



*So we'll be Ready when the Time Comes*

## **Worship Reference Study**

### **Chapter 11**

#### **Singing, Music, and Praise Associated with Worship, Falling, or Bowing before God (7x's)**

While worship occurs occasionally in the same context with singing and music, the Bible does not emphasize singing or playing an instrument to express worship (especially in reference to David's Tabernacle).

<b>Worshiper</b>	<b>Times</b>	<b>Association</b>	<b>NAS Verse</b>
At David's Tabernacle	1	Exhortation to worship in a context of singing with musical instruments	1 Ch 16:7-36
Israelites at Solomon's Temple	1	Worship occurs in a context of instruments of music made for giving praise to the LORD	2 Ch 7:3-6
Hezekiah establishes house of God in Judah	1	The assembly worships while the Levites sang to trumpets	2 Ch 29:28-30
Prophetic Proclamations	2	Assertion that Worship and Singing Praises will occur	Psa 66:4 Rev 15:3-4
Living Creatures and Elders	1*	Fell down and sang after the Lamb took the book	Rev 5:8-9, 14
An Angel	1	Playing harps and singing occur as an angel exhorts with a loud voice to worship	Rev 14:2-3,7

## Scriptures that Associate SINGING or MUSIC with Worship or Bowing before God

1. This psalm associates an exhortation to worship (in holy attire) in a context of speaking, singing, and playing music to express praise.

**1 Ch 16:29** Ascribe to the LORD the glory due His name; Bring an offering, and come before Him; **Worship** [*shachah*] the LORD in holy array [*qodesh*, apartness, holiness, sacredness, separateness, set-apartness, NIV = the splendor (*hadarah*) of his holiness; NKJ = the beauty (*hadarah*) of holiness].

2. Without any reference to singing, this account mentions musical instruments, “which King David **made for giving praise to the LORD**”.

**2 Ch 7:3** All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house [Solomon’s Temple Dedication], **bowed down** [*kara*] on the pavement with their **faces to the ground**, and they **worshiped** [*shachah*] and **gave praise** [*yadah*] to the LORD, **saying**, “Truly He is good, truly His loving-kindness is everlasting.”

**2 Ch 7:4-6** Then the king and all the people offered sacrifice before the LORD. King Solomon offered a sacrifice of 22,000 oxen and 120,000 sheep. Thus the king and all the people dedicated the house of God. The **priests stood at their posts**, and the Levites also, with the **instruments of music** to the LORD, which King David had made **for giving praise to the LORD**— “for His lovingkindness is everlasting”—whenever he **gave praise by their means**, while the priests on the other side blew **trumpets**; and **all Israel was standing**.

3. This account indicates a distinction between worship, singing, and playing trumpets. Evidently, the assembly worshiped while the Levites sang to trumpets.

**2 Ch 29:28** While the whole assembly **worshiped** [*shachah*], **the singers** also **sang** and the **trumpets sounded**; all this continued until the burnt offering was finished.

**2 Ch 29:29** Now at the completion of the burnt offerings, the king and all who were present with him bowed down and worshiped.

**2 Ch 29:30** Moreover, King Hezekiah and the officials ordered the Levites to **sing praises** [*halal*] to the LORD with the words of David and Asaph the seer. So they **sang praises** [*halal*] with joy, and **bowed down** [*qadad*] and **worshiped** [*shachah*].

4. Worship and singing praises converge in a prophetic proclamation.

**Psa 66:4** “All the earth will **worship** [*shachah*] You, And will **sing praises** [*zamar* implies possible use of a musical instrument] to You; They will **sing praises** to Your name.” Selah.

5. Worship and singing praises converge in a prophetic proclamation by those who had been victorious over the beast and his image.

**Rev 15:3-4** And they **sang** [*ado*] **the song** [*ode*] of Moses [**holding harps** vs 2], the bond-servant of God, and the **song** [*ode*] of the Lamb, **saying** [*lego* means to say, speak], “Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations! “Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND **WORSHIP** [*proskuneo*] BEFORE YOU FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.”

6. After the Lamb took the book, creatures and elders fell down while holding a harp and singing a new praise song, which emphasizes Jesus’ worthiness. Later (Re 5:14) “... the elders **fell down** and **worshiped**”.

**Rev 5:8-9** When He had taken the book, the four living creatures and the twenty-four elders **fell down** [*pipto*] before the Lamb, each one **holding a harp** and golden bowls full of incense, which are the prayers of the saints. And they **sang** [*ado* means to sing the praise of anyone] a new **song** [*ode*], saying, “**Worthy** are You ....”

7. In an atmosphere of playing harps and singing a new song, an angel proclaims with a loud voice an exhortation to worship God.

**Rev 14:2-3** And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was like the sound of harpists **playing** on their **harps**. And they **sang** [*ado*] **a new song** [*ode*] before the throne and before the four living creatures and the elders...

**Rev 14:7** and he [flying angel] **said** with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; **worship** Him who made the heaven and the earth and sea and springs of waters.”

**The following account** represents an obscure association of “worship” involving service oriented activities in conjunction with singing (see below, Serving Associated with Worshiping God)

**Neh 12:45** For they performed the **worship** [*Mishmereth*, translated worship only 1 out of 76 times. Otherwise rendered “charge, duties, obligations, or ser-

vice”] of their God and the **service** [*Mishmereth*] of purification, together with the **singers** and the gatekeepers in accordance with the command of David and of his son Solomon.

## **WORSHIP and PRAISE**

The phrase “praise and worship” remains conspicuously absent from the Bible. Furthermore, translators refrain from rendering Hebrew and Greek words for “worship” as “praise” and vice versa. In fact, the biblical record describes most expressions of “praise” apart from “worship”. Conceptually, worship and praise are not equivalent. They stand out as distinctly different expressions.

Rarely does worship or bowing coincide with praise in the OT. These expressions only occur together three times in the same verse (in two narratives and one prophetic declaration). Each of these references uses a different Hebrew word for praise. Hebrew words for praise also coincide rarely in the same OT context with worship or bowing.

The few times when these two concepts appear together serve to punctuate the significance of the moment.

## **“WORSHIP” and “PRAISE” in the SAME OT VERSE**

### **1. A Prophetic Declaration**

Ps 66:4 “All the earth will **worship** [*shachah*] You, And will **sing praises** [*zamar*] to You; They will **sing praises** [*zamar*] to Your name.” Selah.

## **WORSHIP and PRAISE Occur 5x’s in the SAME OT CONTEXT**

Occasionally, the same situation describes expressions of worship and praise together. During three OT national gatherings and one battle, specific expressions of worship occur in conjunction with praise. Simultaneous expressions certainly happened at other times both privately and publicly. However, the Holy Spirit only inspired these particular accounts for the biblical record.

### **1. David’s Tabernacle**

The first biblical reference where worship and praise converge in the same context occurs when the Israelites established the Ark of the Covenant in David’s Tabernacle. At this national gathering, praise gained an association with a single mention of worship. David “appointed some of the Levites as ministers before the ark of the LORD, even **to celebrate** and to **thank** and **praise** the LORD God of Israel” (1 Ch 16:4). He assigned a specific psalm to Asaph and his relatives for giving thanks to the LORD (1 Ch 16:7). That psalm contains the phrase, “Worship the Lord

in holy array” (1 Ch 16:29). Neither narrative associated with the Tabernacle of David cites a gesture of reverence or worship. The account in 2 Samuel 6 does not mention worship.

1 Ch 16:4 NAS He [David] appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank and **praise** the LORD God of Israel

1 Ch 16:29 NAS Ascribe to the LORD the glory due His name; Bring an offering, and come before Him; **Worship** [*shachah*] the LORD in holy array [*qodesh hadarah*, splendor or beauty of holiness].

## 2. Spontaneous Gestures at the Dedication of Solomon’s Temple

This event represents the first biblical account where expressions of worship and praise converge together. In this case, spontaneous bowing and praise materialized as a response to the direct supernatural activity of God’s presence.

2 Ch 7:3 All the sons of Israel, seeing the fire come down and the glory of the LORD upon the house [Solomon’s Temple], **bowed down** [*kara`*] on the pavement with their faces to the ground, and they **worshiped** [*shachah*] and gave **praise** [*yadah*] to the LORD, saying, "Truly He is good, truly His lovingkindness is everlasting."

## 3. During a Time of International Warfare under King Jehoshaphat Following a Prophetic Message by Jahaziel

From Edom, a vast army of Moabites, Ammonites, and Meunites united against Judah. King Jehoshaphat led Judah in worship by bowing down. After standing, the priests expressed praise with a loud voice. Appointed singers and praisers led the way into battle giving thanks and praise to the Lord. Their activity exerted a spiritual influence as the Lord set ambushes to defeat the enemy.

2 Ch 20:18 Jehoshaphat **bowed** [*qadad*] his head with his face to the ground, and all Judah and the inhabitants of Jerusalem **fell down** [*naphal*] before the LORD, **worshipping** [*shachah*] the LORD.

20:19 The Levites, from the sons of the Kohathites and of the sons of the Korahites, stood up to **praise** [*halal*] the LORD God of Israel, with a very loud voice.

20:21 When he had consulted with the people, he appointed those who **sang** [*rinnah*, a ringing cry or entreaty] to the LORD and those who **praised** [*halal*] Him in holy attire, as they went out before the army and said, "Give **thanks** [*yadah*] to the LORD, for His lovingkindness is everlasting."

20:22 When they began **singing** [*rinnah*] and **praising** [*tehillah*], the LORD set ambushes against the sons of Ammon, Moab and Mount Seir, who had come against Judah; so they were routed [no one had escaped vs 24].

20:26 Then on the fourth day [after 3 days of collecting plunder] they assembled in the valley of Beracah [NIV margin, means praise], for there they **blessed** [*barak*, translated praised in NIV] the LORD. Therefore they have named that place "The Valley of Beracah" until today.

#### 4. Organized Gestures in the Temple under Hezekiah's Leadership

This account describes worship interspersed between more structured expressions of praise and bowing. The context supporting this event includes specific prophetic commands communicated by David, Gad, and Nathan to govern these expressions. Under King Hezekiah's leadership, singers expressed praise through prepared songs accompanied by music.

2 Chr 29:25 He [king Hezekiah] then stationed the Levites in the house of the LORD with cymbals, with harps and with lyres, according to the command of **David** and of **Gad** the king's seer, and of **Nathan** the prophet; for **the command was from the LORD through His prophets.**

29:26 The Levites stood with the **musical instruments** of David, and the priests with the trumpets.

29:27 Then Hezekiah gave the order to offer the **burnt offering** on the altar. When the burnt offering began, the song to the LORD also began with the trumpets, accompanied by the instruments of David, king of Israel.

29:28 While the whole assembly **worshiped** [*shachah*], the **singers** also **sang** and the trumpets sounded; all this continued until the burnt offering was finished.

29:29 Now at the completion of the burnt offerings, the king and all who were present with him **bowed down** [*kara'*] and **worshiped** [*shachah*].

29:30 Moreover, King Hezekiah and the officials ordered the Levites to **sing praises** [*halal*] to the LORD with the words of David and Asaph the seer. So they **sang praises** [*halal*] with joy, and **bowed down** [*qadad*] and **worshiped** [*shachah*].

#### 5. Nehemiah Reenacts The Feast Of Booths

This event holds historical significance occurring during a time of national restoration. Marked with fasting and humility, Israel stood erect while reading from the

law of the LORD for a fourth of the day. For another fourth, they confessed and worshiped the LORD. Afterward, the Levites exalted God's name using a word for praise.

Ne 9:3 While they stood in their place, they read from the book of the law of the LORD their God for a fourth of the day; and for another fourth they **confessed** [*yadah*] and **worshiped** [*shachah*] the LORD their God.

9:4 Now on the Levites' platform stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani and Chenani, and they **cried with a loud voice** to the LORD their God.

9:5 Then the Levites, Jeshua, Kadmiel, Bani, Hashabneiah, Sherebiah, Hodiah, Shebaniah and Pethahiah, said, "**Arise** [possibly from the posture of bowing in worship], **bless** [*barak*] the LORD your God forever and ever! O may Your glorious name be **blessed** [*barak*] And exalted above all blessing and **praise** [*tehillah*]!

9:6 "You alone are the LORD You have made the heavens, The heaven of heavens with all their host, The earth and all that is on it, The seas and all that is in them You give life to all of them And the heavenly host **bows down** [*shachah*] before You.

## **WORSHIP and PRAISE in the NEW TESTAMENT**

### **In 3 HEAVENLY SETTINGS worship and praise converge**

#### **1. Before Him Who Sits on The Throne**

Re 4:8 And the four living creatures, each one of them having six wings, are full of eyes around and within; and day and night they do not cease to **say**, "HOLY, HOLY, HOLY IS THE LORD GOD, THE ALMIGHTY, WHO WAS AND WHO IS AND WHO IS TO COME."

4:9 And when the living creatures give glory [*doxa*] and honor and thanks [*eucharistia*] to Him who sits on the throne, to Him who lives forever and ever,

4:10 the twenty-four elders will **fall down** [*pipto*] before Him who sits on the throne, and will **worship** [*proskuneo*] Him who lives forever and ever, and will **cast their crowns** before the throne, **saying** [praises without using the word praise],

4:11 **worthy are You**, our Lord and our God, to receive glory [*doxa*] and honor and power; for You created all things, and because of Your will they existed, and were created."

## 2. Before God's Throne in Heaven

Rev 14:2-3 And I heard a voice from heaven, like the sound of many waters and like the sound of loud thunder, and the voice which I heard was **like the sound of harpists** playing on their harps. And they [a multitude] **sang** [ado, means to sing praise] **a new song** before the throne and before the four living creatures and the elders; and no one could learn the song except the one hundred and forty-four thousand who had been purchased from the earth.

Rev 14:7 and he [an angel] said with a loud voice, "Fear God, and give Him glory, because the hour of His judgment has come; **worship** [*proskuneo*] Him who made the heaven and the earth and sea and springs of waters".

## 3. On a Sea of Glass Mixed with Fire in Heaven

A victorious Multitude<sup>1</sup> sang the praise song of Moses with harps, proclaimed praise, and prophesied that all nations would come and worship God after the truth about His righteous deeds have been revealed.

Rev 15:3-4 And they **sang** [ado, means to sing praise] the song of Moses, the bond-servant of God, and the song of the Lamb, **saying**, "Great and marvelous are Your works, O Lord God, the Almighty; Righteous and true are Your ways, King of the nations!

"Who will not fear, O Lord, and glorify Your name? For You alone are holy; For ALL THE NATIONS WILL COME AND **WORSHIP** [*proskuneo*] BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED."

**ONCE IN THE NT**, *exomologeō* (to confess or profess) coincides in the same verse with bowing the knee [*kampto*] (Rom 14:11). The NAS translates *exomologeō* in this verse as praise while the NKJ and NIV use "confess".<sup>2</sup>

Ro 14:11 For it is written, "As I live, says the LORD, every knee shall **bow** [*kampto*, never translated "worship" in NAS] to Me, and every tongue shall give **praise** [*exomologeō*] to God."

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<sup>1</sup> Victorious "over the beast and his image and the number of his name, standing on the sea of glass" (Rev 15:2)

<sup>2</sup> Paul repeats this expression in Phil 2:10-11 where the NAS translates *exomologeō* "confess". This phrase is a quote from Isa 45:23, where the NAS renders the Hebrew equivalent, "swear allegiance" and the NKJ uses "take an oath".



Phil 2:10-11 So that at the name of Jesus every knee will **bow** [*kampto*], of those who are in heaven and on earth and under the earth, and that every tongue will **confess** [*exomologeō*] that Jesus Christ is Lord, to the glory of God the Father.

Isa 45:23 ... every knee will bow [*kara`* , never translated “worship” in NAS], every tongue will **swear allegiance**.

## **WORSHIP and PRAISE in the Psalms**

In **150 Psalms**, the emphasis leans heavily toward praise. Specific words for praise occur in approximately 147 verses. Most Psalms convey or imply expressions of praise with or without using specific Hebrew words for it.

**12 PSALMS mention a Hebrew word for WORSHIP** in reference to God

Psalms 5, 22, 29, 45, 66, 86, 95, 96, 97, 99, 132, 138

**10 PSALMS mention both WORSHIP and PRAISE** in reference to God

Psalms 22, 45, 66, 86, 95, 96, 97, 99, 132, 138

**6 of these PSALMS mention both Worship and Singing**

Psalms 22, 66, 95, 96, 132, 138

1. **Ps 22:27** (NAS) All the ends of the earth will remember and turn to the LORD, And all the families of the nations will **worship** [*shachah*] before You. (vs. 25, **praise** [*tehillah*, a **song** or hymn of praise] ...in the great [abundant or numerous] congregation and vs. 26, my **praise** [*halal*])

**Ps 22:29** (NAS) All the prosperous of the earth will eat and **worship** [*shachah*], All those who go down to the dust will **bow** [*kara`*] before Him, Even he who cannot keep his soul alive.

2. **Ps 45:11** (NKJ) So the King will greatly desire your beauty; Because He is your LORD, **worship** [*shachah*, NAS = bow down] Him. (vs..17, **praise** [*yadah*])

3. **Ps 66:4** (NAS) “All the earth will **worship** [*shachah*] You, And will **sing praises** [*zamar*] to You; They will **sing praises** [*zamar*] to Your name.” Selah. (vs. 2, **praise** [*tehillah*, a **song** or hymn of praise]) **WORSHIP AND PRAISE CONVERGE IN ONE VERSE**

4. **Ps 86:9** (NAS) All nations whom You have made shall come and **worship** [*shachah*] before You, O LORD, And they shall glorify [*kabad*] Your name. (vs. 12, NKJ and NIV [*yadah*] = I will **praise** You, NAS = I will **give thanks**)

5. **Ps 95:6** (NAS) Come, let us **worship** [*shachah*] and **bow down** [*kara`*], Let us **kneel** [*barak*] before the LORD our Maker. (vs. 1, **sing for joy** [*ranan*, may involve a ringing cry or exaltation of praise]; vs. 2, **thanksgiving** [*towdah*, may involve a hymn or choir, translated praise 1x]; vs. 1 and 2, **shout joyfully** [*ruwa`*, may imply a shout of applause])
6. **Ps 96:9** (NAS) **Worship** [*shachah*] the LORD in holy attire; Tremble [*chuwI*, to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish, be pained] before Him, all the earth. (vs. 1,2 **sing** vs. 4 **praise** [*halal*])
7. **Ps 97:7** (NAS) Let all those be ashamed who serve [*`abad*] graven images, Who boast themselves of idols; **Worship** [*shachah*] Him, all you gods [*'elohiym*, possibly angels]. (vs. 12 NAS and NKJ = **give thanks** [*yadah*], NIV = **praise**)
8. **Ps 99:5** (NAS) Exalt the LORD our God And **worship** [*shachah*] at His footstool; Holy is He. (vs. 3 **praise** [*yadah*])  
  
**Ps 99:9** (NAS) Exalt the LORD our God And **worship** [*shachah*] at His holy hill, For holy is the LORD our God.
9. **Ps 132:7** (NAS) Let us go into His dwelling place; Let us **worship** [*shachah*] at His footstool. (vs. 9 and 16, **sing for joy** and **sing aloud for joy** [*ranan*, may involve a ringing cry or exaltation of praise], NKJ = shout for joy)
10. **Ps 138:2** I will **bow down** [*shachah*, NKJ=**worship**] toward Your holy temple And **give thanks** [*yadah*, NKJ and NIV=**praise**] to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name. (vs. 1 **praise** [*yadah*, NAS = **give thanks**] and **sing praises** [*zamar*])

The NIV translates *`abad* as worship in two other Psalms that mention praise.

1. **Ps 100:2** (NAS) **Serve** [*`abad*, NIV=**Worship**, NKJ=**Serve**] the LORD with gladness; Come before him with **joyful singing** [*r<sup>e</sup>nanah*, a ringing cry or shout]. (vs 4 **praise** [*tehillah*], **give thanks** [*yadah*], and **bless** [*barak*, to bless or kneel, NIV=**praise**])
2. **Ps 102:22** (NAS) When the peoples are gathered together, And the kingdoms, to **serve** [*`abad*, NIV=**Worship**, NKJ=**Serve**] the LORD. (vs. 18, **praise** [*halal*] and vs. 21, **praise** [*tehillah*])

## 5 PSALMS use WORSHIP and PRAISE with a declaration involving multitudes

Psalms 22, 66, 86, 96, 138 (NAS and NKJ)

- **All** the ends of the earth **will** remember and turn to the Lord (22:27)
- **All** the families of the nations **will** worship before you (22:27)

- **All** the prosperous of the earth **will** eat and worship (22:29)
- before him **shall bow all** who go down to the dust (22:29)
- **All** the earth **will** worship You (66:4 and 96:9)
- **All** nations whom you have made **will** come and worship (86:9)
- **All** the kings of the earth **will** give thanks [*yadah*, NKJ & NIV=praise] (138:4 vs 2 I will bow down [*shachah*])

### 3 Other Proclamations emphasize Multitudes of Worshipers

1 Chr 16:28-30 [a psalm used at David's Tabernacle adds] "O families of the peoples... **Worship** the LORD in holy array. Tremble before him, **all the earth!**"

Zep 2:11 prophesies "...**all** the coastlands of the nations **will** bow down [*shachah*] to Him, everyone from his own place."

Re 15:4 "Who will not fear, O Lord, and glorify Your name? For You alone are holy; For **ALL THE NATIONS WILL COME AND WORSHIP BEFORE YOU, FOR YOUR RIGHTEOUS ACTS HAVE BEEN REVEALED.**"

The NIV translates *`abad* as worship in two other Psalms that emphasize multitudes.

- **All** the earth worship [*`abad*, NAS=serve], shout joyfully, and sing praises (100:1-2)
- **The nations will** fear [*yare'*, to fear, revere, be afraid, to stand in awe of, be awed, reverence, honor, respect, to cause astonishment, be held in awe, to inspire reverence or godly fear or awe] (102:15)
- **All** the kings of the earth [NIV= **will** revere] Your glory (102:15)
- Men praise as peoples and **kingdoms** gather together to worship [*`abad*, NAS= serve] (102:21-22)

### 2 PSALMS mention WORSHIP WITHOUT a word for PRAISE

Psalms 5, and 29 (NAS and NKJ)

1. **Ps 5:7** (NKJ) But as for me, I will come into Your house in the multitude of Your mercy; In **fear** [*yir'ah*, NAS = **reverence**] of You I will **worship** [*shachah*, NAS = bow] toward Your holy temple.
2. **Ps 29:2** (NAS) Ascribe to the LORD the glory [*kabowd*, honor, splendour, reputation, reverence] due to His name; **Worship** [*shachah*] the LORD in holy array [*qodesh*, apartness, holiness, sacredness, separateness, set-apartness, NIV = the splendor [*hadarah*] of his holiness; NKJ = the beauty [*hadarah*] of holiness].

The NIV translates *`abad* as worship in two other Psalms without a word for praise.

1. **Ps 2:11** (NAS) **Worship** [from *`abad*, usually rendered “serve” as in NKJ and NIV, translated worship only 13/290 times] the LORD with **reverence** [*yir’ah*] And rejoice with trembling [*giyl*, tremble from fear or exalt]. (vs. 12 NAS, **do homage** [*nashaq*] to the Son; NKJ and NIV = kiss; also means to put together or to touch gently)

## 2 PSALMS mention WORSHIP in reference to OTHER gods or IDOLS

Psalms 81, 106 (NAS and NKJ)

1. Ps 81:9 (NAS) "Let there be no strange god among you; Nor shall you **worship** [*shachah*] any foreign god.
2. Ps 106:19 (NAS) They made a calf in Horeb And **worshiped** [*shachah*] a molten image.

Ps 106:36 (NAS) And served [*`abad*] their idols, which became a snare to them.

## The NIV translates a word WORSHIPED in a context of PRAISE one other time

Ps 74:8 (NIV) They [God’s foes] said in their hearts, "We will crush them completely!" They burned every place where God was **worshiped** [*mow`ed*, lit., appointed places NAS and NKJ = **meeting places**] in the land. (vs. 21 **praise** [*halal*])

## WORSHIP and PRAISE in DAVID’S TABERNACLE

Praise gained an association with a solitary mention of worship while establishing the Ark on Mt Zion. David “appointed some of the Levites as ministers before the ark of the LORD, even to celebrate and to thank [*yadah*] and praise [*halal*] the LORD God of Israel”. Neither narrative associated with the Tabernacle of David (1 Chronicles 16 nor 2 Samuel 6) mentions specific acts, gestures, or expressions of worship, bowing, reverence, or homage. The account describing David’s Tabernacle in 2 Samuel 6 contains no mention of worship. An assigned psalm “of thanksgiving” for this occasion only alludes to worship by stating, “**Worship** [*shachah*] the LORD in **holy array**” [*qodesh hadarah*].

- 1 Ch 16:26-28 ...the LORD made the heavens. Splendor and majesty are before Him, Strength and joy are in His place. Ascribe to the LORD, O families of the peoples, Ascribe to the LORD glory [*kabowd*] and strength.

**1 Ch 16:29** Ascribe to the LORD the glory [*kabowd*] due His name; Bring an offering, and come before Him; **Worship** [*shachah*] **the LORD in holy array** [*qodesh hadarah*].

1 Ch 16:30 **Tremble** [*chuwI*, to twist, whirl, dance, writhe, fear, tremble, travail, be in anguish, be pained] before him, all the earth! ...

## **2 Psalms repeat phrases from 1 Chronicles 16**

1. **Ps 29:2** Ascribe to the LORD the glory due to His name; **Worship** [*shachah*] **the LORD in holy array** [*qodesh hadarah*]. (no mention of praise in this Psalm of David)

2. **Ps 96:9** **Worship** [*shachah*] **the LORD in holy attire** [*qodesh hadarah* also means beauty of holiness]; **Tremble** [*chuwI*] before Him, all the earth. (Anonymous Psalm; vs. 4 mentions **praise** [*halal*])

## **BIBLICAL RECORD of DAVID “Worshiping” GOD**

**Only TWO Biblical Accounts** actually describe David worshiping God and neither includes a reference to praise.

1. **2 Sa 12:20** So **David** arose from the ground [**after receiving news of the death of his child with Bathsheba**], washed, anointed himself, and changed his clothes; and he came into the house of the LORD and **worshiped** [*shachah*]...

2. **1 Ki 1:47** "Moreover, the king's servants came to bless our lord King **David** [**toward the end of his life**], saying, 'May your God make the name of Solomon better than your name and his throne greater than your throne!' And the king **bowed** [*shachah*] himself on the bed. [And the king **bowed in worship** on his bed. (NIV)]

David also bowed before Jonathan and later before Saul. On another occasion while the angel of the LORD executed judgment, David fell on his face making a confession and a request from God.

1. 1 Sa 20:41 When the lad was gone, **David** rose from the south side and **fell** [*naphal*] **on his** face to the ground, and **bowed** [*shachah*] **three times** [uncertain whether he bowed to honor **Jonathan** or worship God]. And they [David and Jonathan] kissed each other and wept together, but David wept the more.

2. 1 Sa 24:8 Now afterward **David** arose and went out of the cave and called after **Saul**, saying, “My lord the king!” And when Saul looked behind him, David **bowed** [*shachah*] **with his face to the ground** and **prostrated** [*shachah*] him-

self [probably in respect for Saul (or Saul's position as king), rather than in worship before God].

3. **1 Ch 21:16-17** Then David lifted up his eyes and saw **the angel of the LORD** standing between earth and heaven, **with his drawn sword** in his hand stretched out over Jerusalem. Then **David** and the elders, covered with sackcloth, **fell** [*naphal*] **on their faces**. David said to God, "Is it not I who commanded to count the people? Indeed, I am the one who has sinned and done very wickedly, but these sheep, what have they done? O LORD my God, please let Your hand be against me and my father's household, but not against Your people that they should be plagued."

### **In 2 Psalms, David declared his intention to worship at or toward God's Holy Temple**

1. **Ps 5:7** But as for me, by Your abundant lovingkindness I will enter Your house, At Your holy temple **I will bow** [*shachah*] **in reverence** for You.
2. **Ps 138:2** **I will bow down** [*shachah*] toward Your holy temple And give thanks [*yadah*] to Your name for Your lovingkindness and Your truth; For You have magnified Your word according to all Your name.

### **In 1 Psalm David INVITES OTHERS TO JOIN HIM IN WORSHIP<sup>3</sup>**

1. **Ps 95:6** Come, **let us worship** [*shachah*] and **bow down** [*kara`*], Let us **kneel** [*barak*] before the LORD our Maker.

### **In 1 Psalm, which refers to David, AN INVITATION TO WORSHIP OCCURS**

1. **Ps 132:7** Let us go into His dwelling place; Let us **worship** [*shachah*] at His footstool [*regel*].

### **Only 5 of the 73 Psalms Directly Attributed to David Contain a Word for Worship**

Psalms 5, 22, 29, 86, and 138 (NAS, NKJ)

### **1 Psalm Indirectly Attributed to David Contain a Word for Worship**

Psalms 95 (attributed from a reference in Hebrews 4:7)

### **Biblical Record of Others "bowing down" to David**

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<sup>3</sup> Neither Psalm cites any author by name but Heb 4:7 refers to David as saying a phrase in Psa 95:7.

With a striking contrast to David's historical record as a worshiper, the Bible describes 11 individuals and 1 assembly bowing down [*shachah*] to him as King according to the prevailing custom (**Totaling 14 specific times**).

1. 1 Sa 25:23 When **Abigail** saw David, she hurried and dismounted from her donkey, and **fell on her face before David** and **bowed** [*shachah*] herself to the ground.
2. 1 Sa 25:41 She [**Abigail**] arose and **bowed** [*shachah*] with her **face to the ground** and said, "Behold, your maidservant is a maid to wash the feet of my lord's servants." [After David proposed marriage to her]
3. 2 Sa 9:6,8 **Mephibosheth**, the son of Jonathan the son of Saul, came to David and **fell on his face** and **prostrated** [*shachah*] himself. And David said, "Mephibosheth." And he said, "Here is your servant!"... Again he **prostrated** [*shachah*] himself and said, "What is your servant, that you should regard a dead dog like me?"
4. 2 Sa 14:4 Now when the **woman of Tekoa** spoke to the king, she **fell on her face** to the ground and **prostrated** [*shachah*] herself and said, "Help, O king."
5. 2 Sa 14:22 **Joab fell on his face** to the ground, **prostrated** [*shachah*] himself and blessed the king; then Joab said, "Today your servant knows that I have found favor in your sight, O my lord, the king, in that the king has performed the request of his servant."
6. 2 Sa 14:33 So when Joab came to the king and told him, he called for **Absalom**. Thus he came to the king and **prostrated** [*shachah*] himself **on his face** to the ground before the king, and the king kissed Absalom.
7. 2 Sa 16:4 So the king said to Ziba, "Behold, all that belongs to Mephibosheth is yours." And **Ziba** said, "I **prostrate** [*shachah*] myself; let me find favor in your sight, O my lord, the king!"
8. 2 Sa 18:28 **Ahimaaz** called and said to the king, "All is well." And he **prostrated** [*shachah*] himself before the king with his face to the ground. And he said, "Blessed is the LORD your God, who has delivered up the men who lifted their hands against my lord the king."
9. 2 Sa 24:20 **Araunah** [a Jebusite who sold David land for an altar (after David numbered Israel resulting in pestilence from the LORD, which killed 70-thousand men)] looked down and saw the king and his servants crossing over toward him; and Araunah went out and **bowed** [*shachah*] his face to the ground before the king [David].

10. 1 Ki 1:16 Then **Bathsheba bowed** [*shachah*] and **prostrated** [*shachah*] herself before the king [**David**]. And the king said, "What do you wish?"
11. 1 Ki 1:23 They told the king, saying, "Here is **Nathan** the prophet." And when he came in before the king, he **prostrated** [*shachah*] himself before the king with his **face to the ground**.
12. 1 Ki 1:31 Then **Bathsheba bowed** [*shachah*] with her face to the ground, and **prostrated** [*shachah*] herself before the king and said, "May my lord **King David** live forever."
13. 1 Ch 21:21 As David came to **Ornan**, Ornan looked and saw David, and went out from the threshing floor and **prostrated** [*shachah*] himself before David with his **face to the ground**.
14. 1 Ch 29:20 Then David said to **all the assembly**, "Now bless the LORD your God." And all the assembly blessed the LORD, the God of their fathers, and **bowed low** [*qadad*] and did **homage** [*shachah*] **to the LORD and to the king**.