



Worship on Earth and in Heaven

A Hebrew–Greek glossary for studying the Psalms and the Book of Revelation

152 entries • Original-language words • Pronunciation helps • English meanings • Scripture references

The Psalms summon God’s people—and heaven and earth—to praise the Lord. Revelation shows creation’s praise centered on God and the Lamb. Hebrews 12:22–24 locates the church’s approach to God within the heavenly assembly, through Jesus the mediator. This handout helps students trace those connections in the words and actions of Scripture. (Ps. 148; Rev. 5:8–14.)

1. Worship, praise, and thanksgiving

HEBREW | The central vocabulary of a grateful, God-directed response.

H01 שָׁחָה **Shachah** (shah-KHAH)

Bow down; worship. To bow or prostrate oneself in homage. In worship texts the action acknowledges God’s greatness. The same verb can describe respect toward a person, so its recipient and context matter. **Used in:** Ps. 29:2; 95:6; 96:9; Neh. 8:6.

H02 עָבַד **Avad / Abad** (ah-VAHD)

Serve; work; worship through service. To work or serve; when directed to God, to render him service. Worship is therefore more than music: it includes belonging to the Lord and obeying him. Compare Greek *latreuō*. **Used in:** Ps. 2:11; 100:2; Exod. 3:12.

H03 בָּרַךְ **Barak** (bah-RAHKH)

Bless; in some forms, kneel. To bless God is to praise him; God’s blessing benefits his creatures. Psalm 95:6 uses a form meaning kneel. Do not assume that every command to bless also states a physical posture. **Used in:** Ps. 34:1; 95:6; 103:1–2; 134:1–2.

H04 הָלַל **Halal** (hah-LAHL)

Praise; commend; boast. In praise passages, to celebrate or commend the Lord. It supplies the verb in hallelujah. The worship meaning is not a technical command to behave foolishly or to perform one particular gesture. **Used in:** Ps. 113:1; 145:2; 148:1–5; 150:1–6.

H05 תְּהִלָּה **Tehillah** (teh-hil-LAH)

Praise; song of praise. Praise or a song expressing praise. The plural, *tehillim*, is the Hebrew title of the Psalms. The noun does not by itself mean spontaneous, improvised, or unrehearsed singing. **Used in:** Ps. 22:3; 34:1; 100:4; 145:title, 21.

H06 יָדָה **Yadah** (yah-DAH)

Thank; praise; confess. In the relevant Hebrew forms, to acknowledge, thank, praise, or confess. Thanksgiving and honest confession both acknowledge what is true before God. Raised hands may accompany praise, but are not required by every occurrence of this word. **Used in:** Ps. 32:5; 92:1; 100:4; 107:1.

H07 תּוֹדָה **Todah** (toh-DAH)

Thanksgiving; thank offering; thanksgiving company. A noun for thanksgiving, sometimes a thank offering or a company giving thanks. Nehemiah uses it for the great thanksgiving companies. Its use connects spoken praise, communal celebration, and sacrificial gratitude. **Used in:** Ps. 50:14; 100:4; 116:17; Neh. 12:31, 38, 40.

H08 שָׁבַח **Shabach** (shah-BAHKH)

Praise; commend; extol. To praise or commend in the worship passages. Psalm 145:4 links one generation’s praise with telling the next of God’s works. A fixed volume level should not be built into every use. **Used in:** Ps. 63:3; 117:1; 145:4; 147:12.

2. Singing, melody, and acclamation

HEBREW | Related words overlap; they are not rigid musical genres.

H09 שִׁיר **Shir** (sheer)

Sing; song. The verb means sing; the corresponding noun means song. A “new song” is shir chadash: praise responding to God’s saving action. Compare the new song before the Lamb in Revelation 5:9. **Used in:** Verb: Ps. 96:1; 98:1. Noun: Ps. 33:3; 96:1.

H10 זָמַר **Zamar** (zah-MAHR)

Make music; sing praise. To make music or sing praises, often in contexts naming instruments. Psalm 98:5 explicitly connects the action with the kinnor. Read each passage rather than forcing either an exclusively vocal or exclusively instrumental sense. **Used in:** Ps. 47:6–7; 98:5; 147:7; 149:3.

H11 מִזְמוֹר **Mizmor** (miz-MOHR)

Psalm. A musical or sung composition, especially in the headings of many Psalms. This is a designation of the composition, not an instruction that the song must be spontaneous. Compare Greek psalmos. **Used in:** Headings of Ps. 3; 4; 23; 100.

H12 זִמְרָה **Zimrah** (zim-RAH)

Song; melody. Song or melody, including musical praise. Amos uses this same noun when God rejects music separated from justice. Beautiful worship and an obedient life must not be pulled apart. **Used in:** Ps. 81:2; 98:5; Isa. 51:3; Amos 5:23.

H13 רָנָן **Ranan** (rah-NAHN)

Cry out; sing or shout for joy. A ringing cry, frequently joyful singing or rejoicing in praise contexts. The word can also occur in urgent appeal. In the Psalms it often makes joy audible, rather than merely inward. **Used in:** Ps. 33:1; 84:2; 95:1; 98:4.

H14 רִנָּה **Rinnah** (rin-NAH)

Ringling cry; joyful song; petition. A noun for a cry or ringing sound. It can describe joyful singing or an earnest plea, depending on context. The Psalter makes room for both gladness and distress in God’s presence. **Used in:** Ps. 30:5; 42:4; 61:1; 126:2, 5–6.

H15 רוּעַ **Rua** (roo-AH)

Shout; raise an acclamation or alarm. In its common causative form, to raise a shout or sound an alarm. Psalm 100 calls the whole earth to joyful acclamation. The same root also occurs outside worship, including military settings. **Used in:** Ps. 47:1; 95:1–2; 98:4, 6; 100:1.

H16 תְּרוּעָה **Teruah** (teh-roo-AH)

Shout; acclamation; trumpet blast. An audible shout, blast, or alarm. In Psalm 27 it accompanies sacrifice; in Psalm 47 it accompanies God’s royal ascent. The context identifies whether the sound is celebratory, ceremonial, or military. **Used in:** Ps. 27:6; 47:5; 89:15; 150:5.

3. Rejoicing and dance

HEBREW | Joy may be voiced and embodied; not every joy-word means dance.

H17 שָׂמַח / שִׂמְחָה **Samach / Simchah** (sah-MAHKH / sim-KHAH)

Rejoice / joy; gladness. Samach is the verb rejoice; simchah is the noun joy or gladness. The Psalms call God’s people to glad service, and Nehemiah describes a dedication whose rejoicing could be heard far away. **Used in:** Verb: Ps. 32:11; Neh. 12:43. Noun: Ps. 100:2.

H18 גִּיל **Gil** (geel)

Rejoice; exult. To rejoice or exult. In Psalm 2, rejoicing is joined to trembling; reverence and gladness are not opposites. Avoid defining the word as literal spinning in every passage. **Used in:** Ps. 2:11; 32:11; 96:11; 97:1.

H19 עָלַז **Alaz** (ah-LAHZ)

Exult; rejoice. To rejoice or exult. The saints’ gladness in Psalm 149 is joined to singing and praise. The verb emphasizes rejoicing, without prescribing a particular bodily movement. **Used in:** Ps. 28:7; 68:4; 96:12; 149:5.

H20 עָלַץ **Alats** (ah-LAHTS)

Exult; triumph with joy. To rejoice or exult, as Hannah rejoices in the Lord’s deliverance. It is a joy-word, not a technical instruction to jump, spin, or dance. **Used in:** 1 Sam. 2:1; Ps. 5:11; 9:2; 68:3.

H21 מַחֹל Machol (mah-KHOHL)

Dance; dancing. A noun for dance. Psalms 149 and 150 explicitly associate dancing with praise, while Psalm 30 contrasts dancing with mourning. These texts describe embodied celebration; they do not specify modern choreography. **Used in:** Ps. 30:11; 149:3; 150:4; Jer. 31:13.

H22 מְחֹלָה Mecholah (meh-khoh-LAH)

Dance; dances. A related noun, frequently found in the plural. Miriam and the women celebrate deliverance with timbrels and dances. Exodus 32 also uses the word in an idolatrous setting: movement alone does not make worship faithful. **Used in:** Exod. 15:20; 32:19; Judg. 11:34; 1 Sam. 18:6.

H23 רָקַד Raqad (rah-KAHD)

Skip; leap; dance. To skip, leap, or dance. It describes David's movement and, poetically, mountains skipping. References to creation's movement are poetic imagery, not necessarily descriptions of human liturgical action. **Used in:** Ps. 29:6; 114:4, 6; Eccl. 3:4; 1 Chr. 15:29.

H24 קָרַר Karar (kah-RAHR)

Dance; whirl. The verb used for David dancing before the Lord as the ark is brought to Jerusalem. It portrays vigorous movement; the narrative does not supply a complete set of dance steps for later congregations. **Used in:** 2 Sam. 6:14, 16.

4. Movement, posture, and lifted hands

HEBREW | The body can express humility, gratitude, longing, and joy.

H25 פָּזַז Pazaz (pah-ZAHZ)

Leap; move nimbly. To leap or move with agility in the form used of David. Paired with dancing in the ark narrative, it helps distinguish an actual movement-word from words that simply mean rejoice. **Used in:** 2 Sam. 6:16.

H26 שָׂחַ Sachaq (sah-KHAHK)

Play; celebrate; laugh. A broad verb for play, laughter, or celebration. David's celebration before the Lord occurs with musical instruments. Elsewhere the word can refer to mockery, so the worship setting is essential. **Used in:** 2 Sam. 6:5, 21; 1 Chr. 13:8; 15:29.

H27 קָרַע Kara (kah-RAH)

Bend down; bow; kneel. To bend or bow down, including kneeling. Psalm 95 joins this action with worship and kneeling before the Maker. Bodily humility accompanies the confession that God, not the worshiper, is central. **Used in:** Ps. 22:29; 95:6; 2 Chr. 7:3; 29:29.

H28 קָדַד Qadad (kah-DAHD)

Bow the head or body. To bow low. Nehemiah 8 places lifted hands, the response Amen, bowing, and worship in the same assembly. These are complementary responses to God's word, not competing worship styles. **Used in:** Exod. 4:31; 34:8; Neh. 8:6.

H29 עָמַד Amad (ah-MAHD)

Stand; take one's place. To stand or remain. In temple passages it describes servants standing before the Lord. Standing may express readiness and attentive service; the word itself also has many ordinary, non-worship uses. **Used in:** Ps. 134:1; 135:2; Neh. 9:5.

H30 נָשָׂא Nasa (nah-SAH)

Lift; carry; raise. A general lifting verb. With hands as its object, it describes a worship posture; with the soul as its object, it expresses trustful approach to God. The whole phrase determines what is being lifted. **Used in:** Ps. 25:1; 63:4; 134:2.

H31 פָּרַשׁ Paras (pah-RAHS)

Spread out; stretch forth. To spread or stretch out. With hands in prayer, it expresses appeal and openness before God. This is a concrete hand-gesture passage, unlike an inferred gesture attached to every Hebrew praise-word. **Used in:** Ps. 143:6; 1 Kings 8:22, 38, 54.

H32 תָּקַע Taqa (tah-KAH)

Strike; clap; blow a horn. A general verb whose object clarifies the action. Psalm 47 calls for clapping hands; Psalm 81 uses it for sounding a horn. The root does not mean all of these actions simultaneously. **Used in:** Ps. 47:1; 81:3; Num. 10:3.

5. Prayer, meditation, and stillness

HEBREW | Worship includes petition and quiet attention, not only celebration.

H33 מָכָה **Macha** (mah-KHAH)

Clap. To clap or strike the hands. The rivers in Psalm 98 and the trees in Isaiah 55 are personified as joining creation's celebration. Distinguish this poetic imagery from the direct human invitation in Psalm 47:1. **Used in:** Ps. 98:8; Isa. 55:12.

H34 הָגָה **Hagah** (hah-GAH)

Murmur; ponder; meditate. To utter or murmur, and in reflective contexts to meditate. Biblical meditation can involve the voice as well as inward attention. The righteous person attends to God's instruction and speaks of his righteousness. **Used in:** Ps. 1:2; 35:28; 63:6; 77:12.

H35 פָּלַל **Palal** (pah-LAHL)

Pray; intercede. In the reflexive form commonly used for prayer, to pray or intercede. It names deliberate address to God. Prayer belongs alongside praise, confession, and thanksgiving within the worshiping life. **Used in:** Ps. 32:6; 72:15; 1 Sam. 1:10, 12.

H36 תַּפִּלָּה **Tefillah** (teh-fil-LAH)

Prayer. The noun prayer. Psalm 141 compares prayer with incense and lifted hands with the evening offering, providing a particularly clear connection with the prayers and incense of Revelation 5 and 8. **Used in:** Ps. 17:title; 65:2; 102:title, 1; 141:2.

H37 קָרָא **Qara** (kah-RAH)

Call; invoke; proclaim. To call out, summon, or proclaim. Calling on the Lord's name is a recurring expression of dependence and worship. The action can be petition or grateful invocation, as the context shows. **Used in:** Ps. 18:3; 116:2, 4, 13, 17.

H38 דָּמָם **Damam** (dah-MAHM)

Be still; be silent. To be still or silent. Psalm 4 joins inward reflection with stillness; Psalm 37 calls for patient rest before the Lord. Silence can be an attentive response rather than an absence of worship. **Used in:** Ps. 4:4; 37:7; Lam. 3:28.

H39 יָרָא **Yare** (yah-RAY)

Fear; revere. To fear, including reverent awe before God. Such fear need not exclude joy: the Psalms join gladness with reverence. Read the surrounding verses to distinguish terror, moral seriousness, and worshipful awe. **Used in:** Ps. 22:23; 33:8; 96:4; 115:11.

H40 נֶפֶשׁ **Nefesh** (NEH-fesh)

Soul; life; living self. A word for life, the living person, or the self in its desires and need. "Bless the LORD, O my soul" summons personal wholeheartedness; it should not be reduced to the idea of a disembodied voice. **Used in:** Ps. 42:1–2; 63:1; 103:1–2; 146:1.

6. Musical instruments

HEBREW | Ancient instrument names do not always identify a modern instrument exactly.

H41 כִּנּוֹר **Kinnor** (kin-NOHR)

Lyre; KJV often "harp". A plucked stringed instrument, commonly understood as a lyre. It accompanies praise in the Psalms and Davidic worship. Compare Greek kithara in Revelation, while avoiding an exact equation with the modern concert harp. **Used in:** Ps. 33:2; 98:5; 147:7; 150:3.

H42 נֶבֶל **Nevel / Nebel** (NEH-vel)

Harp-like stringed instrument; psaltery. A stringed instrument distinguished from the kinnor in many lists. Its precise ancient construction is debated. The KJV's psaltery names an instrument, not the biblical book of Psalms. **Used in:** Ps. 33:2; 81:2; 144:9; 150:3.

H43 עָשׂוֹר **Asor** (ah-SOHR)

Ten-stringed instrument. Literally associated with ten; in these musical passages it describes a ten-stringed instrument or a ten-stringed form of the nevel. The passages name the instrument but do not preserve its full construction. **Used in:** Ps. 33:2; 92:3; 144:9.

H44 תּוֹף **Tof** (tohf)

Frame drum; timbrel; tambourine. A hand-held percussion instrument associated with singing, procession, and dance. "Tambourine" is a useful approximation, but the Hebrew does not establish that every ancient tof had modern metal jingles. **Used in:** Exod. 15:20; Ps. 68:25; 81:2; 149:3; 150:4.

H45 מְצִלְתַּיִם / צִלְצֵלִים **Metsiltayim / Tseltselim** (meh-tsil-TAH-yim / tsel-tseh-LEEM)

Cymbals. Two biblical terms used for cymbals. Metsiltayim occurs in organized Levitical music; tseltselim appears in Psalm 150. Both belong to an audible, communal offering of praise. **Used in:** Metsiltayim: 1 Chr. 15:16; Neh. 12:27. Tseltselim: Ps. 150:5.

H46 שׁוֹפָר **Shofar** (shoh-FAHR)

Horn; ram's-horn trumpet. An animal-horn instrument used for signals, solemn occasions, and celebration. In the Psalms it accompanies royal acclamation and praise. It is distinct from the metal trumpets called chatsotserot. **Used in:** Ps. 47:5; 81:3; 98:6; 150:3.

H47 חֲצֹצְרָה **Chatsotserah** (khah-tsoh-tseh-RAH)

Trumpet. A trumpet, with silver instruments prescribed in Numbers 10. Its plural, chatsotserot, appears in Psalm 98. Priestly trumpets accompany the unified praise at Solomon's temple dedication. **Used in:** Num. 10:2; Ps. 98:6; 2 Chr. 5:12–13.

H48 עֹוגָב **Ugav** (oo-GAHV)

Pipe; flute-like wind instrument. An ancient wind instrument, often understood as a pipe or flute. The KJV renders the word organ. It does not refer to the large keyboard pipe organ familiar in later church buildings. **Used in:** Gen. 4:21; Job 21:12; 30:31; Ps. 150:4.

7. Musical direction and sanctuary language

HEBREW | Words for musical leadership, the gathered people, and sacred offerings.

H49 מִנִּים **Minnim** (min-NEEM)

Strings; stringed instruments. The plural form used for strings or stringed instruments in Psalm 150. It is a collective musical term, not a specification of one particular modern stringed instrument. **Used in:** Ps. 150:4.

H50 לְמַנְצֵחַ / נָצַח **Natsach / Lamenatstseach** (nah-TSAHKH / lah-meh-nah-TSAY-akh)

Direct; "to the chief musician". The participial heading lamenatstseach is traditionally understood as addressed to the musical director or chief musician. The precise duties are not described by the heading alone. It indicates ordered musical responsibility. **Used in:** Headings of Ps. 4; 6; 19; 51.

H51 סֵלָה **Selah** (SEH-lah)

A musical or liturgical notation. A recurring notation whose precise meaning remains uncertain. A pause, interlude, or other performance direction has been proposed. "Pause and reflect" is a useful teaching practice, but not an established literal translation. **Used in:** Ps. 3:2, 4, 8; 46:3, 7, 11; Hab. 3:3, 9, 13.

H52 קָהָל **Qahal** (kah-HAHL)

Assembly; congregation. The gathered assembly. The Psalms place praise within the congregation, not only within private devotion. Compare Greek ekklēsia and the heavenly gathering described in Hebrews 12. **Used in:** Ps. 22:22, 25; 35:18; 149:1.

H53 קָדוֹשׁ / קִדְשׁ **Qadosh / Qodesh** (kah-DOHSH / KOH-desh)

Holy / holiness; sacredness. Qadosh is the adjective holy; qodesh is the related noun holiness or something sacred. God's holiness shapes both praise and conduct. The threefold holy of Isaiah 6 is echoed in Revelation 4:8. **Used in:** Qadosh: Ps. 99:3, 5, 9; Isa. 6:3. Qodesh: Ps. 29:2; 96:9.

H54 כְּבוֹד **Kavod / Kabod** (kah-VOHD)

Glory; honor. Glory or honor. Giving God glory recognizes his majesty; it does not increase his intrinsic greatness. The Psalms' language of glory prepares readers for the praise offered before the throne and to the Lamb. **Used in:** Ps. 24:7–10; 29:1–2; 96:3, 7–8.

H55 זֶבַח **Zevach / Zebach** (ZEH-vakh)

Sacrifice. A sacrifice, often a slaughtered offering. The Psalms also speak of sacrifices of thanksgiving and of a broken spirit. Christians read this vocabulary through Christ's once-for-all offering, not as a command to resume animal sacrifice. **Used in:** Ps. 27:6; 51:17; 107:22; 116:17.

H56 קֶטֶרֶת **Qetoret** (keh-TOH-ret)

Incense. Incense offered in sanctuary worship. Psalm 141:2 compares prayer with incense; Revelation 5:8 identifies incense with the saints' prayers. The connection is explicit imagery, not merely a similarity in atmosphere. **Used in:** Exod. 30:7–8; Ps. 141:2.

8. God's dwelling and the company of heaven

HEBREW | Read these words with the visions of Isaiah, Ezekiel, and Revelation.

H57 הֵיכָל / מִקְדָּשׁ **Hekal / Miqdash** (hay-KAHL / mik-DAHSH)

Palace or temple / sanctuary. Hekal can mean palace or temple; miqdash means sanctuary. Psalm 11 joins the Lord's holy temple with his throne in heaven, while Psalm 73 describes renewed understanding in God's sanctuary. **Used in:** Hekal: Ps. 11:4; 29:9; 138:2. Miqdash: Ps. 73:17; 96:6.

H58 מִשְׁכָּן **Mishkan** (mish-KAHN)

Dwelling; tabernacle. A dwelling place, especially the tabernacle. The Psalms express longing for God's dwelling. Compare Greek skēnē and the final promise that God's dwelling is with humanity in Revelation 21:3. **Used in:** Exod. 25:9; Ps. 26:8; 84:1; 132:5, 7.

H59 מִזְבֵּחַ **Mizbeach** (miz-BAY-akh)

Altar. The place of sacrificial offering. The Psalms associate the altar with cleansing, joy, and approach to God. Revelation also uses altar imagery, while Hebrews interprets access to God through Jesus' definitive sacrifice. **Used in:** Ps. 26:6; 43:4; 84:3; 118:27.

H60 כְּרוּב **Keruv / Cherub** (keh-ROOV)

Cherub; plural cherubim. A heavenly being associated with God's presence and throne. Ezekiel 10 identifies the living creatures in his vision as cherubim. Revelation draws on this imagery but calls its four beings living creatures. **Used in:** Exod. 25:18–22; Ps. 18:10; 80:1; 99:1; Ezek. 10:20.

H61 שָׂרָף **Saraph** (sah-RAHF)

Seraph; plural seraphim. In Isaiah 6, the seraphim have six wings and proclaim God's holiness. The same Hebrew word has other contexts, including fiery serpents. Revelation 4 shares six-winged, threefold-holy imagery without using the name seraphim. **Used in:** Isa. 6:2, 6; compare Num. 21:8.

H62 חֶסֶד **Chesed / Hesed** (KHEH-sed)

Steadfast love; covenant kindness; mercy. God's faithful, enduring kindness. The KJV commonly uses mercy. Psalm 136 repeats this reason for thanksgiving, and the singers before Jehoshaphat's army proclaim it. Praise responds to God's character, not to musical technique. **Used in:** Ps. 100:5; 136:1–26; 2 Chr. 20:21.

H63 הַלְלוּ-יָהּ **Hallelu-yah** (hah-leh-loo-YAH)

Praise the LORD! A plural command, "Praise Yah," combining a form of halal with the shortened divine name. This Hebrew acclamation is carried into Greek in Revelation 19 as allēlouia, a particularly direct heaven-and-earth verbal link. **Used in:** Ps. 106:1, 48; 111:1; 150:1, 6.

H64 אָמֵן **Amen** (ah-MAYN)

Truly; so be it; affirmation. A spoken affirmation of truth and agreement. The congregation's Amen joins the people to the blessing being offered. The same response continues in New Testament congregations and the worship scenes of Revelation. **Used in:** Ps. 41:13; 72:19; 106:48; Neh. 8:6.

9. Wholehearted worship and a changed life

HEBREW | Worship engages breath, thought, affection, repentance, and obedience.

H65 גָּדַל **Gadal** (gah-DAHL)

Magnify; make great; grow. In praise contexts, to magnify or declare greatness. Worshipers do not make God greater than he is; they acknowledge his greatness together. Compare Mary's use of Greek megalunō in Luke 1:46. **Used in:** Ps. 34:3; 35:27; 69:30.

H66 רוּם **Rum** (room)

Raise; exalt. To be high or to lift up, with differing senses according to its form. In praise, to exalt the Lord or his name. The Psalmist links exaltation with worship at God's holy hill. **Used in:** Ps. 34:3; 99:5, 9; 145:1.

H67 לֵב / לִבָּ **Lev / Levav** (layv / lay-VAHV)

Heart; inner person. These related nouns describe the heart as a center of thought, desire, intention, and decision, not merely emotion. Wholehearted praise and a clean heart belong together. They connect outward expression with inward faithfulness. **Used in:** Lev. Ps. 9:1; 51:10, 17. Levav: Ps. 86:12; 111:1.

H68 רוּחַ **Ruach** (ROO-akh)

Spirit; breath; wind. A word whose sense depends on context: spirit, breath, or wind. Psalm 51 speaks of both a steadfast human spirit and God's Holy Spirit. Not every use names the Holy Spirit. **Used in:** Ps. 51:10–12, 17; 104:30; 143:10.

H69 שׁוּב **Shuv** (shoov)

Turn; return; restore. To turn or return; in restoration passages, to restore or bring back. Worship renewal includes returning to God, not simply changing music or ceremony. Psalm 51 expects forgiven people to lead others back to him. **Used in:** Ps. 51:13; 80:3; 85:4; Joel 2:12–13.

H70 בָּכָה **Bakah** (bah-KHAH)

Weep. To weep. The Psalms and Nehemiah make room for tears in the life of God's people. Weeping may express grief, repentance, or longing; it is not a lesser form of engagement than joyful singing. **Used in:** Ps. 126:6; 137:1; Neh. 8:9.

H71 חָגַג **Chagag** (khah-GAHG)

Celebrate a festival; keep a feast. To celebrate a pilgrimage feast or festival. Psalm 42 remembers a worshiping multitude keeping festival. The word highlights shared sacred celebration, not a general command to move in circles whenever one worships. **Used in:** Exod. 23:14; Ps. 42:4; Nah. 1:15.

H72 נְשָׁמָה **Neshamah** (neh-shah-MAH)

Breath. Breath, the life-giving capacity by which creatures live. Psalm 150 ends by summoning everything that has breath to praise. The final emphasis is universal praise of God, not musical expertise or physical strength. **Used in:** Gen. 2:7; Job 33:4; Ps. 150:6.

10. The people of praise and Psalm headings

HEBREW | Additional vocabulary for reading the Psalter carefully.

H73 חָסִיד **Chasid / Hasid** (khah-SEED)

Faithful one; godly one; saint. A faithful or godly person, often translated saint in the KJV. The plural chasidim describes God's faithful people gathered in praise. It is not restricted to a later process of formally recognizing an individual as a saint. **Used in:** Ps. 30:4; 97:10; 149:1, 5, 9.

H74 מַלְאָךְ **Malakh** (mahl-AHKH)

Messenger; angel. A messenger, human or heavenly according to context. Psalms 103 and 148 summon the Lord's heavenly messengers to bless and praise him. Compare Greek angelos in Revelation's throne-room scenes. **Used in:** Ps. 34:7; 103:20; 148:2; Hag. 1:13.

H75 מִשְׁכִּיל **Maskil** (mahs-KEEL)

A Psalm heading, often understood as instruction. A designation in several Psalm headings, connected with understanding or insight. "Instructive" or "contemplative" Psalm is a common explanation, but its precise technical or musical function remains uncertain. **Used in:** Headings of Ps. 32; 42; 44; 78.

H76 מִכְתָּם **Miktam** (mikh-TAHM)

A Psalm heading of uncertain meaning. A designation in the headings of Psalm 16 and Psalms 56–60. Explanations such as inscription or a particular poem-type have been proposed. Do not present "golden psalm" as an established literal definition. **Used in:** Headings of Ps. 16; 56; 57; 58; 59; 60.

H77 שִׁגְיֹן **Shiggayon** (shig-gah-YOHN)

A poetic or musical designation. A heading-word whose exact meaning is uncertain; a related plural occurs in Habakkuk 3. It should not be used as proof of a particular rhythm, emotional state, or modern musical style. **Used in:** Ps. 7:title; Hab. 3:1 (plural shigyonoth).

H78 נְגִינָה **Neginah** (neh-gee-NAH)

Music; song; string music. A musical term; its plural appears in Psalm headings as Neginoth in the KJV, commonly understood to indicate stringed accompaniment. Elsewhere it can mean a song, so the context remains important. **Used in:** Headings of Ps. 4; 6; 54; Ps. 77:6.

H79 מַעֲלָה **Ma'alah** (mah-ah-LAH)

Ascent; step; degree. The plural ma'alot appears in the headings of Psalms 120–134, the Songs of Ascents or Degrees. The ordinary meaning is ascent or step; the exact original performance setting of the collection is debated. **Used in:** Headings of Ps. 120–134; compare Exod. 20:26.

H80 שְׁמִינִיּוֹת **Sheminith** (sheh-mee-NEETH)

Eighth; a musical direction. A musical designation meaning eighth, found in two Psalm headings and a list of Davidic musicians. An octave or register has been proposed, but the exact ancient performance instruction is not securely known. **Used in:** Ps. 6:title; 12:title; 1 Chr. 15:21.

11. Worship, service, and reverence

GREEK | New Testament worship includes gathered prayer and a life given to God.

G01 προσκυνέω **Proskyneō / Proskuneō** (pros-koo-NEH-oh)

Worship; bow in homage. To do homage or worship, often with bowing or prostration. It is the principal worship verb in Revelation. The book distinguishes worship of God and the Lamb from forbidden worship of idols or an angel. **Used in:** John 4:23–24; Rev. 4:10; 5:14; 19:10; 22:8–9.

G02 λατρεύω **Latreuō** (lah-TREH-oo-oh)

Serve; render sacred service. To render religious service or worship. The same verb joins Anna's earthly prayer and fasting with the redeemed serving God before his throne. It is broader than singing. **Used in:** Luke 2:37; Heb. 12:28; Rev. 7:15; 22:3.

G03 λατρεία **Latreia** (lah-TRAY-ah)

Worship; sacred service. The noun corresponding to sacred service. Romans 12:1 applies it to presenting the body as a living sacrifice; the KJV says reasonable service. Worship embraces consecrated bodily life, not only ceremonies. **Used in:** Rom. 9:4; 12:1; Heb. 9:1, 6.

G04 λειτουργέω **Leitourgeō** (lay-toor-GEH-oh)

Minister; perform service. To perform service, including priestly ministry and ministry to the Lord. Acts 13:2 uses it for the Antioch church's ministry while fasting. The word alone does not specify the complete order of that gathering. **Used in:** Acts 13:2; Rom. 15:27; Heb. 10:11.

G05 λειτουργία **Leitourgia** (lay-toor-GEE-ah)

Ministry; service. A noun for service or ministry, including priestly service and generous assistance. English liturgy comes through this word-family, but "the work of the people" is not an adequate definition of every New Testament occurrence. **Used in:** Luke 1:23; 2 Cor. 9:12; Phil. 2:17, 30; Heb. 8:6.

G06 σέβομαι **Sebomai** (SEH-boh-my)

Revere; worship. To revere or worship. Jesus uses it when warning of worship distorted by human teaching. Acts also uses the participle for people who worship God. Sincerity must be joined to truth. **Used in:** Matt. 15:9; Mark 7:7; Acts 16:14; 18:7.

G07 εὐσέβεια **Eusebeia** (yoo-SEH-bay-ah)

Godliness; reverent devotion. Godliness expressed in conduct. This term broadens a worship glossary beyond what happens during singing: devotion to God must shape daily life. It is not a name for a specific ceremony. **Used in:** 1 Tim. 4:7–8; 6:6; 2 Pet. 1:6–7.

G08 εὐλάβεια **Eulabeia** (yoo-LAH-bay-ah)

Reverence; godly fear. Reverent caution or awe. Hebrews associates acceptable service with reverence and godly fear. The word guards against treating access to God through Christ as permission for carelessness. **Used in:** Heb. 5:7; 12:28.

12. Praise, blessing, and glory

GREEK | The vocabulary of declaring who God is and what he has done.

G09 αἰνέω **Aineō** (eye-NEH-oh)

Praise. To praise God. Luke uses it for angels, shepherds, and a healed man; Revelation commands God's servants to praise him. This is a direct verbal link between earthly and heavenly praise. **Used in:** Luke 2:13, 20; Acts 3:8–9; Rev. 19:5.

G10 αἶνεσις **Ainesis** (EYE-neh-sis)

Praise. The noun in Hebrews' sacrifice of praise. The surrounding verse explains the offering in terms of lips acknowledging God's name, and the next verse joins it to doing good and sharing. **Used in:** Heb. 13:15; read with 13:16.

G11 αἶνος **Ainos** (EYE-nos)

Praise. A noun for praise. Jesus uses it when defending the children's praise in the temple, quoting Psalm 8 through its Greek wording. Children's voices belong within the biblical story of worship. **Used in:** Matt. 21:16; Luke 18:43.

G12 ἔπαινος **Epainos** (EH-pie-nos)

Praise; commendation. Praise or commendation, directed to God or to people according to context. Ephesians repeatedly places redemption within the praise of God's glory. Do not assume the noun always refers to a song. **Used in:** Eph. 1:6, 12, 14; Phil. 1:11; 1 Pet. 1:7.

G13 εὐλογέω **Eulogeō** (yoo-loh-GEH-oh)

Bless; speak well of. To bless, including praising God and invoking blessing upon people. Jesus blesses while lifting his hands, and the disciples bless God in the temple. Compare Hebrew barak. **Used in:** Luke 1:64; 24:50, 53; 1 Cor. 14:16.

G14 εὐλογία **Eulogia** (yoo-loh-GEE-ah)

Blessing; praise. A blessing or expression of praise. The cup of blessing in 1 Corinthians and the blessing offered to God and the Lamb belong to this word's range; the passages supply their distinct settings. **Used in:** 1 Cor. 10:16; Rev. 5:12–13; 7:12.

G15 δόξα / δοξάζω **Doxa / Doxazō** (DOK-sah / dok-SAH-zoh)

Glorify / glorify. Doxa names glory or honor; doxazō means glorify or honor. Revelation's doxologies recognize the majesty of God and the Lamb. The language also calls earthly worshipers to honor God with their bodies. **Used in:** Doxa: Rev. 4:11; 5:13. Doxazō: 1 Cor. 6:20; Rev. 15:4.

G16 μεγαλύνω **Megalynō / Megalunō** (meh-gah-LOO-noh)

Magnify; declare greatness. To magnify or declare great. Mary magnifies the Lord, and the Gentiles in Acts 10 magnify God. Compare Hebrew gadal: praise acknowledges divine greatness rather than increasing it. **Used in:** Luke 1:46; Acts 10:46; 19:17; Phil. 1:20.

13. Thanksgiving, psalms, hymns, and songs

GREEK | These terms overlap and should not be forced into rigid style categories.

G17 εὐχαριστέω **Eucharisteō** (yoo-khah-ris-TEH-oh)

Give thanks. To give thanks. Jesus gives thanks over bread and the cup, Paul commands thanksgiving, and the heavenly elders give thanks to God. The verb is not limited to the Lord's Supper. **Used in:** Luke 22:17, 19; Eph. 5:20; Rev. 11:17.

G18 εὐχαριστία **Eucharistia** (yoo-khah-ris-TEE-ah)

Thanksgiving. The noun thanksgiving, present in heavenly praise. The Christian name Eucharist for the Lord's Supper comes from this word-family; the New Testament noun itself has a wider use than the sacramental name. **Used in:** Phil. 4:6; Col. 4:2; Rev. 4:9; 7:12.

G19 ᾄδω **Adō** (AH-doh)

Sing. The verb sing. Paul uses it for congregational singing, and Revelation uses it for the new song and the song of Moses and the Lamb. Here the link between church song and heavenly song is explicit. **Used in:** Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3.

G20 ὠδή **Ōdē** (oh-DAY)

Song. A song. Paul speaks of spiritual songs; Revelation speaks of a new song and the song of Moses and the Lamb. "New song" is ōdē kainē, a phrase echoing the Psalms' celebration of salvation. **Used in:** Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3; 15:3.

G21 ὑμνέω **Hymneō / Humneō** (hoom-NEH-oh)

Sing a hymn; sing praise. To sing praise. Used of Jesus and the disciples after the supper and of Paul and Silas in prison. The likely Passover setting suggests the Hallel Psalms, but the Gospel does not name the precise hymn. **Used in:** Matt. 26:30; Mark 14:26; Acts 16:25; Heb. 2:12.

G22 ὕμνος **Hymnos / Humnos** (HOOM-nos)

Hymn; song of praise. A hymn or praise-song. In Ephesians and Colossians it stands beside psalms and spiritual songs. It should not be restricted to a later Western metrical hymn format. **Used in:** Eph. 5:19; Col. 3:16.

G23 ψάλλω **Psallō** (PSAHL-loh)

Sing praise; make melody. Historically associated with plucking strings; in New Testament usage it means sing praise or make melody. Etymology alone cannot prove either that instruments are always required or that they are forbidden in Christian worship. **Used in:** Rom. 15:9; 1 Cor. 14:15; Eph. 5:19; Jas. 5:13.

G24 ψαλμός **Psalmos** (psahl-MOHS)

Psalm; song of praise. A psalm or sacred song. It can refer to the biblical Psalter and also to a contribution within the gathered church. Its presence beside hymns and songs need not imply three mutually exclusive categories. **Used in:** Luke 20:42; 24:44; 1 Cor. 14:26; Eph. 5:19; Col. 3:16.

14. Joy, dance, leaping, and kneeling

GREEK | A movement described in a narrative is not automatically a universal command.

G25 ἀγαλλιάω / ἀγαλλίασις Agalliaō / Agalliasis (ah-gahl-lee-AH-oh / ah-gahl-LEE-ah-sis)

Exult / exuberant joy. The verb exult and the noun exuberant joy. Mary rejoices in God, and Revelation calls for rejoicing at the Lamb's marriage. These are joy-words; an actual leap should not be assumed in every occurrence. **Used in:** Agalliaō: Luke 1:47; Rev. 19:7. Agalliasis: Luke 1:44; Acts 2:46.

G26 χαίρω / χαρά Chairō / Chara (KHAI-roh / khah-RAH)

Rejoice / joy. A common verb and noun for rejoicing and joy. Joy accompanies worship, fellowship, and salvation, but it is not measured only by outward animation. Revelation joins rejoicing with giving God glory. **Used in:** Chairō: Phil. 4:4; Rev. 19:7. Chara: Luke 24:52; John 15:11.

G27 ὀρχέομαι Orcheomai (or-KHEH-oh-my)

Dance. An explicit dance verb, used in Jesus' illustration about children and in the account of Herod's banquet. These occurrences do not themselves command congregational dance. Revelation does not use this verb. **Used in:** Matt. 11:17; 14:6; Mark 6:22; Luke 7:32.

G28 χορός Choros (khoh-ROHS)

Dance; company of dancers. In Luke 15, dancing heard during the celebration of the son's return. The passage portrays restored fellowship in a parable, not a prescribed order of church worship. The word is not Revelation's term for a heavenly choir. **Used in:** Luke 15:25.

G29 σκιρτάω Skirtaō (skeer-TAH-oh)

Leap; spring. To leap or spring. John leaps in Elizabeth's womb, and Jesus calls persecuted disciples to leap for joy. This is an actual movement-word, unlike a definition of every rejoicing verb as leaping. **Used in:** Luke 1:41, 44; 6:23.

G30 ἄλλομαι Hallomai (HAHL-loh-my)

Leap; spring up. To leap or spring. The healed man in Acts enters the temple walking, leaping, and praising God. His bodily response expresses a particular act of restoration, rather than a demand placed on every worshiper. **Used in:** Acts 3:8; 14:10; John 4:14 (water springing up).

G31 γονυπετέω Gonypeteō / Gonupeteō (goh-noo-peh-TEH-oh)

Kneel; fall on the knees. To kneel, often in earnest supplication. It can also describe a mocking gesture: the soldiers kneel before Jesus while ridiculing him. The posture must therefore be interpreted with the speaker's intention and context. **Used in:** Matt. 17:14; 27:29; Mark 1:40; 10:17.

G32 κάμπτω Kamptō (KAHMP-toh)

Bend; bow. To bend; with knee as its object, to bow the knee. Paul kneels in prayer, and Philippians envisions every knee bowing at Jesus' name. The full phrase, not the verb alone, specifies kneeling. **Used in:** Rom. 14:11; Eph. 3:14; Phil. 2:10.

15. Posture, prayer, the voice, and silence

GREEK | Revelation includes audible acclamation and a striking interval of silence.

G33 πίπτω Piptō (PIP-toh)

Fall; fall down. A general falling verb. In Revelation's worship scenes it is paired with homage before God or the Lamb. Not every falling event in Scripture is worship, so read the accompanying actions. **Used in:** Rev. 1:17; 5:8, 14; 7:11; 19:4.

G34 ἵστημι Histēmi (HIS-tay-mee)

Stand; take one's position. To stand or cause to stand. Jesus refers to standing in prayer, while Revelation depicts the redeemed standing before the throne or by the glassy sea. Standing is compatible with humble, attentive worship. **Used in:** Mark 11:25; Rev. 7:9; 15:2.

G35 ἐπαίρω Epairō (eh-PIE-roh)

Lift up; raise. A general lifting verb. Jesus lifts his hands in blessing; Paul speaks of lifting holy hands in prayer. The command also addresses anger and disputing, joining bodily expression to reconciled conduct. **Used in:** Luke 24:50; 1 Tim. 2:8.

G36 κράζω Krazō (KRAH-zoh)

Cry out; call loudly. To cry out with a strong voice. Revelation uses it for the martyrs' appeal and the great multitude's acclamation of salvation. Loudness expresses urgency or celebration; it does not by itself demonstrate spiritual maturity. **Used in:** Matt. 21:9; Rev. 6:10; 7:10.

G37 φωνή **Phōnē** (foh-NAY)

Voice; sound. Voice or sound. Revelation repeatedly describes a loud voice, phōnē megalē. The term can name speaking, crying, or other sound; it should not be translated singing unless the context supplies that action. **Used in:** Rev. 4:1; 5:11–12; 7:10; 19:1, 6.

G38 προσευχή / προσεύχομαι **Proseuchē / Proseuchomai** (pros-yoo-KHAY / pros-YOO-khoh-my)

Prayer / pray. The noun prayer and the verb pray. The early church's prayers are joined to its common life; Revelation pictures the saints' prayers before God. Prayer is not peripheral to the heavenly worship scene. **Used in:** Proseuchē: Acts 2:42; Rev. 5:8; 8:3–4. Proseuchomai: Acts 16:25.

G39 δέησις **Deēsis** (DEH-ay-sis)

Supplication; earnest petition. A request arising from need. Anna serves God with fastings and prayers, and Paul joins petition with thanksgiving. The word gives room for honest need within worship, without reducing prayer to asking. **Used in:** Luke 2:37; Eph. 6:18; Phil. 4:6; 1 Tim. 2:1.

G40 σιγή / σιγάω **Sigē / Sigaō** (see-GAY / see-GAH-oh)

Silence / keep silent. The noun describes silence in heaven; the verb appears in instructions for orderly church speech. Silence may be appropriate within worship. Revelation 8:1, however, does not prescribe a universal half-hour liturgical rule. **Used in:** Sigē: Acts 21:40; Rev. 8:1. Sigaō: 1 Cor. 14:28, 30, 34.

16. Confession, holiness, and sacred acclamation

GREEK | Words that place God's truth and character at the center.

G41 ὁμολογέω **Homologeō** (hoh-moh-loh-GEH-oh)

Acknowledge; confess; profess. To acknowledge or confess. Hebrews 13:15 describes lips acknowledging God's name within the sacrifice of praise; the KJV renders the participle giving thanks. Worship includes publicly owning the truth about God. **Used in:** Matt. 10:32; Rom. 10:9; Heb. 13:15.

G42 ἐξομολογέω **Exomologeō** (ek-soh-moh-loh-GEH-oh)

Confess; acknowledge; praise. To confess or openly acknowledge. The word can concern sins, praise of the Father, or acknowledgment of Jesus' lordship. Read the object and context instead of importing every possible meaning into one verse. **Used in:** Matt. 3:6; 11:25; Rom. 15:9; Phil. 2:11.

G43 ἅγιος **Hagios** (HAH-gee-os)

Holy; set apart; saint. Holy; as a plural noun, holy ones or saints. Revelation uses it both in the threefold Holy and for God's people. The saints worship God; their presence in heaven does not make them the object of divine worship. **Used in:** 1 Cor. 1:2; Rev. 4:8; 5:8; 8:3–4; 19:8.

G44 ὅσιος **Hosios** (HOH-see-os)

Holy; devout; righteous. A word for holiness or devout righteousness, distinct from hagios. Revelation 15:4 uses hosios in declaring God alone holy. The distinction is worth noticing without constructing an absolute theological contrast between the two words. **Used in:** Acts 2:27; Heb. 7:26; Rev. 15:4.

G45 ἄξιος **Axios** (AHK-see-os)

Worthy; deserving. Worthy or deserving. Revelation's praise declares the Creator worthy because he created, and the Lamb worthy because he was slain and redeemed a people. Heavenly praise has intelligible reasons and definite content. **Used in:** Rev. 4:11; 5:2, 4, 9, 12.

G46 ἀλληλουϊά **Allēlouia / Hallelujah** (hah-lay-loo-YAH)

Praise the LORD! A Hebrew praise-acclamation carried into Greek. The KJV writes Alleluia. Its four New Testament occurrences are in Revelation 19, making a direct verbal connection with the Hallelujah Psalms. **Used in:** Rev. 19:1, 3, 4, 6.

G47 ἀμήν **Amēn** (ah-MAYN)

Amen; truly; affirmation. A Hebrew affirmation carried into Greek. Paul expects hearers to understand a thanksgiving so they can say Amen. In Revelation, Amen joins the heavenly company's agreement with the praise being offered. **Used in:** 1 Cor. 14:16; Rev. 5:14; 7:12; 19:4.

G48 πνεῦμα / πνευματικός **Pneuma / Pneumatikos** (PNYOO-mah / pnyoo-mah-tee-KOHS)

Spirit / spiritual; of the Spirit. Pneuma can mean spirit, wind, or breath; pneumatikos means spiritual or pertaining to spirit/the Spirit. John 4 and Ephesians 5 call for Spirit-related worship, not worship detached from truth, understanding, or the body. **Used in:** Pneuma: John 4:23–24; Eph. 5:18. Pneumatikos: Eph. 5:19; Col. 3:16.

17. Instruments, incense, and sacrifice

GREEK | Heavenly imagery carries forward scriptural worship language around the Lamb.

G49 κιθάρα / κιθαρίζω / κιθαρωδός **Kithara / Kitharizō / Kitharōdos**

(kee-THAH-rah / kee-thah-REE-zoh / kee-thah-roh-DOHS)

Lyre or harp / play / harpist. A stringed instrument and its related playing terms. Revelation pictures harps and a sound like harpists playing. This is genuine musical imagery, but not a complete inventory of every possible heavenly instrument. **Used in:** Kithara: Rev. 5:8; 15:2. All three: Rev. 14:2.

G50 σάλπιγξ **Salpinx** (SAHL-pinks)

Trumpet. A trumpet. Revelation uses trumpet-like sound for a commanding voice and trumpets for angelic announcements of judgment. Not every trumpet reference depicts accompaniment to a congregational song. **Used in:** 1 Cor. 14:8; Rev. 1:10; 4:1; 8:2, 6.

G51 κύμβαλον **Kymbalon / Kumbalon** (KOOM-bah-lon)

Cymbal. A cymbal. Paul uses its resounding noise in a comparison about loveless speech. His argument is that gifts without love are empty, not that Psalm 150's cymbals are intrinsically improper. **Used in:** 1 Cor. 13:1.

G52 θυμίαμα **Thymiama** (thoo-MEE-ah-mah)

Incense. Incense. Revelation 5 identifies the incense in golden bowls as the saints' prayers; Revelation 8 depicts incense offered with their prayers. The KJV's odours in 5:8 refers to this incense imagery. **Used in:** Luke 1:10–11; Rev. 5:8; 8:3–4.

G53 θυσιαστήριον **Thysiastērion** (thoo-see-ah-STAY-ree-on)

Altar. An altar. Revelation includes the martyrs beneath the altar and incense at the golden altar. The word's use does not imply a return to repeated animal offerings after Christ's once-for-all sacrifice. **Used in:** Heb. 13:10; Rev. 6:9; 8:3, 5; 9:13.

G54 θυσία **Thysia** (thoo-SEE-ah)

Sacrifice; offering. A sacrifice or offering. Applied to a living, consecrated life, spiritual sacrifices, and praise. Christian offerings are made through Jesus Christ; they do not supply an atonement missing from his completed work. **Used in:** Rom. 12:1; 1 Pet. 2:5; Heb. 13:15–16.

G55 προσφέρω **Prospherō** (pros-FEH-roh)

Bring; present; offer. To bring or offer something. Hebrews uses it both for Christ's offering and for the prayers and supplications he offered. The object and setting determine what kind of offering is intended. **Used in:** Heb. 5:7; 9:14, 28; 10:12.

G56 σῶμα **Sōma** (SOH-mah)

Body. The body. Paul calls believers to glorify God in their bodies and present their bodies as a living sacrifice. Bodily worship includes faithful conduct, not merely adopting a posture during a song. **Used in:** Rom. 12:1; 1 Cor. 6:19–20; 10:16–17.

18. The throne and the worshiping assembly

GREEK | Distinguish the Creator and Redeemer from the creatures who worship.

G57 ναός **Naos** (nah-OHS)

Temple; sanctuary. A temple or sanctuary. Revelation repeatedly uses heavenly sanctuary imagery, yet the new Jerusalem has no temple building because God and the Lamb are its temple. Fulfillment must guide how the images are related. **Used in:** 1 Cor. 3:16; Rev. 7:15; 11:19; 15:5; 21:22.

G58 σκηνή / σκηνόω **Skēnē / Skēnoō** (skay-NAY / skay-NOH-oh)

Tent; tabernacle / dwell. A tent or dwelling, and the verb dwell or tabernacle. John speaks of the Word dwelling among us; Revelation culminates in God dwelling with humanity. Compare Hebrew mishkan. **Used in:** Skēnē: Heb. 8:2; Rev. 21:3. Skēnoō: John 1:14; Rev. 7:15; 21:3.

G59 θρόνος **Thronos** (THROH-nos)

Throne. A throne, signifying rule and authority. Revelation centers worship on God's throne and ultimately the throne of God and the Lamb. The KJV also renders this noun seats for the elders in 4:4. **Used in:** Rev. 4:2–11; 5:6–13; 22:1, 3.

G60 ἄρνιον **Arnion** (ar-NEE-on)

Lamb. The principal term for the Lamb in Revelation. The Lamb is slain yet standing, receives worship, and shares the throne. The visions center salvation and praise on Jesus' victorious self-offering. **Used in:** Rev. 5:6, 8, 12–13; 7:10; 15:3; 22:1.

G61 ζῶον **Zōon** (ZOH-on)

Living creature. A living creature. Revelation's four living creatures are called beasts in the KJV. This is not the same Greek word as thērion, the hostile beast; the living creatures proclaim God's holiness. **Used in:** Rev. 4:6–9; 5:8, 14; 19:4.

G62 πρεσβύτερος **Presbyteros** (pres-BYOO-teh-ros)

Elder. An elder. Revelation's twenty-four elders fall down, present worship, and speak within the vision. Their precise symbolic identification is debated and cannot be settled by the dictionary meaning elder alone. **Used in:** Acts 14:23; Rev. 4:4, 10; 5:8; 19:4.

G63 ἄγγελος **Angelos** (AHN-geh-los)

Messenger; angel. A messenger, often heavenly. Revelation distinguishes angels from the elders, living creatures, and redeemed multitude, while showing them united in praise. Angels refuse worship and direct John to worship God. **Used in:** Luke 2:13; Rev. 5:11; 7:11; 22:8–9.

G64 ἐκκλησία **Ekklēsia** (ek-klay-SEE-ah)

Assembly; church. An assembly or congregation, commonly the church in Christian usage. Hebrews places the church within a heavenly gathering; Revelation addresses actual earthly churches. The dictionary sense is assembly, not simply an etymological slogan, "called-out ones." **Used in:** Acts 2:47 (KJV text); Heb. 12:23; Rev. 1:4; 2–3.

19. Communion, remembrance, truth, and obedience

GREEK | The heavenly vision forms the church's common life on earth.

G65 πανήγυρις **Panēgyris** (pah-NAY-goo-ris)

Festal gathering; general assembly. A festive assembly. Hebrews 12 locates this gathering in the heavenly Jerusalem; translations differ in how they connect the phrase with the angels and the church. The context is joyful access through Jesus. **Used in:** Heb. 12:22–24 (KJV places "general assembly" in v. 23).

G66 κοινωνία **Koinōnia** (koy-noh-NEE-ah)

Fellowship; sharing; communion. A shared participation, not merely friendliness. It names the church's fellowship and participation in Christ's blood and body. Worship therefore joins believers to Christ and to one another in a life of sharing. **Used in:** Acts 2:42; 1 Cor. 10:16; 2 Cor. 13:14; Phil. 2:1.

G67 ἀνάμνησις **Anamnēsis** (ah-NAHM-nay-sis)

Remembrance; memorial. Remembrance, used in Jesus' command over bread and cup. The church remembers and proclaims his death while awaiting his coming. The noun alone does not settle every theological question about Eucharistic presence or sacrifice. **Used in:** Luke 22:19; 1 Cor. 11:24–25; Heb. 10:3.

G68 κλάσις τοῦ ἄρτου **Klasis tou artou** (KLAH-sis too AHR-too)

Breaking of the bread. A phrase, not a single word: klasis means breaking, and artos means bread. It appears in the early church's common life and the recognition of Jesus at Emmaus. Interpret a meal's meaning from its full context. **Used in:** Luke 24:35; Acts 2:42.

G69 ἀλήθεια **Alētheia** (ah-LAY-thay-ah)

Truth. Truth or reality. Jesus joins truth to spirit in describing the worship the Father seeks. This prevents emotional intensity, outward beauty, or correct vocabulary from becoming substitutes for a truthful response to God's revelation. **Used in:** John 4:23–24; 17:17; Eph. 4:21.

G70 παρίστημι **Paristēmi** (pah-REES-tay-mee)

Present; offer; place at someone's disposal. To present or place before. Paul calls believers to present themselves to God and their bodies as a living sacrifice. This is a concrete language of availability: worship leads into daily service. **Used in:** Rom. 6:13, 19; 12:1; Col. 1:28.

G71 ἀγάπη **Agapē** (ah-GAH-pay)

Love. Love. First Corinthians 13 places love above impressive speech and spiritual gifts; Colossians joins love, peace, the word, singing, and thanksgiving. It is a test of worship's fruit, not a term for a musical mood. **Used in:** 1 Cor. 13:1–13; Col. 3:14–17; Rev. 2:4.

G72 ὑπακοή **Hypakoē / Hupakoē** (hoo-pah-koh-AY)

Obedience. Obedience or responsive submission. Christ's obedience stands at the heart of redemption, and the gospel calls forth the obedience of faith. A conference on worship should lead beyond vocabulary into faithful living. **Used in:** Rom. 1:5; 5:19; 16:26; 1 Pet. 1:2, 22.