan** (the edan garden). The meaning of **'adamah** is also embeded in productivity as seen in **Genesis 2:5** (where it says, "...there was no one found to **'till the ground'**"). The meaning of the word translated as "till" in that verse comes from the Hebrew word **'avad** which is translated 227 times more often as "serve" than "till" (9 times) or "work" (5 times). Since the Torah establishes that what we give ourselves to is what we serve and what we serve is what we worship (**Matthew 4:10, Deuteronomy 11:16**), the productivity meant by **'adamah** is the worship given to the Creator, YHVH, by our deeds, our doing of His Righteousness in the keeping of His Words of **Exodus 20:1-17**. The worship of YHVH is also found in the productivity of service to the brethren of YHVH's Kingdom as exemplified by His Son, Yeshua (**1John 3:16**). When we embrace the example of the Life of Yeshua, we become as He is (**1John 4:17**). Since He is **echad** (Hebrew for "one or unity") with YHVH, who is Light (**1John 1:5**). - we, too, become **Light**. The Hebrew word translated as the English "praise" is **halal** which means "to shine - to flash forth light". Manifesting YHVH's Nature IS serving Him. That is our praise to Him - that IS our worship.



*...to flash forth Light*

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#### **What Is Worship?, a discussion**



*"...**by the manifestation of the Truth** we present ourselves to every man's conscience in the sight of YHVH." 2Corinthians 4:2*

#### **???Questions???**

Please feel free to email me at [harold@hethathasaneer.com](mailto:harold@hethathasaneer.com). While not claiming to have all the answers, it would be an honor to partake with you of what Spirit is uncovering.

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