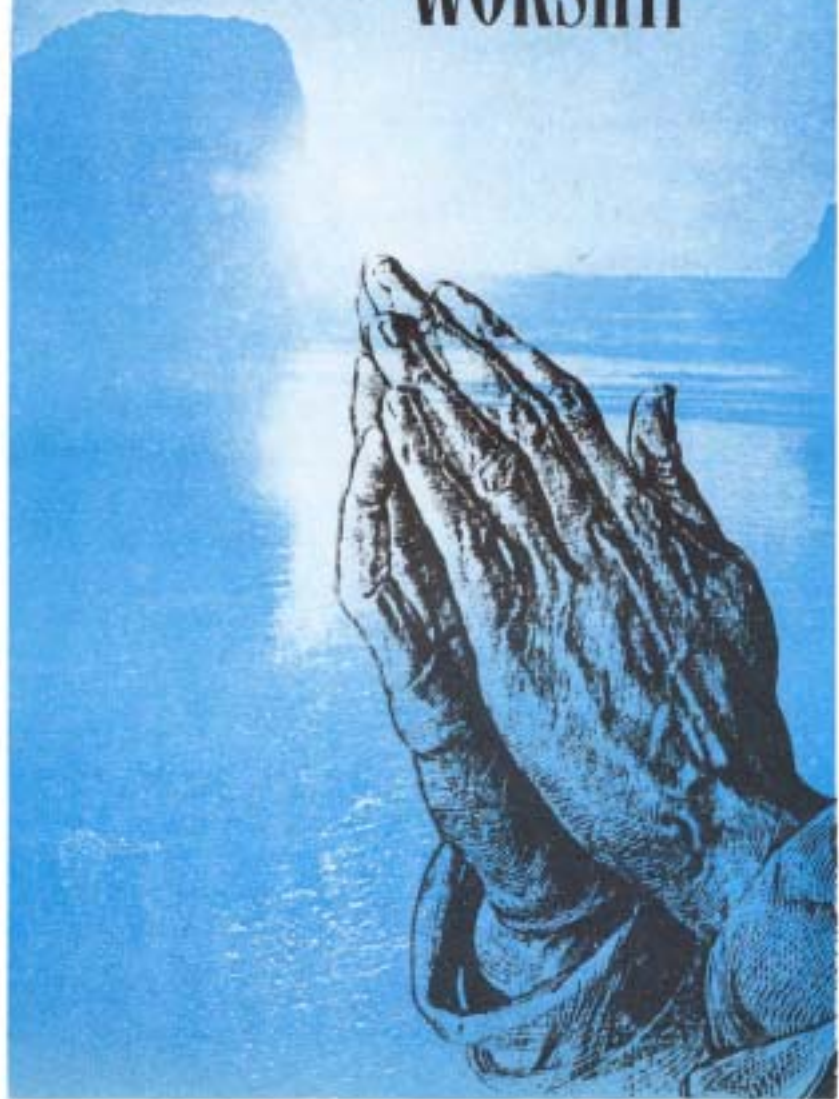


# THE WONDER OF WORSHIP



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SECTION ONE

Man Worshipping God  
Worship and Service  
The New Worship  
The Modes of Worship in the N.T.  
Eternal Worship

GEOFFREY BINGHAM

# Man Worshipping God

## 1. INTRODUCTION: MAN AT WORSHIP

Worship is giving worth to God—the right worth. Honour is giving worth to man, self, and creation—the right worth.

Jacob—Genesis 28:10-19, John 20:24-29, Romans 11: 33-36.

## 2. MAN IS A WORSHIPPING CREATURE

‘Deep calls unto deep; like to like’.

Psalm 42: 1-8, 63: 1-8, 84: 1-4. Man at rest in oneness with God.

God is beyond the knowing of His worth. ‘To whom shall you liken me?’. Isaiah 44:6-8, 43:10-11, 46:9, Romans 11:33-36.

Man finds his worth in seeking to know the worth of God. ‘Whilst he reflects the Reality, he is truly himself. He finds his fulness in worshipping.

## 3. MAN AND THE LOSS OF WORSHIP

Romans 1: 18ff. Revealed are (i’) His Godhead, (ii) His power.

Worship is (i) glorifying (honouring) God, (ii) thanksgiving.

The temptation to man was to give himself worship, (worship, honour, thanksgiving), equal with God.

Idolatry was necessary to fill the vacuum left by having no object to worship, i.e. worshipping one's self is ridiculous unless we extraject ourselves into idols. Idols destroy. See Psalm 115: 1-8, Isaiah 40: 18-20, 42:17, 44:9-20. To lose worship of God is to lose honour of oneself, and in-fact one's true self as created.

## Worship and Service

### 1. INTRODUCTION: MAN A SERVING CREATURE BY CREATION

Romans 12:1-2, with Genesis 1:28ff., cf. Matthew 6:24. Whom man serves, he worships. This is inferred in Romans 1:25 (and context). See I Thessalonians 1: 9-10. N.b. God is the working One, the true Servant. John 5:17. He works in creation, redemption, and the reconciliation and renewal of all things. Man—in His image—must also serve/worship.

### 2. ISRAEL SERVED OUT OF COVENANT GRACE

See Exodus 20:1ff., Deuteronomy 10:12-16, cf. 30:6. Israel's response to God's covenant is love, and love determines worship. See Romans 9:4 for *the gift* of worship. Notice that to worship the idols is to serve them, Deuteronomy 11:13-17, 13:1-3, 29: 16-20.

True worship comes from covenant constraint, and not concocted commitment.

### 3. MAN WORSHIPS OUT OF NEW COVENANT GRACE

(i) Romans 12:1-2, Hebrews 9:14, Revelation 7:9-15, I Thessalonians 1:9-10. (Cf. Romans 15:16, Paul's personal worship). These passages first show God working to man in grace, and effecting a radical change in him, thus evoking worship.

(ii) Romans 1:25 is reversed in conversion, hence



John 4: 20ff., i.e. 'in spirit and in truth'. Now worship and serve God *more* (rather) than the creation.

(iii) Love is the New Covenant gift (Romans 5: 5, cf. Jeremiah 31:31-34). Now the law (Romans 9:4) is in the heart.

(iv) Note the dynamic change in worshipping by the New Covenant community.- Worship whilst personal, is corporate in the New Community, i.e. through the Body, members sharing in it.

#### **4. WORSHIP IS EVERYTHING THAT MAN DOES**

Romans 12:1-2. Surrender of the body, and the body's actions. This in the light of I Corinthians 6: 19, 10: 25-31. Note the actions and posture of the body in Old Testament worship, standing, hands raised, eyes to heaven, kneeling, prostration, etc. Everything that man does is service.

## **The New Worship**

### **INTRODUCTION: THE WORSHIP OF THE NEW COVENANT**

- (i) See Philippians 3:3, John 4:20ff., Ephesians 5:18-20, cf. Romans 15:16, 1:9. These all show that (a) God is worshipped in one's own spirit, and (b) worshipped by the Spirit.
- (ii) This is in accordance with the promise of the Spirit to come, as in the Old Testament prophecies, John's promise and Jesus' promise.
- (iii) The Spirit is the Covenant gift, (cf. Galatians 3: 10-14), and brings the 'bonding' of the Covenant, i.e. applies the blood of the Covenant, (Matthew 26:28, with Jeremiah 31:31-34).
- (iv) The result of all this is the new worship. See Romans 9:4 for the 'old' worship of the Mosaic Covenant, its links with law, sonship, glory, etc.

### **2. THE WORK OF THE SPIRIT IN BRINGING WORSHIP**

- (i) He brings the sinner to faith, repentance, and the radical 'washing of regeneration and renewal in the Holy Spirit', Titus 3:5-7. He also brings justification, adoption, and the gift of love, i.e. the 'love constraint', (II Corinthians 5: 14), by which there is pure worship.
- (ii) He brings the revelation of the Father and the Son, (John 14:15-23, 16:12-15), and so shows the truth of God. Being the Spirit of truth, and the truth, I John 5:7—'The Spirit is the witness and the Spirit is the truth'—he aids in reversing Romans 1: 25, and so brings (a) honouring God, and (b) thanks-

giving, as against Romans 1: 21. He also enlightens the mind as against Romans 1: 21-23. In giving the gift of love, he aids in true worship—by love. He also possesses the body (I Corinthians 6:19), and thus the offering of the body (Romans 12: 1-2), constitutes an authentic sacrifice.

### 3. THE NEW WORSHIP IN THE WORLD

(i) *The Mosaic Worship Was the Only Authentic and Saving Worship.* See John 4: 22, Acts 17: 23, cf. Romans 9:4, Ephesians 2:11f., Deuteronomy 4: 5-8, where we note again that law and worship are linked, so that where there is good law there is good worship and vice-versa.

(ii) *The New Worship is Linked With the New Temple.* The Church is the new temple. See Ephesians 2:22 (cf. Ezekiel 37:24-28), I Corinthians 3: 16, II Corinthians 6:16, I Peter 2:4, c.f. Revelation 19 and 21, and the Bride of Christ, with Ephesians 5:21-33.

(iii) *The New Temple is Seen in Isaiah 56: 6-8.*

Cf. Ezekiel ch. 40ff., Revelation 11:1-2. There are other Scriptures linked with this: Zechariah 2: 11, 14: 16, Isaiah 25:6-8, 66: 1-2, Jeremiah 3: 17, Micah 4:2.

*Note:* In the ultimate there is no specific temple, but God and the Lamb are the temple, cf. Revelation 21:22, 3:12, 7:15, 11:1-2, 19, 14:17, 15:5-8, 16:1,17. It appears that penultimate and eschatological worship often merge in the New Testament, although, in fact, they are distinct.

# The Modes of Worship in the N.T.

## 1. INTRODUCTION: PRINCIPLES OF WORSHIP IN THE NEW TESTAMENT

- (i) **Worship is of the Father.** See John 4: 20ff., Ephesians 3: 14-15.
- (ii) **Worship is by the Spirit.** John 4:20ff., Philippians 3:3, Ephesians 5:18ff.
- (iii) **Worship is spiritual.** Romans 12: 1, I Peter 2:4ff., cf. Hebrews 12:18-29, 13:15.

## 2. MODES OF WORSHIP IN THE NEW TESTAMENT

- (i) The apostolic band still worshipped at the Temple, especially in regard to prayers, Acts 2:42, 3: 1, 21: 17-26, but the Crucifixion altered temple worship for the believers, cf. Matthew 27: 51- 53, Hebrews 10: 19-22. The Temple was destroyed in A.D. 70.
- (ii) The church worshipped in homes, Acts 2: 46, 12:12, 13:1-3, cf. Romans 16:5, I Corinthians 16: 19, Hebrews 10:25.
- (iii) The first day of the week was a special day of worship, Acts 20:7,11, I Corinthians 16:2, Revelation 1: 10. This was the day of resurrection.
- (iv) Worship often included the ‘love feast’ and the Lord’s Supper, I Corinthians 10:14-22, 11:23-34.
- (v) The community was seen as the true Temple, I Corinthians 3:16, Ephesians 2:22, I Peter 2:4-10, and so it had a ‘spiritual worship’, i.e. worship by

the Spirit. See I Peter 2:4ff.. Hebrews 13:15.

(vi) Passages relating to worship are:-I Thessalonians 5: 16- 22, Ephesians 5: 18- 20, Colossians 3: 12-17, I Corinthians 11:3-16, ch. 14, (cf. I Corinthians 12:3ff. for gifts, some of which would be used in worship). These need to be studied in detail. The following details issue from these passages:-

- (a) There was praise, singing in psalms and hymns and spiritual songs, and these were for teaching others as well as making ‘melody in your hearts to the Lord’. Ephesians 5:19, Colossians 3:16, cf. I Peter 2:5, Hebrews 13:15.
- (b) There was thanksgiving. Ephesians 5:19, Colossians 3:17.
- (c) Prophecy, tongues, interpretations, the giving of revelations (etc.), were the way in which worship proceeded. I Corinthians 14:26-32.
- (d) In all this there was no confusion, God being the God of order, I Corinthians 14:33. Tongues limited to 2 or 3, likewise prophesying, prophets being subject to prophets. I Corinthians 14:17,29-32.
- (e) Women prophesied under authority, I Corinthians 11: 5f. They were not to speak (ask questions?) in the assembly, but to their husbands at home. I Corinthians 14:35, cf. I Timothy 2:11-15).
- (f) There was praying and fasting as part of the worship. Acts 13:2-3.
- (g) There was intercession. I Timothy 2:1-3.

# Eternal Worship

## 1. INTRODUCTION: WORSHIP COMES FROM GRACE

This we saw in Romans 12: 1-2, Hebrews 9: 14o The Spirit of grace enables us to worship in this penultimate age, Philippians 3: 3, John 4: 20ff. Worship is a gift, Romans 9: 4. True worship is associated with law, Deuteronomy 4: 5-8, and love, Deuteronomy 10:12-16, cf. 30:6. We now have the law of Christ, I Corinthians 9:21, Galatians 6:2, cf. Romans 13:8-10, Galatians 5:13.

## 2. THE WORSHIP TO COME WILL ISSUE FROM THE GRACE TO COME

See I Peter 1: 13, 'the grace that is coming to you at the revelation of Jesus Christ'. Just as Christian sonship, law, glory, worship, (etc.) transcends that of the Old Covenant, (see Hebrews), so ultimate worship will transcend penultimate worship. For this compare Hebrews 9:14 with Revelation 7:9-15. We are the temple now, but will be the celestial Temple yet one with God and the Lamb, (Revelation 21: 22), as also the Bride is one with the Bridegroom in the ultimate age.

## 3. THE CONDITIONS OF WORSHIP

(i) Man will be resurrected in the 'body of glory', have eternal life, be glorified, be fully a son in the image of the Son, have received the inheritance of all things, be wholly holy, part of the Holy City and

the Temple. All of this will be (a) to the praise of the glory of God's grace, and (b) to the praise of God's glory, man fully and perfectly reflecting Him. His capacity for worship will be thus increased, and perfect.

(ii) He will see God face to face, hence adoration will be enhanced.

(iii) He will be in the company of the celestial creatures, sharing with them in worship, hence his range of worship will be enlarged.

(iv) Man will constitute 'a kingdom of priests', i.e. worship God as the representative of all creation, and represent God to all creation.

(v) Being one with God in the Temple will make him competent to worship.

SECTION TWO

Worship and Sacrifice  
The Worship of God & Honouring of Man  
Family Worship

DEANE MEATHERINGHAM



# Worship and Sacrifice

DEANE MEATHERINGHAM

## 1. GOD REFINES HIS PEOPLE TO OFFER TRUE SACRIFICES

Malachi 3: 3-4. Israel's impoverished worship is reflected in contemptible sacrifices, Malachi 1: 6-14, 3:8-12. Israel has shown ingratitude to God for His grace, (Malachi 1:2-4), and cherishes the delusion that God cannot do without their sacrifices.

It takes the purging of grace to restore true worship, cf. John 4: 23f.

## 2. SACRIFICE IS THE OFFERING OF MAN'S DEVOTION TO GOD

(a) The most common word for sacrifice employed in the Old Testament is *korban*, i.e. 'offering', or 'gift offered to God', from a word which means 'he has drawn near'. (See also Mark 7: 11). Other words are: (b) sacrifice of a slaughtered beast or victim, Leviticus 3: 1, (c) 'offering of food or grain, (d) a sacrifice which fire consumes, and (e) 'incense', 'perfume', from 'he has burned incense'.

An example of (c) is the early account of Cain and Abel, which portrays true and false sacrifice, Genesis 4:1-7. Abel offers 'by faith', Hebrews 11:4, not works, and out of gratitude. Cain was evil in his offering, which was not received by God, cf. I John 3:12.

Noah's sacrifice after the Flood, (Genesis 8: 20-22), is offering of devotion to God. The animals and shed blood may also have a vicarious meaning which

evokes worship and gives a pledge of God's faithful promise.

### **3. THE CODIFYING OF THE SACRIFICES IS A REORGANIZATION OF WHAT ALREADY EXISTED**

The sacrificial worship is 'ruled by the word of God, Leviticus 17: 3,4,8,9, Deuteronomy 12: 13,14,32. God ordains and provides the sacrifices in their different kinds, Deuteronomy 4:2, cf. Isaiah 29: 13, Ezekiel 20:19, Exodus 20: 1-17. An important principle of sacrifice is that they are not a means which man chooses to worship as he desires, nor as a means to pay God off, or insinuate himself on God. God provides atonement, Leviticus 17: 11, Genesis 22: 8,14, cf. Romans 8:32, I John 4:10.

The sacrifices recalled the grace of God, e.g. I Samuel 7: 12, where Samuel offers sacrifice when Israel was in distress, evoking their faith in the grace and promises of God. 'Sacrifice is the fruit, not the root of grace', (P.T. Forsyth).

### **4. THERE IS NO PLACE FOR PRESUMPTUOUS SACRIFICE**

Exodus 30: 9. Nadab and Abihu take responsibility into their own hands, Leviticus 9: 22-10: 3, (also Uzziah, II Chronicles 26: 16-21). Sacrifices in themselves do not please God, Proverbs 15: 8, Genesis 4:7, Isaiah 1:11,13,15, Jeremiah 7:9-11,22f. Saul had it wrong, and is rebuked, I Samuel 15: 2223.

Sacrifice as an end in itself is rejected, Proverbs 21:3, Hosea 6:6, Psalm 50:8,13-15, Matthew 12:7, 9: 13, 15: 1-9.

True sacrifice is that of the heart, Psalm 51:15.-

### **5. THE SIN OFFERING**

There are many sacrifices prescribed in the Mosaic law, but central is the grace of the sin offering, for the Day of Atonement, e.g. Leviticus 16. This offering shows the heinous nature of sin, its lethal nature, the provision of God, propitiation, judgment by fire, and the way of escape. Worship is evoked by this grace, and the people revived to thankfulness and obedience.

Christ is the sacrifice which puts away sin for ever, John 1: 29, Ephesians 5: 2, Hebrews 9: 22,26, 10: 12-14. Out of this purification, God restores to people to offer right sacrifices, Malachi 3: 1-4, Hebrews 9:14, 12:28, 13:15, Hosea 14:2, Romans 12: 1-2.

### **6. SACRIFICE OF THANKSGIVING, THE WORSHIP OF PRAISE**

Hebrews 13:15, Psalm 50:14f.,23, Psalm 116:17, II Chronicles 29:31, Jonah 2:9. In Leviticus 7:12f., it is similar to the meal offering, (like Abel), and is combined with peace offerings of sheep, cattle and goats. It is a thankful acknowledgement of all that is received from God, I Chronicles 29: 14.

The Lord's Supper is a thanksgiving meal for the unique sacrifice of the Cross, given once for all, I Corinthians 10:16-18, 11:23-26. It is not our sacrifice of Christ's body and blood, but it is taken and received with thanksgiving, solemnity and joy.

## The Worship of God & Honouring of Man

*DEANE MEATHERINGHAM*

### **1. GOD IS WORSHIPPED BY THE HONOURING OF MAN**

I Peter 2:13-17, Hebrews 13:15-17, Romans 12:19. To worship God is to honour Him, i.e. to give God's name weight, majesty, esteem, and glory, Psalm 26:8, 66:2, 149:9, Proverbs 3:9, Daniel 11:38, Malachi 1:6, I Timothy 1:17, Revelation 4:9-11, 5:12f., 7:12, 19:1, 21:24,26, etc.

God honours man, Psalm 8: 5ff., 103: 4, I John 3: 1, etc. To worship God is to honour what He honours, I John 5: 1.

Jacob honours his brother Esau after his defeat and blessing by God, Genesis 33: 10. Jesus shows the hypocrisy of God worship while not reconciled to the brother, Matthew 5: 21-26, of. Proverbs 21: 3, Hosea 6:6, Matthew 12:7, 9:13.

Isaiah 58 shows true 'worship as not seeking our own pleasure, but in humbleness pouring oneself out for the needy brother.

### **THE HONOURING OF MAN IS NOT' TO BE PERVERTED INTO GIVING TO MAN WHAT IS DUE TO GOD**

Romans 1:25 speaks of those who see man as supreme. Honour for one's neighbour is inextricably linked with the primary honour of God, and governed by the word of God, Matthew 22:34-39, John 8:49f.

### **3. TO HONOUR PARENTS IS TO LOVE LIFE AS GIVEN BY GOD**

The command of Leviticus 19:1-4 is to the whole congregation, as it is primary in the whole health of the theocracy. If parents are not obeyed, no other authority will be honoured or obeyed. It is the way of holiness, and is linked with the family responsibility of the Sabbath. It is the first of the Ten Commandments with a promise, Ephesians 6: 1-4, Exodus 20:12, Deuteronomy 5:16, 21:15,17, Leviticus 20:9, Proverbs 30: 17, Colossians 3: 20.

The rejection of the parents authority is the rejection of God's authority. The parents represent God and give God's orders to their children. To dishonour the parents is to dishonour the law. To blaspheme parents is to blaspheme God. To dishonour the parents is to despise the gift of life and its inheritance.

To honour parents is to provide for them, Mark 7:6-13, John 19:26. Abraham lived with Isaac, Isaac with Jacob, and Jacob with Joseph. These children were the heirs.

Godly obedience is the best resistance to evil and tyrants.

### **4. LET MARRIAGE BE HELD IN HONOUR**

This has to do with fidelity, Hebrews 13:4, I Thessalonians 4:3-8, and obedience to the law of God, Exodus 20: 14. The whole universe is ordered by submission to authority. The alternative to submission is exploitation, not freedom, as there is no freedom in anarchy.

The husband honours, treasures, loves and serves his wife, I Peter 3: 7, Ephesians 5: 25ff.

*'I could not love thee, dear, so much, loved I not honour more'.*

The wife honours her husband in esteeming his headship, I Peter 3:1-6, Ephesians 5:21ff.

### **5. HONOUR IN THE FAMILY**

The aged, Leviticus 19:32, I Timothy 5:1, Philemon 8-9- respect, courtesy; widows, I Timothy 5:3; employees, employers, Proverbs 27:18, Ephesians 6:5-9, Colossians 4: 1; strangers, Hebrews 13: 2, Matthew 25: 31-46.

We are to outdo one another in showing honour, (Romans 12: 10), which is our spiritual worship, (Romans 12:1-2), not just honour as ourselves, (Mark 12: 31),—the family of God needs the constant initiative of each member if claiming of privileges is to be avoided, I Corinthians 12:22-26, Philippians 2: 3, 4:8.

## Family Worship

*DEANE MEATHERINGHAM*

### **1. 'OUR FATHER...'**

The family invokes the Father, Matthew 6: 9-14. What does it mean When we cry 'Father'? That we are God's children, I John 3:1, John 1:12. That the Father's grace has reinstated us in His family through the death of His Son, Ephesians 1:3-8. That we are not a private club with a religious goal, for we cannot worship the Father apart from His great family and His family plan.

Worship of the Father is the true worship, John 4:20-26. The Son reveals the Father, John 14:6-9, while the Spirit of the Son enables us to utter the family prayer, Galatians 4:4-6, Romans 8:14-17, Philippians 3: 3, Romans 2: 25- 29, Colossians 2: 11-13. The Spirit makes the cry and awakens in us the cry, giving us our true being as those who do as they are commanded, Matthew 6:9-14, 5:43-48, 6:1-6,25-33, 7: 21., etc.

### **2. THE FAMILY IS IN THE FATHER**

Fatherhood creates familyhood, I Thessalonians 1:1, II Thessalonians 1:1, Ephesians 3:14, 4:4-6. By the Spirit we have access to worship the Father, Ephesians 2: 18. Together the family is the temple of God, the household of sacrifice, and s priesthood, Ephesians 2:18-22, I Peter 2:9-10, Revelation 1:6, 5:9f., cf. Psalm 149, 134, II Chronicles 6:18,20,24, 26.33, 7:1-3,12-16.

The unity of the family stems from its adoration of the Father, Acts 4: 24-31, 13: 1-3. Fatherhood is the confidence of true prayer, Luke 11: 1-13, John 16: 23-24,26-27, (which is beyond self-centred needs) I Timothy 2:1ff., Hebrews 13:18, I Thessalonians 5: 16-18, Romans 15:30-33, Revelation 8:1-4.

### **3. WORSHIP OF THE FATHER AND THE PURITY OF RELATIONSHIPS**

The Father is holy, the family is holy, and the service of the worshippers is in the hallowing of the Father's name, Matthew 6:9, John 17:11, I Peter 1: 14-17. Cleansed by the Father's word, the family loves, I Peter 1:22-2:2, Colossians 3:11-17. Relationships between the members of the family are in the Father, I Thessalonians 1:1, II Thessalonians 1: 1, Ephesians 4: 4- 6, I Timothy 5: 1.

Purity of relationship also includes the honour of those in authority within the family, Hebrews 13: 17, I Thessalonians 5:12-16, Hebrews 13:7, I Corinthians 16: 16. Likewise, the' elders are to care for the flock, Acts 20:18, Titus 2:1-10, II Timothy 2: 23-26, 4:1-5, I Peter 5:1-5.

### **4. WORSHIP IN THE HOME**

The home of parents, children, grandparents etc., springs out of the Father, having its true being in Him, Ephesians 3: 14f. It is the primary unit in society and the true cradle of worship.

(See also study no. 2). The family is central to the Biblical way of life, as it is under God the Father.

Abraham was chosen to charge his children and household with the way of the Lord, Genesis 18: 19. Isaac is well taught, Genesis 22, Households belong to the Covenant people, Acts 16: 15, I Corinthians 1:16.



Fathers as heads of the home are to take responsibility to teach, Deuteronomy 4:7-9, 6:4-8, 11: 18-25, Proverbs 22:6, Ephesians 6:4. The primary responsibility is not that of the state, or the church, Matthew 7: 9-13. Luther's small Catechism states, 'how the head of the family should teach his household to pray...'

Teaching is practical. The law and the gospel are not brute facts, or Greek intellectualizing, but have to do with the whole of life, Proverbs 1:7. Modern education tends to be child centered, the word of God trains to be responsible, and not consumption centred, but obedience centred. Family worship prepares the children for full adoption into the inheritance of the past and the promises of the future.

We are to school the conscience and teach grace. Avoid moralism!

Prayer is learned by seeing, hearing and participating. Praise and singing need not be paralysed by lack of accompaniment, Ephesians 5: 18- 20, Colossians 3: 16.

SECTION THREE

Israel and Its Worship  
Worship in the Book of the Revelation

GRANT THORPE

# **Israel and Its Worship**

*GRANT THORPE*

Israel was given the means of true worship; they did not need to trust their own superstitious innovations. Romans 9:4.

## **TRUST IN YAHWEH AND OBEDIENCE TO THE COVENANT**

Worship for Israel was first a remembering of God's saving acts. It was not an attempt to placate a deity or curry his favour. It was the living out of their trust in Yahweh. It was part of a whole obedience of life which included thanksgiving, the prescribed worship, and justice in daily life. Deuteronomy 8: 11 - 20, Micah 6: 6- 8.

## **WORSHIP AT THE TEMPLE**

Worship was focussed at Jerusalem because God's presence amongst His people was expressed geographically and historically in the temple. This was never meant to convey that God was localised. I Kings 8:27-29, Psalm 138:2.

The temple included a place of sacrifice (with altar and layer), a holy place (with altar of incense, table and lamp), and a holy of holies (with the ark of the covenant covered by the 'mercy seat'). A veil separated the holy place from the holy of holies.

The fact that most of the people never saw beyond the outer court did not mean they did not know or could not enjoy what was happening inside.

It may have pointed to the spirituality of worship. Exodus 25-31.

### **OFFERING SACRIFICES (SEE SECTION 2, STUDY 1)**

Sacrifices were offered each morning and evening, at the Feast of the Passover, on the Day of Atonement, and other national festivals.

The two purposes of these sacrifices were expiation (the shedding of blood), and fellowship with God (the fellowship meal).

### **EXPRESSIONS OF WORSHIP**

To have worshipped truly was to be awed and deeply joyful. Psalm 65: 1-5, Psalm 42, 63, 84, 122.

This may have been expressed in many ways: singing, shouting, standing, clapping, raising arms, bowing, kneeling, prostrating oneself, dancing. Much of the worship was corporate but not necessarily so. Music was prominent. Psalms 95-100, 150.

Levites were organised for their many duties, and were filled with the Spirit for their artistic work. Exodus 28:3, 31:3, 35:31, cf. I Chronicles 25:1-3.

### **SYMBOLS AND TYPES**

For the true Israel, worship was always inward and personal. Forgiveness was not inevitably tied to the sacrificial system. Deuteronomy 11: 13, Exodus 32:30-34, Psalm 40:6, 50:7-15, 51:17, Micah 6:6-8.

Israel really worshipped God; yet their worship was based on symbols that expressed the reality. The temple was made as a copy of the heavenly court—which is the sphere of Christ's ministry.

Old covenant worship is therefore of value for illustration, explanation, and exhortation. Exodus 25:9, 40, 26:30, Acts 7:44, Hebrews 8:2,5, 9:23, cf. John 4: 23-24.

### **ISRAEL'S WORSHIP BELONGS TO THE CHURCH**

The New Testament occasionally speaks of our worship in terms of Old Testament worship. Romans 12:1, 15:16-17, I Corinthians 3:16, 6:19, Philippians 2:17, 3:3, 4:18, II Timothy 4:6, Hebrews 6:19-20, 13:15-16, I Peter 2:5, Revelation 5:8, 8:3.

## Worship in the Book of the Revelation

*GRANT THORPE*

In ‘Revelation’ we are shown worship as it is when purged of unworthy elements, the church hears the rebukes and exhortation of its Redeemer, suffers for its faith, and sees the wrath of the Lamb come upon its enemies. We are permitted to view the actions of our God and His Christ, and so, to understand the nature of God. The saints and the heavenly company are therefore frequently found worshipping.

- John is awed by Christ glorified (Ch. 1).
- He is shown a vision of God, enthroned amongst the enthroned, worshipped as holy—the Creator (Ch. 4).
- He sees Christ worthily taking his place as Lord of history (Ch. 5).
- He sees the martyrs leading the worship of heaven, acknowledging the great salvation of God and the Lamb (Ch. 7; only the redeemed are enabled so to worship—14: 1- 5).
- He hears praise given to the God who has defeated all of His adversaries (Ch. 11).
- Praise is given for the victory of Christ over the accuser (Ch. 12).
- The world is counselled to fear God as Creator (Ch. 14).
- Those who have conquered (through redemption) the deceiver and usurper of the world are shown singing of the God who alone is to be feared and glorified (Ch. 15).

Great worship is evoked by the final ration of Christ with his church. The revelation is so sweeping that John has to be warned against worshipping the angel who speaks to him (Ch. 19).

In the final vision, John sees that the people of God have no temple—God and the Lamb themselves are their place of worship (21: 22). Nothing profane remains (21:27). Again, John tells us that he is moved to worship his informant (22:8-9). The worship of the church then returns to the present, and cries out for this great consummation to come (22: 17, 20). Those who so cry, of course, are those who are involved in the witness, and the suffering, and cannot live for less than that for which they worship God.

SECTION FOUR

## Joy and Reverence in Worship

BRIAN ARTHUR



# Joy and Reverence in Worship

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‘In your presence is fulness of joy...’ (Psalm 16: 11)

‘When I saw him, I fell at his feet as a dead man’ (Revelation 1: 17)

## **THE JOY OF CREATION**

Because of creation’s unity (Ephesians 1:10), and the nature of the Creator, every part is enjoined to worship, Psalm 148, 149, 65:13, and to form ultimately a hymn to the praise of the glory of God, Romans 8:18f., Ephesians 1:12,14, Isaiah 55: 12f., 44: 23.

## **THE JOY CREATION BRINGS**

The true response of the heart to creation is worship, Psalm 8, Romans 1: 18-21, both in the sense of joy and praise as well as serving like those who are at home within it.

## **WORSHIPPING THE CREATOR IN AWE**

The greatness of the Father-Creator is the cry of the creation, Romans 1:20, Job 42:1-6. Creation is holy, set apart for God’s purpose, and by providence is constrained to Father’s goal—this is a great stimulus for worship, Psalm 96:11-13, 98:7. That is reverence that issues into joy and service, Hebrews 12:28-29, I Peter 1:5-7, Revelation 15:3-4.

### THE JOY OF GRACE

As the full revelation of God comes through His actions to redeem and glorify man, so the greatest constraint for worship is grace, Luke 2: 10-11, Zechariah 2:10, 9:9, Zephaniah 3:14f., Isaiah 65:17, Acts 13:47-52.

The means of grace to the people that produce joy and reverence include: Covenant—Psalm 89: 1f., note: vs. 15f., Jeremiah 33:8-11; Redemption—Exodus 15:1-18, Revelation 5:1-14; Law—Psalm 119: 32,45,97, Hebrews 9:11-15: *The Temple*—and its service, including the worship leader. The Levites are a central factor in the worship of Israel because there they had communion with the Living God,

II Chronicles 5:13-14, Ezekiel 3:8-13, Nehemiah 12: 43-47. In the New Testament, the Temple, (the people of God), again is central in the expression of worship, I Peter 2: 1-10.

### THE REVERENCE OF GRACE

*‘The holiness of God is the real foundation of religion; love is but its outgoing; sin is but its defiance, grace is but its action on sin, the Cross is but its victory, faith is but its worship.’ P.T. Forsyth*

Guiltless, shameless fear issues from grace and creates true worship, Psalm 130:4, Isaiah 6:4-8. The horror of holy love seen in the sacrifices and ultimately in the Cross, leads to the joy of holiness in the believers, Deuteronomy 27: 7, cf. Hebrews 9: 14. In the Old Testament the solemnity of the sacrifice is linked with the great joy of the feast days, Numbers 10:1-10, Leviticus 23:39-44. In the New Testament the Kingdom of God brings righteousness, peace and joy, Romans 14:17, and a song of glory to all nations, Romans 15: 8-13. All this brings an

awesome knowledge of God, Hebrews 12: 28, of. Luke 5: 1-10, Philippians 3: 3.

### **REVERENT JOY—PROPHETIC WORSHIP**

True worship is prophetic. The school of prophets established by Samuel involved the ministry of joy and praise, I Samuel 10:1-8, cf. II Kings 3:15. The Song of the Lord (Exodus 15:1, II Chronicles 29: 25-29, 20: 14f. [probably sung too]), has a strong ministry to the people of God. See also Deuteronomy 31:19-22, Judges 5:lff., cf. I Chronicles 25:1-6, where the Levites were always ready to serve the King with worship.

In the New Testament the whole Body bears the testimony of Jesus and hence is prophetic in worship. Spiritual songs (Ephesians 5: 19), and prophetic ministry ( I Corinthians 14), all flow by the Spirit.

SECTION FIVE

God's Covenants and Worship

JOHN OCTOMAN

# God's Covenants and Worship

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## 1. THE MEANING OF COVENANT

The meaning of covenant is best understood from its contexts.

It is used to describe an agreement between two parties, (Laban and Jacob, Genesis 31: 44-50), or an agreement between a victorious king and the defeated foe.

Today a business agreement between parties, giving certain undertaking by the parties would come into this category. Such covenants or agreements are *bilateral*.

Strength is added to our understanding if we consider covenant as 'bond' or 'to bend'.

A covenant is usually 'entered into', contracted, or 'established'. Another expression is 'to cut a covenant' (Genesis 15:7-20), involves the shedding of blood.

## 2. GOD'S COVENANTS IN THE OLD TESTAMENT

Unlike a covenant between persons, God's covenants are unilateral, that is, God sets the terms and 'no correspondence is entered into'.

### (a) God's Covenant With Noah

\* Pre-flood, Genesis 6: 11-22, covenant of grace. 'But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife and your sons' wives with you.'

- \* Genesis 8: 20, 'Noah built an altar to the Lord' (act of worship).
- \* Post-flood, Genesis 9:9-17, covenant of grace. 'I establish my covenant with you and your descendants after you.'
- \* Universal covenant including, 'you and every living creature that is with you, for all future generations', Genesis 9: 12.

### **(b) God's Covenant With Abraham**

Genesis 15:9-21, 17:lff., 12:1-3.

- \* Covenant of grace, not dependent on obedience, but response to grace. Genesis 26: 4- 5, ' .... Abraham obeyed my voice and kept my charge...'
- \* God's promise to Abraham; numberless descendents, land of Canaan, blessing, a great nation, protection, father of a multitude of nations, an everlasting covenant to you and your descendants.
- \* Covenant seals the promise.
- \* Abraham tested, Genesis 15: 6. Abraham 'believed the Lord; and he reckoned it to him as righteousness'. (Cf. Genesis 22:1-19 involving Isaac ).
- \* Genesis 12:7, "So he built there an altar to the Lord', (worship).

### **(c ) God's Covenant With Isaac**

Genesis 26: 1- 5,24.

God reiterates the promises given to Abraham.

### **(d) God's Covenant With Jacob**

Genesis 28: 13-17.

Again God reiterates the promises given to Abraham, Genesis 28: 18. 'So Jacob rose early...

and set it (the stone) up for a pillar and poured oil on the top of it', (act of worship) "Bethel".

### **(e) God's Covenant With Moses**

\* Covenant of grace, Exodus 20: 1-2; based on the Abrahamic promise, Exodus 2: 23- 25. 'I will take you for my people and I will be your God. Exodus 6:7. Cf. Exodus 32:13, 33:1.

\* God gave commandments for life—not to inhibit, but to enrich and protect. Obedience is the expectation.

\* Worship ensued, Exodus 20: 23- 26.

\* Covenant renewed, Exodus 34—the Tabernacle made, the place of worship.

### **(f) God's Covenant With David**

II Samuel 7:8-17, cf. Psalm 89:3-4, 'Thou hast said, "I have made a covenant with my chosen one .... I will establish your descendants forever and build your throne for all generations"'.

\* Covenant of grace.

\* What the Lord has done, II Samuel 7: 8-9.

\* What He will do, II Samuel 7:10-16. An everlasting kingdom.

## **3. THE NEW COVENANT**

### **(a) Prophetic Promise of**

Jeremiah 31:31-34, (Abrahamic), 'I will be their God and they shall be my people'. *Covenant of grace*. Knowing God through forgiveness.

Isaiah 42: 1-9, the suffering Servant a covenant. Cf. Isaiah 49: 5-13.

Ezekiel 16:59-63—promise of forgiveness.

Ezekiel 37: 26-27, (Abrahamic), of peace, cf. 34: 25.

Ezekiel 36:22ff. restoration, cleansing, forgiveness, a new spirit.

Luke 1:67-79—Zechariah links the New Covenant with Abrahamic—salvation through forgiveness of sin.

### **(b) Christ's Death Effects the New Covenant**

Matthew 26:28—'for this is *my blood* of the new covenant which is poured out for many for the forgiveness of sins'.

### **(c) The New Covenant a Better Covenant**

Hebrews 8:6—'enacted on better promises'. Cf. Hebrews 7: 22.

\* Worship is evoked through a purified conscience, Hebrews 9: 14.

\* The Cross seals the New Covenant, God's love is fully expressed, John 3:16, I John 4: 10.

It is often thought, or appears, that depth of worship or the expression of worship wins acceptance or approval with God. It is clear in fact, that from the covenant nature of the gospel and the kingdom, (of God Himself), that the opposite is true, unlike the false gods (idols), I Kings 18: 20- 39.