

How Shall We WORSHIP?

A Snapshot of the Hebrew Words
and our Biblical Roots of Worship.

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Reviews

“Our worship is expressed and manifested in many different ways and that’s the aspect of worship that this book deals with. It will be a helpful read to pastors and congregations not because it delves into what worship is, but rather because it uses biblical examples to explain how we worship. There are so many things that churches do every week during worship services and never think twice about why they do them. You know it’s true. It has more than likely been true for you personally.

I don’t think it’s wrong to lift your hands, bow your head, sing, clap or say hallelujah during worship if you don’t know what the Scriptures say on those matters, but wouldn’t it make it even more meaningful if you did? This book will help to bridge the gap between those actions and their biblical origins.”

-Christopher Wilson, Worship Leader

“I am always thankful when books like this are written. Biblical truths, matched with applicable study, equal a powerful tool for the local church. Church leaders should use this book as a personal Bible study, to equip their worship team, or even educate their entire congregation on what biblical worship is and our command as Christians to praise our King!”

-Dennis C. Cook, Worship Leader

Introduction

It is abundantly clear from Scripture that God desires for us to worship Him. How then shall we worship? What does God actually desire within our worship? Have we created rituals that are not even mentioned in the Bible and called them “worship”? Have we abandoned practices that are mentioned in the Bible concerning our worship? The thesis for this book is to explore our biblical roots in worship and to discover how worship manifests itself among God’s people. We are going to look at the original Hebrew words associated with worship and then examine our own hearts concerning worship.

We want to consider the biblical expressions and practices of worship and why we do them. If we don’t understand why we do the things we do, we run the risk of doing them out of ritual. We also run the risk of allowing traditions to rise to the status of sacred.

Consider the words of Isaiah 29:13 (GNT), “The Lord said, ‘These people claim to worship me, but their words are meaningless, and their hearts are somewhere else. Their religion is nothing but human rules and traditions, which they have simply memorized.’”

“Oh come, let us worship and bow down;
let us kneel before the LORD our Maker” Psalm 95:6.



Pastor Chris Dortch

Chapter One:

Postures in Worship

Our postures give expression to the attitude of our hearts.

Introduction:

As we begin, let's consider a conversation Jesus had about worship. Jesus and His disciples came to a city called Sychar, which is in Samaria. Jesus sat down at Jacob's well around noon and asked a Samaritan woman who was retrieving water from the well if she would give Him a drink of water. She was surprised that a Jewish man was asking a Samaritan woman for something to drink because they typically don't associate with the Samaritans. Jesus tells her, if you knew who you were talking to you would have asked Him for something to drink. She points out that Jesus doesn't have a bucket to draw water, nor does He have a rope that would reach into this very deep well. She says unless you are greater than Jacob who built the well, she doesn't see how He can provide this "living water." Jesus explained that those who drink from Jacob's well will thirst again, but those who drink of the "living water" will never thirst again. Her interest is piqued, and she requests this water of Jesus. Jesus then tells her to call her husband, but she doesn't have one. He then acknowledges that she has no husband and mentions that He knows she has had five previous husbands and is currently living with a man who isn't her husband! Her response is appropriate, "Sir, I perceive that You are a prophet. Our fathers worshipped on this mountain, and you Jews say that in Jerusalem is the place where one ought to worship" (John 4:19-20). Jesus said to her, "Woman, believe Me, the hour is coming when you will neither on this mountain, nor in

Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when true worshippers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God is spirit and those who worship Him must worship in spirit and truth” (John 4:21-24). She then acknowledges that the Messiah is coming and that He will speak of the very things that Jesus is describing. Jesus then said to her, “I who speak to you am He.”

Can you image a Jew worshipping in Samaria? The thought among the Jews would have been laughable. They wouldn’t step foot in Samaria. They would go out of their way to avoid traveling through Samaria. Yet, Jesus agreed with this woman. Worship should not be limited to a particular mountain or city or any location for that matter. We are to worship in “spirit and truth.”

How did they get to that point? How did they get to the point where worship became about the location rather than focusing on the One, we should be worshipping? The Jews became so focused on their traditions that they lost focus of the most important things. Before we criticize them too quickly, we can do the same thing.

Postures I: Bowing our head

Hebrew Word: shachah

Psalm 95:6 NKJV:

6 Oh come, let us **worship** and bow down; let us kneel before the LORD our Maker.

Let's begin with the Hebrew word "shachah." Shachah along with its Greek counterpart "proskuneo" make up 80% of the appearances of the word translated "worship" in the Bible.

The word translated "worship" in Psalm 95:6 is "shachah" and means to bow down. The Psalmist used three different postures for worship. We could actually read this passage as, "Oh come, let us worship, and worship, and worship before the LORD our Maker."

TWEETABLE:



Worship begins with bowing our hearts in honor and humility before the Lord as we focus our attention upon Jesus. #shachah #howshallweworship

The idea of *shachah* is two-fold. First, it is an act of honor, respect, and reverence to the one we bow. We want to bestow respect to the object of our worship. The second reason we bow is an inward reason. We are expressing our own humility.

The focus of *shachah* is entirely between the worshipper and the object of our worship. We cannot look to the side and bow before God. We cannot look to others and at the same time bow before God. To worship in "spirit and truth" there must be an alignment between our head and heart (our physical and our spiritual).

Have you ever heard someone say, "bow your heart before the Lord?" The idea is to honor the Lord and humble yourself with your whole being. When we gather for corporate worship, we must not focus our attention toward others. Look what that person is wearing. Look what that person is doing. Worship begins with *shachah*... bowing our hearts in honor and humility before the Lord as the focus of our attention is upon Him.

Reflective Questions:

1. When you bow your head before the Lord in worship, does it properly reflect your heart, or has it become a mindless ritual? Does it reflect a heart of humility for yourself and reverence for Christ?
2. What distracts you from being able to focus your attention on Jesus during worship? How can you remove these from becoming distractions (or overcome them)?

One Last Thought:

Our worship must be an undivided attention upon Jesus.

We see these numerous times in both the Old and New Testaments. Joshua “fell to the earth on his face before the ark of the LORD until evening” because of his desire to win a battle (cf. Josh. 7).

When Jesus healed ten lepers, only one returned to give thanks. The one who returned “fell down on his face at Jesus’ feet, giving Him thanks” (cf. Luke 17:16).

The idea of these two Hebrew words (i.e. *kara* and *sagad*) is a physical expression of petition. It is a physical expression of complete unworthiness to ask for anything, but at the same time an intense desire for the Lord’s response.

Reflective Questions:

1. When was the last time (if ever) that you desired something so strongly of the LORD that you were willing to humble yourself and pray in petition with your face to the ground?
2. What is something that is so heavy on your heart that no other posture could express your desire of the Lord other than lying face down on the ground before Him?

One Last Thought:

When we lay prostrate before the LORD, we express our unworthiness and a strong desire for His answer.

- “Sing to the Lord, bless His name; tell of His salvation from day to day. Declare His glory among the nations, His marvelous works among all the people!” (Psalm 96:2-3)

- “I will bless the Lord at all times; His praise shall continually be in my mouth.” (Psalm 34:1)

The idea of *barak* is to kneel before the LORD as a physical expression that the words of our mouth will be His praises. It is an act of adoration that is matched with the things we talk about.

We cannot “bless the name of the LORD” and never talk about Jesus. If you want your life to be a blessing to the LORD, then we kneel before Him and express our adoration to Him and commit to sharing His holy name with others.

Reflective Questions:

1. What action step can you take to make your life a blessing to God?

2. Why do you think we spend so much time asking God to “bless us” and so little time focused on “blessing Him”?

One Last Thought:

We cannot help but talk about things that we adore.

Postures IV: Sitting

Hebrew Word: yashab

Psalm 27:4 NKJV:

⁴One thing I have desired of the LORD, that will I seek: that I may **dwel**l in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in His temple.

The Hebrew word translated here as “dwell” is *yashab*. The general use of the word simply means “to sit.”



TWEETABLE:

Worship involves an abiding relationship with Christ.

#yashab #howshallweworship

We probably don't give much thought to the fact that sitting during our worship services can be an expression of our worship. When the Bible uses the phrase “dwell in the house of the LORD,” the idea is not merely sitting in God's house, but an abiding relationship with Christ the LORD (cf. Psalm 23:6; 27:4).

Dwelling in the house of the LORD is a physical expression of satisfaction and joy. An abiding relationship with Christ brings satisfaction. There is a sense of refreshment to simply sit in a place where you sense God's presence.

The Apostle John helps us understand the word "abide" more thoroughly in John 15:1-11. The word "abide" is used in this passage eleven times!

When we think of dwelling in the house of the LORD, it conveys a fellowship with Christ. An abiding walk where Christ works in and through us to produce the fruit He desires. John illustrates that this abiding walk with the LORD progresses from no fruit, to fruit, to more fruit, and then much fruit (cf. John 15).

Reflective Questions:

- 1. "...all the days of my life," How committed are you to attending worship each week?
- 2. "...to behold the beauty of the LORD," What fruit does God desire to produce in your life (i.e. for you to behold)?
- 3. "...to inquire in His temple." What is God teaching you while you are sitting in worship?

One Last Thought:

As you sit during your worship services, consider the satisfaction and joy of the fellowship you have with the resurrected Christ!

Postures V: Standing

Hebrew Word: Qum

Numbers 23:18 NKJV:

¹⁸ "Rise up, Balak, and hear! Listen to me, son of Zippor!"

The Hebrew word translated here as "Rise up" is *qum*. The general use of the word simply means to "rise up" or "stand up."



TWEETABLE:

When we stand during our worship, we are giving attention to and heeding the Word of God. #qum #howshallweworship

The context of the word *qum* in Numbers 23:18 is to stand up and pay attention to what is being declared (i.e. "listen to me."). Likewise, when we are called to stand and sing, it isn't simply because our voices project better while standing up, it is a statement of "giving attention to and heeding the proclaimed word of God."

Have you ever attended a worship service and the pastor asked everyone to stand while God's word was to be read? The purpose is to give your undivided attention to the proclaimed message.

The word also contains the idea of "giving honor or glory." In the context of worship, we are called to proclaim God's glory (cf. Nehemiah 9:4-5; 2 Chronicles 20:19).

Postures VI: Looking Upward

Hebrew Word: Nasa' ayin

Psalm 121:1-2 NKJV:

¹I will lift up my eyes to the hills – from whence comes my help?

²My help comes from the LORD, who made heaven and earth.

Looking upward in our worship is an expression of confident faith in where our help comes from.



TWEETABLE:

When we look upward during our worship, we are acknowledging that God is our source of strength and help. #nasa'ayin #howshallweworship

I can recall attending an outdoor music festival when I was a teenager. One of the songs played at the concert was "Crack the Sky." As I stood looking upward to the sky, I couldn't help but reflect upon the fact that the Creator of all things knows my name and is my Helper!

There are times that it is appropriate to pray with our eyes open and looking upward! Consider Jesus' posture in John 11:41b, "And Jesus lifted up His eyes and said, 'Father, I thank You that You have heard Me.'"

Chapter Two:

Lifting Hands in Worship

Our hands give expression to the desires of our hearts.

Introduction:

The Apostle Paul tells Timothy to instruct his congregation to “pray everywhere, lifting up holy hands, without wrath and doubting” (1 Tim. 2:1-10). Lifting hands in worship and in prayer is a practice that is found in both the Old and New Testaments.

I once talked with a man who said he doesn't lift his hands in worship because his hands are not holy. I asked him if he were saved and he responded yes. Then your hands are holy. God told Peter not to call something unholy that God has declared as holy (cf. Acts 10:15).

Several years ago I talked with a woman who said she didn't understand why people raised their hands in worship. Because she didn't understand it, she dismissed it as unimportant.

I spoke with another person who said that people who raise their hands in worship are seeking attention. They want other people to think they are “super spiritual.”

Here is the problem with all three of those conversations: they did not develop their view from Scripture. Christians must be careful not to develop opinions about worship that are not deeply rooted in Scripture. If God has called something good and holy, we must not be guilty of ignoring Him! So, the expressions of our worship must not come from ritual but out of an intentional heart.

Lifting Hands I: A single hand lifted up

Hebrew Word: towdah

Psalm 50:14 NKJV:

¹⁴Offer to God **thanksgiving**, and pay your vows to the Most High.

The idea of *towdah* is to give a testimony of thankful praise through the physical act of a raised hand. It is a physical expression of affirmation and praise with a heart of thanksgiving to the truth of what has just been expressed. Unfortunately, the physical expression of *towdah* is lost in translation.



TWEETABLE:

Towdah is a physical expression of affirmation and praise with a heart of thanksgiving to the truth that has been expressed. #towdah #howshallweworship

Consider the same passage above in the NIV, "Sacrifice thank offerings to God, fulfill your vows to the Most High" (Psalm 50:14).

I might paraphrase this verse in the following manner...

"Lift your hand in praise and thanksgiving as a testimony to the LORD God, showing your commitment and affirming the truth of the Most High."

When we sing the lyrics, "God sent His Son they called Him Jesus," can you give testimony of the thankful praise of this truth? "He came to love heal and forgive," can you give testimony? "He bled and died to buy my pardon, an empty grave is there to prove my Savior lives," can you give testimony?

Towdah is to publicly declare that you will give testimony and praise of thanksgiving for the truths declared.

Reflective Questions:

1. The next time you sing in worship, consider if you can give testimony of the truths. Why do you think some people are reluctant to give public testimony of God's truths in this manner?
2. Have you ever observed someone being "sworn in" to a political office or a courtroom setting? What similarities do you notice about towdah and the vow being made while being "sworn in"?

One Last Thought:

God deserves our expressions of thanksgiving and affirmation of the truth of God's word.

Lifting Hands II: Both hands lifted high

Hebrew Word: yadah

Psalm 63:4 NKJV:

⁴Thus I will bless You while I live; I will **lift up my hands** in Your name.

The idea of *yadah* is to express praise to God through personal surrender. David wrote Psalm 50 and he is expressing a surrender of his will to God's will (v.14). Hands lifted high in surrender was an expression of worship long before it was an expression of surrender in military war.



TWEETABLE:

Yadah is a physical expression of a life surrendered to Jesus through hands lifted high. #yadah #howshallweworship

Yadah is the same word as Judah, as in the tribe of Judah, the son of Jacob and Leah.

"When the LORD saw that Leah was unloved, He opened her womb; but Rachel was barren. So Leah conceived and bore a son, and she called his name Reuben; for she said, 'The LORD has surely looked upon my affliction. Now therefore, my husband will love me.' The she conceived again and bore a son, and said, 'Because the LORD has heard that I am unloved, He has therefor given me this son also.' And she called his name Simeon. She conceived again and bore a son, and said, 'Now this time my husband will become attached to me, because I have borne him three sons.' Therefore his name was called Levi. And she conceived again and bore a son, and said, 'Now I will praise the LORD.' Therefore she called his name Judah. Then she stopped bearing" (Genesis 29:31-35).

Leah had come to a point of surrender to God's will. While she desired the love of her husband, she came to a point where she recognized that God must have a different purpose for these sons. Her desire in bearing these sons was to gain the affection of her husband, God's plan was much larger. Leah surrendered to God's plan with the birth of Judah.

It is important to note that *yadah* is not throwing up the hands in frustration, but a surrender that acknowledges God knows best.

Lifting Hands III: Hands stretched wide

Hebrew Word: parasti yadah

Ezra 9:5-6 NKJV:

⁵I fell on my knees and **spread out my hands** to the LORD my God.

⁶And I said, ‘O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than our heads, and out guilt has grown up to the heavens.

The idea of *perasti yadah* is to express a petition before the LORD. When Moses and Aaron were summoned before Pharaoh, Moses went before the LORD and “spread out his hands” in petition of the LORD (cf. Exodus 9:27-30). Solomon stretched out his hands in petition of the LORD’s blessing (cf. 1 Kings 8:54; 2 Chronicles 6:12). As we have seen in our focal passage, when Ezra came before the LORD to ask forgiveness for the sins of Israel, he stretched out his hands in petition (cf. Ezra 9:5-6).



TWEETABLE:

Perasti yadah is a physical expression of a petition

through hands stretched wide.

#perastiyadah #howshallweworship

Consider the lyrics, “Lord I find You in the morning, Lord I seek You every day, let my life be for Your glory, woven in Your threads of grace, Oh how I need you. Oh how I need You.” We are expressing our desire and petition of the Lord.

Chapter Three: Clapping Hands in Worship

Our clapping in worship gives expression to the gratitude of our hearts.

Introduction:

When it comes to clapping our hands or applause in our worship services, people have strong opinions. Some say it helps them engage in worship, while others say it disrupts the solemnity of the moment. Rather than debate personal preferences, I find it best to simply submit to Scripture as the final authority of all matters of our faith and practices.

There are four Hebrew words that are translated as *clap* or *clapped*. Three of them are used within worship and one of them has a negative context. Since the negative context is outside of our scope of worship, we will identify the word and acknowledge the context briefly.

The Hebrew word “sapaq” is a single clap which is an expression of strong disapproval. Consider Lamentations 2:15, “All who pass by clap their hands at you; they hiss and shake their heads at the daughter of Jerusalem: ‘Is this the city that is called ‘the perfection of beauty, the joy of the whole earth?’”

Clapping Hands II: Clapping hands in joy

Hebrew Word: macha'

Psalm 98:8 NKJV:

⁸ Let the rivers **clap their hands**; let the hills be joyful together before the LORD.

Isaiah 55:12 NKJV:

¹² For you shall go out with joy, and be led out with peace; the mountains and the hills shall break forth into singing before you, and all the trees of the field shall **clap their hands**.

Have you ever stopped to listen to the beautiful sound of rushing river waters? Have you ever stopped to listen the rustling of trees? Both of these can sound like a roaring applause. God's creation brings worship to the LORD.



TWEETABLE:

Macha' is clapping our hands in joy (cf. Psalm 98:8; Isaiah 55:12). #macha #howshallweworship

Handwriting practice lines consisting of 20 horizontal lines for text entry.

The context of *macha'* is one of joy. There should be joy in acknowledging the One who has created us. God's creation, even the rivers and the trees worship the LORD through applause. I don't want a tree to do a better job of worship than me!

Have you ever been brought to laughter and found yourself clapping while you laughed? Do you know why you do that? You were created to worship! There are times that you experience such joy that it manifests itself into the physical expression of clapping.

Reflective Questions:

Would you describe your worship as joyful? Why or why not?

One Last Thought:

Scripture makes it clear that joy is a defining quality of worship.

choosing to live like paupers. The song of the drunkard is one of sorrow and despair. This is not the song of the believer. When we are filled (i.e. controlled) by the Holy Spirit, we sing songs of encouragement by singing the Psalms, hymns, and spiritual songs.

There are over a dozen Hebrew words associated with singing and music within the Psalms alone. We will introduce a few of them here and then we will focus in on three of them.

1. Alamoth (e.g. Psalm 46). It is believed that "A Song for Alamoth" means a song for female voices.
2. Selah (e.g. Psalm 46). It is commonly accepted that "selah" is a musical interlude or pause for meditation. It is a notation within the Psalms to pause and think about what the lyrics have expressed.
3. Sheminith (e.g. Psalm 6). It is believed that the word "sheminith" indicates a song to be sung in a lower key. Perhaps a song for male voices.
4. Neginoth (e.g. Psalm 6). A song with stringed instruments.

Let's look at three more Hebrew words that impact our worship!

Singing I: Praise directed to God

Hebrew Word: Hallel

Psalm 145:1-7 NKJV:

¹ I will extol **You**, my God, O King; and I will bless **Your** name forever and ever.

² Every day I will bless **You**, and I will praise **Your** name forever and ever.

³ Great is the LORD, and greatly to be praised; and His greatness is unsearchable.

⁴ One generation shall praise **Your** works to another, and shall declare **Your** mighty acts.

⁵ I will meditate on the glorious splendor of **Your** majesty, and on **Your** wondrous works.

⁶ Men shall speak of the might of **Your** awesome acts, and I will declare **Your** greatness.

⁷ They shall utter the memory of **Your** great goodness, and shall sing of **Your** righteousness.



TWEETABLE:

Hallel is a song of praise directed to God (cf. Psalm

145). #hallel #howshallweworship

Hallel is the root word for the word "hallelujah" which means "praise to YHWH." We will look at the word "hallelujah" in the next chapter.

The basic idea of a song of Hallel is that we are singing directly to God. We are not singing *about* Him, but *to* Him. Many of our great hymns are songs of Hallel.

Consider the lyrics of the hymn "How Great Thou Art"...

O Lord my God when I in awesome wonder

Consider all the worlds Thy hands have made

I see the stars, I hear the rolling thunder

Thy pow'r throughout the universe displayed

Then sings my soul my Savior God to Thee

How great Thou art, how great Thou art

Then sings my soul my Savior God to Thee

How great Thou art, how great Thou art

I know there are some in every church who do not sing because they believe their skillset is lacking. They say things like, "Well, I don't sing as well as 'so and so'." Imagine for a moment, a child telling her parents, I'm not going to speak to you anymore because I don't speak as eloquent as Shakespeare. That would be absurd! Let me share a secret about corporate singing... the more people singing the better it sounds.

When I was preaching this sermon to my church family, I played an audio clip of the Brooklyn Tabernacle Choir. After playing the clip, I asked the congregation if they believed every person in the Brooklyn Tabernacle Choir has the same skillset. The answer is obviously no. Not every single person in that choir has the same skillset. Nor every single person sang on key. Adding your voice to all the other voices improves the sound no matter what your skillset. I hope you will sing to God with songs of Hallel.

Reflective Questions:

Can you think of other songs of Hallel? Make a list of songs of Hallel in the column.

Singing II: Songs that teach us about God

Hebrew Word: maschil

NOTE:

Psalms 32:1-2 is David teaching, 3-7 is David speaking to God, 8-9 is God speaking to David, and 10-11 is David teaching again.

Psalms 32:1-11 NKJV:

¹ Blessed is he whose transgression is forgiven; whose sin is covered.

² Blessed is the man to whom the LORD does not impute iniquity, and in whose spirit there is no deceit.

³ When I kept silent, my bones grew old through my groaning all the day long.

⁴ For day and night Your hand was heavy upon me; my vitality was turned into the drought of summer. *Selah*

⁵ I acknowledge my sin to You, and my iniquity I have not hidden. I said, "I will confess my transgressions to the LORD," and You forgave the iniquity of my sin. *Selah*

⁶ For this cause everyone who is godly shall pray to You in a time when You may be found; surely in a flood of great waters they shall not come near him.

⁷ You are my hiding place; You shall preserve me from trouble; You shall surround me with songs of deliverance. *Selah*

⁸ I will instruct you and teach you in the way you should go; I will guide you with My eye.

⁹ Do not be like the horse or like the mule, which have no understanding, which must be harnessed with bit and bridle, else they will not come near you.

¹⁰ Many sorrows shall be to the wicked; but he who trusts in the LORD, mercy shall surround him.

¹¹ Be glad in the LORD and rejoice, you righteous; and shout for joy, all you upright in heart!

Psalm 32 is a Psalm to teach us about the forgiveness of God.



TWEETABLE:

Maschil is a song to teach us about God (cf. Psalm 32).

#maschil #howshallweworship

Many of our hymns are songs of Maschil. The hymn "To God Be the Glory" is a song of Maschil. It is intended to teach us that redemption comes through Christ. Consider the lyrics.

To God be the glory great things He has done

So loved He the world that He gave us His Son

Who yielded His life an atonement for sin

And opened the life gate that all may go in

Praise the Lord praise the Lord, let the earth hear His voice

Praise the Lord praise the Lord, let the people rejoice

O come to the Father through Jesus the Son

And give Him the glory great things He has done.

Singing III: Songs of petition
directed to God

Hebrew Word: tephillah

Psalm 86:1-17 NKJV:

¹ Bow down Your ear, O LORD, hear me;
for I am poor and needy.

² Preserve my life, for I am holy; You are my
God; save Your servant who trusts in You!

³ Be merciful to me, O Lord, for I cry to You
all day long.

⁴ Rejoice the soul of Your servant, for to
You, O Lord, I lift up my soul.

⁵ For You, Lord, are good, and ready to
forgive, and abundant in mercy to all
those who call upon You.

⁶ Give ear, O LORD, to my prayer; and
attend to the voice of my supplications.

⁷ In the day of my trouble I will call upon
You, for You will answer me.

⁸ Among the gods there is none like You, O
Lord; nor are there any works like Your
works.

⁹ All nations whom You have made shall
come and worship before You, O Lord,
and shall glorify Your name.

¹⁰ For You are great, and do wondrous
things; You alone are God.

¹¹ Teach me Your way, O LORD; I will walk
in Your truth; unite my heart to fear Your
name.

¹² I will praise You, O Lord my God, with all
my heart, and I will glorify Your name
forevermore.

¹³ For great is Your mercy toward me, and
You have delivered my soul from the
depths of Sheol.

14 O God, the proud have risen against me, and a mob of violent men have sought my life, and have not set You before them.

15 But You, O Lord, are a God full of compassion, and gracious, longsuffering and abundant in mercy and truth.

16 Oh, turn to me, and have mercy on me! Give Your strength to Your servant, and save the son of Your maidservant.

17 Show me a sign for good, that those who hate me may see it and be ashamed, because You, LORD, have helped me and comforted me.

Tephillah means “prayer.” So, songs of Tephillah are directed to God, but they are also songs of petition through prayer.



TWEETABLE:

Tephillah is a prayer of petition directed to God (cf. Psalm 86).

#tephillah #howshallweworship

Songs of Tephillah express our need of the mercy of God in our lives. The lyrics of songs of Tephillah give voice to our greatest needs.

In Luke 19, we are told about the people singing Psalm 118 to Jesus, “Blessed is the King who comes in the name of the LORD! Peace in heaven and glory in the highest!” The Pharisees were upset that the multitude was singing this song about Jesus. Jesus then said these Pharisees, “I tell you that if these should keep silent, the stones would immediately cry out.” As I said previously, I don’t want a river or tree to do a better job of worshipping than me. God desires for His people to sing and not be silent. Don’t let a rock do what God has called you to do!

Chapter Five:

Words in Worship

Our words in worship give expression to the testimony of our hearts.

Introduction:

The 19th Psalm provides us with a beautiful revelation of God Himself and David's response of worship.

As Christians, we should never worship the objects in the heavens. We should never look up to the sky and worship the stars, the moon, the sun, or the galaxies. Instead, our attention should be drawn to the Creator.

Paley's Watch is a teleological argument for the existence of God. William Paley was an English philosopher during the 1700s. The basic premise of his argument is... if a watch exists, there must be a watchmaker. Therefore, since the universe exists, there must be a universe maker.

This is what David is talking about in Psalm 19. David is acknowledging that the universe declares God's glory! If we have discovered anything thus far in our journey of "How Shall We Worship," I hope it is that worship is our response to the activity of God. We are not passive observers, but rather we are active participants in bringing worship due His name.

Words I: Hallelujah

Hebrew Word: hallelujah

Psalm 19:1-4 NKJV:

¹The heavens declare the glory of God; and the firmament shows His handiwork.

²Day unto day utters speech, and night unto night reveals knowledge.

³There is no speech nor language where their voice is not heard.

⁴Their line has gone out through all the earth, and their words to the end of the world.

Creation itself speaks a language that doesn't even require someone to translate the words. Creation declares the glory of God and it doesn't matter where you are within God's creation, you can see this message abundantly clear and our response should be... "Hallelujah!"



TWEETABLE:

God's creation is a book without words that requires no translation and should prompt us to proclaim "Hallelujah!" #hallelujah #howshallweworship

As we have already discovered, the word “Hallel” means “praise.” Hallel is the root word for “hallelujah” which means “praise to YHWH.” It is often translated as “Praise the LORD!” The “jah” at the end of “hallelujah” is a shortened for of the tetragrammaton (i.e. YHWH).

The word “hallelujah” is used 22 times in the book of Psalms and guess what it was often related to? God’s creation and God’s redemption! Now where have you heard those two words before? I hope your answer was the Gospel... Creation, The Fall, Redemption, and Restoration.

Therefore, when we hear teaching of the Gospel (and more specifically God’s creation and God’s redemption), it should prompt us to shout “Hallelujah!”

Listen to the benediction of Psalm 150 (keep in mind that the Hebrew word *hallelujah* is translated as “Praise the LORD,” “Praise the LORD! Praise God in His sanctuary; praise Him in His mighty firmament! Praise Him for His mighty acts; praise Him according to His excellent greatness! Praise Him with the sound of the trumpet; praise Him with the lute and harp! Praise Him with the timbrel and dance; praise Him with stringed instruments and flutes! Praise Him with loud cymbals; praise Him with clashing cymbals! Let everything that has breath praise the LORD. Praise the LORD!”

Reflective Questions:

Are the words "Praise the LORD" or "Hallelujah" frequent on your lips? Why or why not?

One Last Thought:

The next time you hear the proclamation of the Gospel, it is an appropriate response to shout, "Hallelujah!"

Words II: Amen

Hebrew Word: amen

Psalm 19:7-11 NKJV:

⁷The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple;

⁸The statutes of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes;

⁹The fear of the LORD is clean, enduring forever; the judgments of the LORD are true and righteous altogether.

¹⁰More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

¹¹Moreover by them Your servant is warned, and in keeping them there is great reward.

The word “amen” has two uses. We are often more familiar with the definition “so be it” or “make it true” because this is how we use it in our prayers. However, the word “amen” is a Hebrew word that is used 25 times in the Old Testament and conveys the idea of something that is faithful, reliable, or believable. Isaiah calls God, “the God of amen” because He is trustworthy. Jesus used the word “amen” nearly seven times in the gospel accounts. However, He used the word to introduce what He was about to say. “Truly, truly I say to you” or “Verily, verily I say to you.” The repetition of “amen, amen” is to convey that what Jesus is about to say is absolutely true, faithful, reliable, and should be believed and trusted.

When you hear something that is reliable and faithful, and you can attest to its faithfulness, it should prompt a response of “amen.”



TWEETABLE:

God's Word is faithful, reliable, and can be believed and

should prompt us to proclaim “Amen!”

#amen #howshallweworship

Just as God's creation needs no translation, God's Word appeals to no higher authority. God's Word is the final authority.

Let's consider Psalm 19 again. Only this time, can you give a testimony that the statement is true, faithful, reliable, and can be believed and trusted?

7“*The law of the LORD is perfect, converting the soul; the testimony of the LORD is sure, making wise the simple;*”

God's Word will make you wise unto salvation! Amen!!!

The phrase "the testimony of the LORD" is another name for the "10 Commandments." Even the simple are made wise if they obey God's commands. Amen!!!

⁸"The statutes of the LORD are right, rejoicing the heart; the commandment of the LORD is pure, enlightening the eyes;"

God will give you instructions for everyday life. Amen!!!

God's commands are pure and will never mislead us. Amen!!!

⁹"The fear of the LORD is clean, enduring forever; the judgments of the LORD are true and righteous altogether."

Some of the fears we have in this world are unclean. Sometimes we have a fear of sharing our faith (that's an unclean fear). We might have a fear of trusting the LORD with our finances (that's an unclean fear). However, a fear of the LORD is clean. Fear of God is always maturing. Amen!!!

The judgments or decisions that God makes are good. The verdicts of God (our Judge) are always right. God's rewards, rebukes, and punishments are always appropriate. Amen!!!

Before David can proclaim the glory of God, he knows he must first confess his sin. He asks, "Who can understand his errors?" Have you ever found yourself praying, "Lord, it's hard for me to even grasp how I have sinned against You." It is hard for us to truly understand or even comprehend how sinful we have been.

David continues, "Cleanse me from secret faults." The idea here is that we are asking God to forgive us for the things that we didn't even realize we had done (or not done). Not only sins of commission, but sins of omission.

David writes, "Keep back your servant also from presumptuous sins; let them not have dominion over me." Presumptuous sins are sins that you knew it was wrong when you committed it. Yet you did it anyway. The Psalmist says, "Lord, help me not to be controlled by those sins."

The David concludes, "Let the words of my mouth and the meditation of my heart be acceptable in Your sight, O LORD, my strength and my Redeemer."

He wants to proclaim God's glory along with God's creation and God's word.

What about you?

Reflective Questions:

Have you given your life to the LORD? Have you ever called upon His name and said, "Lord, it's hard for me to even understand my errors, but I know that I need forgiveness of the secret sins as well as the presumptuous sins. Lord, would you forgive me and come into my life. Let the words of my mouth and the meditation of my heart be acceptable in Your sight."

Offerings I: Burnt Offering

Hebrew Words: korban olah

Leviticus 1:1-6 NKJV:

¹ Now the LORD called Moses, and spoke to him from the tabernacle of meeting, saying,

² "Speak to the children of Israel, and say to them: 'When any one of you brings an offering to the LORD, you shall bring your offering of the livestock – of the herd and of the flock.

³ 'If his offering is a burnt offering of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle of meeting before the LORD.

⁴ Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him.

⁵ He shall kill the bull before the LORD; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting.

⁶ And he shall skin the burnt offering and cut it into its pieces.

Clothing is a picture of atonement in Scripture. The word *atonement* means “to cover.” We see atonement in the clothing of Adam and Eve. The entire reason we wear clothing is because of the actions of Adam and Eve in Genesis 3. Adam and Eve attempted to make their own covering, but it was insufficient, so God provided the skin of an animal as a covering. Each time you find clothing mentioned in Scripture, you should ask how the narrative is related to atonement.

Consider Leviticus 19:19, which forbids wearing clothing woven of two kinds of material. While this seems to be a strange command, the idea is that atonement is not made from two different coverings. As Christians, our atonement is not Christ plus works, but Christ alone is sufficient for our atonement.



TWEETABLE:

Because Christ is our Burnt Offering we should commit to an abiding walk with Christ.
#howshallweworship

So, how is Christ our burnt offering? When Christ was crucified, what did they do with His clothing? His covering? Matthew 27:35; Mark 15:24; Luke 23:34; and John 19:24, all four Gospel accounts tell us that after they stripped Jesus of His clothing they divided His garments. Just as the livestock that was stripped of its covering and then it was cut into pieces and divided among them. Jesus then hung on the cross without covering making our atonement (or covering) possible.

Offerings II: Grain Offering

Hebrew Word: minchah

Leviticus 2:1-6 NKJV:

¹ 'When anyone offers a grain offering to the LORD, his offering shall be of fine flour. And he shall pour oil on it, and put frankincense on it.

² He shall bring it to Aaron's sons, the priests, one of whom shall take from it his handful of fine flour and oil with all the frankincense. And the priest shall burn it as a memorial on the altar, an offering made by fire, a sweet aroma to the LORD.

³ The rest of the grain offering shall be Aaron's and his sons'. It is most holy of the offerings to the LORD made by fire.

⁴ 'And if you bring as an offering a grain offering baked in the oven, it shall be unleavened cakes of fine flour mixed with oil, or unleavened wafers anointed with oil.

⁵ But if your offering is a grain offering baked in a pan, it shall be of fine flour, unleavened, mixed with oil.

⁶ You shall break it in pieces and pour oil on it; it is a grain offering.

There are three main ingredients to the Grain Offering: fine flour, oil, and frankincense. And then listed separately is verse 13, "And every offering of your grain offering you shall season with salt; you shall not allow the salt of the covenant of your God to be lacking from your grain offering. With all your offerings you shall offer salt."

The purpose of the Grain Offering is to acknowledge the goodness and perfection of YHWH. The fine flour is a picture of the moral qualities of Jesus. Leaven is usually a picture of sin. Unleavened bread is a picture of the sinless life of Christ. The oil symbolizes the grace and power of the Holy Spirit in Christ's life. The frankincense is what offers the aroma and indicates a life surrendered to the will of the Father.

TWEETABLE:



Because Christ is our Grain Offering we should be a

testimony of God's character.

#howshallweworship

How do we honor this sacrifice as New Testament believers? Matthew 5:13 states, "You are the salt of the earth; but if the salt loses its flavor, how shall it be seasoned? It is then good for nothing but to be thrown out and trampled underfoot by men."

Here's the big idea of the Grain Offering... Christ lived a perfect life without sin (fine flour), His life was filled with the grace and power of the Holy Spirit (oil), and His life was a sweet-smelling aroma surrendered to the Father's will (frankincense). Leviticus 2:13 then tells us not to forget the salt, "With all your offerings you shall offer salt."

Offerings III: Peace Offering

Hebrew Words: zevah shelamim

Leviticus 3:1 NKJV:

¹ 'When his offering is a sacrifice of a peace offering, if he offers it of the herd, whether male or female, he shall offer it without blemish before the LORD.

Leviticus 7 offers additional details concerning the Peace Offering. There are several things that stand out about this offering from the others. First, a male or female was permitted as a peace offering. Second, there were exceptions that allowed for imperfections in the offering. The only time the animal needed to be without blemish was in fulfilling a vow. Otherwise, imperfections were permitted. Third, the meat of the sacrifice was offered to all worshippers.

Do you see the inclusiveness of the cross? All are welcome to make peace with God. Men and women are invited to the cross. You don't need to be perfect; Christ accepts you even with your imperfections. Everyone is invited to feast!



TWEETABLE:

Because Christ is our Peace Offering we should enjoy communion with God and invite others to be reconciled to God. #howshallweworship

How do we honor this sacrifice as New Testament believers? 2 Corinthians 5:16-20 states, "Therefore, from now on, we regard no one according to the flesh. Even though we have known Christ according to the flesh, yet now we know Him thus no longer. Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation."

Here is the big idea of the Peace Offering... Christ has made it possible for everyone to enjoy peace with God. We then have been given the ministry of reconciliation. Because of the rebellion of mankind, we became the enemy of God and out of fellowship with Him. Through the work of the cross, Jesus has brought man and God together again.

Offerings IV: Sin Offering

Hebrew Words: korban khatta'at

Leviticus 4:1-3 NKJV:

¹ Now the LORD spoke to Moses, saying,

² "Speak to the children of Israel, saying: 'If a person sins unintentionally against any of the commandments of the LORD in anything which ought not to be done, and does any of them,

³ if the anointed priest sins, bringing guilt on the people, then let him offer to the LORD for his sin which he has sinned a young bull without blemish as a sin offering.

The first three of the Levitical offerings were voluntary. These final two are mandatory sacrifices (i.e. the sin offering and the trespass offering).

The key to understanding the Sin Offering is "imputation." It is a banking term that means "to put to one's account." When a Sin Offering was made, the sins were imputed to the animal.



TWEETABLE:

Because Christ is our Sin Offering we have the imputed righteousness of Christ.
#howshallweworship

The key to understanding the Trespass Offering is “forgiveness.” It is another banking term that means “to cancel the debt.” When we commit a sin of trespass it means that we have sinned against another. All of our sins are trespass sins against a Holy God.



TWEETABLE:

Because Christ is our Trespass Offering we have the

forgiveness of a Holy God.

#howshallweworship

How do we honor this sacrifice as New Testament believers? Matthew 6:14-15 states, “For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your heavenly Father forgive your trespasses.”

Here is the big idea... we are commanded to demonstrate the same forgiveness toward others which we ourselves have received from God. Ephesians 4:32, “And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.”

King David seems to have understood the significance of each of these offerings when he wrote Psalm 32:1-2, “Blessed is he whose transgression is forgiven (Trespass Offering), whose sin is covered (Burnt Offering). Blessed is the man to whom the LORD does not impute iniquity (Sin Offering), and in whose spirit there is no deceit (Grain Offering).” The only offering that is not explicitly mentioned is the Peace Offering, but this can be implied in the word “blessed.”

Reflective Questions:

Are you blessed? Consider each of the offerings as they are mentioned in Psalm 32:1-2.

One Last Thought:

We honor Christ as our Trespass Offering each time we offer forgiveness to those who have sinned against us.

Chapter Seven:

Giving in Worship

Our giving in worship is an expression of the trust of our hearts.

Introduction:

The word tithe means "tenth." More specifically, it has been traditionally understood as "the first tenth." God desires to be first on your financial priority list. The Bible says a lot about giving God the "first fruits" of our labor. As we will discover from the New Testament, Jesus is the recipient of our tithes and therefore tithing is an act of worship.

I sometimes hear people say, "I don't tithe my money because I tithe my time." This sounds noble, but is not the biblical view of stewardship and tithing. God desires more than 10% of our life. He wants all of our time! When we compartmentalize our lives by placing God into the 10% compartment, we have missed the big picture of God's plan for stewardship.

I also hear people say, "I don't tithe because tithing was in the Old Testament and we no longer observe the law." Again, this is not the biblical view of tithing. Tithing is taught in both the Old and New Testaments and should be an expression of trusting God with our finances.

Giving I: Tithing

Hebrew Word: ma'aser

Deuteronomy 12:5-6 NKJV:

⁵ "But you shall seek the place where the LORD your God chooses, out of all your tribes, to put His name for His dwelling place; and there you shall go.

⁶ There you shall take your burnt offerings, your sacrifices, your tithes, the heave offerings of your hand, your vowed offerings, your freewill offerings, and the firstborn of your herds and flocks.

Why does the Bible talk so much about money? Through the management of our finances we will grow in such areas as trust, contentment, generosity, and faithfulness! These are major areas of growth for the Christian. If we never tithe, then we have missed out on the trust, contentment, generosity, and faithfulness that helps us mature in our faith.

Matthew 23:23-24 states, "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone. Blind guides, who strain out a gnat and swallow a camel!"

The Pharisees were meticulous about obeying the Law. They would take fabric and carefully strain their wine to make sure they didn't accidentally drink a gnat, which was unclean. When Jesus said, "Blind guides, who strain out a gnat and swallow a camel," He is pointing out they get one tiny detail right and overlook the something else. What is it Jesus was saying in this figure of speech? The religious leaders had become legalistic about their tithes, but have neglected such things as justice, mercy, and faith! They Jesus tells them they should be giving attention to both! "These you ought to have done, without leaving the others undone." They were missing the big picture. Tithing without the weightier matters is legalism. Tithing with the weightier matters is an act of worship!

TWEETABLE:



Tithing is an act of worship in which Jesus, our High Priest, is the recipient. #howshallweworship

Hebrews 7:8 states, "Here mortal men receive tithes, but there He receives them, of whom it is witnessed that He lives." Jesus is the recipient of our tithes. It is a testimony that He lives!

Matthew 5:17, “Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill.” Jesus never lowered the standards of the Old Testament. In fact, He always increased expectations. Jesus used a phrase, “You have heard..., but I say...” Each time Jesus used this phrase He raised the standard. For example, “You have heard do not murder, but I say do not have anger.” Here’s another, “You have heard do not commit adultery, but I say do not have lust.” The point is that Jesus never lowered the standard. If the standard of giving was 10% in the Old Testament and then Jesus says we should be generous, then we must come to the conclusion that we cannot be generous and give less than the standard!

Reflective Questions:

2 Corinthians 9:7, “So let each one give as he purposes in his heart, not grudgingly or of necessity; for God loves a cheerful giver.”

Matthew 6:21, “For where your treasure is, there your heart will be also.”

1. What is the connection between your heart and your treasure?
2. What does God want a giver's heart to look like?
3. What do you think you need to do to become a better giver?

One Last Thought:

The Bible is clear that we should give with a cheerful heart. When we give out of obligation we are missing the connection between giving and our worship.

Giving II: First Fruits

Hebrew Word: bikkurim

Proverbs 3:9-10 NKJV:

⁹Honor the LORD with your possessions, and with the firstfruits of all your increase;

¹⁰So your barns will be filled with plenty, and your vats will overflow with new wine.

A common question concerning our tithing is “Do I give 10% before or after taxes?” If I may be so blunt as to say this is somewhat of an immature question. This is the type of question the Pharisees would have asked. They are not asking if their giving is a reflection of a cheerful heart, but if they are meeting the legalistic requirements of a tithe.

That being said, there is an answer to the question, “before or after taxes?” The Bible teaches that God should always come first, even in our giving! Honoring Christ with our finances should come before Uncle Sam and should be the top of our financial priorities. Christ has preeminence.

TWEETABLE:



Our giving to Christ should be at the top of our financial priorities. #howshallweworship

Proverbs 3:9-10 not only tells us to give the firstfruits, we are to honor the LORD with all of our possessions! Wait. What? God is even concerned with how you use the 90%. We are to honor Him with all of it!

Ultimately, giving about stewardship. Stewardship is about managing what belongs to someone else. Since all we have belongs to God, we are giving back to God what is rightfully His. Stewardship then is not only about tithes, but honoring the LORD with ALL we have!

Communion I: The Garden of Eden

Hebrew Word: Eden

Genesis 3:8 NKJV:

⁸And they heard the sound of the LORD God walking in the garden in the cool of the day, and Adam and his wife hid themselves from the presence of the LORD God among the trees of the garden.

The Garden of Eden was a place where Adam and Eve had communion with the LORD. That communion was broken when they ate of the Tree of Knowledge of Good and Evil.

There are two trees mentioned by name in the Garden of Eden. The first is the "Tree of Knowledge of Good and Evil" and the second is the "Tree of Life." The Tree of Knowledge of Good and Evil was there, at least in part, to present a choice for mankind: a choice of obedience to God's command or to disobey and determine for yourself what is "good and evil." The Tree of Life provided sustenance for eternal life in a physical world.

Eating food is more than a means of sustenance; it is often a means of social communion. We enjoy the social interaction that is often associated with meals. The very sin that broke mankind's communion with God was eating of a forbidden fruit. It should be no surprise that when Christ brought redemption to the broken relationship, that He also gives us an ordinance of communion through eating.

TWEETABLE:



We have communion with God because of Christ on a tree (cf. 1 Pet. 2:24).

#howshallweworship

The trees of the Garden of Eden give us a foreshadowing of the Lord's Supper. The Tree of Knowledge is the antithesis of The Lord's Supper. It brought death, severed fellowship with God, and encouraged pride. In contrast, the Lord's Supper is a picture of life, communion with God, and is observed in humility.

The Tree of Life is a type of Christ. "[Christ] bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness – by whose stripes you were healed" (1 Peter 2:24). We were given life because Christ hung on a tree!

Galatians 3:13 tells us that "Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree.").

Regardless of whether Melchizedek is a type of Christ or a Christophany, he is clearly pointing us to the redeeming work of Christ. Christ has become our High Priest and will reign forever according to the order of Melchizedek (cf. Hebrews 5:6).

What was the role of the priests? They were responsible for making intercession to God on behalf of the people by offering the Levitical sacrifices. They would cover the sins of the people until the Messiah would eventually come and actually remove them.

Reflective Questions:

Take some time to read Hebrews 5:5-10 and reflect upon Christ as your Great High Priest. What observations can be made about Christ as your High Priest?

One Last Thought:

The next time you observe the Lord's Supper, take time to give thanks to the LORD for being your Great High Priest.

Communion III: Passover

Hebrew Word: pecach

Exodus 12:12-13 NKJV:

¹² For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

¹³ Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

Perhaps the strongest foreshadowing of the redemptive work of Christ is the Passover Lamb. This was the final plague that God issued against Pharaoh and Egypt. The Hebrew people were instructed to sacrifice a lamb, eat the lamb, and place the blood of the lamb on the doorposts of their home. The Bible explains that as God went through Egypt, He would "pass over" any home whose doorway was covered by the blood of the lamb.

The result of this final plague allowed the Israelites, who were in bondage to Egypt, to be released (cf. Exod. 1:14). As Christians, our Passover Lamb brought us out of the bondage to sin (cf. Rom. 6:16ff)

1 Cor. 5:7 states, “Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.”

When we eat of the unleavened bread, it is a picture of the sinless body of Christ who was without blemish and not a bone was broken. When we drink of the fruit of the vine, it is a picture of the shed blood of the lamb that brought protection over God’s people.

TWEETABLE:



We have communion with God because Christ is our Passover (cf. 1 Cor. 5:7).

#howshallweworship

The Passover Feast was then established as a memorial to remember what God has done. Likewise, the Lord’s Supper has been established as a memorial to remember what God has done.

Reflective Questions:

1. Even though the Israelites were freed from their bondage of sin, their former captors chased them. As Christians who have been freed from the bondage of sin, how do we respond when sin “chases us”?

Communion IV: Manna

Hebrew Word: manna

Exodus 16:4 NKJV:

⁴Then the LORD said to Moses, "Behold, I will rain bread from heaven for you. And the people shall go out and gather a certain quota every day, that I may test them, whether they will walk in My law or not.

Once again, God uses food as a test of obedience. Manna was a sweet bread with a flakey white appearance (sounds like Krispy Kreme donuts to me). This Manna (meaning "what is it?") was not only a food for physical sustenance, but served God's purposes.

First, the bread was God's way of teaching the Israelites that man does not live by bread alone (cf. Deut. 8:3). Second, the bread was a test of humility and obedience (cf. Deut. 8:16).

TWEETABLE:



We have communion with God because Christ is our Sustenance (cf. John 6:35).

#howshallweworship

John 6:35, "And Jesus said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.'"

Jesus is our bread from heaven. We might mistakenly believe that bread is all we need for physical sustenance. However, we need Christ for both our physical and spiritual sustenance. "For in Him we live and move and have our being" (Acts 17:28).

When we observe the Lord's Supper, we are reminded that He is our source of life!

Reflective Questions:

How has Jesus been your bread of life?

One Last Thought:

The next time you observe the Lord's Supper, take time to remember that Christ is your sustenance for both your physical life and your spiritual life.

Communion V: Showbread

Hebrew Word: lechem

Exodus 25:30 NKJV:

³⁰ And you shall set the showbread on the table before Me always.

Exodus 25 describes special instructions for building a table for the showbread. The details of the bread can be found in Leviticus 24:5-9.

The showbread was kept before the LORD continually. Only the priests would ever be allowed to eat of this bread (cf. Lev. 24:9).

Matthew 12 tells about the disciples eating grain on the Sabbath and the Pharisees were outraged. Jesus responds, "Have you not read what David did when he was hungry, he and those who were with him: how he entered the house of God and ate the showbread which was not lawful for him to eat, nor for those who were with him, but only for the priests? Or have you not read in the law that on the Sabbath the priests in the temple profane the Sabbath, and are blameless? Yet I say to you that in this place there is One greater than the temple. But if you had known what this means, 'I desire mercy and not sacrifice,' you would not have condemned the guiltless. For the Son of Man is Lord even of the Sabbath" (Matt. 12:3-8).

TWEETABLE:



We a royal priesthood
because Jesus is our
Showbread! (cf. Matt.12:3-8).

#howshallweworship

Chapter Nine:

Baptism in Worship

Our baptism in worship gives public testimony to the faith of our hearts.

Introduction:

Similar to the Lord's Supper, we often think of the baptism as exclusively New Testament. However, the New Testament authors have given us examples of Old Testament baptism typologies.

The 2000 Baptist Faith and Message states, "Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Savior, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. It is a testimony to his faith in the final resurrection of the dead. Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper."

Baptism I: The Flood

Hebrew Word: mabbul

1 Peter 3:18-21 NKJV:

¹⁸For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

¹⁹by whom also He went and preached to the spirits in prison,

²⁰who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.

²¹There is also an antitype which now saves us – baptism (not the removal of the filthy of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

Peter saw within the events of Noah and the Flood a type (picture) of baptism. Baptism is a picture of the death, burial, and resurrection of Christ. Baptism is also a picture of the death of our old life of sin, the burial of the old life of sin, and a resurrection to walk a new life in Christ. When we examine the flood it too pictures the death, burial, and resurrection. The sin of the world brought about death. The waters buried the earth in judgment. Only those who were in the ark ("in Christ") were raised out of the water to walk in newness of life. Noah and his family were saved by grace through faith.

Peter uses a parenthetical statement to clarify that baptism doesn't save us but only faith in the resurrected Christ can bring salvation.

Baptism II: The Sea

Hebrew Word: hayam

1 Corinthians 10:1-2 NKJV:

¹ Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea,

² all were baptized into Moses in the cloud and in the sea.

The Apostle Paul does not want the Corinthians to be ignorant of the rich history of the Hebrew people that has brought them to this point. He alludes to the fact that our faith and practices have been here all along, but have been veiled in typologies (cf. 1 Cor. 10:1-4). For example, while the Egyptians were pursuing the Hebrew people after having been released from bondage, God's people miraculously walked through the Red Sea. God's people had been delivered from their bondage and as they pass through the waters they came out the other side to walk in newness of life!

That is a picture of baptism! We have been released from the bondage of sin (death/Egypt), we have been buried with Him in the likeness of His death (burial/Red Sea), and we have been raised to walk in newness of life (resurrection/new start).

Epilogue

I've often heard preachers say, "Worship is not a spectator sport." After looking at a brief snapshot of our biblical roots in worship, I must agree. Worship is not a passive observation of events. It is an active engagement that involves us mentally, physically, and spiritually. It involves our heart, mind, soul, and strength at every moment.

It has been my prayer, that my own worship will be impacted by these snapshot studies. What a shame it would be if my own worship went unchanged. I hope that I sing the worship songs with an anticipation of engaging the lyrics. If I am singing a song that is about God, I want to identify what it is I am supposed to be learning (as opposed to just singing a song). I want my physical postures to reflect the attitude of my heart! I want to approach the Lord's Supper with greater anticipation. I want to stretch out my arms when I am praying for God's blessing. I want to fall on my face before Him with the needs that heavily burden my heart. I want my corporate worship to be an overflow of the personal worship that I have been expressing all week long.

It is also my prayer that *your* worship of the LORD would be impacted as well. I pray that your life will be a living sacrifice that reflects the image of the Son of God.

I pray our worship will be more than lip-service and religious activity (cf. Isaiah 29:13). I want my heart to be aligned with the things of God.

Come! Let us worship Him in spirit and truth!
Chris Dortch