

THE MAGNIFICENCE OF WORSHIP

From Genesis to Revelation



Drawing by Holly Bell

[This material is an extensive study on the subject of worship in the Bible; its meaning, its history, its purpose, and God's expectations of worshiping Him in "truth and spirit" today]

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NOTE: There is an extensive Bibliography at the end of this study which provides a list of the seventeen resources used for the writing of this material. A major source is *Worship: Life’s*

Greatest Moments by Owen Olbricht: Gospel Light Publishing Company; Delight, Arkansas, 2003.

His material is used by his permission. I recommend the book very highly.

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INTRODUCTION TO SECTION ONE: THE MEANING OF WORSHIP

The purpose of this first session is to help Bible students to understand the meaning of “Worship.” The study will begin with a background study of the word “worship” in our English language and the Greek and Hebrew languages in which the Bible was written.

There have been various attitudes and concepts of worship throughout the history of man. The focus of this study throughout will be a search for the spiritual concept and true nature of worship as presented within the scriptures. To accomplish this goal, it will be necessary to investigate what worship is not as well as what worship is.

Some have the concept that whatever man does, if done with a pure motive and the right attitude of heart is worship. It will be seen, however, that the scriptures of the Bible do not have that view of worship. Pure motives and right attitudes should be governed by the will of God. Biblical worship involved specific acts. All that a Christian does is service. All worship is service. Not all service, however, is worship. Not all of life, therefore, is worship. The session concludes with a study of what biblical worship does include.

SECTION ONE: THE MEANING OF WORSHIP

I. The Meaning of Worship: Words and Definitions

- A. The English word “worship” can be traced back through its process of change.
 - 1. “Worship” is from the Middle English *worshipe*, and was derived from the Old English *weorthscipe*, a combination of *weorth*, which meant “worth,” and *scipe*, which meant “ship.”
 - a. “Ship” means a state, quality, and condition as in *friendship*, *fellowship*, and *relationship*.
 - b. Together (“worship”) they express the quality or state of worth found in the object of one’s devotion, whatever that object might be.
 - 2. God has a quality of worth that deserves our devotion, respect, and honor.
 - 3. Both the Old and New Testament demanded the worship of the Divine and condemned any worship directed otherwise.
- B. There is found neither in the Hebrew (the language in which the Old Testament was written) nor the Greek (the language in which the New Testament was written) any word that is equivalent to the English word “worship.”
 - 1. This is an important observation to remember as a person studies the subject of worship, especially Christian worship, as revealed in the New Testament.
 - 2. Words used in both the Hebrew and Greek languages define **activities** that are involved in worship.
 - a. The Hebrew *shahah* is the most often translated word in the Old Testament for worship, and it means “to prostrate oneself.”
 - b. The Hebrew verb *abad* means “serve” as well as the Greek verb *latreuo*, which is found in Acts 7:7; 24:14.
 - c. The noun form *latreia* is translated “service” in Romans 12:1.
 - d. The Greek word *proskuneo* literally means “kiss toward.”

- 1) It is the most often used word in the New Testament to connote worship (Matt. 4:10; Luke 24:52; John 4:20, 21).
- 2) It was the custom of some to prostrate themselves before another person to give them honor by kissing their hand or the hem of their garment.
- e. The Greek word *gony* and *gonupetoeo*, which mean “knee” and “bend the knee” respectfully, are derived from the word “genuflex” (a bending of the knee or full prostration).
- f. Other, more infrequent words, are also found in the New Testament that are translated “worship” or “worshipper.”
 - 1) These words do not contain the meaning of adoration or formal worship, as does the Greek word *proskuneo*.
 - 2) These words have the meaning of fear, reverence, devout, object of reverence, service, to serve, and religious.

II. The Meaning of Worship: Past Attitudes Toward Worship

- A. Attitudes of the past can help us to understand worship and God’s desire for New Testament worship.
 1. In the Mesopotamian creation Epic, Marduk is represented as creating human beings to serve gods.
 - a. Their purpose was to relieve the gods of their labor and bring them enjoyment.
 - b. The gods were seen as dependent on the service of the worshippers.
 - c. For the Hebrews in the Old Testament, however, God was God whether man served Him or not.
 2. The Greek philosopher Plato argued that gods are affected by the worship of man; otherwise, they are not gods.
 3. Protestant reformers emphasized the need to adore God and have Him as the center of worship at all times.
- B. Attitudes of the past, as recorded in the Bible, can also help explain God’s rejection of certain kinds of worship (disobedient worship, pagan worship, will worship, angel worship, and misdirected worship (Colossian 2-3).

III. The Meaning of Worship: The Scriptural Concept

- A. Scripture presents the concept that the person and nature of God are set apart from evil, and therefore, He is holy by nature.
 1. We worship Him because of His creation of us, and because of His providing us with all our needs.
 2. We worship Him in recognition of His greatness.
 3. We worship Him in recognition of His being the supreme giver of all good gifts (James 1:17).
- B. Scripture presents the concept that worship is not based on what we can do for God, but on what He does for us.
 1. We are to recognize His awesomeness and graciousness.
 2. We are to seek to do what we can to show our adoration and devotion.
 3. We are to worship in such a way that it flows from a grateful heart rather than as robots that demonstrate external manifestations.

4. We are to worship in such a way that our gratitude is expressed according to His will and not ours.
 5. We do not worship God because He needs our worship, because He would be God without our worship to Him.
- C. Scriptures teach that God desires corporate worship.
1. Assemblies were prescribed by God in both the Old and New Testament.
 2. Worshipping together provides shared moments wherein the worshippers edify and lift one another up as they adore God as one unified heart.

IV. The Meaning of Worship: Worship is not...

- A. All of life is not worship.
1. There is worship and there is service.
 2. All worship is service, but not all service is worship.
- B. Worship involves expressing and sharing with God in ways that are acceptable to Him (1 Peter 2:5).
- C. There are many illustrations that not all of life and every activity is worship.
1. The Israelites worshipped when they saw the pillar of cloud (Ex. 33:10).
 2. The Israelites worshipped when they brought the first fruits of the land and then sat down to worship God.
 3. The great servant of God, Abraham, gathered wood and built an altar; afterward which he said to his servants, "I will go yonder and worship, and we will come back to you" (Gen. 22:5).
 4. The apostle Paul in the New Testament said that he had gone up to Jerusalem in order to worship (Acts 24:11).
- D. God requires more of us in worship than our engaging in our necessary everyday activities.
1. Service to God and others is important, but they have nothing to do with worshipping our God.
 2. Life involves all kinds of mundane activities as well, which certainly cannot fall under the category of worship to God.
- E. Wrong practices of worship are condemned in both the Old and New Testaments.
1. Worship is not necessarily feelings and emotions (See 1 Kings 18:25-28).
 2. Worship is not extreme and frenzied physical activities.
 3. Worship is not just outstanding performances.
 4. Worship is not a display of human abilities and effort.
 5. Worship is not freedom of human expression.
 6. Worship is not just ritual and ceremony.
 7. Worship is more than being assembled.

V. The Meaning of Worship: Worship includes...

- A. Glorifying God: Isaiah 60:21; Psalm 29:2; Matt. 5:16.
- B. Expressing awe to God: Psalm 33:8; Heb. 12:28.
- C. Magnifying God: Psalm 35:27; Acts 19:17.
- D. Honoring God: Isaiah 29:13; Rev. 4:9; 11; 5:12, 13.
- E. Reverencing God: Psalm 2:1-13; Heb. 12:28.
- F. Blessing God: Psalm 16:7

- G. Praising God: Isaiah 42:8-10; Acts 2:47.
- H. Exalting God: Psalm 18:46
- I. Rejoicing in God: Psalm 35:9; Phil. 4:4.
- J. Thanking God: Psalm 7:17; Col. 3:17.

VI. The Meaning of Worship: True Worship is...

- A. Jesus said that in the New Testament era the true worshippers are to worship God in spirit and in truth (John 4:23-24).
 - 1. True worship comes from the heart of an individual as he or she responds to what God has done.
 - 2. True worship flows from the recesses of the heart filled with gratitude and love.
 - 3. True worship is more than activity and commotion.
 - 4. True worship cannot be instilled from the outside, but must come from within the heart (Col. 3:16; Eph. 5:19).
 - 5. True worship comes from within instead of stimulants outside the heart.
- B. All should desire to know what truth God wants His worshippers to follow and what kind of spirit or attitude He wants them to express in worship; “But the hour is coming, and now is, when the true worshippers will worship the Father in spirit and in 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 4:23-24.

INTRODUCTION TO SECTION TWO: GOD, THE CENTER OF WORSHIP

The purpose of this session is to remind the Bible student that God must be the center of worship. Jesus, quoting from the Old Testament, said, "You shall worship the Lord your God, and Him only you shall serve," Matthew 4:10b. Too often, man has allowed something other than God to be the center of his worship. Some have placed false gods or idols at their center of worship. Others have placed man and his performances at the center.

Since God should be at the center of man's worship, the worshiper needs to know the God he is worshipping. This study offers some suggestions on how this can be accomplished through creation, scripture, spiritual principles, the life of Jesus, and other avenues. The more we use these avenues, the more centered our worship will be upon the God we serve.

Emphasis is given again on the fact that man's worship should be because of who God is. Knowing who God is helps us to place Him where He belongs in worship, in the center. His characteristics of power, intelligence, omnipresence, love, holiness, purity, and graciousness as well as His anger, displeasure, and abhorrence of evil, should guide the very purpose of our worship. We must see what God has done. We must see what man should do in response by way of worship.

SECTION TWO: GOD, CENTER OF WORSHIP

I. God, The Center of Worship: A Must

- A. Man is involved in all kinds of activities in fulfilling the religious aspects of his life, but there are no substitutes for God as the focus of his worship.
- B. Responsible worship acknowledges God.
 - 1. It originates in the fact that one senses that there is a reality beyond self.
 - 2. It grows in the gifted appreciation of who God is.
- C. Responsible worship results from an understanding of who God is.

II. God, The Center of Worship: Getting to Know God

- A. The Bible emphasizes the importance of knowing God.
 - 1. It is essential to man's relationship with God; Jeremiah 9:23.
 - 2. It is essential to man's acceptance by God; John 17:3; 2 Thess. 1:8.
- B. The Bible refers to attitudes and circumstances that can hinder the worship that man offers to God.
 - 1. There is the problem of attitude toward wealth; Mark 4:19.
 - 2. There is the problem of emphasizing the created or creature over the Creator; Romans 1:18-25.
 - 3. There is the problem of greed; Colossians 3:5.
 - 4. There is the problem of self-glorification; 2 Timothy 3:4.
 - 5. There is the problem of idolizing others; 1 Peter 3:7.
 - 6. There is the problem of poor relationships with others; 1 Peter 3:7.
 - 7. There is the problem of other activities drawing away man's attention.

- C. The Bible refers to facts, attitudes, and circumstances that can help the worship that man offers to center upon God.
1. The **nature and power of God** are revealed through creation; Romans 1:20.
 - a. His eternal power and divine nature can be clearly seen; Romans 1:20
 - b. The heavens declare His handiwork; Psalm 19:1.
 - c. The great works of man will never compare to the wondrous works of God.
 2. The **Scriptures** reveal the many facets of God's nature
 - a. He moves in the affairs of men.
 - b. He is matchless in power, love, grace, and mercy.
 - c. He is equally matchless in His hatred of all disruptive and destructive evil.
 3. The **lives of godly people** allow others to see Christ and God in them as they live for Him.
 4. The **moral and spiritual principles** God has given reveal His nature.
 - a. His righteousness and moral goodness should lead me to worship properly; Psalm 7:17.
 - b. When men fail to imitate the characteristics of the true and living God, they fall into all kinds of immoral and chaotic behavior.
 5. The **providential care** of God
 - a. He demonstrates providential care in His creation each day; Acts 14:17.
 - b. He demonstrates providential care in the goodness and joy He provides each person in the experience of life, especially to those who love and serve Him; Matt. 5:45; Rom. 2:4; 2 Pet. 3:9.
 6. The **obedience of man** and the fulfilling of God's will reveal the qualities of His nature.
 - a. Man learns who God is through his efforts to be like Him in love, longsuffering, mercy, forgiveness and so on.
 - b. Those who do not obey God cannot claim to know Him; 1 John 2:3-5.
 7. The **life of Jesus** revealed most clearly the nature of God; John 1:18.
 - a. It is through Jesus that man understands the depth of God's love, mercy, grace, and goodness; Matt. 26:28.
 - b. It is through Jesus that man understands the fullness of God's nature; Phil. 2:1-10.
 - c. It is through Jesus that man understands the meaning of being obedient to the Father, serving His will over men.

III. God, Center of Worship: Worship Because of Who God Is

- A. Man's worship should be governed by the fact that **God is Spirit**.
1. He is not as some picture Him, an old man with long gray hair.
 2. God cannot not be seen by man nor has He ever been seen by man; 1 Tim. 6:16; John 6:46.
 3. Man should not in worship envision God as having physical substance.
 4. Man can see God in a spiritual sense.
 - a. He can see God in the things He has made (His power, majesty, etc.); Romans 1:20.
 - b. He can see God in the life of Christ, "He that has seen Me, has seen the Father."

5. Because God is spirit, He can be everywhere, even observing all the worship that is given at anytime and anywhere.
- B. Man's worship should be governed by the fact that God is **Creator of all** that is good.
 1. He is God over all.
 2. He is more powerful than the entire universe since He brought it all into being.
 3. He is the greatest and above all; therefore, He deserves our humility and greatest respect.
- C. Man's worship should be governed by the fact that **God is supreme in intelligence**.
 1. His wisdom, knowledge, and might are far superior to all of mankind.
 2. His "foolishness" is wiser than the greatest and highest of the wisdom of all men; 1 Cor. 1:25.
- D. Man's worship should be governed by the fact that **God is all-knowing** (omniscient).
 1. Every person is fully known by God; Psalm 139:1-12.
 2. He knows our every strength and weakness.
 3. He knows what we need before we ask.
 4. Nothing escapes His notice; Heb. 4:13.
 5. He knows and understands what is in the heart of each worshiper.
- E. Man's worship should be governed by the fact that **God is omnipresent**.
 1. This says that man cannot hide from God.
 2. This implies that man can worship God anywhere; Matthew 18:20.
 3. This implies that God is with us when we worship and when we are not worshipping.
- F. Man's worship should be governed by the fact that God is **love, holiness, goodness, righteousness, kindness, and graciousness**.
 1. He loves righteousness and hates lawlessness; James 1:17.
 2. He expresses loving kindness and goodness towards man even though he does not deserve it.
 3. This fact motivates man to express thanksgiving in worship to God.
- G. Man's worship should be governed by the fact that He is a **God of wrath and anger**, and He is One who abhors evil; Hebrews 1:9; 10:25-30.
 1. Man should be careful that his worship conforms to the will of God and His nature.
 2. Man should investigate the pages of scripture to find God's will regarding the manner in which He wants to be worshiped.

IV. God, Center of Worship: God's Acts

- A. Man should worship for not only who He is, but also for what He has done, is doing, and will do.
 1. This includes His loving kindness that is everlasting.
 2. This includes His goodness that man experiences each day; Psalm 106:1-2.
 3. This includes His hearing the cry of those who are in distress; Psalm 106:44-45.
- B. Man should respond by giving praise to the Lord; Psalm 106:48.
- C. Man's focus on God is the basis of all worship

INTRODUCTION TO SECTION THREE: PRE-LAW; PRE-MOSAIC WORSHIP

The purpose of this study is to help the Bible student understand the practice of worship before certain laws were given to Moses by God in the Old Testament. Although little is said in the book of Genesis about worship in the beginning of man's history, enough is recorded to give some understanding of God's expectations. We know, for instance, that different kinds of laws existed from the beginning. Laws were set forth for all the material matter in the universe, and Adam and Eve were given laws and responsibilities in the garden of Eden. Because Adam and Eve did not keep God's instructions, they were driven from the garden of Eden. This action resulted in their not having the same communication and close fellowship they had with God before they sinned (Genesis 2:16-17; 3:2, 3, 8, 22-23).

What Adam and Eve did in worship to God after they were driven from the garden is not revealed, but beginning with Cain and Abel, much is revealed in Genesis and elsewhere in the Bible. We will learn in this study that God has always had certain expectations regarding man's worship. God did not leave it up to man to choose his own way(s) or avenues of worship, but He did leave it up to each person as to whether he or she would follow His instructions.

Old Testament worship, under Mosaic law and pre-law required blood sacrifices. This study will investigate the significance of the shedding of blood through animal sacrifices. The greatest significance is that the animal sacrifices were shadows or figures, which illustrated the eventual necessary sacrifice of Jesus Christ on the cross. Since Jesus has given His life as the "Lamb of God," God's requirements for Christian worship have changed. The purpose of worship has not changed, but the avenues or requirements have.

SECTION THREE: PRE-LAW WORSHIP (Before the Law of Moses)

I. Pre-Law Worship: The Worship of Adam and Eve

- A. The Bible does not inform us about what God revealed to Adam and Eve concerning worship; however, God did shed the blood of animals to prepare (not create) skins to cover their nakedness after they had sinned; Genesis 3:21.

NOTE: Was this a foretaste of God's plan to "cover" their sins with the blood of animals, which in reality symbolized the blood of Christ that was eventually shed for all men's sins?

- B. Adam and Eve were informed about their responsibilities and certain restrictions; Genesis 2:16-17; 3:2-3.
1. They were to become one flesh (the institution of marriage); Genesis 2:24.
 2. They were to be fruitful and multiply (bear children); Genesis 1:28.
 3. They were given the responsibility of caring for and tending (work) to the garden that God had provided for them; Genesis 2:15.
 4. They were to eat (provide physical nourishment) of the produce they raised; Genesis 1:29.
 5. They were to eat of the tree of life (protected from diseases and aging); Genesis 2:16; 3:22.

6. They were **not** to eat of the fruit of the tree of the knowledge of good and evil (not know sin or its consequences); Genesis 2:17.
- C. Adam and Eve disobeyed God by eating forbidden fruit from the tree of the knowledge of good and evil; Genesis 3:6.
 1. Adam and Eve received separate curses and were cast out of the garden; Genesis 3:16,-19, 23.
 2. They were separated from the tree of life so that they would not live forever, which resulted in their eventual physical death; Genesis 3:22.
 3. God shed blood by preparing (not creating) animal skins to cover their nakedness; Genesis 3:21.

II. Pre-Law Worship: The Worship of Cain and Abel

- A. The sacrifice of Cain and Abel is probably the first mention in the Bible of man's worship to God.
- B. There are some questions that could be asked about this first recorded worship experience.
 1. Why did Cain and Abel seek to worship God in the first place?
 2. Why did they offer sacrifices?
 3. What did Adam and Eve tell their sons about God that might have moved them to worship God with sacrifices?
 4. Were those instructions given directly by God or were they passed down from their parents who had received them from God?
 5. Were they told specifically what to sacrifice or was it left up to them?
 6. Why did God accept Abel's offering and reject Cain's?
 7. Were their sacrifices simply for the purpose of worship or did they do it because they had sinned?
- C. The Bible record says that "By faith Abel offered to God a more excellent sacrifice than Cain," Hebrews 11:4.
 1. Abel, a shepherd, offered an animal sacrifice and Cain, a farmer, offered the fruit of the ground.
 2. Mosaic Law allowed both animal and grain offerings when a person could not afford the animal sacrifice; Leviticus 2:1-16; 5:7-13; 6:14-23; 7:9-14.
 3. The difference between Abel's offering and Cain's offering is that Abel offered his sacrifice "by faith."
 - a. To do anything by faith is to follow God's commands, His word.
 - b. The apostle Paul wrote in Romans 10:17, "Faith comes by hearing and hearing by the word of God.
 - c. This is seen more clearly when the other "by faith" statements are read in Hebrews 11; "By faith...Noah prepared an ark," "By faith Abraham obeyed when he was called out," "By faith Sarah received strength...because she judged Him faithful who had promised," "By faith Abraham...offered up Isaac," "By faith Moses...refused...forsook...kept...passed...whereas the Egyptians drowned...;" Hebrews 11:7, 8, 11, 17, 23-29.
 4. This means that whatever Abel did, he learned it from God, either as a direct command from God or from Adam and Eve who received it from God and then passed it on to their two sons.

- a. There was no one else from whom Abel could have learned what sacrifice was acceptable to God in that specific instance.
 - b. Because Abel offered the right gift to God, the record further says that Abel “obtained witness that he was righteous, God testifying of his gifts...,” Hebrews 11:4.
 - c. The apostle John referred to Cain’s deeds as “evil” and Abel’s deeds as “righteous,” 1 John 3:12.
 - 1) Evil deeds are acts that are contrary to God’s will.
 - 2) Righteous deeds are acts that are according to God’s will.
 - 3) Doing by faith what God has required is the righteous thing to do.
 - 4) Abel did the righteous thing.
 - 5) Acting without authority from God is the evil thing to do.
 - 6) Cain’s deeds were evil; therefore, he acted without God’s authority.
 - d. Jude refers to the “way of Cain” as rebellion against God’s will; Jude 11.
5. No one can act with faith in God unless that person knows the will of God.
- D. It is beneficial to point out what Cain, Abel, and God did do, and what they did not do.
- 1. What did Cain and Abel do?
 - a. They both offered sacrifices to God.
 - b. They both sought to worship God with their sacrifices.
 - c. They both offered the best of their possessions.
 - d. They both put hard work and effort into preparing and participating in worship to God.
 - 2. What did Cain not do?
 - a. He did not offer his sacrifice according to faith, which means that what he did offer, he did not learn from God’s instructions for that occasion.
 - b. His act of offering the best from his fruits from the ground is described as evil; therefore, he did not offer righteous (right) offerings.
 - c. His way is described as rebellious; therefore, he did not do the will of God.
 - 3. What did Abel do?
 - a. He offered a blood sacrifice by faith, which means he did offer what he learned from God’s instructions for that occasion.
 - b. He speaks to us today as one of the many examples of faithful saints of old, “By faith Abel offered to God a more excellent sacrifice than Cain...and through it he being dead still speaks,” Hebrews 11:4.
 - 4. What did God do?
 - a. He rejected the sacrifice of Cain because it was not according to faith, the will of God.
 - b. He accepted the sacrifice of Abel because it was offered by faith and God called him “righteous,” Hebrews 11:4.
- E. Several lessons are taught by the story of Cain and Abel.
- 1. God not only wants worship, but He also wants the kind of worship that pleases Him.
 - 2. All worship we present to God is not accepted unless it is based on a faith in God that causes us to act according to His will.

- F. There are other scripture references to sacrifices in the pre-law Old Testament period of history.
 - 1. Some references mention sacrifices, but they are not specific in description; Genesis 31:54; 46:1; Job 1:5.
 - 2. All other references to sacrifices are specified as animal sacrifices; Genesis 8:20; 22:13; 22:7; Job 42:7-9; Exodus 10:25-26.
 - 3. The book of Genesis mentions the building of altars for sacrifice but does not always mention what was offered; Genesis 12:7; 13:18; 26:25 and others.
 - 4. Moses requested of Pharaoh that he and his people be allowed to bring with them animals for the purpose of sacrifice; Exodus 10:25-26.
- G. Conclusion: God revealed that animal sacrifice was to be offered by those who worshiped Him.

III. Pre-Law Worship: The Worship of Noah

- A. Little is said in Genesis about worship from the time of Cain and Abel to Noah except that the descendents of Seth, the bloodline of Christ, began worshiping by calling on the name of the Lord; Genesis 4:26.
 - 1. Saul (the apostle Paul) was told to do this after his sins were washed away through the act of being baptized (Acts 16:22).
 - 2. Zephaniah pointed to a time when God's people would call upon the name of the Lord and be in one accord; Zephaniah 3:9.
- B. The people of the earth became very wicked, but Noah found favor in God's eyes; Genesis 6:5-6.
 - 1. By faith he did what God told him to do and built an ark to the saving of himself and his family; Hebrews 11:7.
 - 2. Following the flood, His first act after leaving the ark was to worship God by making an offering of animal sacrifices; Genesis 8:20..
 - 3. God was pleased with his sacrifices; therefore, he must have offered them by faith, as instructed by God; Genesis 8:21.

IV. Pre-Law Worship: The Worship of Abraham

- A. Abraham's building of altars is mentioned more times in the Bible than that of anyone else.
 - 1. This indicates that he was a person very close to God.
 - 2. The fact that God chose him out of all the peoples of this earth to continue the bloodline of Jesus Christ indicates that he was closer to God than anyone else at that time.
- B. Abraham built an altar near Shechem after God appeared to him to promise him that He would give him the land of Canaan; Genesis 12:6-7.
 - 1. He built it to show his appreciation to God for His care in bringing him into the land and for promising him that he would have descendents.
 - 2. He built an altar east of Bethel and called upon the name of the Lord; Genesis 12:8.
 - a. He returned to this altar later and called upon the name of the Lord again.
 - b. These actions indicate that altars were not just places of sacrifice, but for appeals to God as well; Genesis 13:3-4

3. He built an altar at Hebron and one on Mount Moriah; Genesis 13:18; 22:9.
- C. Abraham's building of altars wherever he moved implies that worship of God was a priority with him.

V. Pre-Law Worship: The Worship of Isaac and Jacob

- A. Isaac and Jacob followed in the footsteps of their father, Abraham.
 1. Isaac built altars at Beersheba; Genesis 26:25.
 2. Jacob built altars at Shechem and Luz (Bethel); Genesis 33:20; 35:6-7.
 3. Abraham was told by God to command his children to follow the ways of the Lord; Genesis 18:19.
 4. Abraham's devotion to God influenced his descendants.
- B. When God changed Jacob's name to Israel and made great promises to him, he set up a stone pillar and poured a drink offering and oil on it as an offering to God; Genesis 35:14.
 1. He named the place Bethel, which means, "house of God."
 2. He had visions from God in this place and afterwards poured oil on the stone on which he had rested his head, evidently as an act of worship; Genesis 28:18.
- C. A student of the Bible should always distinguish between acts of obedience to God and worship to God.
 1. Worship consists of acts of obedience to God, but all a person does in obedience to God is not worship.
 2. Illustration: There is a distinction between rendering service to a Master and worshipping a Master.
 3. All worship is service, but not all service is worship.

VI. Pre-Law Worship: Israel's Worship (Before the Law of Moses)

- A. Because of a famine that covered a large territory in the Middle East, Jacob (name was changed to Israel) and his sons and families had to travel to Egypt for grain.
 1. By the invitation of Joseph and Pharaoh, they remained in the land for over 400 years.
 2. They entered Egypt as a wandering tribe of 70 (Exodus 1:1-5) and eventually left with an army of 603,550; Numbers 2:32.
- B. Little is said concerning Israel's worship while they were in Egypt.
 1. The fact that Moses requested animals for sacrifices when they left Egypt is an indication they offered animal sacrifices while in Egypt.
 2. No other references to sacrifices by Israel are given until the Law of Moses is given after the exodus from Egypt.
- C. After leaving Egypt and witnessing the destruction of Pharaoh's army, Moses and Israel sang praise to God because they had been led to safety.
 1. Miriam, the sister of Moses, led the women in song and dance to praise God for His great deliverance; Exodus 15:20-21.
 2. No other details are given about this occasion of celebration.

VII. Other Observations:

- A. There were some who served as priests in different areas during the pre-law period before priests were appointed under the Law of Moses.

1. Melchizedek was king and priest during the time of Abraham; Genesis 14:18-20; Hebrews 5:6.
2. Jethro (Ruel) was the priest of Median; Exodus 2:16-3:1.
 - a. Moses met him after he escaped from Pharaoh and before he went back to Egypt to lead Israel out of the bondage of Egypt.
 - b. Jethro had seven daughters and gave one of them (Zipporah) to be the wife of Moses.
 - c. Moses took care of the flock that belonged to the priest of Median; Exodus 3:1.
- B. The task of offering sacrifices during this period of time was given to the heads of households; Job 1:5; 42:7-9.
- C. The Egyptians had priests who served pagan gods (Genesis 41:45, 50; 46:20; 47:22, 26), but nothing is said concerning their activities in worship.
- D. No details are given concerning the procedure involved in the offerings that were made before the Law of Moses was given except that Abel offered the first of his flocks and the fat of the animals in sacrifice.
 1. These aspects of animal offerings were included later in the Law given through Moses; Leviticus 3:9; 4:31; 6:12; 7:3.
 2. This demonstrates God's consistency in that offerings before the Law of Moses and those included in the Law of Moses were similar.
 3. There is no doubt that God made known His will from the beginning what He desired in sacrifices.
- E. The practice of giving gifts recognizes the need to express appreciation for the blessings provided by a loving God.
 1. God did not need their gifts.
 2. Through these gifts man recognized that what they had actually belonged to God.
- F. Altars were very common before the Law of Moses and were built in various places; Joshua 8:30, 31; 22:10; Judges 6:24, 26; 13:20; 21:4.
 1. God accepted altars for the purpose of sacrifice in the Old Testament, but since Jesus has given His life on the altar of the cross, men are no longer required to have altars under the New Testament (new covenant or new agreement).
 2. The Bible student must keep in mind that just because a certain practice was acceptable in the Old Testament does not mean that it has God's approval under the new covenant.

VIII. Observations:

- A. Before the Mosaic Law, worship of God was based on an appreciation of God and His mighty acts.
- B. Although sacrifice on altars was the primary method of worship during this period, God was the object of worship.
- C. Worship was to God, for God, and of God.
 1. No drawings or images were used in worship to God.
 2. All such were explicitly condemned under the Law of Moses.

INTRODUCTION TO SECTION FOUR: WORSHIP UNDER THE LAW

The purpose of this study is to help the Bible student understand the practice of worship as instructed by God through Moses. These laws were recorded by Moses and are referred to as the “Law of Moses” in the Old and New Testaments. They were meant for the descendants of Abraham who were later known as the nation of Israel. The “Law of Moses” began to be given to Moses by God when the children of Israel began preparing for their exodus from Egypt. The command to observe the Passover, for instance, was given in preparation of and before they started their exodus from Egypt.

After the children of Israel crossed the Red Sea and made their way down to the southern tip of the Sinai Peninsula, God made a covenant with them at Mount Sinai and gave them His law (Exodus 34:28-29). Some of the laws in the Law of Moses are the same as those God had revealed to men in the past since the beginning of the human race, but for many of them, more details and regulations were supplied. An example of this would be animal sacrifices. Even though the command to offer animal sacrifices goes back to the beginning, the Law of Moses strictly regulates and gives greater detail regarding this practice.

The focus of worship did not change when God gave Moses His laws to Israel. God is the audience. God is the focus. He is the provider of all things. It is to Him they were to give their thanksgiving and praise. They were strictly forbidden to have any images of God, representatively or otherwise. God alone was to be worshiped and prayed to under the Law of Moses. Eventually the place of worship became important when God directed Moses to build the first tabernacle. The tabernacle, and later the temple of Solomon, was a figure or symbol of the spiritual temple that would be built in the Christian Age by Jesus (Matthew 16:18-19). That spiritual temple or house is the church of our Lord today (Hebrews 3:6; 12:22-24; 1 Peter 2:4). Many of the tabernacle and temple implements under the Law of Moses were shadows, figures or types of the spiritual New Testament church and Christian worship, which began later on the Day of Pentecost in Acts 2, the beginning of Christ’s church. For more information on this, you will need to read the section on “**Old Testament Sacrifices**,” which is supplied in **APPENDIX A** of this study. The Law of Moses was eventually nailed to the cross (Colossians 2:14-16) and replaced by the New Testament with a better sacrifice, High Priest, mediator, covenant, etc. (Hebrews 8:1-6).

SECTION FOUR: WORSHIP UNDER THE LAW

I. Worship Under the Law: Laws of Worship

- A. God led the children of Israel out of Egypt and declared them His own special people.
- B. God made a covenant with Israel at Mount Sinai and gave them His law (Exodus 34:28-29).
- C. Some pre-Law practices were included in the Law of Moses, such as animal sacrifices, but they became more strictly regulated.
 1. Nothing was said in the Law of Moses about singing, praying, or reading of Scripture on a weekly basis, although they did develop these in their worship over a period of time and were eventually included in New Testament worship.

2. The law was read to the congregation every seventh year during the Feasts of the Booths, and parents were instructed to teach their children in their homes and as they walked (Deut. 6:6-7).
3. The Sabbath Day was not a special day of worship, but was a rest day.

II. Worship Under the Law: The Focus of Worship

- A. God confronted Moses with the majestic awesomeness of His nature in order to prepare Moses to lead Israel.
 1. A part of this greatness was revealed in the burning bush experience (Exodus 3)
 2. God revealed Himself as "I AM THAT I AM."
 - a. The best we can make of this is the word "YEHWEH."
 - b. This sacred name was to be respected and honored by Israel.
 - c. The name "Jehovah," is the English word for this name.
 - d. The reason for these differences is the attempt to supply the proper vowels for the Hebrew word, which came from the vowel signs of 'Adho.nay' and 'Elo.him,' the Hebrews words for Lord and God.
 - e. Christians are not saved by the divine name that God revealed to Israel, but the name Jesus Christ (Acts 4:12).
 - f. No personal name is given to the Father in the New Testament.
 - 1) He is referred to as "God," Matthew 3:9.
 - 2) He is referred to as "Lord." Mathew 9:38.
 - 3) He is referred to with the word "Hallelujah," which means "praise Yah," the abbreviated form of Yahwah.
 3. When Moses stood before God and in his presence, he was standing on holy ground.
 4. At another time, when God appeared to Moses, he showed God the highest respect by bowing toward the earth and worshipping (Exodus 34:6-8).
- B. A realization of what God is like should create an awesome respect for the majesty of His being.

III. Worship Under the Law: Aspects of Worship

- A. God transcends His creation and is not physical in nature; therefore, Israel was neither to picture Him in any way, whether through images or drawings, nor were they to worship them (Exodus 20:3-5).
 1. Icons, statues, and drawings that are worshiped and are used to vivify to the worshiper the humanness of biblical characters, violate the above teaching.
 2. Those who bow in honor before such representations of deity are worshipping human forms.
 3. We are to worship the divine nature of Jesus who is in heaven and not the human nature He assumed during His incarnation.
- B. God alone was to be worshiped under the Law of Moses (Deuteronomy 6:14-15).
 1. God left nothing to the discretion of Israel regarding their worship to Him.
 2. They were to worship according to His will, in the manner and in the location desired by Him.

IV. Worship Under the Law: Place of Worship

- A. Worship under the law was associated with the tabernacle and later the temple.
 - 1. They were divided into two sections.
 - a. The “holy place” contained the table of showbread, the ark of the incense, and the golden lamp stands.
 - b. The “holiest of all” housed the Ark of the Covenant where God promised His presence would be found.
 - 1) It contained the Ten Commandments in stone, Aaron’s rod that budded, and a pot of manna.
 - 2) The mercy seat was on top with two cherubim.
 - 2. The tabernacle was set up at Mount Sinai (Exodus 40:2, 17).
 - a. It was carried with them in the wilderness wanderings.
 - b. It was eventually brought to Gilgal and then Mount Ebal.
 - c. During the days of the judges it was moved to Shiloh until the reign of Saul.
 - d. At one time there were two tabernacles; one at Shiloh and one at Nob because some of the priests had fallen into disrepute (1 Samuel 22; 1 Chron. 16:39).
 - 3. The Ark of the Covenant was to be kept in the most holy place in the tabernacle (Exodus 40:21).
 - 1. Sometimes it was moved around and carried into battles.
 - 2. During one battle it fell into the hand of Philistines and caused them to have a plague (1 Samuel 5:6-8).
 - 3. David brought it to the city of David known as Zion (2 Samuel 6:12; 1 Kings 8:1), a place near Jerusalem.
 - 4. It was finally housed permanently in the temple built by Solomon in the city of Jerusalem (1 Kings 8:1-6).
- B. The law did not specify the place where Israel was to worship, but simply stated that they were to seek the Lord at the place God would later choose (Deut. 12:5).
 - 1. God made these arrangements in order to keep Israel from turning to pagan gods (Deut. 12:2-4).
 - 2. The final place of choice was Jerusalem on Mount Zion.
 - 3. The Samaritans would later try to change the place to Mt. Gerizim, but Jesus told the Samaritan woman that they chose wrongly (John 4).
 - 4. During the forty years of wondering in the wilderness and over four hundred years of being ruled by judges, Israel worshiped in various locations, but Jerusalem, by God’s direction became the resting place of the Ark.
 - 5. Those who lived too far away to travel to the temple were to pray toward the temple (1 Kings 8:38, 42, 44, 48).
- C. Because Solomon added idols to his worship, God told him the kingdom would become divided under his son (1 Kings 11:3).
 - 1. It was divided into the northern kingdom of Israel and the southern kingdom of Judah.
 - 2. The northern kingdom worship golden calves.
 - 3. The southern kingdom with Jerusalem as its capital, worshiped in Jerusalem at the temple.
- D. Jesus taught that the place and ways of worship would change when He ushered in the New Testament and built His church (John 4).

V. Worship Under the Law: Israel's Feasts

- A. God gave Israel three major feasts to observe each year.
 - 1. The Feast of Unleavened Bread or Passover, which was a memorial of Israel's deliverance from Egypt. (Leviticus 23:5-8).
 - 2. The Feast of Harvest or Feast of Weeks, Pentecost, Day of the Firstfruits, and Feast of Ingathering to celebrate the beginning of harvest (Leviticus 23:15-21).
 - 3. The Feast of Tabernacles or Feast of Booths in remembrance of Israel's living in tents during their forty years of wandering in the wilderness (Leviticus 23:33-43).
- B. In addition to these three major feasts, there were several others.
 - 1. The Feast of Trumpets or New Moon, which ushered in the New Year (Leviticus 23:23-25).
 - 2. The Feast of the Day of Atonement when yearly sacrifice was made for the sins of the nation (Leviticus 23:26-32).
 - 3. The Feast of Purim later began after Esther arranged deliverance of the Jews from annihilation (Esther 9:20-22).

VI. Worship Under the Law: Worship Procedures

- A. Israel's worship was quite different from Christian worship.
 - 1. Israel's worship was built around animal sacrifices, eating of the sacrifices, and feasting during specified feasts.
 - 2. The priests were to eat of the sacrifices (Exodus 29:31-33).
 - 3. The people were to joyfully sacrifice and eat before the Lord in the place of His choosing (Deut. 12:7).
- B. The Law of Moses encompassed what God required in worship as well as government regulations, human relationships, and civil statutes.
 - 1. Worship was arranged and led by the tribe of Levi and the priest.
 - 2. Various aspects were limited to the place of the tabernacle/temple.
 - 3. There was an altar of incense, table of showbread, and golden lamp stand in the holy place.
 - 4. The priests put fresh bread on the table of showbread every day (Exodus 25:30).
 - 5. The priests kept the flame burning on the lamp stand and burned incense on the altar of incense morning and evening (Exodus 30).
 - 6. Only the high priest was allowed to go into the Holy of Holies or Most Holy Place.
 - a. He had to enter with animal blood.
 - b. He entered only once each year, on the Day of Atonement for the sins of the people (Leviticus 16:2, 34).
- C. The Law of Moses did not instruct Israel to assemble weekly for musical services and prayers.
 - 1. These were practiced irregularly after special triumphs or on special occasions.
 - 2. The weekly assemblies in the synagogues on the Sabbath for the reading of Scriptures began while Judah was in Babylonian captivity.
 - 3. The Law of Moses said nothing about weekly meetings for worship but it did require set times for holy convocations in which no work was to be done (Lev. 23:3).

- D. Israel's worship was built around their sacrifices, offerings, and various yearly feasts (Numbers 28:16-31).
 - 1. The family, not the congregation, was to teach God's word to the children (Deut. 6:6-9).
 - 2. God gave the Sabbath to Israel and some feasts for memorial purposes (Deut. 5:12-15).
 - 3. At the end of every seven years, during the Feast of the Booths, the priests were to read the Law to Israel's families and to the aliens who were among them (Deut. 31:9-13).

VII. Worship Under the Law: Sacrifices and Offerings

(See APPENDIX A: "OLD TESTAMENT SACRIFICES" for greater detail)

- A. Along with sin offering, God provided various other offerings Israel was to use in their worship of God.
 - 1. The **burnt offering** was made with an animal without defect; young bull, male sheep or goat (Lev. 1:10-13).
 - a. The blood was to be spread around the altar.
 - b. Certain parts were offered as burnt offerings.
 - c. Turtledoves or young pigeons could be offered by the poor (Lev. 1:14-17).
 - 2. There were also **grain offerings** (Lev. 2:1-16).
 - 3. Israel could offer a **peace offering** of a male or female animal (Lev. 3:1-17).
 - 4. The **sin offering** varied according to the status of those who sinned.
 - a. Unintentional sins of priests required a bull sacrifice (Lev. 4:3-21).
 - b. Unintentional sins of leaders required a male of the goats without defect (Lev. 4:22-26).
 - c. Unintentional sins of the common people could be taken care of by offering a female goat or lamb without blemish (Lev. 4:27-35).
 - 5. The **guilt offering** could be a female lamb or goat (Lev. 5:1-6).
 - a. The poor could offer turtledoves or pigeons (Lev. 5:7-10).
 - b. The poorest could offer grain offerings (Lev. 5:11-13).
 - 6. There were also **votive** or **free-will offerings** and **drink offerings** which were offerings of thanksgiving or acknowledgement of God.
- B. These offerings were important in Israel's relationship with God and in their worship of Him.

VIII. Worship Under the Law: Israel's Worship

- A. Although God described in detail how Israel was to worship, the people often strayed from His requirements.
 - 1. They frequently served idols.
 - 2. They frequently tried to serve both God and idols.
 - 3. During the period of the Judges, idolatry seemed to be prevalent in Israel (Judges 6:25).
- B. Israel was more faithful during David's reign.
- C. After David's reign, there was a great influx of idols.
 - 1. Solomon married foreign wives who introduced their gods to Israel (1 Kings 11:4-6).

2. Jeroboam introduced national worship of idols to keep the northern tribes from returning to Jerusalem for worship.
 - a. Every king was described as evil in the northern kingdom of Israel.
 - b. They were eventually carried away by the Assyrians, never to survive again.
3. The southern tribes (Judah) went back and forth between serving God and serving idols until they were finally carried away into captivity by the Babylonians.

IX. Worship Under the Law: Intertestament Period

- A. The Jewish synagogues probably developed in the third century B.C. during Judah's captivity in Babylon after the temple had been destroyed in 586 B.C.
- B. The synagogues were established as places where the people could come for reading and interpretation of scriptures.

X. Worship Under the Law: Summary

- A. The worship God revealed under the Law of Moses included mostly feasting, offerings, and sacrifices.
 1. The Sabbath day was not a special day of worship, but of rest.
 2. They assembled on feast days to eat with joy before the Lord.
 3. The priests offered thank offerings and sacrifices throughout the week.
- B. Israel's worship of God was built around the tabernacle and later the temple in Jerusalem.
- C. Synagogues were built for the weekly reading of scriptures while the Jews were in Babylonian captivity.

INTRODUCTION TO SECTION FIVE: DAVID'S CONTRIBUTION TO WORSHIP

The purpose of this study is to examine some of the worship activities introduced by David and some of the contributions he made. The Bible student must keep in mind that nothing is said in the Bible from creation to the giving of the law about God's people meeting for regular worship services. The Law of Moses did not require weekly worship assemblies. As was pointed out in last session's study, the Sabbath day was set aside as a day for rest in which no work was to be done and traveling distances were limited (Deuteronomy 5:12-15). There were prescribed daily and yearly sacrifices under the Law of Moses. As the result of Israel's growth in population, David introduced the dividing of the Levites into courses (divisions) in order for them to share fairly in the responsibilities of the work in and around the tabernacle and to accomplish the work in a more orderly fashion (1 Chron. 24:3-5).

Almost nothing is said in the Bible about songs for worship before the book of Psalms was written. Those psalms that were written by David were some of the greatest contributions made by him for worship to God. It became Israel's songbook. They reflect a depth of devotion, reverence, and spiritual thought that lift the worshiper in mind and heart. Not all of the Psalms were written to be sung. Some of them are of a personal nature from the heart of David, which address some of his own temptations and sins.

There has been a great debate through the years as to whether God gave instructions on introducing mechanical instruments into Israel's worship or if they were an invention of David and God simply allowed it as He often allowed other practices introduced by men. Some see instruments commanded by God in 2 Chron. 29:25; however, the commandment is "the song of the Lord," (v. 27). David claimed that he was responsible for mechanical instruments used in praise to God (1 Chron. 23:5; 1 Chron. 15:16). The writer of the Chronicles gave credit to David in 2 Chron. 29:25 for bringing in mechanical instruments. The prophet Amos said that David invented the use of mechanical instruments to accompany singing to God. Hundreds of years later the Israelites 'hung their harps in the willow trees' after they were taken into Babylonian captivity, never to use mechanical instruments in their worship services again until A.D. 1815 in the Reformed Jewish Synagogues. That is an over 2,000 year separation from the time the Jews quit using mechanical instruments in their worship and when they began to use them again. Psalm 137:2, which makes the statement about the harps being hung in willow trees, was written by someone who was taken into the Babylonian captivity about 586 B.C., some 400 years after David wrote his Psalms. The Jews never used mechanical instruments in their worship services again until June 14, 1815 when Israel Jacobson at Berlin Germany introduced it in the new house of prayer which he opened for Shabi 'ot Festival. Complaints to Emperor Frederic William III shut it down, but the mechanical instrument was eventually accepted into the synagogues of the Jews. Mechanical instruments were not introduced into Christian worship services until A.D. 660 by Pope Vitaline, some 600 years after the church began. They were not widely accepted until over 1,000 years after the church began. The psalms of David offer to us today some of the most beautifully worded thoughts that can be found in any language.

SECTION FIVE: DAVID'S CONTRIBUTION TO WORSHIP

I. David's Contribution to Worship: Introduction

- A. Nothing is said in the Bible from creation to the giving of the Law about people meeting regularly for worship.
 - 1. The Law of Moses did not require weekly worship assemblies.
 - 2. The Sabbath was set aside as a day for rest in which no work was to be done (Deut. 5:12-15).
 - a. It was not a day of worship.
 - b. It was a day of rest taken from the fact that God rested on the seventh day after creation (Genesis 1 and 2).
 - c. It was first introduced as a rest for the Israelites at Mount Sinai.
- B. David introduced the division of the tabernacle responsibilities of the Levites, which included chosen singing groups (1 Chron. 9:33; 15:16; 2 Chron. 35:15).
- C. Songs of praise were not the result of a command in the Law but were spontaneous outpourings of joy from thankful hearts.
 - 1. God had given them cause for such rejoicing.
 - 2. This is illustrated by their rejoicing in song when Pharaoh's army was drowned in the sea after the Red Sea crossing (Exodus 15:1-21).
 - 3. Deborah and Barak sang for joy when Jael killed Sisera, Israel's enemy (Judges 5:1-31).
 - 4. These were not worship assemblies but spontaneous joyful expressions.
- D. David played a harp in order to soothe Saul when an evil spirit troubled him (1 Samuel 16:18-23).
 - 1. Women sang songs of praise to David, which made Saul jealous (1 Samuel 18:7).
 - 2. David chanted a lament over the death of Saul and Jonathan (2 Samuel 1:17-27).
 - 3. None of these musical presentations were in the assemblies and some cannot be considered religious in nature because they were sung in tribute to men and not to God.
- E. The Ark of the Covenant was brought into the city of David with shouting, singing, and blowing of trumpets.
 - 1. Burnt offerings and peace sacrifices were offered every six paces and cakes of dates and raisins were passed out to the people.
 - 2. While this was going on, David was vigorously dancing (2 Samuel 6:12-23; 1 Chronicles 15:25-28).
 - 3. Some advocate that David's dancing is an example for present day worship.
 - a. In his whirling around, he literally exposed himself (2 Sam. 6:20).
 - b. His dancing caused jealousy on the part of his wife Michal.
 - c. This is in contrast to God's will regarding purity and modesty, and if this is an example for worship today then what about the sacrificing of animals and the passing out of raisin cakes, etc.?
- F. David, Zadok, and Ahimelech divided the responsibilities of the priest and Levites (1 Chronicles 24:3-5).
 - 1. This brought greater order in fulfilling their tabernacle responsibilities.
 - 2. David, Gad, and Nathan the prophet arranged for singers and instruments of music (2 Chronicles 29:25).

3. There were special groups that did the singing, which did not seem to include the whole congregation.
 - a. Nothing else is said about the worship activities in assemblies, except that sacrifices and offerings were made and that people ate and drank with gladness (1 Chronicles 29:21-22).
 - b. These were seemingly practiced only on special occasions.
 - c. We are left only to guess whether or not the whole congregation of Israel sang or prayed together outside their feasts and special events.

II. David's Contribution to Worship: The Psalms

- A. Perhaps David's greatest contribution to Israel's worship was the many psalms he wrote that are found in the book of Psalms, Israel's songbook.
 1. The Psalms reflect a depth of devotion, reverence, and spiritual thought.
 2. The personal problems addressed in the Psalms demonstrate our personal relationship with God and how much He cares about every aspect of our lives.
- B. The book of Psalms seems to have been Israel's first available collection of songs.
 1. For this reason we do not know what Israel sang before they were written.
 2. Many of the Psalms are personal in nature, which may indicate that many were meant for personal devotionals rather than for congregational singing.
 3. Not all of the Psalms were written by David.
 - a. Some were written by Moses.
 - b. Some were written by others unnamed.
 - c. Some were written during and/or after the Babylonian captivity.
 - d. The majority were written by David.

III. David's Contribution to Worship: Message of the Psalms

- A. The Psalms admonished Israel to extol God's glory and power because of His great works on their behalf (Psalms 19, 95, and others).
 1. Therefore, all should worship and serve Him (Psalms 29, 113, and others).
 2. This should be done in purity of life (Psalm 24).
 3. They are called upon to respect, worship, and praise God (Psalms 33, 47, and others).
 4. The human soul should have a natural thirst for God (Psalm 63).
 5. Israel was to worship in Jerusalem (Psalms 48, 122).
 6. The people are admonished to praise God in the congregation of the godly where He judges the wicked and the righteous (Psalms 149, 82).
- B. The Psalms picture man as frail and mortal, but God is powerful and eternal (Psalms 8, 90).
 1. God is pictured as a shepherd who tenderly cares for His sheep and shelters them from evil (Psalms 23, 91).
 2. Man is dependent upon God as helper and deliverer (Psalms 34, 46, 121).
 3. Man is to wait upon God, trust in Him, fear Him, and serve Him (Psalms 30, 39, 40, 125, 112, 128, 145).
 4. Man is warned that to the contrary, idols are useless (Psalms 97, 115, 135).
 5. Man is in the position of making appeals to God for salvation and deliverance (Psalms 88, 123).

- C. The Psalms declare that God will bless those who walk uprightly, but He will punish the wicked (Psalms 1, 9).
 - 1. The wicked may prosper, but it will be for nothing (Psalms 10, 73).
 - 2. All evildoers will perish (Psalms 50, 68, 75, and others).
 - 3. God will bring low those who boast (Psalm 52).
- D. Sacrifice was to be offered to God, but He also wanted them to live clean and pure lives.
 - 1. The greatest sacrifice was to give to God a contrite and broken (humble) spirit (Psalms 54:6; 40, 51:16, 17).
 - 2. Samuel told Saul that it was better to obey than to sacrifice.
 - 3. New Testament Christians are called upon to offer themselves as living sacrifices (Romans 12:1-2).
- E. Many of the Psalms demonstrate that man can look to God in times of need (Psalms 3, 18, 31, 71).
 - 1. God is the source of spiritual strength (Psalm 3).
 - 2. God can be appealed to in times of distress, despair, sufferings, opposition of evil men, sorrow, oppression by enemies, trouble, weakness, persecution, defeat, affliction, and calamities (Psalms 4, 6, 7, 12, 17, 20, 27, 57, 60, 70, 81).
 - 3. He can also be called on for redemption, forgiveness, and help (Psalms 17, 25, 51).
- F. God blesses those who follow righteousness but hates and abhors evildoers and their acts (Psalms 5, 11).
 - 1. God's acts and attitudes are based on His nature; therefore, He is worthy of our praise.
 - a. He is a God of compassion, goodness, mercy, lovingkindness, and is slow in anger (Psalms 107, 108, 136).
 - b. He knows our ways and what is best for us (Psalm 139).
 - 2. Righteous people are disturbed by the deeds of the wicked (Psalm 141:5-10).
- G. There are a number of Messianic prophecies concerning the coming of Jesus, His life, and work (Psalms 2, 8, 16, 22, 45, 69, 72, 110, 118, 132).
- H. The Psalms are divided into five books; 1-41; 42-72; 73-89; 90-106, 107-150.

IV. David's Contribution to Worship: Summary

- A. David added much to the worship life of Israel through the great worship words and phrases in the Psalms.
 - 1. They reach into the basic needs of life and express the depths of spiritual thoughts and the aspirations of the soul.
 - 2. Many of the greatest words in the songs we sing today and expressed so beautifully have come from the Psalms.
- B. The thoughts of our hearts are exposed and lifted up into the presence of a great and wonderful God through the Psalms.

INTRODUCTION TO SECTION SIX: PAGAN WORSHIP

The purpose of this study is to examine the background of “Pagan Worship” in order to provide insight into the nature and parameters of true worship by helping the Bible student to realize what God does not want and why He does not accept human inventions in worship to Him. Idolatry and its accompanying activities are fully condemned throughout the Old and New Testaments. Pagan worship is a departure from true worship, which mainly involves the free expression of human feelings toward a nonexistent deity. However, several questions need to be answered in this study, “Is God interested in or does He allow free expression of human feelings in worship even though they are directed to Him, the one and only true deity, and does God demand a certain form in worship?”

Since idolatry is expressly condemned in the Bible, then one cannot say that all worship is acceptable to God. Idols are rejected because they are false gods, but is using idolatrous practices in worshiping the true God acceptable to Him? In the Ten Commandments and other scriptures, God also expressly condemned the use of images even though they were intended to represent Him (Deuteronomy 4:15-18). Before Jesus built His church and kingdom, He described the worshipers in the Christian Age; “But the hour is coming, and now is, when the true worshipers 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 in truth,” John 4:23-24. Jesus also gave this warning, “...in vain they worship Me, teaching as doctrines the commandments of men,” Matthew 15:9. Jesus taught very clearly that there can be false worship and vain worship, if it is not according to His truth and commandments as well as not in the right spirit or attitude.

The study of idolatry should help the student better understand the temptations the people of God had in turning from the worship God desired to a worship that was unacceptable to Him. These examples should stand as warnings to us today when we engage ourselves in “Christian Worship.” They should also encourage us to have a greater desire to learn what God wants in worship to Him today.

SECTION SIX: PAGAN WORSHIP

I. Pagan Worship: Introduction

- A. A study of idolatrous worship may provide insight into the nature and parameters of truth.
 - 1. It helps us realize what God does not want in worship to Him.
 - 2. It helps us realize why He does not accept human inventions in worship.
- B. Idolatry is worship.
 - 1. Idolatry in ancient times included two forms of departure from the true worship demanded by God.
 - a. There was the worship of false gods.
 - b. There was the worship of the Lord by means of images.
 - 2. The worship given to false gods and images of God were forbidden by God.
- C. Idolatry and God’s condemnation of it demonstrates the fact that all worship is not acceptable to God.
 - 1. The use of idols was rejected because they were false gods.

2. The use of idolatrous practices in worshiping the true God was also rejected.
3. The use of earthly images that represented God was also condemned (Deut. 4:15-18).
 - a. This is because God is not a physical being, but He is Spirit.
 - b. Jesus also taught this in John 4:24.
- D. God has chosen what He desires in worship; therefore, human inventions in worship are not acceptable to Him.

II. Pagan Worship: Idolatry Before the Law

- A. Idols were probably worshiped early in human history, and this might have been reflected in the evil practices of the wicked before the flood (Genesis 6:5-6).
- B. Idols were used during the time of Abraham.
 1. The father of Abraham and others served other gods (Joshua 24:2).
 2. Ancient records give us some insight about the Sumerian people of Mesopotamia where Abraham lived.
 - a. Those records tell us that they worshiped the sun-god Utu, the supreme judge in heaven whose authority was delegated to the reigning king.
 - b. The religion of the Sumerians was basically pantheistic (considered everything in nature as gods), which also consisted of a multiplicity of gods with the concept that each city had its own god who was assisted by other gods.
 - 1) These national gods and city gods were placed in temples and given daily food offerings and sacrifices.
 - 2) They entertained the gods and themselves with singing, and worshiped with sexual rituals and orgies of the fertility cults by male and female temple prostitutes.
 - c. The citizens housed and served their own personal gods as well.
 3. Abraham came out of this idolatrous background in which even his relatives worshiped idols (Joshua 24:2).
 4. The names of several gods are mentioned in the Old Testament:

Adrammelech	II Kings 17:31	Sepharvite God.
Anammelech	II Kings 17:31	Sepharvite God.
Ashima	II Kings 17:30	Samaritan Moon Goddess.
Ashtoreth	I Kings 11:05	Canaanite Goddess.
Baal	I Kings 18:19	Canaanite God ("Lord") of fertility, vegetation, and storms
Baal-berith	Judges 8:33	A regional variation/aspect of Baal.
Baal-peor	Numbers 25:03	Moabite regional variation/aspect of Baal.
Baal-zebub	Luke 11:19	Philistine/Ekronian regional variation/aspect of Baal.
Baalim	I Kings 18:18	Canaanite Gods ("Lords"), collective of the different aspects of Baal
Bel	Isaiah 46:01	Assyrian/Babylonian/Sumerian god ("Lord")
Chemosh	I Kings 11:07	Moabite war God.
Dagon	I Samuel 05:02	Philistine/Ekronian/Babylonian God of agriculture.

Diana of the Ephesians	Acts 19:35	Ephesians' moon and nature goddess ("Divine/ Brilliant")
Jehovah	Exodus 6:03	Hebrew God
Jupiter	Acts 14:12	Roman God (possibly derived from 'Zeus-pater', Father Zeus)
Lucifer	Isaiah 14:12	("Light-Bearer")
Mercurius	Acts 14:12	Otherwise known as the Roman God Mercury, God Of communication and travel, and messenger of the Gods...which is probably why Paul was call this in Lystra.
Milcom	I Kings 11:05	Ammonite God
Molech	I Kings 11:07	Ammonite God, also called Moloch, most probably Baal-Hammon of Carthage..
Nebo	Isaiah 46:01	Assyrian/Babylonian/Chaldean God of wisdom and writing, also called Nabu.
Nergal	II Kings 17:30	Cuth/Assyrian/Babylonian war and underworld God, also called Meshlamthea.
Nibhaz	II Kings 17:31	Avites God
Nisroch	II Kings 19:37	Assyrian God Rimmon
(Also Ramman)	II Kings 05:18	Babylonian/Syrian storm God involved in the in the Deluge, also known as Rammon.
Succoth-benoth	II Kings 17:30	Babylonian fertility Goddess ("She Who Produces Seed"), also known as Zarpanitu/Zerpanitum.
Tammuz	Ezekiel 8:14	Assyrian/Babylonian God
Tartak	II Kings 17:31	Avites God

NOTE: For a more definitive description of the pagan gods, see APPENDIX B: "THE PAGAN GODS OF THE NATIONS IN BIBLICAL TIMES" at the end of this study.

III. Pagan Worship: Jacob and Rachel

- A. Some assume that Rachel worshiped idols because she took the teraphim, the household idols of her father Laban (Genesis 31:19, 30-35).
 1. These most likely had legal or monetary value regarding inheritance of the family estate.
 2. Rather than worshiping gods, Rachel was most likely seeking an advantage for her husband Jacob.
 3. Jacob put up pillars in many places (Genesis 28:18, 22; 31:13).
 - a. Pillars and piles of stones were used as markers and reminders of certain events in the lives of the people (Joshua 4:19ff).
 - b. See also Genesis 31:44-52; 35:20; 2 Samuel 18:18; and Exodus 24:4.
- B. Some of the people with Jacob had idols, but he told them to put them away and even hid them (Genesis 35:2-4).
 1. His actions demonstrated that he did not approve of them.
 2. His actions may indicate that he never served them.

3. We must keep in mind, however, that even some of the great leaders of God's people allowed idol worship (Solomon) in order to compromise with the people.

IV. Pagan Worship: Worship in Egypt

- A. Even though idolatry was practiced in the countries where the patriarchs lived, they separated themselves from idolatrous worship to serve the one true God.
 1. Abraham traveled to the idolatrous land of Canaan where Isaac and Jacob and his twelve sons were born.
 2. The descendants of the twelve sons lived in Egypt for 430 years and some of them may have worshiped idols (Joshua 24:14; Ezekiel 20:5-8, 18).
- B. The people of Egypt were pantheistic; for, they considered everything in nature as gods that had their own personalities (water, stone, trees, etc.).
 1. Over the centuries they fluctuated in their worship by adding or changing gods.
 2. Ancient drawings and statues present gods having forms of animals, humans, and animals with human heads.
 - a. The sun, moon, air, fertility, and the Nile River (named Hapi) were considered as gods.
 - b. Almost every major external influence was viewed as a god; rain, wind, fire, plagues, scorpions, cobras, frogs, lice, dung beetles, and crocodiles to name a few.
 - c. This is one of the reasons why God through Moses brought the various plagues upon Egypt in that they showed the superiority of God over the gods of Egypt (Exodus 12:12).
 3. The worship of their gods included numerous festivals during the year and special days in honor of their birthdays.
 4. Ingrained in Egyptian thought was the afterlife.
 - a. They thought that it included similar conditions like here on earth.
 - 1) This resulted in burying food and objects with their dead so they could use them on their journey to the unseen world.
 - 2) This also resulted in mummifying dead bodies in order to preserve them for the afterlife.
 - b. The rising of the sun gave them hope for life after death.
- C. Some think that Aaron copied the Egyptians in making the image of a calf for Israel to worship (Exodus 32:1-5).
- D. Some see this same influence in Jeroboam because of his stay in Egypt (1 Kings 11:40) when afterwards he commanded the Israelites of Northern Israel to worship two golden calves (1 Kings 12:26-22).

V. Pagan Worship: Gods of the Canaanites

- A. After leaving Egypt and wandering in the wilderness for 40 years, Israel entered the land of Canaan, a land filled with idols.
 1. Knowing the influence of these idols and those who worshiped them, God gave them commandments to tear down and overthrow all of the idols (Exodus 23:24-25).
 2. He pointed out to them that if they left them up, the idols would become a snare to them (Exodus 23:33).

- B. The Ten Commandments forbade Israel to have any gods (Exodus 20:3; Deuteronomy 20:17-18).
- C. After entering Canaan, Israel did fairly well under the leadership of Joshua and the elders who served Joshua (Judges 2:7).
 - 1. Some of the people may have served idols then (Joshua 24:20-23).
 - 2. However, generations following Joshua began to give extensive service to other gods (Judges 2:10-13).
 - a. This was especially true when Israel was led by an unrighteous judge (Joshua 2:16-19; 10:5-6).
 - b. Even the father of the great leader Gideon had an Asherah and an altar for worship of Baal (Judges 6:25).
- D. The Canaanite nations, being polytheistic (many gods) worshiped national gods and many lesser-known deities.
 - 1. They practiced adding the gods of other nations to their list whenever they were defeated.
 - 2. They figured that the gods of conquerors were stronger so they added them to their worship agenda.
- E. The Bible mentions many of the gods of the Canaanite nations: Baal, Ashtoroth, Asherim, Asherah, Dagon, Molech (Milcom) and Chemosh (see list above under II.B.4.b and APPENDIX B at the end of this study).
 - 1. The principle God was Ashtoreth, Baal's wife, their principle goddess.
 - a. She was the personification of the reproductive principle in nature.
 - b. Ishtar was her Babylonian name and Astarte her Greek and Roman name.
 - c. Temples of Baal and Ashtoreth were usually together.
 - 2. Priestesses were female temple prostitutes and sodomites were male temple prostitutes.
 - 3. Their temples were centers of vice, which included extravagant orgies.
 - 4. Worship of some of these deities included the sacrifice of infants.
 - a. Jars have been discovered in Gezer, Megiddo, Jericho, and other places, which contained the remains of children who had been sacrificed by the prophets of Baal and Ashtoreth.
 - b. These were seen as gods of fertility; therefore, they believed that by offering some of their children to these gods, their fertility would increase.
 - c. Sometimes their rituals were a combination of human sacrifice and sexual rites (Jeremiah 7:31; 19:4-6).
- F. Because Israel failed to follow God's directions about tearing down every idol, the Canaanite gods became a snare to Israel just as He had warned.
 - 1. They were not only to destroy the idols, but not intermarry.
 - a. Association with them would lead them into idolatry (Deut. 7:3-4).
 - b. Israel could become infested with the venereal diseases (Deut. 7:15), which plagued the Canaanites because of their sensual practices.
 - 2. They chose to compromise with the Canaanites instead, which led to all kinds of problems and vice among the Israelites.

VI. Pagan Worship: Assyrian Worship

- A. The Assyrians became a menace to Israel, especially the northern tribes, which were finally conquered by them and dispersed throughout Assyria never to return again to their homeland.
 - 1. It was Northern Israel who was told by Jeroboam to worship two golden calves as their gods.
 - 2. Tiglath-Pileser III, king of Assyria, invaded Galilee (Northern Israel) about 730 B.C. and compelled the people to pay tribute.
 - a. Ten years later, Sargon III, king of Assyria, captured Samaria, the capital of Israel and carried the people away into Assyrian captivity.
 - b. Israel's turning to idols and compromising the word of God became their downfall.
- B. The religion of the Assyrians was pantheistic in nature, much like the religion of the Babylonians.
 - 1. Ashur was their chief and national god, but they worshiped others, which they believed controlled every aspect of nature.
 - 2. Their gods were considered important because they helped fisherman, fruit-growers, herdsmen, and other farmers.
 - 3. Priests in their religion served as exorcists, seers, and ministers in temple rites that included sacrifices, hymns, prayers, and laments.
 - 4. Many women participated in the fertility ceremonies and served as wailers and as interpreters of dreams.

VII. Pagan Worship: Babylonian Religion

- A. The Babylonians under Nebuchadnezzar conquered what was left of the Israelites (Southern Judah).
 - 1. This experience caused the Jews to be weaned away from idolatry.
 - a. They never turned to idols again.
 - b. They built synagogues as centers of learning, but none of them contained anything resembling as idol or an image that could be worshiped.
 - 2. They had learned their lesson well about worshiping idols.
- B. The pantheistic religion of the Babylonians and Assyrians was borrowed from the Sumerians.
 - 1. The national god of the Babylonians was Marduk (Jeremiah 50:2), the equivalent of the Assyrian god Ashur.
 - 2. They had many gods, which they thought controlled their lives.
 - 3. They believed in demons, which their priests had power to exorcise.
 - 4. The function of the priests was to appease angry deities by the offering of sacrifices.
 - 5. Women priestesses served in various capacities.
 - 6. Temples were the most important places of worship.
- C. Christianity spread into the pagan world where Christians had to guard against following pagan practices.
 - 1. All the nations into which the gospel was taken were idolatrous.
 - 2. Some idols are mentioned in the New Testament: Zeus (Jupiter), Hermes (Mercury), Artemis (Diana); Acts 14:12; Acts 19:24.

- a. The Greek gods and the Romans gods were the same gods but with different names.
 - b. The gods listed above in parentheses were the Roman names.
3. Various warnings in the New Testament are given against idolatrous practices (Acts 15:20, 29; 1 Corinthians 5:10-11; 6:9; 8:1-10).

VIII. Pagan Worship: Women in Worship

- A. The customs and practices of society have always been difficult for worshipers of God to avoid.
 1. Christian women were told not to follow the pagan religious practices of women in the culture where they lived.
 2. Paul gave them instructions that were counter-culture.
 - a. He wrote that the women were not to speak in the Christian assemblies and were not to serve as leaders in the Christian community (1 Corinthians 14:34-35; 1 Timothy 2:11-12).
 - b. These instructions were not based on culture, but on Jesus' commandments (1 Corinthians 14:37).
 3. Women were to be submissive, remaining subject to their husbands (1 Corinthians 7:7-9; Eph. 5:23-24; Col. 3:18; 1 Peter 3:1-6).
 4. Paul based the role of women on God's creative order rather than the culture of his day (1 Corinthians 11:7-12; 14:34; 1 Timothy 2:13-14).
- B. Women were gaining prominence in pagan society during the New Testament period.
 1. They were leaders in their communities and in idolatrous worship.
 2. There is much historical evidence that the women in pagan society were active leaders in pagan temples, cult finances, and worship rituals.
- C. The Hellenistic age was generally a time of emancipation of women.
 1. Prominent women in Pisidian Antioch took part in the persecution of Paul and Barnabas, and expelled them from their region (Acts 13:50).
 2. Leading women in Thessalonica are mentioned in Acts 17:4.
- D. God's standard for His people usually separates them from society (Leviticus 18:3-4).
 1. Even though society might give women roles not allowed in scripture, Christian women are not to follow the influence of the world (Romans 12:1-2).
 2. The goal of women must be to obey the commands of Jesus (Matthew 28:20; 1 Corinthians 14:37).
 - a. His commands will at times be contrary to prevailing cultural practices.
 - b. The question must always be, "What does Jesus want?"

IX. Pagan Worship: Summary

- A. Surrounded by idolatrous worship, Abraham and his descendants were constantly challenged to remain faithful to the one true God.
- B. Israel many times not only worshiped God, but they also had a tendency to include other gods in their worship, thinking that this would bring them more protection.
- C. We are to worship God alone, according to His will, and without practices He has not commanded.

INTRODUCTION TO SECTION SEVEN: WORSHIP and the PROPHETS

The purpose of this study is to examine the worship that Israel practiced during the time of the prophets. God sent prophets among the people to remind them of God's commandments under the Law of Moses. It has already been pointed out that the covenant God made with Israel stated that they were to have no other gods, neither were they to make images of them or Him. After the Israelites entered the land of Canaan, however, there was a drastic increase in the introduction of idolatrous worship. This came mainly from the fact that the Israelites failed to follow God's instructions to remove the idols from the land as they conquered it. Solomon, through the influence of his foreign wives, who brought with them their gods, allowed idolatry.

When Israel divided after the reign of Solomon, Northern Israel worshiped idols throughout their history until they were taken away into Assyrian captivity never to return to their homeland again. Several prophets sent by God to work in Northern Israel, attempted to change this practice, but they were never successful (Elisha, Amos, and Hosea for example). In the kingdom of Southern Judah, idols were tolerated off and on. Hezekiah and Josiah were two kings who reformed Israel of its worship of idols. After Josiah, there was a swift decline into idol worship until they were taken into Babylonian captivity to then return to Israel seventy years later, never to worship idols again. Before they were taken into this captivity, God sent prophets to warn the people not to worship idols (Isaiah and Jeremiah for example).

God raised non-literary prophets (none of their writings preserved) and literary prophets (writings preserved in the Old Testament) to condemn idolatry and call the people back to true worship to God according to the Law of Moses, which was given by God. There are few comments in their writings that define correct worship of that day because God's requirements for worship had already been revealed in the Law of Moses. The prophets are classified as major and minor prophets. The word "major" simply means that they wrote long books. The word "minor" identifies those who wrote shorter books. All the prophets and their work were major in importance.

This session includes a study of the major themes and messages of some of the prophets regarding worship in which Israel participated. Most of the condemnation from God through these prophets was in regards to Israel's association with and participation in idol worship. Idol worship invariably led Israel into all kinds of wickedness and the neglect of those in need.

SECTION SEVEN: WORSHIP AND THE PROPHETS

I. Worship and the Prophets: Introduction

- A. The covenant made with Israel stated that they were to have no other gods, neither were they to make images or worship them (Deuteronomy 4:15-18; 5:7-9).
 - 1. The patriarchs Abraham, Isaac, and Jacob are not depicted as idolatrous.
 - 2. When enslaved in Egypt, their descendents may have taken up idol worship.
 - a. After leaving Egypt, they worshiped the golden calf made by Aaron while Moses was on the top of Mount Sinai receiving the Ten Commandments.

- b. After they entered the wilderness journey, some of them practiced idolatry (Amos 2:25-26; 1 Samuel 8:8).
- 3. During the period of the Judges, they became very idolatrous (Judges 2:1-19; 10:6; 17:4-5).
- 4. Samuel, the last judge of Israel, asked them to put away their foreign gods (1 Samuel 7:3).
- 5. There is some indication of idol worship during David's time.
 - a. Before David became king, his wife Michal used a household idol as a decoy (1 Samuel 19:13, 16).
 - b. David's men abandoned their idols after defeating the Philistines (1 Chronicles 14:10-12).
 - c. However, nothing is said to indicate that idolatry was widespread in Israel during David's reign.
- 6. Near the end of Solomon's reign, his wives influenced him to add idols to his worship of God (1 Kings 11:3-5).
- 7. After the kingdom split, Jeroboam, the first king of Northern Israel, made two golden calves for them to worship (1 Kings 12:26-33).
 - a. Following this, idolatry became prominent in Northern Israel.
 - b. After a few years it was widely practiced in the Southern Judah.
- B. Lessons can be learned about false worship from the warnings of the prophets.

II. Worship and the Prophets: Rise of the prophets

- A. God raised up prophets to condemn idolatry and call the people back to true worship of God according to the Law of Moses (2 Kings 17:13-18; 2 Chronicles 24:18-19).
 - 1. Their messages more often condemned idols rather than defining correct worship.
 - 2. God's requirements for worship had already been revealed in the Law of Moses.
- B. Learning the nature of pagan worship should help bring about a better understanding of why God opposed idols and why He sent His prophets to warn Israel not to worship them.
- C. In order to inform the people of His displeasure with idolatry, God sent both the literary prophets and non-literary prophets to warn them to repent.
 - 1. The literary prophets are those whose writings were preserved.
 - 2. The non-literary prophets are those whose writings, if any, were not preserved.

III. Worship and the Prophets: Non-literary Prophets

- A. The non-literary and literary prophets had the same message, to turn Israel away from idols to serve God.
 - 1. The northern kingdom of Israel quickly became more idolatrous than the southern kingdom of Judah (1 Kings 15:12-14; 16:13, 26; 2 Kings 17:12, 16, 17, 41; 21:11, 12, 21; 23:24).
 - 2. Two of the better-known non-literary prophets were **Elijah** and his understudy, **Elisha**.
 - a. A memorable moment in Israel's history was the contest on Mt. Carmel between 450 prophets of Baal, whose gods could not answer, and Elijah's God who answered with fire (1 Kings 18:20-40).

- b. Jehu, who was anointed king of Israel by Elisha, slaughtered many of Baal's prophets; yet, he did not turn away from the sins of Jeroboam "...who made Israel to sin, that is, from the golden calves that were at Bethel and Dan.," 2 Kings 10:29; 10:18-28).
- B. There were less well-known non-literary prophets who condemned the people for worshipping gods which included **Ahijah**, **Iddo**, **Jehu** the prophet, and **Obed**.

IV. Worship and the Prophets: Major Prophets

- A. The Major Prophets are Isaiah, Jeremiah, Ezekiel, and Daniel
 - 1. They are classified as "major" because they wrote more than the other literary prophets, the Minor Prophets.
 - 2. These prophets prophesied just before and during the Babylonian captivity.
- B. **Isaiah** was the earliest of the Major Prophets.
 - 1. He taught that sinful living made all efforts to worship God unacceptable.
 - 2. He expressed that God desired not only correct worship directed to Him, but also righteous living.
 - 3. God's displeasure toward worship without holiness is seen in the strong language Isaiah used in comparing Israel to the wicked cities He had destroyed (Isaiah 1:10; 14-15).
 - a. God commanded sacrifice and delighted in the offerings of the righteous (Isaiah 56:7).
 - b. God also wanted evil to cease, goodness and justice to be practiced, and the needy helped (Isaiah 1:16:17).
 - c. The forms and methods they were using in worship were correct, but their worship was unacceptable because of the wicked lives of the worshippers.
 - d. God still desired sacrifice, assemblies, and keeping the holy days from those who lived correctly, but sinful lives can cause God to reject worship offered to Him.
 - 4. One of the major themes of Isaiah was the uselessness of idols.
 - a. He pointed out how ridiculous it was to worship something made with one's own fingers (Isaiah 2:8).
 - b. The idols could not perform the great works of God.
 - c. Isaiah prophesied that they would be punished for their foolishness (Isaiah 2:20).
 - 5. Before Isaiah went forth to preach to the people, he had a vision from God.
 - a. This vision should help the reader realize the awesomeness of the presence of God and cause one to desire to show respect to Him when He is worshiped (Isaiah 6:1-7).
 - b. This encounter caused Isaiah to realize God's holiness and greatness, plus his own sinfulness in comparison to God's holiness.
 - 6. Isaiah gave many prophecies regarding the destruction of Israel's enemies, which moved Israel to thank God because the people would see God's help and glorify Him (Isaiah 25:1-4).
 - a. They would rejoice in salvation.
 - b. They would burst forth into songs of praise.

- c. However, they will lament the destruction of the beautiful temple by the Babylonians where they had praised God (Isaiah 29:13).
- 7. Isaiah revealed that God will not accept praise given to Him simply as lip service and according to human traditions, nor from a heart that is far from Him (Isaiah 29:13).
- 8. God revealed through Isaiah that worship will spring forth as a result of the mighty acts of God (Isaiah 43:19-21; 61:10-11).
 - a. Isaiah exhorted Israel to praise the Lord and sing to Him because of the great things He would do for His people (Isaiah 42:10-13).
 - b. Jesus quoted and applied this passage to Himself (Luke 4:18-21).
- C. **Jeremiah** did not say much about worship to God, but he had much to say against idolatry.
 - 1. He stated that Judah, having become like Israel, had provoked God by forsaking Him to serve idols (Jeremiah 5:19; 16:11).
 - 2. By having so many gods, they were imitating the idolatrous worship of the pagan nations around them.
 - 3. Judah had learned to swear by Baal, to their ruin (Jeremiah 7:6).
 - 4. Jeremiah told them that those who make idols and worship them are 'stupid and devoid of knowledge,' Jeremiah 10:11-15.
 - 5. Jeremiah also told them that a true relationship with God is not based on human strength, wisdom, or knowledge but in knowing and understanding God (Jeremiah 9:23-24).
 - a. This must be the basis of all true worship
 - b. The realization of God's blessings and who God is should motivate people to worship Him.
- D. **Ezekiel**, like Moses and Isaiah, showed fear when he realized that he was in the presence of God (Ezekiel 5:11; 23-28, 39).
 - 1. Like the other prophets, he denounced idols and spoke of the destruction that would come because of them (Ezekiel 6:4-7; 7:20-27).
 - 2. The people of Judah had brought their idols into the temple of the Lord, placed them almost everywhere, and even offered their children as sacrifices to them (Ezekiel 5:11; 23:38-39).
 - a. The women were at the gate of the temple engaged in idolatrous worship while weeping for Tammuz (Ezekiel 8:14).
 - b. The men were in the inner court worshipping the sun (Ezekiel 8:16).
 - 3. Ezekiel told them that they would return to the Lord only when they saw slain bodies around the altar (Ezekiel 6:4-7).
 - a. This occurred when Babylon came in their third invasion against Judah.
 - b. From that point on they acknowledged God as the only true and living God.
 - 4. Their wickedness and idol worship caused the glory of God to leave the temple (Ezekiel 10:18).
 - a. God will depart from us today when our worldly idols replace Him, or when we worship in ways not acceptable to Him.
 - b. Samson and Saul are examples of this (Judges 16:20; 1 Samuel 16:14).
- E. **Daniel** was a man who continually sought to serve God faithfully.

1. Throughout the 73+ years that Daniel served in the palaces of Babylon and Persia, he remained faithful to the one true God of Israel.
2. After interpreting several of King Nebuchadnezzar's dream, he brought the king to confess that God is above all (Daniel 2:47; 4:34-37).
3. Daniel's friends were faced with certain death if they did not bow down and worship the huge idol built by Nebuchadnezzar.
 - a. They refused to bow down and were cast into a fiery furnace.
 - b. The king blessed God when he saw that they were protected from the fire.
4. When Daniel was delivered from the lions in the lions' den, Darius the Mede, made a decree for the people to fear the God of Daniel (Daniel 6:26-27).
5. On one occasion, when Daniel turned to God in prayer, he acknowledged his own sins and the sins of the people.
 - a. He prayed for the forgiveness of his own sins and the sins of the people.
 - b. He spoke of the great deeds of God.
 - c. This is the kind of heart that God wants in those who worship Him.

V. Worship and the Prophets: The Minor Prophets

- A. The burden of the Minor Prophets was the same as the Major Prophets---to warn God's people to turn from their sins and idols and urge them to serve the one and only true God.
 1. **Hosea** wrote that God would put an end to Israel's idolatry and would punish them for their worship of Baal (Hosea 2:9-13; 4:12-14).
 2. **Zephaniah** repeated the same message (Zephaniah 1:4-18).
 3. **Amos** warned that offering sacrifices and paying tithes did not make the people acceptable to God because of their lack of justice and righteousness (Amos 4:4-11; 5:21-24).
 4. **Micah** echoed the same truth and foretold that God would purify His people when the great Refiner would come and cleanse them of their sins (Malachi 3:3; 1:12).
 - a. God is displeased with what is valueless or discarded by us.
 - b. God does not accept our unwilling service.
- B. God wants to be served with a glad and willing heart.

VI. Worship and the Prophets: Summary

- A. The prophets condemned the idolatry being practiced by the descendants of Abraham, Isaac, and Jacob.
- B. God declared through His prophets that the sinfulness of the people caused Him to reject their worship.
- C. God declared through His prophets that He wanted not only sacrifices and offerings, but also hearts that respected Him and sought to live according to His commandments.
 - a. Christian worshipers should also have hearts that respect God.
 - b. Christian worshipers need to seek the will of God and please Him.
 - c. Christian worshipers are to make righteousness their goal, goodness their way of living, and walking with God their every effort.
 - d. Christians also need to be reminded that God accepts worship only if they respect and obey Him.

INTRODUCTION TO SECTION EIGHT: TRUE WORSHIP

The purpose of this study is to examine the meaning of true worship. We have learned in our study of Old Testament worship that God was not pleased with all worship offered to Him even though it might have been offered in sincerity and/or in ignorance. This study begins answering questions about God's expectations and desires regarding Christian worship in the New Testament era.

Jesus was born under the Mosaic Law (Galatians 4:4-5). He lived and died under those laws as well. This meant that while in human flesh He observed God's requirements for that era. Under the Old Testament requirements He worshipped at the temple and in synagogues. During his three-and-one-half years of ministry he explained the work, worship, and purpose of his kingdom that had not come at that time, but was "at hand." His kingdom would be under a new agreement with God (New Testament). After explaining to the Samaritan woman that the Jews were right in building God's temple in Jerusalem rather than on Mt. Gerizim as the Samaritans had done, He explains God's expectations of those who would be a part of His new kingdom. He said, "But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshippers. God is a spirit, and those who worship Him must worship in spirit and in truth," John 4:23-24.

In these words, Jesus was telling the Samaritan woman the same information that can be found in general throughout the Old Testament. There is one God and there should be no other gods before Him. He is to be worshiped as He commands, not as man feels appropriate. It is obvious that Jesus' words imply that God has set boundaries when it comes to mankind's expressions of worship to Him. God set boundaries in the Old Testament and He has set boundaries in the New Testament. Jesus said that those who say they love God but do not care enough to listen to Him about how He wants to be worshiped, do not really love Him (John 14:15, 21-23; 1 John 5:3).

Jesus says that there are "true worshipers." The true worshipers will worship the Father "in spirit and truth." It is this kind of people that "the Father seeks to be His worshippers." He closes the text by saying that those who worship God must worship Him in "spirit and in truth." Otherwise their worship is not going to be acceptable to Him (John 4:23-24).

The fact that there are those things according to truth implies that there are those things that are not according to truth. Whenever a person is searching for what must be done and is trying to define the truth of a matter, that person would also do well to understand what is not in truth and what is not to be done in order to satisfy the requirement giver. In this case God is the requirement giver. The author of our textbook does an excellent job in outlining the "Not according to" requirements. It is in error to have the view that if God did not outright condemn a certain action then it must be alright to practice it. There were times when God simply told His followers what to do rather than listing all the things they should not do. For instance, God told the ancients to offer a sheep, a goat, and/or a bullock as animal sacrifices. God did not have to make a list of the animals, which they should not offer such as horse, snake, or camel. This is called the Law

of Exclusion or the argument from silence. The Law of Exclusion (the law of silence) was used by Jesus and the New Testament writers. This law or argument will become important when studying New Testament Christian worship.

The only way a person can know what it means to 'worship in truth' is to study the truth God has chosen to reveal in His written word. Jesus promised the apostles they would be guided into all of the truth (John 16:13). We have that truth today. It is called the New Testament.

Worshipping in truth is important, but worshipping the Father in spirit is equally important. Truth has to do with the method and content of worship, but spirit has to do with the heart of the worshiper. A person can do it all correctly, but without the proper attitude it becomes nothing but ritual. Without a loving and submissive spirit, worship is just so much motion and sound.

Another important topic in this section comes from the question "Is everything we do in life considered worship to God?" You might wonder why this topic holds any importance at all. For one thing, God has not given regulations on every activity in our lives. He has allowed us to make personal judgments and decisions regarding much of our lives. It is true that everything we do and say should be regulated by the principles and directions found in His written word. Everything we do is service, but not everything we do is worship. All worship is service, but not all service is worship. Worship is something that takes place within a prescribed time, which consists of certain acts. Worship has a beginning and an end. God has prescribed what is allowed in worship to Him. Many of the things we do in life in general are not to be a part of our worship to God. There is the sacred and there is the secular. The Christian worshiper must be able to discern between the two. This section gives a number of scripture, which help in this study.

SECTION EIGHT: TRUE WORSHIP

I. True Worship: Introduction

- A. Several truths were learned in the preceding lesson.
 - 1. The Jews' worship of idols and use of pagan practices in worship were not acceptable to God (Exodus 20:3-5).
 - 2. The God of the Bible is a jealous God and the only true God (Exodus 20:3-5).
- B. Jesus repeated these truths.
 - 1. Christians are to worship and serve God alone (Matthew 4:10).
 - 2. Christians are to teach the truth and they are to worship according to truth or their worship will be in vain (Matthew 15:9; John 423-24).

II. True Worship: Boundaries of Worship

- A. Moses received a number of revelations from God explaining His expectations for His people.
 - 1. God revealed through Moses that Israel was to keep all of His statutes and His commandments" (Deut. 6:2).
 - 2. God revealed through Moses that Israel was to do *only* what God commanded (Deut. 5:32; 28:14; Joshua 1:7; 23:6).
 - 3. God revealed through Moses that Israel was not to add to or diminish from God's commandments (Deut 4:2; 12:32; Proverbs 30:6; Revelation 22:18-19).

- B. Jesus gave instructions to his disciples which were very similar to those instructions given to Moses regarding God's commandments.
 - 1. His followers were to teach the disciples to observe all that he had commanded them (Matthew 28:20).
 - 2. Those commandments were not to be added to or taken away.
- C. The apostle Paul wrote that Christians should not teach or practice anything other than that which has been revealed in the gospel of Christ (Galatians 1:8-9; 1 Timothy 1:9-11).
- D. God has set limits, and those wanting to obtain salvation must remain within these limits (Hebrews 5:9).

III. True Worship: What Jesus Commanded

- A. We show our love for Jesus when we obey His commandments (John 14:15, 21-23).
- B. What are the implications of our doing all that He commanded?
 - 1. We will do *all* He commanded, leaving no commandments undone.
 - 2. We will not do *more* than what He commanded.
 - 3. We will not do *less* than what He commanded.
 - 4. We will not *change* what He commanded.
- C. The early Christians continued steadfastly in the apostle's doctrine (Acts 2:42).
- D. The early Christians were taught not to go beyond what was written (1 Cor. 4:6).

IV. True Worship: Completeness of Revelation

- A. Those who introduce practices into worship that Jesus has not mentioned imply that we are not complete in Him (Colossians 2:1).
 - 1. This implies that He has not revealed everything we are to do in worship.
 - 2. This attitude denies the completeness of revelation.
- B. Jesus assured the apostles that the Holy Spirit would teach them all things (John 14:26).
 - 1. He told them they would be guided into all the truth (John 16:13).
 - 2. To introduce into worship anything not commanded by the New Testament writers is a denial that the apostles were taught *all* truth.
 - 3. Jesus' revealed truth is found in the writings of the apostles and New Testament prophets (1 Cor. 14:27; Eph. 3:3-5; 1 John 4:6).
 - 4. If additional spiritual truth can be found outside of their writings, then they were not guided into all the truth.
 - a. This would imply that Jesus did not keep His promise.
 - b. This would imply that God did not preserve the truth once and for all delivered to the saints (Jude 1-4).

V. Truth Worship: Worship in Truth

- A. Worship under the new covenant (testament or agreement) is to be according to the truth that Jesus revealed.
- B. Jesus was asked by the Samaritan woman at the well about the proper place for God's people to worship under the old covenant.
 - 1. The Samaritans were worshiping on Mt. Gerizim, but the Jews, including Jesus, worshiped in Jerusalem at the temple.

2. Jesus pointed out that worship in Jerusalem was right, “You worship what you do not know; we worship what we know, for salvation is from the Jews,” John 4:22.
3. Jesus then pointed out that a change was soon coming when true worshipers would worship “in spirit and truth” (John 4:23-24).
 - a. The place would no longer matter, but what the people did in worship and their attitude in their worship would matter.
 - b. The implication is that the Samaritans were not true worshipers.
 - 1) They believed in the same God as did the Jews, but they did not worship in the place God has designated.
 - 2) Even though they were worshiping God on Mt. Gerizim in sincerity and some might have done this out of ignorance, they were not true worshipers because they did not follow God’s instructions regarding worship.
- C. Four important conclusions can be drawn from John 4:23-24.
 1. All worship of God is not acceptable to God.
 2. God wants more than just worship.
 3. Jewish worship would no longer be the way to worship.
 4. God will accept only worship that is in spirit and truth in the Christian age.

VI. True Worship: Determining Truth

- A. How is truth to be determined?
 1. Truth has been revealed through Jesus (John 1:14, 17).
 2. By continuing in Jesus’ word, a person can know the truth (John 8:32).
 3. Jesus’ words are truth because they are from God (John 7:16; 12:49, 50; 14:24; 17:8).
 4. The words of the apostles and other inspired men that were revealed by the Holy Spirit are truth because Jesus promised them it would be so (John 16:13; Eph. 3:1-6).
 5. Those who are of the truth hear Jesus’ voice (John 18:37).
 - a. They hear the voice of Jesus by studying the word that was revealed to the apostles and prophets in the first century (Ephesians 3:1-6).
 - b. The truth is in Jesus, and God speaks to us today through His Son through the word that was revealed by Jesus through the Holy Spirit in the first century (Hebrews 1:1-3; 2:2-4; John 16:13).
- B. Here is summary of the above facts:
 1. Jesus has brought the truth.
 2. The truth is Jesus.
 3. This truth is God’s word (John 17:17).
 4. All truth has been revealed through the Spirit.
 5. Everything we do in worship must be limited to the truth taught by Jesus.
 6. Worship is no longer to be based on the teaching of the Law of Moses.
 7. We can know the truth if we continue in Jesus’ word.

VII. True Worship: “Not according to...”

- A. Christian worship is not according to the Law of Moses.
 1. The Law of Moses was a shadow of the truth that was eventually brought by Jesus.

- a. Moses presented an accurate representation, a shadow, of the truth Jesus brought (Hebrews 8:5; 10:1)
- b. Jesus brought grace and truth, the real and true (John 4:23-24).
- c. The Law of Moses has been fulfilled (abolished) (Ephesians 2:14-15).
- d. The Law of Moses was nailed to the cross and thus we are no longer judged by it (Colossians 2:14-16).
 - 1) This included Sabbath days, feasts, animal sacrifices, etc.
 - 2) Animal sacrifices were substitutes, but Jesus is the real sacrifice.
- 2. The Law of Christ is a new agreement (testament); therefore, Christians are not to base their worship on what was taught and practiced under the old agreement (testament).
 - a. Those under the Law of Moses will be judged by the teachings delivered through Moses (Romans 2:12).
 - b. Those under the Law of Christ will be judged by the teachings delivered through Jesus, but not by the Law of Moses (John 12:48; Romans 6:14; 1 Cor. 9:29; Gal. 5:18).
 - c. Christians are to offer themselves up as living sacrifices and sacrifices of praise through the fruits of the lips (Romans 12:1-2; 1 Peter 2:5; Hebrews 13:15).
 - d. The place of worship no longer matters (John 4:21).
 - e. Christians are to serve in “newness of spirit and not in the oldness of the letter,” (2 Corinthians 3:6; Romans 2:29; 7:6; Phil. 3:3).
- B. Christian worship is not according to conscience.
 - 1. The “conscience” comes from the Latin *con* meaning “with” and *science* “knowledge,” which is equivalent to the Greek *suneidesis*, meaning “with knowledge.”
 - a. Conscience is our personal judicial system, which depends on the knowledge we have.
 - b. A “good” conscience simply registers feelings that tell us we are following what we have been taught is right and/or we not doing the things we have been taught are wrong.
 - c. A “bad” conscience simply registers feelings that tell us we are not following what we have been taught is right and/or we are doing the things we have been taught are wrong.
 - d. Facts can be distorted by many different kinds of prejudices.
 - 1) Saul, before he became the apostle Paul, killed the worshipers of Jesus with a good conscience (Acts 23:1; 24:16).
 - 2) Saul thought that by worshiping Jesus, they were worshiping another god, which was condemned under the Law of Moses; thus, he thought he was following the Law.
 - 2. The conscience is not a perfect guide or standard for right and wrong.
 - a. The conscience is the sum total of what a person has experienced and has been taught all of his or her life.
 - 1) It is possible to be taught something as right when in fact God’s word does not approve of it.

- 2) It is possible to have experiences which teach lessons that are in contrast to the will (New Testament) of God.
- b. The conscience can become insensitive to what is wrong (1 Timothy 4:2) and thus “feel” that it is doing the right thing.
3. Some justify what they do in worship because it has been practiced for a long time.
4. Our consciences will not bother us if we think we are doing right, even though we are disobeying God.
 - a. A truly good conscience is one that is guided by the word of God, which results in following what God’s word says (1 Timothy 4:1-5).
 - b. An evil conscience will not bother the person who lives contrary to what he knows to be true.
5. Our consciences can bother us if we are doing right while thinking we are doing something wrong.
6. The word of God should be the standard for every person’s conscience (1 John 4:1, 6).
- C. Christian worship is not according to the traditions of men.
 1. A tradition (Greek: *paradosis*) is a teaching or practice that is handed down.
 2. There are good traditions and bad traditions.
 - a. This is determined by its source.
 - 1) If the tradition is from God, we must accept it (2 Thessalonians 2:15; 3:6).
 - 2) If the tradition is from men, it can be accepted only if it does not add a practice in a realm where God has made a choice (Colossians 2:8; Titus 1:14; 1 Cor. 11:1-2).
 - b. This is determined by whether it adds to or takes away from God’s teaching (1 Cor. 11:1-2).
 - c. This is determined by whether it is in a realm where God has made a choice (Hebrews 7:12-14—the Law of Exclusion, the argument from silence).

VIII. True Worship: Worship In Spirit

- A. Worship must be right not only in form, but also in spirit.
 1. God listens to the heart as well as the words from the lips.
 2. Worship must come from the soul of man as well the mouth.
 3. God wants outward expression but He also wants an inward accompaniment of the heart (Ephesians 5:19).
- B. The attitude of worship would include humility, love, desire, compassion, etc.
 1. The publican went home more acceptable to God because he humbled himself before God and confessed his own sins (Luke 18:9-14).
 2. This requires that the love, peace, and grace of God be in our hearts (Colossians 3:14-17).

IX. True Worship: Is Everything Worship?

- A. The Greek word that is translated worship is *proskuneo*.
 1. It means to “kiss toward.”
 2. It contains the idea of reverence and devotion expressed to God.
 3. It is not what a person does at all times.

- B. The Greek word that is translated service is *latreuo*.
 - 1. It can include worship but is not limited to worship.
 - 2. All worship is service, but not all service is worship.
- C. Worship takes place during a specified time and is thus designated and dedicated for that purpose (Matthew 2:2; 14:33; 28:9, 17; Acts 8:27; 24:11; Revelation 5:14; 7:11).
 - 1. The above scriptures give conclusive evidence that not everything is worship.
 - 2. The moment of worship is specified.
 - 3. Worship of God is not continuous, but begins and ends at certain times.
 - 4. There are other examples:
 - a. The people of Israel worshiped when they saw the pillar of cloud (Ex. 33:10).
 - b. The people of Israel sat and down and worshiped when they brought the first fruit of the land (Deut 26:10).
- D. Man is to worship (*proskuneo*) and also serve (*latreuo*) God (Matthew 4:10; Luke 4:8)
 - 1. The Greek word *latreuo* includes every aspect of service to God, including worship (Luke 2:27; Acts 26:7).
 - 2. Not all service, however, is worship.
 - a. Priests were to “serve,” not worship, the temple (Hebrews 13:10).
 - b. Jesus stated that those who killed Christians would think they were “offering service” (*latreia*) to God (John 16:2).
 - c. Paul’s goal was to “serve” God (Romans 1:9; 2 Timothy 1:3).
 - d. The Gentiles worshiped and “served” (*latreuo*) idols.
 - e. Feeding the hungry is a way to serve (*latreuo*) God, but it is not adoration (*proskuneo*) expressed to God.
 - 1) Letting our lights shine by doing good works has the result of glorifying the name of the Father, but the act itself is not worship (Matt. 5:16).
 - 2) Worship consists of acts specified by God for worship to Him.
- E. Worship includes communication with God from the heart in ways that are acceptable to Him (1 Peter 2:5).
- F. Worship to God cannot include every mundane and mental activity we do; otherwise, coughing, sneezing, etc. would be included.
 - 1. These would be considered disrespectful even to man.
 - 2. They are activities that are not in themselves wrong, but they are not worship.
- G. A distinction must be drawn between what is profane and what is holy (Leviticus 10:10).
 - 1. Intimate husband wife relationships, toilet activities, and personal hygiene may please God, but they are not acts of *proskuneo* toward God.
 - a. These and other activities that are similar are right in their place as *latreuo*, but would be wrong if used in private or public worship toward God.
 - b. It is only proper to make a distinction regarding these.
 - 2. Not everything we do in our daily walk, even in service to God, can be used in worship to God.
- H. True worship comes from seeking in spirit and in truth to show gratitude, praise, and thanksgiving to God.
 - 1. When we do these we are worshiping God in spirit and truth.

2. When we live as we should, including worshiping God, then we are serving (*latreuo*) Him.

X. True Worship: Unauthorized Practices

- A. Dancing, as an act of worship, is not authorized for Christians in the New Testament.
 1. There are examples of individuals in the Old Testament dancing before God.
 - a. Miriam and the women danced before the Law of Moses was given (Exodus 15:20).
 - b. David danced as he brought the Ark of the Covenant into Jerusalem (2 Samuel 6:14-16).
 - c. David mentions dancing in Psalms 149:3; 150:4.
 - d. Some cases of dancing in the Bible may not have been religious in nature (Judges 11:34; 1 Samuel 18:6; Matthew 11:17; 14:6; Luke 15:25).
 - e. Dancing was practiced in worship to idols (Exodus 32:19; Judges 21:21-23; 1 Samuel 30:16).
 2. However, no examples can be found in the New Testament regarding the Christian Age of any congregation or individual dancing in worship to God.
 - a. The New Testament neither commands nor hints that dancing should be a form of worship for Christians.
 - b. Those who dance in worship cannot do so based on Jesus' teaching or on that of His apostles or prophets.
- B. Jesus disapproved of outward displays that attract attention to the worshiper.
 1. He taught that we are not to practice our "righteousness before men to be noticed by them," Matthew 6:2.
 2. He illustrated this by saying that no trumpet is to be sounded when we give to the poor (Matthew 6:2).
 3. He taught that we are not to make an ostentatious physical show that indicates to others we are praying or fasting.
 - a. When we pray, we should not stand at the street corners so we can easily be seen (Matthew 6:5-6).
 - b. We are not to fast with a gloomy face so as to appear to men to be fasting (Matthew 6:16-18).
 - c. We are to fast so that our fasting will not be noticed by others.
 - d. Our devotions are to be without outward show or overt displays that draw special attention to us as worshipers.
 - e. Clapping hands, swaying of the body, waving arms, and foot stomping are not forms of worship suggested or even hinted at in the New Testament.
 - 1) These are descriptions of pagan worship (1 Kings 18:25-29).
 - 2) These are not usually seen in private worship; therefore, one must conclude that they are engaged in for others to see.
- C. Worship cannot be by proxy.
 1. It is the responsibility of each Christian to personally enter into worship.
 2. Staged productions to entertain an audience might be enjoyable, but others cannot worship for another individual.
 3. The Christian worshiper must be more than an observer, he must be a participant.

- a. Solos and choirs in the assembly can provide opportunities to display talents or entertain the listeners, but there is no command or example of these in the New Testament.
- b. There is no record of or command to Christians to sit and listen to the worship of others.
- c. Historically, solos and choirs did not begin to be used until hundreds of years after the church began and the New Testament was written.
- d. Single individuals did, however, have leadership roles in the church in order to prevent confusion and disorderliness (1 Corinthians 14:23-40).
 - 1) There were those individuals who led songs when the congregation sang.
 - 2) There were those individuals who led the minds of the congregation in prayer.
 - 3) There were those individuals who taught the minds of the congregation when they preached the word of God in the assemblies.
 - 4) The members who read psalms, taught a lesson, and led prayers or songs were to do this one person at a time in order to eliminate confusion (1 Corinthians 14:26; Luke 20:42; Acts 1:20; 13:33).
- 4. Praise teams of today who lead congregational singing have a tendency to draw attention to their personal musical talents and display of religious piety.
- 5 The singing required in the worship found in the New Testament is one of reciprocation, "...speaking **to one another** in psalms, hymns and spiritual songs..." and "...teaching and admonishing **one another** in psalms, and hymns, and spiritual songs," Ephesians 5:19; Colossians 3:16.

XI. True Worship: Summary

- A. True worship must be limited to the parameters set by God.
- B. God expects us to worship Him in spirit and truth.
- C. Christian worshipers are not to add to or take away from what He has commanded.
- D. We should worship to be seen of God, not in order to be seen by men.

INTRODUCTION TO SECTION NINE: WORSHIP WITH SINGING

The purpose of this study is to examine **WORSHIP WITH SINGING**. Little is said about singing in worship in the Old Testament except for the many Psalms that were written for the purpose of reading and singing. In the New Testament there are more specifics about the content, conduct, and purpose of singing in Christian worship.

History of Christian worship with singing:

NOTE: A number of good articles on this subject have appeared in *The Spiritual Sword* written by various authors. The following historical material in this section has been taken from those volumes: "Responding To A Defense of Instrumental Music," **Alan E. Highers**; Volume 38; April 2007, No. 3. Another key source for this historical material is *Biblical Theology*: Revised Edition by **Rex Turner, Sr.**; Amridge University Press, Montgomery, AL.

An important part of this study is the history of music in Christian worship. There are two kinds of music that have been practiced in the history of "Christianity" up until now; vocal and/or mechanical instruments. In the Old Testament era mechanical instruments were introduced by David, a king of Israel, but the Jews ceased using mechanical instruments in their worship when they were taken into Babylonian captivity in 586 B.C. (Psalm 137:2). They did not begin using it again in their places of worship until A.D. 1815 in Berlin, Germany, some 2300 years later. When the early church began in A.D. 33 (Acts 2), there were no mechanical instruments used in Christian worship services anywhere. Mechanical instruments were not introduced into Christian worship services until A.D. 660 by Pope Vitaline; some 630 years after the church began.

It has been my observation that the average person knows very little about church history, even the history of their own church. The resulting view of most people is that mechanical instruments have been used by Christian churches in their worship services since their inception. This is not the case. M. C. Kurfees, in his book *Instrumental Music in the Worship*, quoted John Spencer Curwen, member of the Royal Academy of Music in 1880, President of a college in London, "Men still living can remember the time when organs were very seldom found outside of the Church of England. The Methodists, Independents, and Baptists rarely had them, and by the Presbyterians they were stoutly opposed." John Calvin was among the early founders of the Presbyterian Church. In his commentary on the thirty-third Psalm he states, "Musical Instruments in celebrating the praises of God would be no more suitable than the burning of incense, the lighting of lamps and the restoration of the other shadows of the law. The papists therefore have foolishly borrowed this, as well as many other things, from the Jews." John Calvin stood in opposition to the use of instrumental music in Christian worship and stated accurately that the popes of the Roman Catholic Church were responsible for introducing it into church worship 600 years after the church began.

Adam Clarke, author of *Adam Clarke's Commentary*, is one of the greatest Methodist commentators who ever lived. He also personally knew John Wesley, the founder of the Methodist Church. In his commentary on 2 Chronicles 29:25, regarding mechanical instruments being used in Christian worship, Adam Clarke said, "The whole spirit, soul, and genius of the Christian religion are against this...And those who know the Church of God

best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the life and power of religion; and that where they prevail most, there is the least power of Christianity. Away with such portentous baubles from the worship of the infinite Spirit who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly.” Regarding the use of instruments in the Old Testament he makes the following comment on Amos 6:5, “I believe that David was not authorized by the Lord to introduce that multitude of musical instruments into the Divine worship of which we read, and I am satisfied that his conduct in this respect is most solemnly reprehended by this prophet. And I further believe that the use of such instruments of music in the Christian Church is without the sanction and against the will of God; that they are subversive of the spirit of true devotion, and they are sinful.” Amos 6:5 states, “Woe unto them that...invent to themselves instruments of music, like unto David.” Clarke further said, “I am an old man, and an old minister; and I here declare that I never knew them [mechanical instruments of music] productive of any good in the worship of God; and have reason to believe that they were productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor.” Whether David was authorized by God to use mechanical instruments in worship or he did this on his own and thus unauthorized by God, does not really make a difference in determining their justification for usage in Christian worship. Christians are not under the laws or examples of the Old Testament. Christians must go by the New Testament as their pattern for worship.

It was mentioned that Adam Clarke personally knew John Wesley, the founder of the Methodist Church. In his commentary, Clarke makes this comment about Wesley, “The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music being introduced into the chapels of the Methodists said, in his terse and powerful manner, ‘I have no objection to instruments of music in our chapels, provided they are neither heard nor seen.’” Adam Clarke then commented on Wesley’s statement, “I say the same, though I think the expense of purchase had better be spared.” In other words, if we are not going to have them in a place where they can be seen and heard, we might as well spare the expense of purchase.

It is agreed by most Baptists that the greatest Baptist preacher who ever lived was Charles Spurgeon. He lived in the 1800’s and was the preacher for the Metropolitan Baptist Tabernacle in London England where he preached to 10,000 people. By all accounts he is reckoned to be the greatest Baptist minister who ever lived and his books are still being published by Baptist publishers today. In his set of books on the writings of David, *The Treasury of David*, Spurgeon makes this comment on the forty-second Psalm, “David appears to have had a peculiarly tender remembrance of the singing of the pilgrims, and assuredly it is the most delightful part of worship and that which comes nearest to the adoration of heaven. What a degradation to supplant the intelligent song of the whole congregation by the theatrical prettinesses of a quartet, the refined niceties of a choir, or the blowing off of wind from inanimate bellows and pipes. We might as well pray by machinery as praise by it.” Charles Spurgeon, the greatest Baptist minister that ever lived, never had an instrument of music in the Metropolitan Baptist Tabernacle in London, England. There are three Baptists historians that are known over and above all others. One

of the greatest is Thomas Armitage. The others are Henry Vedder and David Benedict. In addition to writing a book on the extensive history of Baptists, David Benedict wrote another book on the history of Baptists entitled, *Fifty Years Among the Baptists*. The book was published in 1859. He wrote the following, "Staunch old Baptists in former times would have as soon tolerated the Pope of Rome in their pulpits as an organ in their galleries. And yet the instrument has gradually found its way among them and their successors in church management, with nothing like the jars and difficulties which arose of old concerning the bass viol and smaller instruments of music."

James W. McKinnon, a catholic professor, wrote a dissertation required for his doctorates degree at Columbia University. It is entitled *The Church Fathers and Musical Instruments, Columbia University, Ph.D., 1965*. His dissertation subject covers the history of the first four centuries, an era of time he refers to as the "The Patristic Fathers." These are men who wrote in the several centuries after the church was established in the first century (second, third, and fourth centuries). He states, "More important than explicit opposition to instruments is the simple fact that they were not used in the patristic period." The author of this paper was not trying to take any particular position. He was merely trying to be historically accurate. He states clearly that not only did the early Christians not use mechanical instruments in their worship service but they opposed the use of them. Everett Ferguson, who holds a Ph.D. from Harvard University, has made a study of the early writers and came to the same conclusion in his book *Instrumental Music in Worship*.

On a personal note, I received a Masters Degree from a United Methodist Church institution, Scarritt College in Nashville, Tennessee. It is located across the street from Vanderbilt University. Today, it is known as Scarritt Bennett Center and is now used as a retreat to train workers in the United Methodist Church. One of the courses they required me to take was "History of Sacred Music." My teacher was Dr. Ambrose. The course was a study of sacred music from the beginning of the Old Testament to the present day. He made many of the points mentioned in this study. When it came time to study the history of sacred music in the first four centuries of the church, he pointed out that they did not use any mechanical instruments in their worship services, and when attempts were made to introduce them, there was much objection. He asked the question, "Why did the early Christians not use instrumental music, choirs, and solos in their worship services?" He listed four possible reasons for not using mechanical instruments; (1) They saw it as a pagan practice and wanted to avoid being associated with paganism, (2) They were afraid of making too much noise and bringing attention to persecutors as to their location, (3) They simply continued the practice of not using mechanical instruments since the Jews ceased using them 586 years before the birth of Christ and were thus merely following tradition, and/or (4) They were following the instructions of the apostles and other writers of the New Testament. His conclusion was that arguments #3 and #4 would be the most reasonable, since the instrument was still objected to after persecution ended and the church had gained identification and respectability. This would imply that the Jews simply went back to pre-David days when they ceased using mechanical instruments in their worship services, thus following the purity of God's original instructions. The instructions of the apostles in the New Testament always referred to vocal music only.

There is one other personal note. While living in Decatur, Georgia near Atlanta, I worked on another Masters Degree. I was blessed with an excellent library nearby on the Columbia Theological Seminary campus, a Presbyterian institution. A friend of mine ran across a book in the library entitled “Instrumental Music in the Public Worship of the Church” by John L. Girardeau, professor at Columbia Theological Seminary, and published in 1888. It is 208 pages in length and is one of the best studies I have seen on the subject. Dr. Girardeau arrived at several conclusions in his book; (1) Whatever, in connection with the public worship of the church, is not commanded by Christ, either expressly or by good and necessary consequence, in His Word, is forbidden.; (2) That instrumental music is, in connection with public worship of the church, not commanded by Christ, either expressly or by good and necessary consequence of His Word, is acknowledged to be true by all consistent Presbyterians. He follows this conclusion with the following statement, “One would, therefore, argue, they would exclude it from the public worship of the church; and so, indeed, they have done until a comparatively recent period.” Professor Girardeau closes the book with why he believes some were beginning to accept the instrument into the worship services of the Presbyterian Church in spite of the fact its founders and subsequent scholars rejected it since the time of John Calvin, and yes the first century church as well. Much of it had to do with irrational emotional arguments to defend a practice enjoyed by a few, the unwillingness of church leaders to make it an issue with their members, and a trend toward not accepting the word of God as final authority on these matters. This study could go into greater depths of this subject, but enough has been said on these pages to make the point that the use of the mechanical instruments in the worship services is a fairly recent introduction in the history of Protestant churches.

The Scripture and Christian worship:

The scriptural references to worship with music are simple and straightforward. Every verse in the New Testament, which refers to the kind of music the early Christians used is always described with these words; sing, sang, sung, and singing. Within these scriptures are commands which say that the music (vocal) is to admonish and teach. This was to be done in a reciprocal manner (“...teaching and admonishing one another”); therefore, it was also congregational singing rather than choirs and solos. In other words, the early church was instructed by command and by example to use vocal music in its worship. The purpose of this vocal music was to admonish and teach one another and to praise God through hymns (“psalms, hymns, and spiritual songs”). The melody was to be made from the heart with the voices of the congregation singing to one another (Colossian 3:16; Ephesians 5:19).

This study evaluates the significance of various Greek words that the Holy Spirit used to describe the kind of music that was used by the early Christians. It also describes the themes of Christian music and the need for decency and order in worship with singing. An in-depth study of vocal music and the authorization of singing are a part of this study as well.*

*Much of the historical material in this section is taken from *The Spiritual Sword*, “Why Churches of Christ Do Not Use Instrumental Music in Worship” and *Cyclopedia of Biblical, Theological...Literature* by McClintock and Strong, *Music*: (See BIBLIOGRAPHY).

SECTION NINE: WORSHIP WITH SINGING

I. Worship With Singing: Introduction

- A. Singing in worship to God is one of the greatest joys of Christianity.
- B. No other religions of the world sing as much or have as many great songs to sing.
 - 1. This resulted from the instructions of the apostles and the practice of the early church.
 - a. Jesus and the apostles sang hymns (Greek: *humneo*); Hebrews 2:12; Matthew 26:30; Mark 14:26.
 - b. Paul instructed Christians to sing (Greek: *ado*); Ephesians 5:19; Colossians 3:19.
 - c. Paul also used the Greek word *psallo*, which is translated “sing;” Romans 15:9; 1 Cor. 14:15; Ephesians 5:19 [“make melody”]; Colossians 3:16; James 5:13.
 - d. Those John saw in his heavenly vision sang; Revelation 5:9; 14:3; 15:3.
 - 2. Worship with singing is a great blessing and opportunity given by the Lord to Christians.
- C. Many themes can be included in songs.
 - 1. There are the themes of admonition, hope, comfort, devotion, dedication reliance, and guidance.
 - 2. There are also the themes of praise and adoration to God, supplication, requests, and appeals for help.
 - 3. There are also expressions of thanksgiving, rejoicing, trust, faith, confidence, and assurance.
- D. Singing provides many good benefits.
 - 1. It can help the Christian to develop closer relationships with God and others.
 - 2. It can diminish personal problems.
 - 3. It can provide spiritual enhancement and give encouragement for Christian living.
 - 4. It can instruct about God’s ways, lift our spirits and the spirits of others and create the atmosphere for our worship services.
 - 5. It can remove unkind feelings toward ourselves and others and provide a cheerful mood for the day.
- E. There are various things the Christian can do to get the most out of singing.
 - 1. Be conscious that singing is a communication with God.
 - 2. Concentrate on the reality of His being.
 - 3. Consciously remove thoughts unrelated to the song.
 - 4. Consider the meaning of being in God’s presence.
 - 5. Develop an attitude of closeness.
 - 6. Develop an attitude of reverence.
 - 7. Meditate on benefits from God and recognize His kindness and goodness.
 - 8. Read the words from several songs before the worship begins in order to prepare the mind for worship.
 - 9. Listen carefully to what the songs teach and admonish.
 - 10. Apply the words of the song to the present moment.

II. Worship With Singing: The Song Leader

- A. Instructions imply necessities.

1. The instructions to teach and preach the word of God imply the necessity of teachers and preachers.
 2. The necessity for the whole church to pray together implies the necessity of one who leads the minds of the congregation in prayer (1 Corinthians 14:23-40; 1 Timothy 2:8).
 3. The instructions for singing one to another imply the necessity of a song leader.
 4. The instructions to do each one at a time and decently and in order imply a leader for each; teaching, preaching, singing, praying, etc. (1 Corinthians 14:15, 31-33, 40).
- B. The song leader has the opportunity to enhance the singing.
1. Avoid difficult songs that only a few can sing.
 2. Vary the selections and refrain from using the same songs at every worship service.
 3. Select songs that are appropriate for the occasion such as a particular theme.
 4. Prepare the minds of the congregation by making appropriate remarks about the songs; introduce the song, point out meaningful phrases in the song, explain poetic thoughts, etc.
 5. He should set the proper tempo and volume according to the mood of the song.
 6. Avoid diversions which will distract from the worship.
 7. Keep in mind that he is a leader and not a performer; for, his purpose is to exalt God and not himself.

III. Worship With Singing: The Congregation

- A. The congregation can help in a number of ways to make the singing meaningful and uplifting.
1. Sing familiar songs without books when possible.
 2. Become familiar with songs by singing and reading them at home (personal and family devotionals).
 3. Pay attention to the leading of the song leader.
 - a. Hold the song book so the song leader can be seen.
 - b. Understand the meaning of his signals.
 4. Seek to blend voices in unison and thereby not bring attention to one or several individuals.
 5. Sit close to others down front in order to make it easier to blend with the hearts and voices of others.
- B. Worship in singing requires a conscious effort.
1. In order for my personal singing to be worship, I must be aware of the meaning of the words and phrases I utter.
 2. The understanding of those words should move me to an awareness of God's benevolence and my responsibility in serving the Almighty God.

IV. Worship With Singing: Vocal Music

- A. Even though various musical instruments were used in Old Testament worship, Christians, from the very beginning, sang *a cappella*, without instrumental accompaniment.

- B. Christian singing included psalms, hymns, and spiritual songs between which no strong line of distinction can be drawn (Ephesians 5:19; Colossians 3:16).
1. The “psalms” were mostly songs taken from the book of Psalms, but they could also be songs made up by the congregation, which centered on a theme in the book of Psalms.
 - a. The Greek word in the New Testament for the word “psalm(s)” is *psalmos*; noun, “a religious song in general, having the character of an Old Testament psalm, a pious song;” Example; Eph. 5:19, “...speaking to yourselves in psalms (*psalmos*)..., singing and making melody in your heart...”
 - b. Not all psalms in the Old Testament can be used in Christian worship since some of them contain references to Old Testament practices such as animal sacrifices, the burning of incense, etc., which have been nailed to the cross and therefore are no longer to be used.
 - c. The book of Psalms contains many verses of praise to the name and glory of God as well as personal pleas for help, strength, and forgiveness.
 2. “Hymns” were songs of praise.
 - a. The Greek word is *hymneō*.
 - b. Although it cannot be known for sure, it is believed that these songs were newly composed for the purpose of exalting Christ the Son and God the Father.
 3. “Spiritual songs” were those of more general types.
 - a. The Greek words are *pnymataikos de*.
 - b. These songs were most likely centered upon more general biblical themes.
- C. Several Greek words are used in the New Testament, which help us to understand worship with singing.
1. A Greek word used in the New Testament for “singing” is *ado*: verb; “to make vocal sounds, singing” (Ephesians 5:19; Colossians 3:16; Rev. 5:9).
 2. Another Greek word used in the New Testament for “singing” is *psallo*: verb; “to pluck” (Roman 15:9; 1 Cor. 14:15; Eph. 5:19; James 5:13).
 - a. The original meaning of the word was “to pluck the carpenter’s string” in order to draw a line of measurement, and later the “plucking of a bowstring.”
 - b. As the word passed down through time it simply came to mean “to pluck” without naming the object to be plucked.
 - c. In the first century it came to refer to the vibrating of the vocal folds in singing or the stirring of the heart in accompaniment of singing and is translated as “sing” in every verse in the New Testament except in Ephesians 5:19 where it is translated “making melody” in the heart.
 - d. The instrument named in the New Testament that is to be plucked is the heart, “Speaking to one another in psalms (*psalmos*) and hymns and spiritual songs, singing (*ido*) and making melody (*psallo*) in your heart (*kardia*; the named instrument) to the Lord,” Ephesians 5:19.
 - e. It is important to be reminded that the meaning of the word *psallo* has changed down through time.
 - 1) Its original meaning was the plucking of a carpenter’s string for the purpose of marking a straight line.

- 2) During the Classical Greek period *psallo* was used of the twanging of a bowstring or the playing of a harp and then later of singing with instrumental accompaniment.
- 3) By the time of the writing of the New Testament in Koine Greek (common Greek of the person on the street and in which the New Testament was written), *psalmos* meant “a song of praise” and *psallo* meant, “to sing.”
- 4) There is no New Testament verse that instructs the Christian to “play” anything in worship, but rather the Christian is instructed to “sing.”
3. Another Greek word used in the New Testament for singing is *humneo*: verb; “to sing a hymn, to sing praises” (Matthew 26:30; Mark 14:26; Acts 16:25; Hebrews 2:12).
4. Another Greek word used in the New Testament in reference to singing is *ode*: noun; “song or songs” and is always used in reference to vocal singing (Eph. 5:19; Col. 3:16; Rev. 5:9; 14:3).

V. Worship With Singing: Singing Authorized

- A. The New Testament authorizes singing in worship.
 1. Adding instrumental music to Christian worship is adding an activity that is not authorized in the New Testament.
 2. Not one New Testament passage instructs Christians to sing with instrumental accompaniment or play a mechanical instrument in worship.
- B. A person can determine whether an activity is acceptable or unacceptable by asking four questions.
 1. **Has Jesus commanded it?**
 - a. Jesus taught the apostles that they were to observe all that He commanded (Matthew 28:18-20).
 - b. Jesus’ commandments are not optional.
 - c. Jesus has revealed all truth to His followers (John 14:26; 16:13).
 - d. The followers of Jesus are not to observe what they have not been instructed to observe (Acts 15:24).
 2. **Has Jesus forbidden it?**
 - a. We are not to do anything that Jesus has forbidden.
 - b. There is no explicit statement in the New Testament that forbids the use of instrumental music in the Christian worship service, but neither are thousands of other activities we participate in within our secular life.
 3. **Has Jesus made a choice?**
 - a. If Jesus makes a choice in a certain realm then we are limited to His choice.
 - b. Choices are restrictive, but if this were not true, then His choice would be valueless and our choices would then become just as acceptable as His.
 - c. The command “you shall not” observe a certain practice is unnecessary when He has stated what is to be done.
 - d. Jesus made His choices known because that is what He wants done or the way He wants a thing done.
 - e. Jesus chose singing as the type of music we are to use in Christian worship.
 - f. Example: Jesus specified bread and grape juice for the Lord’s Supper; therefore, we do not have the privilege or the right of using anything else but

these two elements when partaking of the Lord's Supper (Matthew 26:26-28; 1 Corinthians 11:23-25).

4. **Has Jesus made no choice?**
 - a. If Jesus made no choice in a certain realm, we have freedom to follow our own preferences and options.
 - b. Example: Jesus specified bread and grape juice for the Lord's Supper; however, He did not specify the utensils to use in serving it; metal, wood, glass, etc; therefore He has left that part up to Christians in the worship service (Matthew 26:26-28).
- C. These principles are understood in everyday life.
 1. When we place an order from a menu in a restaurant we do not have to then list everything else on the menu we do not want.
 - a. This is called the argument from silence.
 - b. This is also called the Law of Exclusion, which the writer of Hebrews used to make a point about the priesthood of Christ (Hebrews 7:12-14).
 - 1) The writer of Hebrews states that God commanded that the priests in the Old Testament under the Law of Moses were to come from the tribe of Levi; however, the writer points out that God said nothing about priests not coming from other tribes nor did He use the words "tribe of Levi only."
 - 2) When God said that they were to come from the tribe of Levi, He did not have to list all the other tribes from which they were not to come.
 - 3) Application: When God specifies a certain thing in a certain realm in Christian worship to Him, then that excludes anything else in that realm.
 2. When a pharmacist is given a prescription to fill, he does not have a choice in drug or amount.
 - a. To do otherwise could be fatal.
 - b. To teach or practice any worship activity that is not warranted by Jesus is called a fatal doctrine; for, Jesus says that makes one's worship "in vain," that is to say, for nothing (Matthew 15:9).
- D. Jesus has chosen the kind of music we are to use.
 1. This means that we are limited in our choices for music in Christian worship.
 2. We are limited to vocal music.
- E. Jesus has not made a choice concerning the type and style of singing as long as it includes psalms, hymns, and spiritual songs.
 1. We have the freedom, therefore, to sing various types of songs and musical arrangements.
 2. Singing soprano, alto, tenor, or bass does not add to the command to "sing," nor does it violate the authority of Jesus.
- F. Mechanical instruments of music can be added only by the authority of man, not by the authority of Jesus.

VI. Worship With Singing: Instruments In Heaven?

- A. Does the mention of harps in the book of Revelation justify use of instruments in the church?
 1. John did not see Christian practices, but symbols representing something else.

- a. John also saw a Lamb, horses, white robes, palm branches, locusts, stars, golden bowls full of incense, an altar of sacrifice, the temple, a golden altar, smoke of incense, the ark of the covenant, sun, moon, a dragon, as well as harps and other things, but each of these were symbols of something else.
 - b. These symbols are not to be taken literally; for heaven is made up of the spiritual, not the physical (2 Corinthians 4:18).
 - c. None of the verses in Revelation suggest that the harps were played in worship to God (Rev. 5:8; 14:2-3; 15:2).
- 2. John heard the sound of water, thunders, and harps but none of them were actually present in the vision.
- B. The mention of harps in the book of Revelation no more authorizes the use of instruments in Christian worship than do other verses in the book that mention animal sacrifice, burning of incense, etc. authorize us to use them as worship practices.

VII. Worship With Singing: Corporate Worship

- A. An important question that needs answering is, “Is Singing commanded for corporate worship?”
 - 1. Some argue that God has not chosen the music we are to use in corporate worship.
 - a. If this is the case then Christians have not been authorized by Jesus to use any kind of music in worship.
 - b. If no instructions or apostolic examples are given for vocal music to be used in the assemblies of Christians, then no music of any kind should be used.
 - 2. If God commanded music but made no choice of the kind of music to be used in the corporate worship, then we have freedom to include any kind of music we may choose.
 - a. God has made a choice, singing.
 - b. Therefore, we do not have authority to use any other kind of music.
 - 3. Some deny that scriptures such as Ephesians 5:19 and Colossians 3:16 apply to corporate worship.
 - a. If that is the case, then how does one fulfill the instructions of “speaking to one another” and “teaching and admonishing one another” if Christians do not get together for that purpose (Eph. 5:19; Col. 3:16).
 - b. Paul instructed the Colossian Christians to “Let the word of Christ dwell in you richly,” (Col. 3:16).
 - 1) The context (“one another”) implies that the word of Christ was to dwell among them by proclaiming the message of Christ through singing.
 - 2) The description that they were to sing psalms, hymns, and spiritual songs among themselves as a way of teaching the word of Christ, strongly implies that Paul’s subject was Christian worship.
- B. Paul’s instructions to teach and admonish one another must be given as instructions for a gathering of Christians; therefore, singing is included when Christians gather to worship in an assembly.

VIII. Worship With Singing: Christian Freedom

- A. Some believe that the liberty we have in Christ gives us the freedom to add instrumental music to our worship.
 - 1. In discussing things that are lawful, Paul says that the best thing to do might be not to do what we are allowed to do (eat meat that has been offered to idols; 1 Cor. 10:23; 18-33).
 - 2. Doing everything that we are allowed to do (lawful) might be unwise if it impacts others negatively (1 Cor. 10:31-32).
 - a. Paul is not arguing that we should do things not taught by Jesus.
 - b. Paul is not arguing that we should not do the things that Jesus taught we should do.
 - c. Paul is teaching that we should refrain from doing what is permissible if by so doing we would be a hindrance to others.
 - d. Paul is saying that there are many things that are right in themselves that we can do, but because others might misunderstand and thereby be a wrong influence, it would be best not to do it at all, but this does not include the things that Jesus has commanded us to do.
- B. Christians never have the liberty to add to what Jesus has specifically commanded must be done.

IX. Worship With Singing: Summary

- A. Singing can provide one of our greatest worship experiences.
- B. In singing we praise God, uplift and instruct others, and edify our own souls.
- C. God should be the focus of our praise and worship.
- D. We are to include in our worship practices only what Jesus has authorized either by command, example, or necessary inference.
- E. We should be sure that in our efforts to worship God we do not displease Him by including in our worship things He has not authorized.

INTRODUCTION TO SECTION TEN WORSHIP THROUGH PRAYER

The purpose of this study is to examine **WORSHIP THROUGH PRAYER**. Prayer is one of the most if not the most intimate activities we can engage in personally and in corporate worship. Prayer enables us to come into His very presence with our minds and our hearts in order to communicate with Him. Many think of prayers as mostly making requests, but this is a limited approach to prayer. Prayers can be for praise, thanksgiving, in behalf of others (intercessory), as well as requests for our personal lives concerning our failures, troubles, concerns, successes, and causes for rejoicing.

Some do not understand that there are acceptable and unacceptable prayers. Those who pray acceptably are those who know Him, obey Him, and pray out of a close relationship with Him. The more we know God and understand Him, the better we can talk to Him and share with Him. Sometimes our efforts in prayer are very feeble, but it is encouraging to know that Christians have the help of the Holy Spirit to present their prayers to God in an understandable way (Romans 8:26-27).

There is no doubt about prayer being a major theme in the Bible. There are at least 15 different Hebrew words used for prayer in the Old Testament and 9 different Greek words used for prayer in the New Testament. The Hebrew words *palal* (pray), *tephillah* (prayer), and *nah* (beg or pray) are found at least once in all but eighteen of the 39 books of the Old Testament.

One notable aspect of Jesus' life was the time He spent in prayer to the Father. Jesus prayed in critical times of His life, during His ministry, when he performed miracles, and on behalf of others. When Jesus' disciples heard Him pray, they were impressed and asked Him to teach them how to pray. The result was what some refer to as "The Lord's Prayer." Actually, it is a model prayer for Jesus' disciples. Jesus' prayer life is also a model for us today. Jesus spoke often to his disciples about the importance of prayer and gave guidelines for proper prayer. Among his comments were cautions about praying in ways that were intended to impress men. He also warned about attitudes of haughtiness and self-righteousness, an unforgiving spirit, lack of faith, and praying for something that is not according to God's revealed will.

Because prayer is such a major ingredient in the life of a Christian, it is important to understand God's intended purposes for prayer and God's instructions regarding proper prayers. Scriptures tell us that God does not listen to or reward all prayers. It is therefore important to know what makes the difference so that our prayers will gain an audience with God.

A common question that is asked about prayer is, "How does and when does God answer prayer?" The proper answers to this question should build our faith and understanding about prayer. God answers all prayers that are acceptable to Him. He can answer with a "No," a "Yes," or "Now is not the time." One of the most vital aspects of prayer is that the person praying should always have the attitude, "Not my will, but Yours be done." Prayer is our communication to God. The power to answer prayer lies in God, not the prayer itself. Our prayers mean more to us and to God when we make an effort to walk with Him and have a right relationship with Him. The apostle John wrote, "If we say

we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another...and whatever we ask we receive from Him, because we keep His commandments and do those things that are pleasing in His sight...Now this is the confidence we have in Him, that if we ask anything according to His will, He hears us," 1 John 1:6-7; 3:22; 5:14.

SECTION TEN: WORSHIP THROUGH PRAYER

I. Worship Through Prayer: Introduction

- A. It is through prayer that Christians have an intimate relationship with God.
 - 1. Expressions of the Christian's innermost feelings and the bearing of the soul takes place in prayer.
 - 2. Prayer is a communication to God that includes "everything" from the most mundane to the most important aspects of our lives (Philippians 4:6).
- B. Prayers should not only consist of requests, but they should include thanksgiving, praise, and petitions for others.
 - 1. The person praying should keep in mind that God is interested in every aspect of our lives; our failures, troubles, concerns, successes, and causes for rejoicing.
 - 2. Although God knows every aspect of our lives in an intimate way and knows our needs before we ask, His desire is that we express our thoughts to Him personally.
 - 3. There is power in prayer.
- C. There are several facts that need to be recognized about prayer.
 - 1. God invites us into His presence through prayer (Matthew 7:7; Heb. 4:16).
 - 2. The Spirit expresses for the Christian what he cannot express well for himself (Romans 8:26-27).
 - 3. God is all-powerful and fully able to respond to our requests (Ephesians 3:20).
 - 4. We can fulfill our need to express our innermost feelings, desires, and aspirations to God (Philippians 4:6).
 - 5. We are dependent on God to fulfill our needs (Philippians 4:19).
 - 6. We need to be completely open, because all is open to God (Hebrews 4:13).
 - 7. We are unworthy before the Almighty, but we have acceptance through Jesus as our mediator (Hebrews 4:14-15).
 - 8. God is willing to listen and answer, but His answer might be yes, no, or wait awhile (1 Peter 3:12).
- D. Knowing and understanding God better will develop a closer relationship with God.
 - 1. Having a closer relationship with God will help a person to more adequately talk to God and share with Him one's innermost feelings
 - 2. Although our prayers will never be fully adequate, the Holy Spirit takes the Christian's feeble efforts and presents them in an understandable manner to God (Romans 8:26-27).

II. Worship Through Prayer: A Great Bible Theme

- A. Prayer is one of the great themes in the Bible.
 - 1. Three of the major Hebrew words in the Old Testament for prayer are the verb *palal* (pray), the noun *tephillah* (prayer), and the verb *nah* (beg or pray).
 - a. At least one of these Hebrew words is used in all but eighteen of the 39 books of the Old Testament.

- b. The books include Leviticus, Joshua, Haggai, Joel, and Ruth.
- 2. Two of the Greek words in the New Testament for prayer are the verb *proseuchomai* (pray) and the noun *proseuche* (prayer).
 - a. Eight of the twenty-seven New Testament books do not contain these words.
 - b. Most of the other books in the Old and New Testaments contain the concept of prayer by using such words as “ask,” “supplication,” “intercession,” etc. (Ezekiel 36:37; Zechariah 10:1; John 14:13; and others).
- B. Prayer was always a major theme in the lives of those we read about in the Bible who served God faithfully; therefore, this fact illustrates for us today how important it should be in our own.

III. Worship Through Prayer: Jesus’ Prayers

- A. Prayer was an important activity in the life of Christ.
 - 1. Jesus prayed at critical moments in His life.
 - a. He prayed at His baptism (Luke 3:21)
 - b. He prayed when He chose the apostles (Luke 6:12-13).
 - c. He prayed just before He asked the apostles who the crowds said He was and before Peter confessed that He was the Messiah (Luke 9:18).
 - d. He prayed at His Transfiguration (Luke 9:29).
 - e. He prayed in Gethsemane before He went to the cross (Luke 22:39-40).
 - f. He prayed when He was on the cross (Luke 23:46).
 - 2. Jesus prayed during His ministry.
 - a. He prayed before His conflict with the Jewish leaders (Luke 5:16).
 - b. He prayed before providing His disciples a model prayer (Luke 11:1).
 - c. He prayed when the Greeks came to see Him (John 12:20-27).
 - d. He prayed after He fed the five thousand (Mark 6:46).
 - 3. Jesus prayed at His miracles.
 - a. He prayed when He healed the multitudes (Luke 1:35).
 - b. He prayed before He fed the five thousand (Luke 6:41).
 - c. He prayed at the healing of a deaf-mute (Luke 7:34).
 - d. He prayed at the raising of Lazarus from death (John 11:41).
 - 4. Jesus prayed for others.
 - a. He prayed for the eleven apostles (John 17:6-19).
 - b. He prayed for the whole church (John 17:20-26).
 - c. He prayed for those who nailed Him to the cross (Luke 23:34).
 - d. He prayed for Peter who denied Him three times (Luke 22:32).
 - e. He prayed for Himself in His prayers for others (John 17:1-26).
- B. Communicating with God while He was away from His home in heaven was important to Jesus.
 - 1. Perhaps He missed the closeness of the personal presence of the Father because He was a part of the God-head.
 - 2. Being human as well as divine, He had a need to express His innermost feelings just as all humans do.

IV. Worship Through Prayer: Jesus’ Teaching Concerning Prayer

- A. Jesus taught great lessons concerning prayer.

1. His disciples asked Him to teach them how to pray after they had heard Him pray to the Father (Luke 11:1).
 2. He gave to the apostles a model prayer, often called “The Lord’s Prayer,” to illustrate the kind of prayer that pleases God (Luke 11:2-4; Matthew 6:9-11).
 - a. The prayer is very pointed and unpretentious.
 - b. The prayer was not meant to be repeated repetitiously or be considered complete in its content but rather it demonstrated the “manner” in which we are to pray (Matthew 6:9).
 - c. The prayer was an example of simplicity.
 - d. The prayer contained a number of specifics: praise to God, God’s will be done, the kingdom at hand would come, give daily bread, receive forgiveness of sins, have a forgiving heart, receive help in times of temptations, and deliverance from evil.
 3. He taught that we should not put on an outward display to impress others when we pray.
 - a. We should communicate our private prayers to God in a quiet and simple manner (Matthew 6:5-6).
 - b. We should not use vain repetitions (Matthew 6:7).
 - c. We should not orchestrate displays of piety through facial distortions, sanctimonious vocal tones, and arm movements that may impress men, but not God.
 - d. We should recognize our human frailties and our dependence on Him (Hebrews 4:16; Matthew 8:10; 15:28).
 4. He taught that we are to ask in order to receive (Matthew 7:7).
 5. He taught that we are to humbly pray for forgiveness without a self-righteous attitude (Luke 18:9-14).
 - a. Jesus points out that we cannot receive forgiveness from God if we are not willing to forgive others who sin against us (Matthew 18:21-35).
 - b. If we expect to be forgiven, we must forgive others.
 6. Jesus taught that we are not to lose heart (Luke 18:1-8).
- B. Jesus set a great example and pattern in His prayer life for all of us to follow.

V. Worship Through Prayer: Prayers in the Book of Acts

- A. Prayers were often said and were an integral part of the activities of the early church.
 1. The members prayed individually and collectively.
 2. God responded to their prayers by working through them to help and strengthen them.
- B. Luke, the author of the book of Acts, recorded many instances of prayer in the early church.
 1. Just before the church was established, the disciples returned to Jerusalem where they continued in prayer as they waited for the power of the Holy Spirit and the beginning of Jesus’ church.
 2. The disciples prayed before Matthias was chosen to replace Judas (Acts 1:24).
 3. The newly-born church continued in prayer (Acts 2:42).
 4. After Peter and John were threatened about speaking in the name of Jesus they returned to the disciples and they all prayed (Acts 6:4).

5. The apostles expressed the desire to devote their time to prayer and ministry of the word of God (Acts 6:4).
6. They prayed before appointing the men to oversee the benevolence work in Jerusalem (Acts 6:6).
7. Stephen prayed to Jesus while he was being stoned to death because of the message he had preached (Acts 7:59-60).
8. Peter and John prayed before laying their hands on Christians in Samaria so that they might receive the Holy Spirit (Acts 8:15).
9. Simon was told to pray to be forgiven (Acts 8:22).
10. Simon asked Peter and John to pray for him (Acts 8:24).
11. Paul prayed after seeing Jesus on the road to Damascus (Acts 9:11).
12. Peter prayed before bringing Dorcus back to life (Acts 9:40).
13. Cornelius, a non-Christian Gentile, was a man of prayer and his prayers came up before God as a memorial (Acts 10:1-3).
14. Peter prayed while waiting to eat in Joppa (Acts 10:9; 11:5).
15. The church prayed for Peter while he was in prison (Acts 12:5, 12).
16. Prayers were said before sending Paul and Barnabas on their first missionary journey (Acts 13:3).
17. Paul and Barnabas appointed elders after praying (Acts 14:23).
18. Before Lydia was baptized she was by the river where prayers were said (Acts 16:13).
19. While in prison in Philippi, Paul and Silas were praying at midnight (Acts 16:25).
20. When Paul said goodbye to the elders of Ephesus, they all knelt and prayed (Acts 20:36).
21. Prayers were said on the shore as Paul was departing from Tyre (Acts 21:5).
22. When Paul was in the temple purifying himself, he prayed (Acts 22:17).
23. Paul prayed before healing Publius' father (Acts 28:8).

VI. Worship Through Prayer: Instructions in Prayer

- A. We learn from the book of Acts and other letters that Paul prayed often (Acts 9:11; 14:23; 16:25; 20:36; Romans 1:10; 2 Cor. 13:7; 1 Thess. 1:2; and many other references).
- B. Paul gave instructions in his writings concerning the subject of prayer.
 1. He taught that the Holy Spirit helps us with our prayers by taking our feeble efforts and making them known to God (Romans 8:26-27).
 2. He taught that Christians are to pray without ceasing (2 Thess. 5:17).
 3. He taught that Christians are to be devoted to prayer (Romans 12:12).
 4. He taught about the content of our prayers.
 - a. They are to glorify God (Romans 15:5-6).
 - b. They are to praise God (Ephesians 1:6, 12).
 - c. They are to give thanks to God (Philippians 1:3).
 - d. They are to petition God on their own behalf and on the behalf of others (1 Timothy 2:1).
 - e. They are to bless God (1 Peter 3-4).
 5. He gave certain admonitions concerning prayer.
 - a. We are not to be anxious but present our requests to God (Phil. 4:6).

- b. We are to offer petitions in behalf of government officials and those in authority (1 Timothy 2:1).
- 6. He taught certain restrictions regarding prayer.
 - a. Men are to lead the prayers when the church meets (1 Tim. 2:8).
 - b. The women are to keep silent in these regards and other leadership roles when the “whole church comes together” (1 Tim. 2:11-12; 1 Corinthians 14:23, 34-35).
 - 1) These instructions were not based on cultural attitudes or practices (See “Pagan Worship,” chapter 6).
 - 2) These instructions were based on the fact that God created Adam first, then woman, and the woman was deceived, but not the man (1 Timothy 2:13-14; 1 Corinthians 11:3, 8-9).
 - 3) These instructions were the Lord’s commandments (1 Cor. 14:37).

VII. Worship Through Prayer: Prayers God Rewards

- A. Prayer has no power in itself to give an answer, but the power of prayer is in God (Ephesians 3:20).
- B. God has given scriptures in the Old Testament, which help us to know what prayers will be acceptable to Him.
 - 1. The Lord is near to all those who call upon Him in truth (Psalms 145:18-19).
 - 2. The Lord responds to those who humble themselves and turn from their wicked ways (2 Chronicles 7:13-14).
- C. God has given scriptures in the New Testament, which help us to know what prayers will be acceptable to Him.
 - 1. The person who prays to God must strive for righteousness (James 5:16; 1 Peter 3:12).
 - 2. The person who prays to God should make their requests made known to Him through Jesus Christ and not to any other being such as the spirits of dead humans and angels (Matthew 6:9; 7:11; John 15:16; 1 Peter 1:17; James 4:2).
 - a. The early Christians never prayed to the spirits of humans who had passed on, including Mary, the mother of Jesus because they were instructed that Christ is the only mediator and that the Holy Spirit and Christ are the only intercessors between God and man (1 Timothy 2:5; Romans 8:26-27, 34).
 - 1) All Christians can and should offer intercessory prayers in behalf of others, which are offered through Jesus Christ to the Father (1 Timothy 2:1).
 - 2) The early church did not have specially appointed positions (priests, etc.) who claimed to have better connections with God or who absolved Christians of their sins; rather, every Christian, both men and women, were (and still are) priests in God’s church and could (and still can) go directly to God with Christ as their mediator and intercessor and the Holy Spirit as their intercessor (1 Peter 2:5, 9).
 - b. The early Christians were instructed not to attempt any communication with angels (Colossians 2:18).
 - 3. The person who prays to God must ask in faith, doubting nothing (James 1:5-7).

4. The person who prays to God must pray through Christ, that is, in His name because He is our only mediator (1 Timothy 2:5).
 5. The person who prays to God must abide in Jesus and let His words abide in him (John 15:7).
 6. The person who prays to God must pray with understanding (1 Cor. 14:15).
 7. The person who prays to God must present His petitions without wrath and dissension (1 Timothy 2:8).
 8. The person who prays to God must have the right motive (James 4:3-6).
 9. The person who prays to God must be an obedient person (1 John 3:22).
 10. The person who prays to God must ask according to God's will (1 John 5:14).
- D. God has given scripture, which help us to know what prayers will not be acceptable to Him.
1. God will not listen to godless people (Job 27:9).
 2. God will not listen to the wicked because they are His enemies (Psalm 18:41).
 3. God's face is against evildoers and His ears are closed to them (Psalm 34:15-16; 1 Peter 3:12).
 4. God is far from the prayers of those who hate knowledge (no desire to know truth) and choose not to fear the Lord (Proverbs 1:28-29).
 5. God hears the prayers of the righteous, but He is far from the wicked (Proverbs 15:29).
 6. God sees the prayer of one who turns from His law as an abomination (Proverbs 28:9).
 7. God said that the sins of Israel stood between them and God's hearing their prayers (Isaiah 1:15; 59:1-2).
 8. God's attitude about the prayers of the stubborn unrighteous, as reflected in the Old Testament, was correctly summed up by the blind man that Jesus healed, "We know that God does not hear sinners; but if anyone is God-fearing and does His will, He hears him," John 9:31.
 9. God heard the prayer of Cornelius even though he was not saved at the time, but his praying did not save him; therefore, to simply pray for salvation is unacceptable (Acts 10:31; 11:14).
 - a. God saved Cornelius when he obeyed the words of Peter (Acts 11:14; 10:47-48).
 - b. God has not given any scripture that says a person can be saved through prayer alone.
 - 1) Calling on the name of the Lord for salvation must be preceded by faith, repentance, and baptism (Acts 22:16).
 - 2) We are not to ask for something for which we have not met God's conditions.
 10. God hears the prayers of the saved when they pray for forgiveness, but they must walk in the light with Jesus Christ and confess their sins (1 John 1:7-9).

VIII. Worship Through Prayer: Other Instructions

- A. Various body positions can be assumed in prayer.
1. A person can stand while praying (Luke 18:13; Mark 11:25).
 2. A person can kneel while praying (Luke 22:41; Acts 7:60).

3. A person can be prostrate (on face) while praying (Matthew 26:39; Mark 14:35).
4. A person's heart is what must be in the right position (attitude: "worship in spirit").
- B. We are not to use meaningless repetitions (Matthew 6:7).
 1. This does not impress God (Matthew 6:8).
 2. This is not the same as a "continual coming" to God about an urgent situation (Luke 18:6).
- C. Prayer is not a substitute for fulfilling our own responsibilities.
 1. God has not promised us that He would do everything for us or protect us from all difficulties, failures, and tragedies.
 2. Sometimes problems in life are of greater value than continual blessings (Heb. 12:3-11; James 1:2-4).
- D. Prayer is not a substitute for the things we should do for ourselves or for our doing God's will.
 1. We must sometimes experience the consequences of our own decisions.
 2. Prayer is not a substitute for obedience (1 John 3:22).
 3. The unsaved are not forgiven through prayer (Hebrews 5:9; Philippians 2:12. 1 John 1:9).
 4. Prayer is not a substitute for medical help (1 Timothy 5:23).
 - a. We should not to neglect our bodies (1 Corinthians chapters 3 and 6).
 - b. Jesus taught the need of physicians for our physical bodies as well as our spiritual souls (Matthew 9:12; Mark 2:17; Luke 5:31).
 - c. None of the miracles in the Bible were based on faith and/or prayer alone.
 - 1) One had to have the power of the Holy Spirit to heal the sick (1 Corinthians Chapter 12 contains a list of the gifts that were given by the Holy Spirit in the first century).
 - 2) Miraculous gifts in the first century were for the purpose of confirming the word that was being preached, not to heal the sick (Mark 16:20; Hebrews 2:1-5).
 5. Prayer is not a substitute for work.
 - a. We are to ask for our daily bread but we are expected to plow the field, sow the seed, reap the harvest, and process the harvest into eatable food.
 - b. We are to work so that we can give to others (Ephesians 4:28).
 - c. Those who are unwilling to work should not be permitted to eat (2 Thessalonians 3:10).
 - d. Doors will be opened, but we must seek and knock (Matthew 7:7).

IX. Worship Through Prayer: Answer to Prayer

- A. In many cases we may never know how God answers prayer.
 1. Paul prayed that he might one day see Rome (Acts 19:21).
 - a. The answer to his prayer was not immediate.
 - b. God used the Roman laws to eventually bring Paul to Rome, but it was as a prisoner (Acts 27 and 28)
 2. Paul did not understand at first how being a prisoner in Rome could be an answer to his prayer in bringing the gospel to others.

- a. He was forced to stop long enough to write letters to various congregations and thus the church has been enriched ever since.
 - b. It is not our responsibility to figure out how God answers prayer.
- B. In many cases our prayers are hindered by our not seeking, knocking, and watching (Matthew 7:7-8; 26:41).
 - 1. Our prayers can be hindered by doubting and even failing to ask (James 4:2).
 - 2. Our prayers can be hindered by wrong motives and living incorrectly (1 Peter 3:7, 12).
- C. God answers all prayers; He just answers them in different ways.
 - 1. He may answer, "Yes," and immediately grant the request (James 5:17-18).
 - 2. He may answer, "No," and not grant the request because any other answer would be unwise even though we might not understand why at the time (2 Cor. 12:7-9; Mathew 26:39; Hebrews 5:7).
 - 3. He may answer, "Wait a while," so that He can choose the right time to grant our request (1 Samuel 1:7-17).

X. Worship Through Prayer: Summary

- A. The power to answer prayer is in God, not in prayer.
- B. By reaching up to God in prayer, we are communicating with the greatest power in the universe.
- C. In order for our prayers to be effective, we must live righteous lives as much as possible and ask according to His will.
- D. We should praise, thank, and glorify God in prayer, as well as make our requests known to Him.
- E. Our closeness to God can be seen in our prayer lives.

INTRODUCTION TO SECTION ELEVEN: WORSHIP THROUGH THE LORD’S SUPPER

The purpose of this study is to examine **WORSHIP THROUGH THE LORD’S SUPPER**. The Lord’s Supper has a central place in Christian worship because Jesus instituted it specifically for the purpose of bringing Christians together to remember His sacrifice for our sins. When Jesus instituted the Lord’s Supper, He and the disciples also prayed and sang.

Owen Olbricht, the author of the book, *Worship: Life’s Greatest Moments*, pp. 161-163, presents an excellent chart comparing the Passover with the Lord’s Supper. He demonstrates clearly that there are differences as well as similarities. The Passover was instituted by God through Moses as a reminder of when God provided them a “passover” from the bondage of Egypt to a journey that would lead them to the promised land. Jesus instituted the Lord’s Supper as a part of His New Testament (the blood of the New Covenant) as a reminder or memorial to the offering of His body and the shedding of His blood, which make it possible for us to be taken out of the bondage of sin and put on the road that leads to heaven.

Jesus is very specific regarding the elements that are to be included in the Lord’s Supper; unleavened bread (taken from the Passover) and the fruit of the vine (grape juice taken from the Passover). These two elements remind us of the fact that Jesus was human as well as divine. While taking the Lord’s Supper we are called upon to remember what Jesus has done, that He is coming again, and examine ourselves as to whether we are taking the elements in the proper way and we are showing Jesus the proper respect due Him.

There are a number of teachings and practices that have grown up around and about the Lord’s Supper since it was first instituted by Christ and observed by the early Christians. This includes the addition and/or substitution of other liquid and food elements (water, milk, cheese), the miraculous changing of the elements into something else (become real flesh and blood), the changing of the time when observed (other than the first day of the week), mystical results in observing the Lord’s Supper (receiving the forgiveness of sins), insisting on one cup to serve the grape juice, and other innovations. A student of the Bible needs to examine closely all the verses in the Bible about the Lord’s Supper and see what these verses really say and what they mean in context of the language used.

Taking the Lord’s Supper with other disciples of Christ on the first of the week and thus signifying the sacrifice He made and the day Jesus arose from the grave should be a most humbling experience for the Christian each week. The observance reminds us of the intense pain Jesus suffered so that we can have the forgiveness of our sins and thus the hope of eternal life with Him and the Father.

SECTION ELEVEN: WORSHIP THROUGH THE LORD’S SUPPER

I. The Lord’s Supper: Introduction

- A. The Lord’s Supper has a central place in the religion of Jesus.
 - 1. Its importance arises from its purpose and nature.
 - 2. There has been some controversy in regards to its nature, time of observance, and function.

- B. The Lord's Supper is referred to in the New Testament with several different words and phrases.
 - 1. It is referred to as "a sharing" or "communion" (1 Corinthians 11:20).
 - 2. It is referred to as "the table of the Lord" (1 Corinthians 10:21).
 - 3. It is referred to as "the Lord's Supper" (1 Corinthians 11:20).
 - 4. It is referred to as "the breaking of bread" (Acts 2:42; 20:7).
 - a. It should be noted that this term is also used in the New Testament to refer to a common meal (Acts 2:46; 20:11; 27:35).
 - b. The word "supper" is also used for a common meal (John 12:2; 1 Corinthians 11:21).
 - c. The context of a particular verse determines when the Lord's Supper is meant and the use of the Greek article *tou* ("the"); as in "*the* breaking of bread."
 - 5. It is referred to as the "Lord's," not because it is possessive but in the sense that it is in honor of the Lord (Greek: *kuriakos*, adjective).
 - a. This is similar to our saying "Columbus Day" or "Veterans Day," indicating special days set aside to honor a person or persons.
 - b. This is also used in this sense in Revelation 1:10 where it says "the Lord's Day," that is to say, a special day has been set aside to honor the Lord (first day of the week; Acts 20:7; 1 Cor. 16:-1-3).

II. The Lord's Supper: Compared With Passover

- A. The Lord's Supper was instituted in a large upper room while Jesus was observing the Jewish Passover with the twelve apostles the night He was betrayed (Matthew 26:17-28; Mark 14:12-24; Luke 22:15-20).
- B. Jesus most likely instituted it at that time because of the parallels between the Passover and the Lord's Supper.
 - a. They were a memorial (Exodus 12:14; 1 Cor. 11:24-25).
 - b. They were in memory of what God did for them (Exodus 12:23-24; Matthew 26:26-28).
 - c. They were in memory of deliverance from slavery (Exodus 12:13-14; Matthew 26:28).
 - d. They included a lamb without blemish (Exodus 12:5; 1 Peter 1:19; John 1:29).
 - e. They resulted in God's passing over because of the lamb's blood (Ex. 12:13, 23; Matt. 26:28).
 - f. They required blood so they could live (Ex. 12:13, 23; Matt. 26:28).
 - g. They each had no broken bones (Ex. 12:46; John 19:32-33).
 - h. They required a lamb that did not kill itself (Ex. 12:21; Acts 2:23).
 - i. They required a lamb that would submit (Isaiah 53:7; Acts 8:32).
 - j. They required deliverance because of God (Hosea 11:1; Romans 5:8).
 - k. They required that the substance be eaten by a group of people (Ex. 12:4-5; 1 Cor. 11:33).
 - l. They consisted of a special day for God's people (Ex. 12:43, 48; 1 Cor. 10:16-17).
 - m. They were both to be continually observed after they were instituted (Ex. 12:24; 1 Cor. 11:26).
 - n. They were both observed on a chosen day (Ex. 13:10; Deut. 16:1-2; Acts 20:7).
- C. There were also differences between the Passover and the Lord's Supper.

- a. The Passover was restricted to family units but the Lord's Supper is for all the body of believers (Ex. 12:3; 1 Cor. 10:16).
- b. The Passover required each family to kill a lamb, but in the Lord's Supper by the offering of one sacrifice Jesus died once for all times (Ex. 12:3; Heb. 7:27; 9:24-28; 10:10, 12, 14).
- c. The Passover required the placement of the lamb's blood on the doorposts of the houses of God's people, but for the Lord's Supper, a foreigner, a Roman soldier, shed Jesus' blood (John 19:34).
- d. The Passover required the Hebrews to kill and then physically eat the Passover lamb, but in the Lord's Supper Christians do not eat Jesus, but partake of Him figuratively through the bread and fruit of the vine (John 1:29; 1 Cor. 11:25).
- e. The Passover looked only backward, but the Lord's Supper looks both backward to Jesus' death and forward to His return (Ex. 12:14; 1 Cor. 11:23-26).
- f. The Passover required that no work was to be done on the first and last day of the feast, but nothing is said about cessation of work on the day in which the Lord's Supper is to be observed (Ex. 12:16; Deut. 16:8).
- g. The Passover required the lamb's blood to serve no other purpose than a token on the doorpost so that the firstborn would not be killed, but Jesus' blood was shed not only for the deliverance from sin and spiritual death, but was also for the dedication of the new covenant (Ex. 12:23; Matthew 26:28).
- h. The Passover was in remembrance of God's act, not of the death of the animal, but the Lord's Supper is in remembrance of the One who died for us (Ex. 12:23-24, 42; 1 Cor. 11:23-25).
- i. The Passover was to be observed only in God's chosen place, but there are no restrictions given as to where the Lord's Supper can be observed (Deut. 16:5-6; John 4:21).
- j. The Passover was observed only once each year for one whole week, but the Lord's Supper is to be observed on the first day of each week (Acts 20:7).

III. The Lord's Supper: Observance of the Supper

- A. The Lord's Supper was so called because it is something distinctly authorized by Jesus.
 1. The physical symbols of the bread and fruit of the vine should remind us that He left His spirit nature of Deity to take on the physical nature of humanity (Philippians 2:7; Heb. 2:14).
 - a. He became Deity in human flesh (Matthew 1:23; John 1:14; Col. 1:22).
 - b. He referred to the bread and fruit of the vine as His body and blood (Matthew 26:26-28).
 2. The symbols Jesus used are fitting for the occasion and purpose.
- B. The Lord's Supper is a sharing or communion (Greek: *koinonia*; "fellowship").
 1. Participants should share in the partaking of the symbols that represent the Lamb's body and blood.
 2. Participants should share in certain thoughts.
 - a. Jesus is the Son of God sent from heaven.
 - b. Jesus took on the form of human flesh to experience life as we know it and to have a fleshly body to offer up as a sacrifice for our sins.

- c. Jesus was buried after His death, but He arose from the grave and later ascended into heaven where He was crowned King of Kings and Lord of Lords.
 - d. Jesus did all of this because of His love for us.
- C. The Lord's Supper requires a responsibility on our part to meditate on Jesus in remembrance of Him (1 Cor. 11:24-25).
 - 1. We should keep our minds on the purpose.
 - 2. We should keep our minds on the facts the symbols represent.
 - 3. We should aim to receive strength and solace from the experience.
 - 4. We should aim to give Christ the glory.
 - 5. We should keep in mind that we are communing with our Lord when we partake of this Supper.
- D. The Lord's Supper should not be seen as a mere ritual or treated as a common meal (1 Cor. 11:27-29).
- E. The Lord's Supper should not be taken in an unworthy manner.
 - 1. The warning in scripture speaks of the "manner" in which the Lord's Supper is taken and not the worthiness of the person partaking (1 Cor. 11:27-29).
 - 2. The worthy "manner" must be in regards to proper thought and proper way of partaking.
- F. The Lord's Supper should include examination.
 - 1. Are we showing Jesus the respect due Him?
 - 2. Are we demonstrating in our thoughts a proper comprehension of the gravity and importance of the Supper?
 - 3. Are our motives what they should be?

IV. The Lord's Supper: Who Should Eat?

- A. Each member of the body of Christ has the right to partake of the Lord's Supper (1 Cor. 10:16-17).
 - 1. It is not reserved for sinless people, but for sinners who have been cleansed by Jesus' blood by being baptized into Christ and into His one body (1 Cor. 12:13; Gal. 3:27).
 - 2. It is reserved for those who make up the body of Christ because they have believed, confessed with their mouths that Jesus is the Christ, and have had their sins washed away by the blood of Christ.
 - 3. It is reserved for those who have agreed to abide in the New Covenant since the fruit of the vine in the Lord's Supper represents the blood of the New Covenant.
 - 4. It is not to be served under the rules of closed communion since no such rules can be found in the Bible; however, only those who have been baptized believers are biblically qualified to partake.
- B. Each member needs to see the great privilege in taking the Lord's Supper.

V. The Lord's Supper: What Do We Eat and Drink?

- A. All members in the early church partook of the bread and the fruit of the vine (1 Cor. 10:6).
 - 1. The bread was unleavened because the Passover bread was unleavened (Deut. 12:15).

- a. Leaven became known as a symbol of sin (1 Cor. 5:6-8).
 - b. Leaven became known as a symbol of false doctrine (Matthew 16:6).
2. The fruit of the vine was unfermented grape juice.
 NOTE: The Greek word from which our English word “wine” is taken in scripture, is generic in nature. It can mean grape juice while still in the cluster on the vine, freshly squeezed grape juice, unfermented preserved grape juice, or fermented grape juice. Apparently the term “fruit of the vine” is used in order to emphasize the use of unfermented grape juice.
- B. Some have not followed biblical instructions regarding the elements used in serving the Lord’s Supper and to whom they are to be served.
 1. The Roman Catholic Church, in most masses, withholds the grape juice from its “common members;” only the priests are allowed to consume it during the administration of this sacrament.
 2. The Church of Jesus Christ of the Latter Day Saints (Mormon) substitutes water for the fruit of the vine.
 3. Some have added other juices to the fruit of the vine or substituted other ingredients.
 NOTE: (Personal note, C.R.W.) While attending a United Methodist Church college in Nashville, Tennessee, I was invited by a group of students to attend a Lord’s Supper Service in what is called the “Upper Room” in the wing of their Board of Education building. I was informed that they were going to use goat’s cheese and goat’s milk, which they ordered from Israel, as the only two elements in the Lord’s Supper. I politely declined.
- C. Some have developed special doctrines around the elements used.
 1. The Roman Catholic Church teaches “transubstantiation,” meaning the bread and fruit of the vine are turned into the body and blood of Jesus.
 - a. There is no scripture that teaches that the bread and fruit of the vine in the Lord’s Supper turn into flesh and blood.
 - b. Christ does not need to repeatedly shed His blood over and over (Heb. 1:3; 5:9; 7:27; 9:24-28; 10:10, 12, 14).
 2. The Lutheran Church teaches “consubstantiation,” meaning that the body and blood of Jesus are present along with the bread and grape juice.
 3. The Roman Catholic Church and the Lutheran Church teach that in eating the Lord’s Supper the partaker receives the forgiveness of sins.
 - a. There is no scripture that teaches this.
 - b. The purpose of the Lord’s Supper is to help us remember what Jesus did for us in giving His life as a sacrifice (1 Cor. 11:24-25).
 4. Erroneous doctrines about the Lord’s Supper arose over a misunderstanding of figurative language.
 - a. When Jesus instituted the Lord’s Supper He said, “This is my body...This is my blood.”
 - b. Jesus often used a figure of speech known as a metaphor: a particular thing is likened to another particular thing).
 - 1) “This is my body...this is my blood:” ‘This bread is like and therefore symbolizes my body; this fruit of the vine is like and therefore symbolizes my blood.’

- 2) “I am the door...I am the light...I am the vine,” are other examples.
- c. Paul makes it very clear that the Christian is eating literal bread when he or she partakes of the Lord’s Supper (1 Cor. 10:16-17; 11:24-26).
- d. Christians spiritually eat of the flesh and blood of Jesus (John 6:55, 63; 1 Peter 1:23; John 3:36; 6:47).
- D. Some have insisted on using only one cup when serving the fruit of the vine.
 - 1. Jesus did say “cup,” but in referring to the cup He also said, “Drink all of it,” meaning the contents of the cup.
 - a. This illustrates the use of the figure of speech known as metonymy: A figure of speech in which one word or phrase is substituted for another with which it is closely related, as in “Her dish was the most delicious at the dinner.”
 - b. Jesus also instructed the disciples to “divide” the cup; evidently to divide or share the contents.
 - c. Paul used the same kind of language in 1 Cor. 11:25-26; “drink the cup;” meaning of course the contents.
 - 2. Having one cup to serve hundreds of members in a worship service would be impractical and unsanitary.

VI. The Lord’s Supper: Orderly Manner

- A. What is to be used in worship is revealed in Scripture, but what about the order?
 - 1. Nothing is revealed in scripture as to when or in what order the Lord’s Supper is to be taken in the worship service.
 - 2. Scriptures do instruct Christians to conduct their worship services in an orderly and decent manner (1 Cor. 14:40).
 - a. Early Christians were instructed not to have overlapping activities in the worship service (1 Cor. 14:27-31).
 - b. Having overlapping activities prevents the worshiper from participating fully and can cause distraction, especially concerning the Lord’s Supper, which requires the worshiper to individually discern the body of Christ and individually examine his or her partaking of the bread and the fruit of the vine.
 - 3. All scriptures, which refer to the Lord’s Supper, speak of the bread being served before the fruit of the vine (Matthew 26:26-28; Mark 14:22-24; 1 Cor. 11:23-25).
 - a. There is no discrepancy in Luke’s record (Luke 11:17-20).
 - 1) He took a cup, gave thanks for the contents, and told the disciples to share it but did not pass it out.
 - 2) He took the bread, gave thanks for it, and then gave it to the disciples and told them to eat of it.
 - 3) He lastly took the cup, gave it to them, told them the meaning of it and then they partook of the fruit of the vine in remembrance of Him.
 - c. The writers of the gospels did not include every detail, but when the accounts are put together we have a more complete picture of the actual circumstances.
- B. All activity in worship is to be done “decently and in order,” 1 Cor. 14:40.

VII. The Lord’s Supper: The Lord’s Day

- A. The only Bible reference to the day that the Lord’s Supper was kept indicates it was observed on Sunday the first day of the week (Acts 20:7).

1. Sunday was the day after the Sabbath.
 2. Sunday was the day Jesus resurrected from the dead (Matthew. 28:1).
 3. Sunday was the day the church began (Acts 2:1-3, 47).
 4. Sunday was the day Christians met to give of their means (1 Cor. 16:1-3).
- B. The early church did not observe the Jewish Sabbath, but they did meet on the Lord's Day, the first day of the week (Acts 20:7; Rev. 1:10).
1. Paul preached in the Jewish synagogues in order to take the gospel to the Jews first (Romans 1:16).
 2. The Sabbath Day in the Mosaic Law was a day of rest to remind the Jews when their forefathers were taken out of slavery from Egypt.
 3. The Sabbath Day was not set aside as a day of worship but as a day to keep holy or set apart from the other days by doing no work on that day (Jeremiah 17:24-27).
 4. The universal practice of the early church was to partake of the Lord's Supper every first day of the week when they came together to worship God.
 - a. Early Christian writings from the second century referred to "Sunday" as the meeting day for Christians: *Didache* 14:1 ("...on the Lord's day gather yourselves together...break bread"); Ignatius, *Magnesians* 9:1 ("...no longer observing Sabbaths but...the Lord's Day, on which our life also arose through Him"); *The Epistle of Barnabas* 15:9 ("Wherefore, we keep the eighth day for joy, on which also Jesus arose from the dead..."); Justin Martyr, *Dialogue* 41:4 ("For the first day of week, although it is the first of all days, yet according to the number of the days in a cycle is called the eighth, while still remaining first"); *Apology* 67:1 (And on a day called Sunday there is a gathering together in the same place of all who live in a city or a rural district"); Clement of Alexander, *Stromata* 7:12; Tertullian, *On Idolatry*, chapter 14.
 - b. Many others came afterward who testified to the same truth that Sunday, the first day of the week, was a special day for Christians to assemble in order to remember Jesus' suffering and resurrection through the partaking of the Lord's Supper (Tertullian, Bardesanes, Cyprian, and Eusebius).

VIII. The Lord's Supper: Summary

- A. According to Scripture, Christians have a special day to meet in order to remember Jesus by eating bread and drinking the fruit of the vine.
- B. According to the example left in Scripture, Christians are to do this each Sunday, the first day of the week.
- C. Partaking of the Lord's Supper honors and reveres the One who suffered and died that others might have forgiveness of sins and have eternal life with Him in heaven.

INTRODUCTION TO SECTION TWELVE: CHRISTIAN CONTRIBUTION

The purpose of this study is to examine **WORSHIP THROUGH CHRISTIAN CONTRIBUTION**. Although the giving of money is not one of the major themes found in the New Testament, there is more said about giving and stewardship in general than any other subject. Many do not realize it, but giving was part of the worship service in the early church.

Jesus has much to say about the proper attitude toward material possessions. He emphasized that when it came to physical care the Christian should put his or her trust in the Father's care. He told the "haves" to help the "have-nots". He told the rich that they should not trust in their riches. He told everyone to be good stewards of what God has loaned them during their stay here on earth.

Instructions about giving were given to the early church. They were to give regularly, proportionally, according to capability, purposely, cheerfully, liberally, and willingly. God allows man to use what he has as he wishes, but every person will have to give an account as to how he or she has used those blessings. We must always keep in mind that everything belongs to God, not just what we give to Him. God has promised that if we give to Him liberally, we will receive liberally from Him. God compares this to the law of sowing and reaping. We shall reap what we sow.

The value of a gift is not necessarily determined by its amount. The value of a gift is determined by the amount compared to what the giver has, the cost to the giver, the value to the giver, the personal involvement of the giver, the need of the receiver and the value to the receiver, the attitude of the receiver, and the attitude of the giver.

Many today believe that the proper amount for the Christian to give is ten percent. It is called tithing. There is no doubt tithing was God's requirement in the Old Testament under the Mosaic law in order to support the tribe of Levi who in turn were to pay a tithe of the tithe given to them in order to supply priests for the performance and care of the temple exercises. This was more of a tax, however, than a freewill gift. Gifts to help the poor and support the needy were to be supplied by other gifts, which included certain tithes. We must keep in mind that Israel was a theocratic type government. Many of the requirements found in Numbers, Deuteronomy, Leviticus, etc. were not only about the religious and spiritual, but also included health laws, criminal justice laws, secular government, etc. They had to pay taxes to support armies, infrastructure, etc. as well to support those who took care of the temple exercises. Their taxes, freewill gifts and many other sacrifices and offerings were in addition to the tithes. The citizens of Israel not only gave a tenth to support the Levites but they also gave offerings to help the poor and for the maintenance of the temple.

Many are surprised to find that nothing is said about tithing in the New Testament as a requirement for Christians. The obvious reason for this is of course that there is no especially appointed tribe of Levi in the church, and the fact that every Christian is a priest. Another reason is that the Law of Moses has been abolished and therefore those laws are no longer required. The new agreement (testament or covenant) instructs Christians to give as they prosper and as they purpose in their hearts. Another interesting observation about

the giving of first century Christians is that they gave personally of their own freewill offerings. They did not raise the needed money to support their works from outsiders, bingo games, or other schemes to raise money.

SECTION TWELVE: CHRISTIAN CONTRIBUTION

I. Christian Contribution: Introduction

- A. Everyone has reasons to give back a portion of what God has given.
 - 1. No one has anything he or she has not received (1 Cor. 4:7).
 - 2. When we give, we give from what has been given to us.
- B. Giving is a major theme in the Bible.

II. Christian Contribution: Jesus' Teaching on Money

- A. Jesus promised that God will take care of His children.
 - 1. God will take care of His children physically and spiritually.
 - 2. God will take care of the treasure that His children give to Him (Matthew 6:19-20).
 - 3. God will return to His children in accordance to what they give to Him (2 Cor. 9:6-11).
 - 4. God requires of His children that they have faith in Him regarding these promises (Matthew 6:30).
- B. Jesus taught that giving to the needy should be done privately and without public display (Matthew 6:1-14).
 - 1. Christian congregations should be ready at all times to help their own members and do good to all men (Galatians 6:10).
 - 2. This is the practice of the golden rule to do to others what we would want done for us (Matthew 7:12).
- C. Jesus taught that everyone needs to be careful that their possessions do not possess them as it was the case with the rich young ruler who went away sorrowful (Matthew 19:22).
- D. Jesus taught His disciples that if they give it will be given to them (Luke 6:38).
- E. Jesus taught His disciples that they were to render taxes to Caesar as well as give to God's purpose and cause (Matthew 22:21).
- F. Jesus taught that we are to give with the right attitude and for the right purpose.
 - 1. When persons do not give as they should, they rob God (Malachi 3:8).
 - 2. They also end up robbing themselves.

III. Christian Contribution: Further Instructions on Giving

- A. Members of the first century church gave to other members who became destitute (Acts 2:45; 4:36-37).
 - 1. A few days after the church began; many of them sold their possessions and shared with other Christians who were in need.
 - a. They did not sell their homes (Acts 12:12; 21:8; Romans 16:5; 1 Cor. 16:19; Colossians 4:15; Philemon 2; 2 John 10).
 - b. The goal was not communism or for everyone to own everything equally, but to provide for the needy.

- c. Benevolent help was distributed according to individual needs (Acts 2:45; 4:35).
- 2. After some of the Christians in Jerusalem liquidated their assets, the money was theirs to do as they pleased (Acts 5:1-10).
- B. Members of the first century church were given principles to govern their giving.
 - 1. They were to give regularly on the first day of the week (1 Cor. 16:2).
 - 2. They were to give proportionally as they prospered (1 Cor. 16:2).
 - 3. They were to give according to capability, which was based on what they had (2 Cor. 8:12).
 - 4. They were to give purposely as they purposed in their hearts (2 Cor. 9:7).
 - 5. They were to give cheerfully and not grudgingly (2 Cor. 9:7).
 - 6. They were to give liberally; not sparingly, but bountifully (2 Cor. 9:7; Romans 12:8).
 - 7. They were to give willfully; not under compulsion (2 Cor. 9:7).
- C. Members of the first century church were instructed about being good stewards of their possessions (1 Peter 4:10).
 - 1. A steward is one who takes care of possessions that are not his own.
 - a. Christians are merely taking care of what God has loaned to them.
 - b. Christians have been loaned into their care their spouses, children, possessions, etc.
 - 2. A good steward is one who has a high sense of responsibility to use wisely what belongs to his Lord.
 - 3. A Christian steward is one who manages his or her financial affairs in order to contribute abundantly to the Lord (2 Corinthians 9:6; Galatians 6:7).
 - a. We will reap as we have sown in our contributions (2 Cor. 9:6).
 - b. We will reap as a farmer sows his seed; sow sparingly, reap sparingly; sow bountifully, reap bountifully (2 Cor. 9:5-7).
- D. Members of the first century church were instructed to give from a cheerful heart (2 Corinthians 9:7).
 - 1. The cheerful heart gives willingly.
 - 2. The cheerful heart gives abundantly.
- E. Members of the first century church were reminded that they should give with the proper motive (James 4:3; 2 Cor. 9:10-11).
 - 1. Christians are not to give in order to get more for themselves.
 - 2. Christians are to take their abundance and help the cause of the kingdom and those who are in need who have not.

IV. Christian Contribution: The Measure of Gifts

- A. Christians were given criteria by which they could determine the greatness of a gift.
 - 1. The value of a gift in the eyes of God is not determined by the amount value of a gift but by the amount compared to what a person has, and not according to what he or she does not have (Mark 12:41-44; 2 Cor. 8:12).
 - a. The widow gave only two mites, but she gave more than the others because she gave all that she had (Mark 12:41-44).
 - b. One measure of a gift therefore is its proportion to the possessions of the giver.

2. The value of a gift in the eyes of God is determined by its cost to the giver.
 - a. Illustration: David wanted to purchase a threshing floor owned by Araunah in order to offer it as a sacrifice.
 - 1) To show honor to David, he was willing to give it to him free.
 - 2) David said that he would give nothing to the Lord that cost him nothing (2 Samuel 24:24).
 - b. Giving is a sacrifice.
 3. The value of a gift in the eyes of God is determined by its value to the giver.
 - a. A gift may be very costly, but unless it is important to the giver, he is giving something that is worthless or of little value to him.
 - b. God redeemed Christians with the precious blood of Jesus, and He was the greatest gift heaven could give (1 Peter 1:18-19).
 4. The value of a gift in the eyes of God is determined by the personal involvement of the giver.
 - a. The Macedonians not only gave their gifts, but they also gave themselves first (2 Cor. 8:5).
 - b. Many times it is easier to give our money than to give our time or of ourselves to meet the needs of others.
 5. The value of a gift in the eyes of God is determined by the need of the receiver and the value to the receiver.
 - a. A large and valuable gift is not a great gift if it does not meet the needs of the receiver.
 - b. The gift of Jesus is so great because it meets the need of paying the debt we owe for our sins (Romans 5:8).
 6. The value of a gift can be determined by the attitude of the receiver.
 - a. If a gift is of great value to the giver but not the receiver then it has little value to that person (Acts 13:46; Romans 2:4-5).
 - b. God gave His Son Jesus as a gift to save men from their sins, but to some He was a stone of stumbling and a rock of offence because they would not obey Him (1 Peter 2:8).
 7. The value of a gift in the eyes of God is determined by the attitude of the giver.
 - a. Without love, a gift is of no value to the giver (1 Cor. 13:3).
 - b. The love of God made the gift of His Son the greatest gift of all (John 3:16).
- B. Christians should evaluate their gifts in light of God's greatest gift, His Son.

V. Christian Contribution: The Tithe

- A. To give a tithe means to give one-tenth.
- B. The giving of one-tenth is first found when Abraham gave a tithe to Melchizedek, which was one-tenth of the spoils taken in battle during the evasion of the kings from the east (Genesis 14:20).
 1. It was not a command given by God to Abraham.
 2. There is no other record of Abraham giving one-tenth.
- C. The giving of one-tenth is also recorded when Jacob made a vow to God that if He would cause him to prosper and bring him safely again to his father's house, he would give God a tenth (Genesis 28:20-22).
 1. It was not a command given by God to Jacob.

2. There is no hint as to when or to whom he gave his tenth.
- D. The giving of a “tithe” is first found in the Law of God given to Moses on Mt. Sinai (Leviticus 27:30).
 1. The Law of Moses demanded the giving of a tithe as wages for the tribe of Levi.
 - a. This provided support as they offered sacrifices and administered to the care of the temple (Numbers 1:50-51).
 - b. This one-tenth requirement was more of a tax requirement than a freewill offering to God (Leviticus 27:33; Numbers 18:21-24).
 - c. The priests, which came from the tribe of Levi, benefited from the tithe tax as well as from the gifts, votive offerings, and freewill offerings that were given by the citizens of Israel.
 2. The Law of Moses demanded the tribe of Levi to give to the Lord a tithe of the tenth they received (Numbers 18:26).
 - a. These offerings were to be the best of the tithes they received.
 - b. These offerings were to be given to the priests, the descendents of Aaron (Numbers 18:28-30).
- E. The care of the temple, help for the poor, and help for the widows were to be supplied by other gifts (Deuteronomy 16:10-11).
 1. The poor were to be allowed to glean grain from the fields (Deut. 24:19-21).
 2. Support for the needy may also have been taken from certain tithes (Deut. 14:29; 26:12-13).
 3. Their freewill gifts and many other sacrifices and offerings were in addition to the tithes (Lev. 23:37-38).
- F. The care for civil government came when Israel brought in kings like other nations.
 1. These taxes were over and above the tithe for the Levites.
 2. Heavy taxes from the government caused ten of the twelve tribes to rebel, thus bringing about division (1 Kings 12:3-16).
- G. When Israel failed to provide the tenth of their increase and neglected to give other offerings as demanded in the Law, God withheld His provisions from them (Malachi 3:8-10).
- H. Tithing was practiced by the scribes and Pharisees during the time Jesus was on earth (Luke 18:12; Matthew 23:23).
- I. Nothing is said in the New Testament, however, about tithing after the church began on the Day of Pentecost in Acts Chapter Two.
 1. The requirement of the tithe ended for several reasons.
 - a. It was meant as a support for the tribe of Levi and the priests, but under the new agreement all Christians are priests (1 Peter 2:9; Rev. 16: 5:10).
 - b. The Law of Moses has been abolished (Galatians 3:24-25; Ephesians 2:14-15; Colossians 2:14-16; Hebrews 7:12, 19).
 2. Christians are instructed to give as they prosper and as they purpose in their hearts (1 Cor. 16:2; 2 Cor. 9:7).
 3. The new covenant tells Christians to give, but it does not say how much to give (Read all of 2 Corinthians chapters eight and nine).

VI. Christian Contribution: Other Considerations

- A. The gifts of Christians can include gifts of money, possessions, time, and use of what they have (Philemon 20-22).
- B. Gifts can be collected by congregations in order to help those who are poor and for the support of those who preach the gospel.
 - 1. Paul was helped by other congregations in his mission work (Philippians 4:14-17).
 - 2. Paul took up a collection from other churches to help the poor saints in Jerusalem (Romans 15:25).
 - 3. Gifts were taken up for these purposes on the first day of the week when the whole church came together.
- C. The gifts given by Christians and taken by local congregations were freewill offerings of the members and were not obtained by raffles, bake sales, or other schemes to raise money.

VII. Christian Contribution: Summary

- A. Giving is an important expression of our love for God (1 Cor. 8:24).
- B. God showed man how to give when He gave His only begotten Son.
- C. Christ provided us an example of true giving (2 Cor. 8:9).
- D. Christians are to be good stewards of their possessions.
- E. Christians need to keep in mind that God gives to them so they may have something to give to support His work.

INTRODUCTION TO SECTION THIRTEEN: TRUE WORSHIPERS

The purpose of this study is to examine **THE MEANING OF “TRUE WORSHIPERS.”** There are many different views in the world among God believers about how the one and true living God should be worshiped. Jesus said that true worshipers of the Father under the new covenant would be those who worship Him in spirit and truth. Some have the view that the answer to how to worship Him is to be found in each individual and that there are no, or at least limited boundaries regarding the method and content of worship. This attitude is identified as “will worship” in the Bible. It is a worship that is centered on the worshipers’ desire (will) to express their feelings in a way that meets their individual or a group’s standards of acceptance. On the other hand, there are those who believe that the commands, examples, and necessary inferences regarding worship in the New Testament should be the standard that sets the boundaries and identifies the truth for acceptable worship.

There is another group that falls somewhere in the middle. They believe that there must be boundaries (not just anything goes), but they are not sure if a person can know what those boundaries are. They prefer not to judge others about it, and they see this as of lesser importance in the scheme of redemption. That is to say, they do not see the question of how a person worships as a central or core issue regarding salvation. For them, how a person worships does not determine whether that person is or will be saved.

In order to arrive at a definite answer on this, we must answer several questions, “Does God accept all worship offered to Him and can the way a person lives prevent God from receiving him and his worship? Does God accept only the worship of His children? Does God reject a person’s worship if it does not follow the pattern He revealed in the New Testament even if that person is a child of God?” The answers to these questions depend on the standard we use. This study will use the Bible as its standard.

God loves every person. He loved every person so much that He gave His only begotten Son to die for each one. However, having a saving relationship with God is conditional. Abiding in His love is conditional. Jesus said, “If you keep my commandments, you will abide in my love,” John 15:10; “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and reveal Myself to him,” John 14:21; “If anyone loves Me, he will keep My word: and My Father will love him, and We will come to him and make Our home with him,” John 14:23; “If anyone does not abide in Me, he is cast out as a branch and is withered...they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you,” John 15:6-7; “You are my friends if you do whatever I command you,” John 15:14. Many other verses could be quoted, but you will notice in these few statements from Jesus that a relationship with Him and God are conditional. A person must follow their instructions.

Down through the ages God has stated clearly His rejection of some worshipers and their worship. He rejected any worship to Him if it included the worship of idols and/or others gods. This is called paganism (See SESSION SIX and APPENDIX B). He rejected the worship of many of His own children in Israel because of their unrighteous living. In

reference to some of the worshipers in His day, Jesus said, "In vain do they worship Me, teaching as doctrine the commandments of men," Matthew 15:9. Before making this statement, Jesus quoted from Isaiah 29:13, which describes the people of that time as honoring God with their lips, but their hearts were far from Him. No matter how sincere a person might be or how spiritual a person may feel in his or her worship to God, if it is not performed according to God's truth, then the heart or attitude is already wrong in the eyes of God. Jesus said the condition is "If you love me, you will keep my commandments."

We must conclude that worship is not all that God wants. In these few verses quoted above it can be seen that two elements are necessary for acceptable worship: (1) We must offer the worship He desires, and (2) we must be the people He will accept. This session attempts to identify and describe that worship and those people.

SECTION THIRTEEN: TRUE WORSHIPERS

I. True Worshipers: Introduction

- A. Jesus taught that remaining in God's love and God's abiding in the worshiper is conditional (John 15:6-7, 10).
- B. Jesus taught that when a person teaches and practices the doctrines of men, that person's worship is in vain (Matthew 16:9).
 - 1. Cain and his gift were rejected because he did not offer the sacrifice that God required (Genesis 4:4-5; Hebrews 11:4).
 - 2. Depending on the philosophies of men, following the requirements of the Law of Moses, adding the traditions of men to the commandments of God, attempting to communicate with angels and the spirits of dead men, worshiping as one wills, and following the commands of men rather than the truth of Jesus Christ will cause a person's worship to be rejected (Colossians 2:1-23).
- C. God's word in both the Old and New Testaments teaches that how a person lives can cause that person's worship to be rejected by God (Amos 5:21-24; Matthew 13:38; John 8:44; 1 John 2:15-17; 3:10-12; Colossians 3:1-17).

II. True Worshipers: Not Those Who Are Disobedient

- A. God rejected the worship of sinful Israel.
 - 1. Their unclean lives produced an unclean worship (Haggai 2:12-14).
 - 2. Their wickedness prevented God from accepting their worship (Isaiah 59:1-3; Proverbs 15:8; 21:27; 28:9; Ecclesiastes 5:1).
 - 3. Their marital infidelity and the unrighteousness of Judah resulted in God's not hearing them and rejecting their worship to Him (Malachi 2:13; 1:10).
- B. God accepts the worship of those who respect Him, honor Him, and seek to please Him.
 - 1. Judah's sacrifices were not acceptable to God because they refused to listen to His words and rejected His law (Jeremiah 6:19-20).
 - 2. Peter explained that God welcomes those who do what is right (Acts 10:34-35; 1 Peter 3:12).
 - 3. Jesus explained that a person's wrong attitude in worship can cause that person's worship to be rejected (the attitude of pride for instance: Luke 18:10-14).

III. True Worshipers: Those Who Are Sons of God

- A. The only two classes of people the Bible mentions are sons of God and sons of the evil one (Matthew 13:38; John 8:44; 1 John 3:8, 10).
 - 1. Jesus made it possible for persons to become sons of God and be cleansed through His blood, death, and resurrection (Eph. 1:7; Colossians 1:21-23; 1 Peter 1:3, 4).
 - a. Becoming a child of God requires a person to **hear Jesus' word** through the teaching of His word (Acts 2:37; 1 Thess. 2:13; 2 Thess. 2:13-15; Romans 10:14).
 - 1) One of the purposes for John's writing about Jesus was to convince people to believe and have eternal life (John 20:30-31).
 - 2) Miracles were worked in order to confirm the word was from God and convince Jews and Gentiles that Jesus is the Christ (Mark 16:20; Acts 2:22, 37).
 - a) When the Jews on the Day of Pentecost heard Peter's preaching they were cut to the heart and wanted to know what to do to be saved.
 - b) Cornelius was told by an angel to send for Peter so that he could hear words whereby he and all his household would be saved (Acts 11:13-14).
 - 3) Those who will not listen to Jesus and will not obey the gospel will be punished (Acts 3:22; 2 Thessalonians 1:8).
 - a) This is true because the gospel is God's power to save those who receive it (Romans 1:16).
 - b) This is true because the gospel is God's power to save those who not only receive but also hold fast to it (1 Corinthians 15:1-2).
 - b. Becoming a child of God requires a person to place his or her **faith and trust in God** and His plan of salvation (Hebrews 11:6, 4-8; 12:1-2).
 - 1) Believing in Jesus is the basis for eternal life; however, faith is not rewarded unless one seeks to do the will of God and obeys the Son of God (John 3:16, 36; Hebrews 11:6).
 - 2) God accepts the faith that motivates a person to obedience; for, Jesus is "to all those who obey Him the source of eternal salvation" (Hebrews 5:9; James 2:18, 20, 24, 26).
 - 3) Those who do not believe in Jesus will die in their sins and cannot be with Jesus (John 8:21-24).
 - c. Becoming a child of God requires a person to **repent**, to turn away from their sins and resolve to serve Him as Lord (Acts 3:19).
 - 1) A person is required by God to repent in order to be forgiven (Acts 2:38; 3:19).
 - 2) Those who are forgiven when they repent and pray are those who have been baptized already (Acts 8:22, 13).
 - a) The "sinner's prayer" cannot be found anywhere in the Bible.
 - b) In the New Testament, non-Christians are never told to pray to obtain forgiveness.
 - 3) Repentance is not prayer, but it is a change of mind, which results in a changed life (Acts 8:22; Rev. 2:5; 21-22; 9:20-21; 16:10-11; Matthew 3:8; Acts 3:19; 26:20).

- 4) Those who will not repent will perish (2 Peter 3:9).
 - 5) Those who have turned to Christ and will repent and be baptized will be forgiven (Acts 2:38; 3:19).
- d. Becoming a child of God requires a person to **confess** to others their faith in Him (Romans 10:9-10).
- 1) To confess that Jesus is the Christ leads a person unto salvation (Romans 10:9-10).
 - 2) This is not a confession of sins or a prayer for forgiveness but is the confession that Jesus is the Christ; the confession that Peter made in Matthew 16:16 and the Ethiopian made in Acts 8:37.
 - 3) The phrase “calling on the name of the Lord” is not interpreted by Peter as meaning to pray, but to “repent and be baptized into the name of Jesus Christ for the remission of your sins,” Acts 2:38.
 - 4) The phrase “calling on the name of...” means to obey God, “Why do you wait? Arise and be baptized, and wash away your sins, calling on His name,” Acts 22:16).
 - a) The Greek word *epikaleo*, “calling,” appears in Acts 2:21; 22:16; Romans 10:13 but it does not mean “pray.”
 - b) Its meaning has the sense of “appealing,” and in these cases an appeal for cleansing in Jesus’ name to be made when one is being baptized (Acts 22:16; 2:38; 8:12; 19:5).
 - 5) Confession must immediately lead a person to obedience, “Why call me Lord, Lord, and do not do what I say?” Luke 6:46; “Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of heaven, but he who does the will of My Father who is in heaven will enter,” Matthew 7:21.
 - 6) Cornelius was a praying man, but he was told to send for Peter who would tell him what to do to be saved (Acts 11:13-14).
 - a) Peter preached to Him about Jesus Christ so that he could believe.
 - b) When he believed, Peter commanded Cornelius to be baptized (Acts 10:48).
 - 7) Anyone who does not confess Jesus as the Son of God will be denied before the Father (Matthew 10:33).
- e. Becoming a child of God requires a person to **be buried and raised with Him by being baptized** into Christ and His death for the remissions of sins (Acts 2:38; Galatians 3:26-27; Romans 6:3-7).
- 1) Baptism is one of God’s requirements before a person can be saved (Mark 16:15-16; Acts 2:38; Acts 22:16; Romans 6:3-7; 1 Peter 3:21; Gal. 3:26-27).
 - 2) Baptism is not a work through which we cleanse ourselves of sins, but is obedience to God’s command; our sins are washed away by Jesus’ blood (Revelation 1:5; Acts 22:16).
 - 3) Through His obedience to the Father’s will, Jesus was crucified on the cross and thus paid the debt for our sins so that we could be made the “righteousness of God” (1 Peter 1:18-19; 2 Corinthians 5:21).
 - a) Jesus did not crucify Himself, but He yielded to the verdict of the Jewish leaders and allowed the Roman soldiers to crucify Him, “He

humbled Himself by being obedient to the point of death, even death on a cross (Philippians 2:8).

- b) Jesus did not do the work of crucifying Himself.
 - c) In baptism a person allows (submits) himself to be immersed into the death of Christ, but it is the work of God through the blood of Jesus Christ that one is cleansed from all sin, not the water.
 - d) A person is saved by the grace of God through faith; grace is all that God has done for man to save him, which he could not do for himself (the blood of Christ, the word of God, the resurrection of Christ, etc.) and faith is doing what God has required man to do in order to be saved (Ephesians 2:8-9; Hebrews 11:7; Acts 2:38; 22:16).
 - e) Faith leads to obedience in baptism, "But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike (Acts 8:12).
- 4) When we submit and obey in baptism Jesus becomes the author of our salvation, "He became the author of salvation to all those who obey Him," Hebrews 5:9.
 - 5) A person's obedience in baptism severs the old body of sin from the person (Colossians 2:13-14; Romans 6:6; 3-8).
 - 6) God delivers a person from the power of darkness and conveys him into the kingdom of Christ through the blood of Jesus when he is buried with Christ in baptism (Colossians 1:13-14; 2:11-13).
 - 7) Therefore, becoming a child of God requires a person to be born again of water (baptism) and the Spirit (following the word given by the Spirit: John 3:3-5; 6:63; 16:13-14; 1 Peter 1:23; John 8:32; Acts 8:38-39; 10:47).
- 2. The true worshipers are those who have followed God's plan to become children of God, seek to live righteous lives, live in obedient faith, and depend entirely on the grace of God for their right relationship with Him and eternal salvation.
- B. The sons of the evil one have no hope of having their worship accepted by God.

IV. True Worshipers: True Worshipers Defined

- A. The saved, those who have been cleansed of their sins and who are living for Jesus, are those who have the assurance that their worship is accepted.
- B. Those who have been cleansed of their sins, being children of God, must worship God in spirit and truth in order to be sure that God will receive one's worship.
- C. Jesus says that those who worship Him in spirit and in truth are the true worshipers (John 4:23-24).

V. True Worshipers: The Role of Women in New Testament Worship

- A. The customs and practices of society have always been difficult for worshipers of God to avoid.
 - 1. Christian women were told **not to follow** the pagan religious practices of women in the culture where they lived (1 Timothy 2:9-12).
 - 2. Paul gave them instructions that were counter to the culture of his day.

- a. He instructed that the women were not to speak in the Christian assemblies when the whole church came together for worship, and they were not to serve as leaders that would usurp the authority given to men by God (1 Corinthians 14:34-35; 1 Timothy 2:11-12; Ephesians 5:22-33).
 - (1) They were to be silent and submissive because of “the law” given by God regarding man and woman (1Cor. 14:34; Genesis 3:16).
 - (2) They were to learn in silence with all submission because of the circumstances regarding the order of creation of man and the sin of woman (1Tim. 2:11-14).
 - (a) That law was given in the beginning when God made man and woman: “Your desire shall be to be your husband, and he shall rule over you,” Gen. 3:16c).
 - (b) That law is based on three facts recorded in Genesis 1-3 (1 Tim. 2:13-14).
 - 1) Man was first created.
 - 2) Woman was created for man as a companion and helper.
 - 3) Woman was first deceived by Satan and fell into transgression.
- b. These instructions were **not** based on culture, but these are “the commandments of the Lord,” 1 Corinthians 14:37.
 - (1) There was no culture in the Garden of Eden; therefore, Paul **did not** base his instructions on the culture of his own day, but on God’s written law.
 - (2) There are those today who want to satisfy the advancement of culture regarding the role of women; however, the role of women in the home and in God’s church family was set in the beginning. (Genesis 1-3).
- c. The only exception God gives regarding women teaching in the worship service when the whole church comes together is that women can sing in worship with the men.
 - (1) This is congregational singing (“singing one to another”) (See Ephesians 5:19 and Colossians 3:16).
 - (2) It is singing that “teaches and admonishes” but it does not usurp the authority of men since they are singing together.
3. Women were to be submissive, remaining subject to their husbands (1 Corinthians 7:7-9; Eph. 5:23-24; Col. 3:18; 1 Peter 3:1-6).
4. Conclusion: Paul based the role of women on God’s creative order rather than the culture of his day (1 Corinthians 11:7-12; 14:34; 1 Timothy 2:13-14).
5. God’s “law” regarding the role of men and women in the church can be seen in the use of the authoritative “male” role in a number of areas.
 - a. God is referred to as a “He.”
 - b. Jesus is the “Son” of God.
 - c. The Holy Spirit is referred to as a “He.”
 - d. All angels were referred to as males although they are not “given in marriage.”
 - e. Jesus chose men to be His apostles.
 - f. The Holy Spirit instructed the church to choose men to be the rulers (bishops [overseers], shepherds, elders, pastors) over the local congregation who met specific qualifications (1 Timothy 3:1-7; Titus 1:5-9).

- g. The Holy Spirit also instructed local congregations to have men as officially designated servants (deacons) who met specific qualifications (1 Timothy 3:8-13).
NOTE: There were female servants and wives of male elders and male deacons who were to be “reverent, not slanderers, temperate, and faithful in all things”; however, there are no qualifications listed, therefore, they were not officially appointment as deaconesses (1 Timothy 3:11, Romans 16:1).
- B. Women were gaining prominence in pagan society during the New Testament period.
 - 1. They were leaders in their communities and in idolatrous worship.
 - 2. There is much historical evidence that the women in pagan society were active leaders in pagan temples, cult finances, and worship rituals.
- C. The Hellenistic age was generally a time of emancipation of women.
 - 1. Prominent women in Pisidian Antioch took part in the persecution of Paul and Barnabas, and expelled them from their region (Acts 13:50).
 - 2. Leading women in Thessalonica are mentioned in Acts 17:4.
- D. God’s standard for His people usually separates them from society (Leviticus 18:3-4).
 - 1. Even though some religions may give women roles not allowed in scripture, Christian women are not to follow the influence of the world (Romans 12:1-2).
 - 2. The goal of women must be to obey the commands of Jesus (Matthew 28:20; 1 Corinthians 14:37).
 - a. His commands will at times be contrary to prevailing cultural practices.
 - b. The question must always be, “What does Jesus want?”
- E. **QUESTIONS:**
 - 1. Can women teach men?
 - a. **Yes:** We have circumstances recorded in the New Testament where women taught men, even Christian men.
 - (1) The husband and wife team, Aquila and Priscilla taught (corrected) the preacher Apollos after the assembly was over (took him aside: Acts 18:26)
 - (2) Phillip’s daughters prophesied (taught) in his house, but there is no indication of any assembly present, but it does imply that Philipp and Paul were present (Acts 21:8-9).
 - (3) **Conclusion:** Women can teach men outside of the time when the whole church comes together for worship:
(NOTE: Bible classes do not meet the definition of when the whole church comes together for worship; therefore, women can ask questions and make points in a class made up of men and women; however, they would be usurping the authority of men if they were appointed teacher of a class made up of men and women. Women can teach women (Titus 2:3-4).
 - b. **No:** We are given instructions that women **cannot** teach men when the whole church comes together for worship with the exception of singing (1Corinthians 14:34-37; 1 Timothy 2:11-14; Ephesians 5:19; Colossians 3:16).
 - 2. Are there **gray areas**?
 - a. **Yes.** There are gray areas that present difficulties and seeming inconsistencies.
 - b. However, those difficulties or seeming inconsistencies should not result in our casting out the clear principles and instructions regarding the role of women

on which these judgments should be made (Illustration: “Don’t throw out the baby with the wash.”)

- c. Some will name an assembly something other than a worship service (devotional) and then do anything they please, even using mechanical instruments with spiritual songs; however, this is an attempt to thorp or circumvent the clear instructions God has given.
 - (1) There is no New Testament pattern for funerals, weddings, and other special occasions where there is prayer, reading of scripture, a small group of singers, family member eulogies, lighting a unity candle, marriage vows etc.; however, that does not make these worship services designated for a time when “the whole church” comes together.
 - (2) Involving avenues of worship do not necessarily make the occasion a time when women cannot speak.
 - (a) Can a woman speak before and after a prayer is said at the dinner table? Yes.
 - (b) Can a woman speak in a wedding where there is prayer, etc.? Yes. She says her vows, reads a poem, or expresses thoughts to the groom.
 - (c) Many other occasions could be listed to illustrate this point.
- 3. NOTE: Even though there are “gray” areas, these do not give us permission to disobey the clear instructions given in 1 Timothy 2:11-14 and 1 Corinthians 14:23, 34-40 when “the whole church comes together” (I Cor. 14:23).
- F. It must be emphasized again that all of life is not worship (See **Section One: The Meaning of Worship; Introduction** and **IV. ...Worship is Not...**; pages 4 and 7.

VI. True Worshipers: Summary

- A. God does not accept the worship of everyone who seeks to worship Him.
- B. In order for a person’s worship to be accepted, he or she must be one of His children, one who has been saved from his or her sins by God’s plan of salvation as revealed in His written word.
- C. Worship of God is one of the greatest experiences life can offer.
- D. A person can be sure if one’s worship is acceptable to God if that person is His faithful child who is reaching up to Him in spirit and truth for His glory.

APPENDIX A

“OLD TESTAMENT SACRIFICES”

Introduction:

1. Animal sacrifices were not limited to the Nation of Israel.
 - a. Abel offered animal sacrifice to Jehovah (Gen. 4:2-4).
 - b. Noah offered of “every clean beast...of every clean bird” (Gen. 8:20-22).
 - c. Abraham built altars and offered sacrifices.
 - d. Question: Were there animals sacrificed before Abel?
2. Animal sacrifices were offered in worship to God.
 - a. Animals were offered during both Patriarchal and Jewish dispensations.
 - b. They were to be offered as God directed (Heb. 11:4).
3. It was among the Jews (Nation of Israel) that animal sacrifices reached their ultimate height.
 - a. These sacrifices were made continually (Heb. 9:6, 7).
 - b. The Old Covenant was dedicated by blood (Heb. 9:6, 7).
 - c. The people and the priests had to be taught how to offer the sacrifices under the law (Lev. 5).
4. Since animal sacrifices occupy such an important place in the Old Testament, it would be well for the Christian to learn what the Bible has to say about them.
 - a. These things were written for our learning (Rom. 15:4).
 - b. It should also be noted that food and drink offerings were also given as a sacrifice and are mentioned in the outline below.
5. The concepts and doctrine of Old Testament sacrifices underlies New Testament teaching regarding the problem of sin and man’s reconciliation to God by means of atonement.
6. “But Christ having come a high priest of the good things that are come through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, or yet through the blood of goats and calves, but through his own blood, entered in once for all in the holy place, having obtained eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God?” Hebrews 9:11-14

List and Description of Sacrifices

- I. EXPIATORY (to appease, make amends, bring to an end) OFFERINGS: They Were for the Atonement of Sins.
 - A. There were **sin offerings**:
 1. This offering was for the atonement of sin (Lev. 4:1-35).
 2. The High priest and the congregation offered a young bull.
 3. The Ruler of the people offered a male goat.
 4. The commoner among the people offered a female goat or lamb.
 5. The poor person could offer two turtledoves, or two pigeons, or in extreme cases a substitution of a tenth of an ephah of fine flour.

6. After the sacrifice the priest collected the blood and sprinkled it in the Holy Place and before the veil, and then on the incense altar in the Holy Place.
 7. On the Day of Atonement he took his and the people's sacrificial blood into the Holy of Holies (Lev. 16).
 8. The remaining blood of every type of offering was poured or drained out at the base of the altar (Lev. 4:7)
 9. See also Lev. chapters 4, 5 and 6.
- B. There were **guilt offerings**:
1. This offering was required when someone (God or man) had been denied his rightful due.
 - a. This could involve ritual infractions.
 - b. This could involve becoming unclean.
 - c. This could involve violation of property rights, cheating, robbery, false swearing and testimony, and seduction of a betrothed woman.
 2. This offering required a ram or lamb.
 3. See Lev. chapters 5, 6, 7 and 14.
- C. There were **effects** of these offerings:
1. Both ritual and ethical sins committed inadvertently could be atoned for by sacrifice, but only after the offender had come to the realization of his fault.
 2. However, "high handed sins" could not be atoned for by sacrificial ritual (Num. 15:30-31), but required the death penalty which usually involved violation of the Ten Commandments (Lev. chapters 20-26).
 3. Forgiveness could be granted to one of "a broken and contrite heart" even when the offenses (adultery and murder) were too great for atonement by sacrifice (Psalm 51:16-17; 2 Sam. 12:13; Num. 16).
 4. The sin and guilt offerings were effective for less serious violations against the eighth (not steal) and ninth (bear false witness) commandments and for certain ritual infractions, but in every case the offender had to be fully aware of his responsibility and to make reparation when necessary.
 5. For greater sins, ritual was to no avail, but the forgiveness and atonement could be granted on condition of true repentance.

II. CONSECRATORY OFFERINGS (to make holy or sacred, a consecration or dedication): They Were for Surrender of a Gift to God.

A. There were **burnt offerings**:

1. They represented the act of committal that should accompany ("in addition to") the repentance expressed by the sin and guilt offerings listed under "EXPIATORY OFFERINGS" above.
2. It included a bull, a sheep or a goat, or a bird.
3. There were "continual" burnt offerings made twice daily: a male lamb morning and evening, two additional lambs each Sabbath (No sin offering accompanied these sacrifices).
4. On other holy days (New Moon, Passover, and Feast of Weeks) a sin offering of

one goat was required along with the burnt offerings, plus a set of two young bulls, one ram, and seven male lambs (All of these were offered each day during the Passover Week and the Feast of Weeks).

5. For the Festival of Trumpets and the Day of Atonement the standard was one bull, one ram, and seven lambs, besides the special burnt offerings for the Atonement itself, which consisted of one ram for the high priest and one for the people.
 6. The climax of the annual festival, the Feast of Booths, was marked by a series of elaborate burnt offerings (plus one goat per day as a sin offering) (See Num. 29:12-38).
 7. Some purification rituals also called for burnt offerings as well as sin offerings; childbirth, abscesses, hemorrhages and defilements (See Lev. 12:6-8; 14:10-31; 15:1-30 and Num. 6).
 8. The burnt offering signified complete surrender to God, and therefore was associated with the sin offering in the process of atonement as a daily sacrifice.
- B. There were **cereal offerings**:
1. These were gift offerings which in prescribed texts signified a concoction of fine flour, frankincense, and olive oil without leaven or honey.
 2. It came in the form of loaves, wafers, or morsels.
 3. A handful was burned on the altar and the rest was the priest's to eat except when he offered for himself then the whole was burnt on the altar.
 4. It normally accompanied every burnt offering.
 5. See Lev. 2; 6:14-23; 15; 16.
- C. There were **drink offerings**:
1. It normally accompanied burnt and peace offering and represented giving to God.
 2. Like the burnt offering all was expended, nothing was given to the priest (Num. 28:7).
 3. It consisted of juice from the grape.
 4. See Num. 15:1-10; 28; 29; Lev. 14:10-20.

III. COMMUNAL (belonging to the people) OFFERINGS: They Were Not Required and They Expressed a Voluntary Desire On The part of the Individual.

- A. There were **peace offerings**:
1. The rules for the type and condition of the animal were relaxed.
 2. Rather than slaughtering the animal on the North side of the altar as was required with the above animal sacrifices, it was done at the door of the sanctuary, the entrance to the outer court.
 3. The priest collected the blood and threw it against the altar as with the burnt offering.
 4. Certain portions were allotted to the priest and his family.
 5. The culmination of every peace offering was the communal meal which included the offerer, his family, and the Levite in his community at the divinely appointed sanctuary, and very strict rules of purity were observed by the participants (Deut. 12:6-26; Lev. 7; 19:5-8).
 6. At the local level they were sacrificed for the annual family reunion or other festive events, such as the harvesting of the first fruits (1 Sam. 20:6; 9:11-13, 22-24; 16:4, 5).

7. For further details see Lev. 3; 7:11-36
- B. There were **wave offerings**:
 1. The priest's portion of the peace offering (above) was "waved" before the Lord as a special act signifying that it was His.
 2. The priest ate the divine portion as God's representative, thus showing that the food was being shared by Him.
 3. See Isa. 10:15; Lev. 14:12, 21, 24.
- C. There were **thank offerings**:
 1. It represented an act of thanksgiving for blessings already bestowed.
 2. It was used many times interchangeably with the peace offering (2 Chron. 29:31; 33:16; Jer. 17:26).
 3. See Lev. 7:12, 13, 15; 22:29.
- D. There were **votive** (take a vow) **offerings**:
 1. This kind of sacrifice was a ritual expression of a vow or promise of gifts to the Lord.
 2. It consisted of burnt and peace offerings.
 3. See Lev. 7:16, 17; 22:17—20.
- E. There were **freewill offerings**:
 1. This was the minimum offering that one could bring to the holy assemblies which took place three times each year (Exodus. 23:16; 34:20; Deut. 16:10, 16, 17).
 2. See Lev. 7:16, 17; 22:17—24.
- F. There were **ordination offerings**:
 1. This sacrifice was used to consecrate someone to divine service and required a state of ritual purity and spiritual devotion.
 2. See Exodus 29:19—24; Lev. 8:22—32.

IV. SOME ADDITIONAL FACTS ABOUT ANIMAL SACRIFICES.

- A. The sacrifices had purposes.
 1. They maintained the place of the people in God's nation.
 2. They showed that God's justice must be satisfied in time.
 3. They taught the horribleness of sin.
 4. They taught that man could not justify himself by works only.
 5. They taught that a better sacrifice was to come.
 6. They taught that they needed something more pure than self.
 7. They taught that sin separated man from God.
 8. They taught the transferal of sin from man.
 9. They taught that the innocent must suffer for the guilty.
 10. They taught and stressed that God's law must be kept (See Hebrews chapters 8-12)
- B. Animal sacrifices were ineffective (Heb. 10:1-10).
 1. The sacrifices were the shadows---not the substance.
 2. The old sacrifices involved repetition, not remission.
 3. The old sacrifices maintained a consciousness of sin.
 4. The old sacrifices meant remembrance, not removal.
- C. What did God really want regarding sacrifices?
 1. "To obey is better than sacrifice," 1 Sam. 15:22.

2. God wants us to depend upon Him, Psalm 50:1-15.
3. God wants humility and repentance, Psalm 51:15-19.
4. For further study see Hosea 6:4-6; Isaiah 1:10-20; Micah 6:6-9; and Malachi 1 and 2 concerning sacrifices and attitudes.

CONCLUSION:

1. We should be thankful we are not under the law of the Old Testament, and that we have Christ as our sacrificial lamb (See Galatians 5:4 and Romans 7:1-7.).
2. We should appreciate even more the New Covenant (Arrangement, Agreement, Testament) we have because of what Christ has done in giving His life.

CALENDER OF SACRIFICE EVENTS

I. DAILY SACRIFICES (Numbers 28:3-8).

They were offered morning and evening, each consisting of a yearling lamb, for a burnt offering; a tenth deal of flour, or a meal offering; one fourth hin of wine, for a drink offering.

II. SABBATH SACRIFICES (Numbers 28:9-10; Lev. 24:8).

This required the daily offerings (see above) and two yearling lambs, for a burnt offering; two tenth deals of flour, mingled with oil, for a meal offering; one half hin of wine, for a drink offering; twelve fresh loaves of showbread made of fine wheat flour unleavened, baked in twelve loaves or cakes, containing one fifth of an ephah of flour, renewed every Sabbath, eaten by the priests exclusively in the tabernacle, and replaced by fresh loaves prepared overnight by the Levites (1 Exodus. 40:22; Sam. 21:6; 1 Chron. 9:32; Lev. 24:5-9).

III. NEW MOON SACRIFICES: (Numbers 28:11-15).

This required the daily offerings (see above) and two young bullocks, one ram, seven lambs, for burnt offering; four mingled with oil, three tenth deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb; and a drink offering. It signified completion and new beginnings.

IV. FEAST OF TRUMPET OR SEVENTH NEW MOON SACRIFICES: Numbers 29:1-6).

This required the daily offerings (see above) and new moon offerings; and one bullock, one ram, seven yearling lambs, for burnt offering; flour mingled with oil; three tenth deals for the bullock, two tenth deals for the ram, one tenth deal for each lamb, for meal offering; one kid of the goats, for sin offering; and drink offerings.

V. PASSOVER SACRIFICES: (Exodus 12:1ff).

This required the daily offerings (see above); and a kid (lamb or goat, Exodus. 12:5) was selected on the tenth of Abib, slain on the fourteenth, and its blood sprinkled on the doorposts and lintels.

VI. UNLEAVENED BREAD SACRIFICES: (Numbers 28:17-24).

This required the daily offerings (see above); and one goat, for sin offering; two young bullocks, one ram, and seven yearling lambs, for burnt offering; flour mingled with oil, three tenths deals for each bullock, two tenth deals for the ram, one tenth deal for each lamb, a meal offering. The above offerings were for each day of the feast (fifteenth to twenty-first of the month of Abib). On the second day of the feast (sixteenth of Abib) the first sheaf of the new harvest (barley) was offered by waving, not burning. With this sheaf was offered a male yearling lamb, for a burnt offering; two tenth deals four and oil, for meal offering; one fourth hin wine, for drink offering.

VII. PENTECOST (Feast of Weeks) (Numbers 28:27-31).

The daily offerings were required (see above) and a kid of the goats for a sin offering; two young bullocks, one ram, seven yearling lambs, for burnt offering; three tenth deals four and oil for each bullock, two tenth deals for the ram, one tenth deal for each lamb, meal offering; one half hin of wine for the bullock, one third hin of wine for the ram, one fourth hin of wine for each lamb, drink offering. Afterwards two wave loaves made of two tenth deals of flour, baked with leaven were offered. With these were offered seven yearling lambs, one young bullock, and two rams, for burnt offering, with the prescribed meal and drink offerings; a he-goat, for a sin offering; two yearling lambs, for a peace offering.

VIII. DAY OF ATONEMENT (Lev. 16:3; Numbers 29:7-11).

This required the daily offerings (see above) and a bullock for a sin offering, and a ram for a burnt offering, for the priesthood; two goats for a sin offering, and a ram for a burnt offering, for the people; followed by one young bullock, one ram, seven lambs, for burnt offerings; four mingled with oil, three tenth deals for bullock, two tenth deals for ram, and one tenth deal for each lamb, meal offering; one half hin wine for bullock, one third hin wine for each lamb, as a drink offering.

IX. FEAST OF TABERNACLES: (Numbers 29:13ff).

This required the daily offerings (see above) of what is listed below:

DAY	BULLOCKS	RAMS	LAMBS	GOATS
First	13	2	14	1
Second	12	2	14	1
Third	11	2	14	1
Fourth	10	2	14	1
Fifth	9	2	14	1
Six	8	2	14	1
Seventh	7	2	14	1
Total for seven days:	70	14	98	7
Eighth day...	1	1	7	1

TYPOLGY: TYPES AND SHADOWS

I. THE SIN OFFERING (Heb. *Hatta th*, an offense offering) Lev. 4:2.

This offering represented a non-sweet savor which presented Christ atoning for the guilt of sin (Heb. 13:11-12). It portrays our Lord as actually burdened with the sinner's sin, standing in the sinner's place and stead. It is in contrast to the sweet-savor offering which presents Christ's own perfections. The sin offering tells forth our Lord's death as presented in Isaiah 53, Psalm 22, and 1 Peter 2:24. This sacrifice was efficacious (atoning) and substitutionary (take the place of).

II. THE BURNT OFFERING (Heb. '*olah*, ascending, *kalil*, complete), ascending as smoke, because it was wholly or completely consumed :

This represents the offering of Christ Himself without spot to God in performing the divine will with joy, even to the point of death. In the offering the note of penalty is not conspicuous (Heb. 9:11-14; 10:5-7). The offering is sweet savor. These offerings are so-called because they deal with Christ in His own perfections and in His perfect devotion to the Father's will. They are in contrast to the non-sweet savor offerings which typify Christ as carrying the sinner's demerit. The whole burnt offering is both atoning and substitutionary, that is, Christ dies in the believer's stead. They exemplify Christ's redeeming character; The **young ox** (His patient endurance as a Savior; 1 Cor. 9:9-10; Isa. 52:13-15; Phil. 2:5-8); the **sheep or ram** (His unresisting abandonment to death; Isa. 53:7); the **goat** (typifies a sinner and He was numbered with transgressors); the **turtledove or pigeon** (His mourning innocence; Isa. 38:14; Heb. 7:26; His poverty; Lev. 5:7; He became poor that we might become rich; 2 Cor. 8:9; Phil. 2:6-8).

III. THE PEACE OFFERING: (Heb. *Zabah shelamim*, sacrifice of peace), another sacrifice offered in communion with God.

This is a sweet-savor offering which portrays Christ as our Peace (Eph. 2:14-18). Christ made peace (Eph. 2:17). He is our Peace (Eph. 2:14). The offering sets forth God as propitiated (holds back the wrath of God), the sinner is reconciled. God and the sinner are brought together in peace and in proper fellowship. This offering afforded food for the priest. Christ is our "manna from heaven," (Lev. 7:31-34). He and His word are our bread for life eternal.

IV. MEAL AND DRINK OFFERING: (Heb. *minhah*, meal offering; *neseq*, libation or drink offering)

This offering exhibits Christ in His human perfections tested by suffering. The fire is testing by suffering even unto death. Frankincense symbolizes the aroma of His life toward the Father (Exodus. 30:34). The absence of leaven, a type of evil, shows forth His character as "The Truth" and His purity. The oil mingled with the offering speaks of His endowment with the Spirit (John 1:32; 6:27).

V. HEAVE AND WAVE OFFERING:

A. HEAVE OFFERING: (Heb. *terumah*, lifted up, raised.)

This could be used only by the priests and their children. This was an offering and contribution rather than a sacrifice. Christ freely and willingly gave Himself that

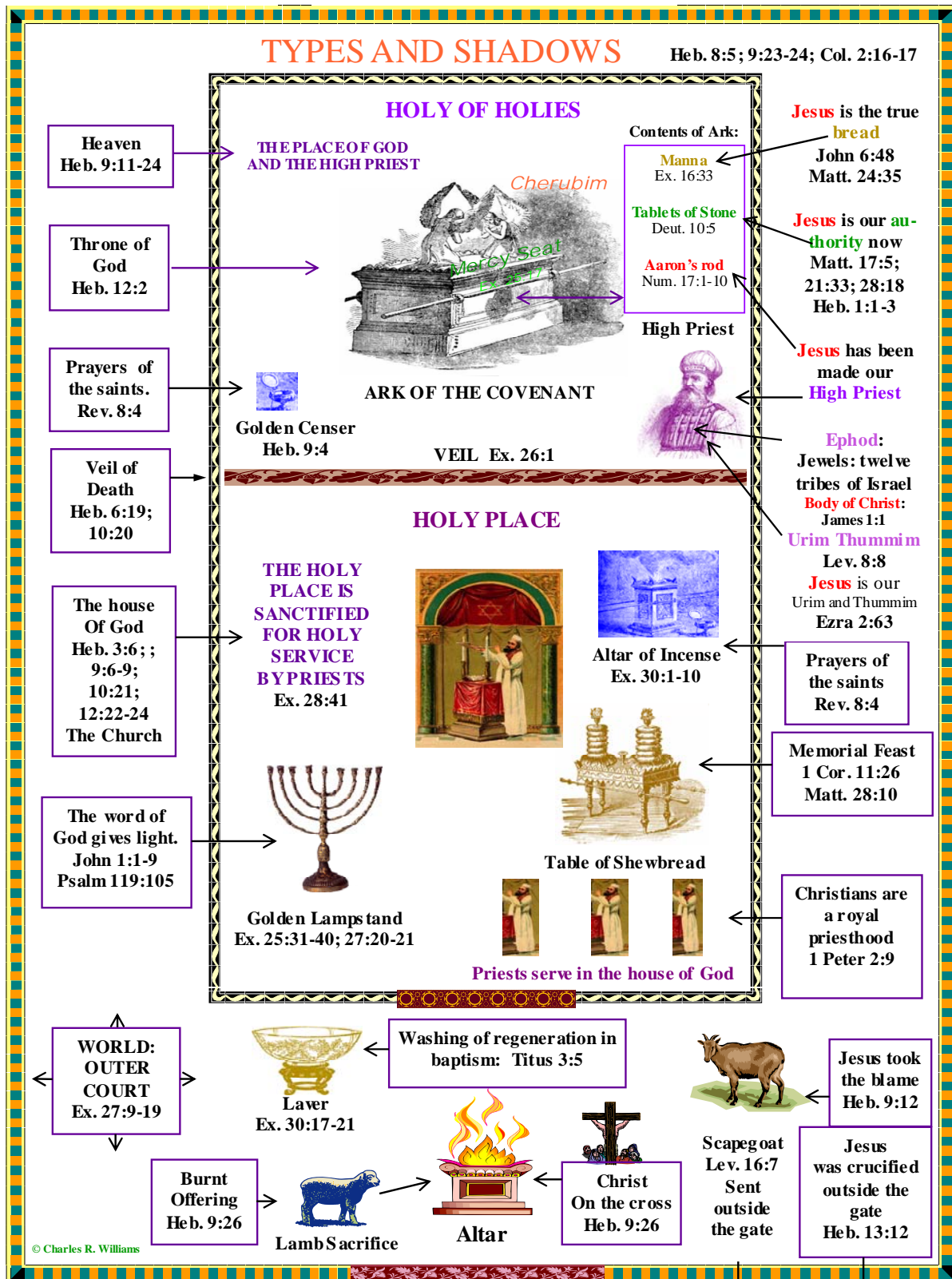
we might become priests and God's children. Christ's gift of Himself as a sacrifice has made that possible.

B. WAVE OFFERING: (Heb. *tenuphah*, undulation, waved in the air).

These offerings were used for thanksgiving, purification of a leper, the offering of a Nazarite, and a jealousy offering. Christ is an expression of our thanksgiving for God's love, God's oath to provide a plan for our salvation, the removal of the disease of sin from our souls, and to say, "You are the only God."

VI. THE RED HEIFER OFFERING: (Heb. running water and the ashes of a red Heifer; Num. 19:1ff.).

This portrays the sacrifice of Christ as the medium of the believer's cleansing from the pollution contracted in his walk as a pilgrim through the world. The order of the cleansing is: (1) the slaying of the sacrifice. (2) The sevenfold sprinkling of the blood, showing forth the completed putting away of the believer's sins before God (Heb. 9:12-14). (3) The burning of the sacrifice to ashes and their presentation as a memorial of the sacrifice. (4) The cleansing by sprinkling with the ashes mingled with water. The water is typical of the Holy Spirit, the Word (John 7:37-39; Eph. 5:26) and baptism (Heb. 10:22; Titus 2:5). The whole ritual portrays the fact that the Holy Spirit employs the word of God to convict us of our sins and when he believes is convinced of the guilt of sin and that it was borne by the sacrifice of Christ. Instead of losing hope he confesses his belief in Christ, repents of his sins, and is baptized into Christ for the remission of sins (Acts 2:36-47). The result is the sinner is forgiven and cleansed (John 13:3-10; 1 John 1:7-10; 1 Peter 3:21; Acts 2:36-37; Romans 6: 3-7).



THE TABERNACLES BEFORE THE JERUSALEM TEMPLE WAS BUILT

Before the temple in Jerusalem was built, we find that there had existed at least three or more tabernacles. Several were temporary or provisional, and one was meant to be permanent until the building of the temple of God in Jerusalem. Because of the disobedience of the Israelites the temple at Shiloh was destroyed by the Philistines.

(1) The first tabernacle was a **provisional tabernacle**. This tabernacle was established after the sin of the golden calf. During this time there was a transitional period, in which a tent was pitched outside of the camp. It was called the “tabernacle of the congregation” or “of meeting.” There was no ritual and no priesthood at this point in time. Whenever Moses and the people sought the Lord, they went to the tabernacle of meeting. When Moses entered this tabernacle, the pillar of the Lord descended upon the tent, and the Lord spoke to Moses face to face (Exodus 33:7-11).

(2) The second tabernacle was the **Sinaitic tabernacle**. It was erected in accordance with directions given to Moses by Jehovah at Mount Sinai. The people made free will offerings for building materials to build the tabernacle (Exodus 36:5-6). It was completed on the first day of the first month (Nisan) of the second year after the Exodus, and the ritual appointed was begun (Exodus 40:2). Instead of being placed outside of the camp like the provisional tabernacle, it stood in its very center. As long as Canaan remained unconquered, and the people were still therefore an army, the tabernacle was moved from place to place, wherever the host of Israel was for the time encamped. It was finally **placed at Shiloh** (Judges 9:27; 18:1). It remained at Shiloh during the whole period of the Judges. The ark was taken from the building during the time of Eli and never returned (1 Samuel 4:4). Excavations at Shiloh indicate that Israel’s central sanctuary was destroyed about 1050 B.C., evidently at the hands of the Philistines at the battle of Ebenezer.

(3) Under Samuel’s administration worship was transferred to Mizpeh (1 Samuel 7:6) and elsewhere (1 Samuel 9:12; 10:3; 20:6; Psalm 132:6). In David’s day the showbread and ephod were kept at **Nob**. There were also priests there, and the city was known as “the city of the priests” (1 Samuel 21:1-6, 9; 22:11, 18-19). This implies the existence of at least part of the sacred furniture of the tabernacle. It might even imply the existence of a temporary house or tabernacle or tent for these items.

(4) At the end of David’s reign there is mentioned “the high place that was at **Gibeon**.” It possessed some fragments of the original tabernacle, with its altar of burnt offering (1 Chronicles 16:39; 21:39; 1 Kings 3:4; 2 Chronicles 1:3-6). This is the last mention of the edifice itself.

(5) In the meanwhile David set up a **tent on Mount Zion**, to which he finally transported the ark (1 Chron. 15:1; 16:1; 2 Samuel 6:17). This was then superseded by the temple which was built by Solomon, David’s son.

RESOURCES: See Tenney and Unger in Bibliography for Pages 1-104.

APPENDIX B

“THE PAGAN GODS OF THE NATIONS IN BIBLICAL TIMES”

To **understand** the worship of a people or civilization is to understand much about the people themselves; for, interwoven in their worship is their culture, the fabric of their society, motivational attitudes, and their inter-personal relationships. One of the results of this study should be a better understanding of the thinking of those people in Biblical times who worshipped false gods.

Classification of Idolatry:

From a Biblical point of view when we speak of the "gods of the nations" we are speaking about idolatry. Idolatry is the divine honor paid to any created object. It is, therefore, a wider term than image-worship. [1] In a general sense idolatry is also the ascription of divine power to natural agencies. It can be classified as follows: (1) the worship of inanimate objects such as stones, trees, rivers, etc.; (2) of animals; (3) of the higher powers of nature such as the sun, moon, stars, and the forces of nature, as air, fire, etc.; (4) hero-worship, or of deceased ancestors; (5) idealism, or the worship of abstractions or mental qualities, as justice. Related to this is (1) the worship of Jehovah under image or symbol; (2) the worship of other gods under image or symbol; and (3) the worship of the image or symbol itself. [2] In our study we shall discover that each of these forms of idolatry had its peculiar immoral tendency.

The worship of animals, trees, etc., is referred to as low nature-worship or fetishism. The worship of the sun, moon, stars, etc., is referred to as high nature-worship. The deity, following human analogy, was concerned as male and female: the one representing the active and the other the passive principle of nature; the former the source of the spiritual, and the latter the source of physical life. The transference of the attributes of the one to the other resulted in either their mystical conjunction in the hermaphrodite (has both male and female organs) as the Persian Mithra and Phoenician Baal, or these came together and formed a third, which symbolized the essential unity of both. This is perhaps why we find the name Baal with the masculine and feminine articles in the Septuagint (Hosea 11:2, Jer. 19:5; Rom. 11:4). [3]

All other beings are identical with these two male and female supreme beings so that in different nations the same nature-worship appears under different forms, representing the various aspects under which the idea of the power of nature is presented. The sun and moon were early in being selected as outward symbols of this all pervading power. The worship of the heavenly bodies was not only the most ancient, but also the most prevalent system of idolatry. It most probably had its beginning in the plains of Chaldea, spread through Egypt, Greece, Scythia, Mexico, and Cylon, and even to India in its oldest of religions. It had its form in Osiris (Lord of Heaven) of Egypt, Baal-sham in Phoenicia, Adon in Greece, Tammuz of Ezekiel, Molech or Milcam by the Ammonites, Chemosh by the Moabites, Hadad by the Syrians whose name is traceable in Benhadad, Hadadezer, and Hadad or Adad the Edomite, and Bel or Belus (another form of Baal) by the Assyrians. The moon (Queen of Heaven) was worshipped by the Phoenicians as Astarte or Baaltis (the passive power of nature), and is known as Ashtaroth by the Hebrews. [4]

The Origin of Idolatry:

Adam and some of his descendants certainly lived under a revealed system, now usually spoken of as the patriarchal dispensation. Primeval man appears to have lived under revelation and implanted law, and Paul tells us that the nations were under a natural law (Rom. 2:14, 15). In this chapter Paul also describes the change of worship that some men brought about by worshipping the

creature more than the Creator. Paul describes for us the beginning of low nature-worship which resulted in the deepest moral corruption. Nothing is directly stated in the Bible about antediluvian idolatry. It is generally supposed, however, that this was one form of their excessive wickedness. There are indications of postdiluvian worship of antediluvian patriarchs. The Set or Sutckh of the Egyptian Pantheon is the Hebrew Seth. The Cainite Enoch was possibly Annocus or Nannacus at Iconium. Nimrod is said to have introduced Zabianism and later transferred after his death to the constellation Orion. [5]

The Idolatry of Israel's Neighbors:

As mentioned earlier, each form of idolatry had its peculiar immoral tendency. Fertility cults, orgiastic nature worship, unbounded license and moral abandon were associated with the idolatry of Israel's neighbors. When we see the extent of moral abandonment committed by these people there is a better understanding of why God instructed the Israelites to totally destroy them and/or make no treaties with them. We also see why God was so distraught over Israel's acquisition of these false gods into their culture and worship.

Egyptian: The Egyptians had a bewildering conglomeration of deities in their history. It's impossible to list them all (literally thousands), but every object of nature, every object looked at, animate as well as inanimate, was viewed as indwelt by a spirit which could select its own form, occupying the body of a cow, fish, human, tree, etc. One of the principle deities was the sun god, Amun-re. In 1340 B.C., the state religion was changed to worship of the solar disk, Aton (an approach to monotheism) by Akhenaton. Tutankhamun reverted the nation back to Amun. These changes usually brought about great political upheavals. Egypt venerated her fertility gods. Isis, the female, was a counterpart to Starte and was adopted as far west as Italy, Osiris, an agricultural deity, consort of Isis, was also venerated by them.

Canaan: Fertility cults nowhere controlled people more completely than in Canaan. When Israel entered this land, the Canaanites were in the last stages of degradation as the result of centuries of worshipping degrading deities. Their god, El (head of their pantheon), was a heartless, unbridled tyrant who had three wives or consorts who were patrons of sex and war. [6] He is said to have dethroned his own father, murdered his favorite son, and decapitated his own daughter. He was the progenitor of the gods, the father of men and gods. One of his children was Baal, also a patron of sex and war. Baal worship largely supplanted El worship, [7] Melcarth, Koshar (the Vulcan of the Canaanites), Hauron, the shepherd god, Mot, the god of death, Shapash, the sun goddess, and Astarte were worshiped. In the worship of these deities prostitution was glorified. The veneration of Astarte continued until Constantine in the fourth century, A.D. destroyed the Venus and Adonis cult centers. [8]

Babylonia and Assyria: The early inhabitants of the Mesopotamia area paid homage to fertility gods. Ishtar, the famous goddess of propagation, was thought to have descended to the underworld to seek her young husband, Tammuz. Another god of production was Dagon (in the west the father of Baal), brother of the virgin goddess of fertility, Anath. They had the sky god, An, the wind god, En-lil, the earth and water god, Enki, the mother goddess, Nungil (Namuzi and Tammuz), the sun god, Utu, the moon god, Nannor, and Marduk, who became the chief sun god of Babylon. Ashur was the principal god of the Assyrians, and Ishtar, their immoral goddess of love. [9]

Idolatrous Usages:

Mountains and high places were chosen spots for offering sacrifice and incense to idols (I Kings 11:7; 14:23) as well as gardens and thick shaded woods (II Kings 16:4; Isa. 1:29; Hos. 4:13). It was the ridge of Carmel which Elijah selected as the contest between Jehovah and the priests of Baal. Many times altars were built on roofs of houses, the walls of cities or some other elevated spot. [10]

In connection with the worship there were priests with their special dress and order and other persons intimately connected with the rites of impure nature. Both men and women consecrated themselves to the service of idols as prostitutes. They are distinguished from the public prostitutes. Against such practice is Deu. 23:18 and Lev. 19 directed. [11]

Besides these there were the rites themselves, which consisted of burnt offerings, incense, and extremely seductive and gross ceremonies. It must be noted that every detail of idol worship was made the subject of Hebrew law and enacted against. Some prohibitions to the Jews might seem trivial to us today, but most of them were directed against idolatrous practices. This included prohibitions against sowing a field with mingled seed, wearing garments of mixed material (Lev. 19:19) and the interchanging of men's and women's garments (Deut 23:5). The mixtures were associated with a kind of magical influence. The priests of Venus exchanged dress and the priests of Cybele appeared in women's clothes and mutilated themselves. The Israelites were forbidden to "round the corner of the beard" as the Arabians did in honor of their gods (Lev. 19:27). Other prohibited practices which were associated with idolatry could be listed. Some of these are: eating the fruit trees of Canaan for three years because their cultivation had been attended by magical rites (Lev. 19:23); offering of honey (Lev. 2:11), a magical practice; grafting of one tree onto another because it was accompanied by gross obscenity; making a baldness between the eyes, an idolatrous rite of the Syrians (Deut. 14:1); boiling a kid in its mother's milk (Ex. 23:19; 34:26), a practice of ancient heathens who used the substance to sprinkle on trees, fields, etc., for its magical powers; and print any mark on the body (Lev. 19:28), because idolaters branded their flesh with symbols of their gods. [12]

Idolatry in Israel and Later Times:

It is not the purpose of this study to give a detailed account of the idolatry of Israel, but it surely needs to be pointed out that under Abraham and his descendants or among the patriarchs or Israelites in Egypt under Moses only solitary traces of idolatry and image worship can be found. The main influence on Israel to change her worship or reject Jehovah as God was the seduction of the Canaanites who had not been rooted out as God had commanded. Through the period of the Judges Israel either pollutes the worship or rejects God totally (Judges 2:13; 7:7). [13] During the reign of David Idolatry in public is not mentioned, and no doubt was almost unknown. [14]

The earlier days of Solomon were the happiest for Israel. But the close of his reign was marked by an apostasy of which we read with wonder. Because of his strange wives he raised high places on the Mount of Corruption opposite God's temple. He worshipped Ashtoreth, goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom of the Ammonites. Solomon was so tolerant to his wives he allowed these women to burn their children before Molech in the Valley of Hinnon. Calamity speedily followed their great apostasy, and it was many generations and several captivities by their enemies before Israel finally put away the gods of the nations. [15] The Babylon Exile, therefore, may be said to have purified the Jews from their idolatrous tendencies. [16]

Many years passed, and the names of the idols of Canaan had been forgotten when they were assailed by a new danger. Greek idolatry under Alexander The Great and his successors began to be practiced by the civilized world, At first it was tolerated but later practiced by the Hebrew people (I Mac. 1:43-50,54), Those Jews who were trying to get ahead adopted it, but most

of it was strongly resisted. The creation of synagogues has been assigned as a reason for the comparative purity of the Jewish worship after the captivity and others have given as for their rise in the Jews' hatred for images while living with the Persians, Mattathias and other inter-testament leaders rebelled against the imposition of idolatry by the Greeks. [17]

The early Christians were brought into contact with idolaters when they preached the gospel to the Gentiles. Most converts did not revert back to idolatry but many did not abandon original ideas when they professed Christianity, This may explain the very early outbreak of many customs and opinions not sanctioned in the New Testament. [18]

Finally, the term idolatry as used in the New Testament can be figurative. The word can be used to designate covetousness which takes mammon for its god (Matt. 6:24; Luke 16:13; Eph. 5:5, Col. 3:5). Appetite or gluttony is also included under idolatry (Phil. 3:19, Rom. 16:18; II Tim. 3:4). [19]

CONCLUSION

It can be observed that many of the rituals and gods were passed on from one nation to another and from one generation to another. Some of the rituals decayed and disappeared or were transformed with the decay of the civilization in which they had played such an important part. Later, many of them became literary forms, passing into the traditions of other peoples. [20]

It is also to be observed that in the worship of gods and in the worship of Jehovah God there is a great difference, Ulf Oldenburg observes,

That which impelled me to begin the study of Canaanite religion was my desire to investigate its relationship to Hebrew religion, to see whether the faith of Yahweh was a product of the soil of the Canaanite religion. The more I studied pre-Israelite religion, the more I was amazed with its utter depravity and wickedness. Indeed there was nothing in it to inspire the sublime faith of Yahweh. His coming is like the rising sun dispelling the darkness of Canaanite superstition. [21]

Indeed, we as Christians should all be grateful that we have knowledge of the true and living God, A God of pure love, mercy, and justice who has given us the light like the rising sun through his Son in this world of darkness.

We might well end this study with a question. Has our civilization, especially in the last fifteen years turned again to the philosophies and deities of these ancient civilizations with only the names of the gods changed in order to protect the guilty?

Charles R. Williams

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GODS OF OTHER NATIONS IN ALPHEBETICAL ORDER

1. Adrammeleck - Worshiped in northwest Mesopotamia under the name Adad-Milki, a form of the Syrian god, Hadad, and is associated with Anammelech. Worshipers burned their children in a fire (II Kings 17:31).
2. Anammelech - Babylonian god of the sky (II Kings 17:36) worshipped after fashion of Molech by burning children in fire. Also worshipped by children of Ammon (I Kings 11:7).
3. Ashima - God of Hamoth, introduced by Shalmaneser (II Kings 17:30).
4. Asherah - Goddess consort of El, chief goddess of Tyre in 15 century B. C, a goddess of the god Baal whose consort she eventually came to be, a tree or pole was her symbol, also known as Ashtoreth, Astarte and Anoth, represented as a nude woman astride a lion with a lily in one hand and a serpent in the other, a divine courtesan, the lily represented grace and sex appeal, and the serpent, fertility or the power of reproduction, caused the Canaanites to sink to sordid depths as lusts and murder were glamorized. In one fragment of the Baal Epic, she is pictured in an incredibly bloody orgy of destruction, wading ecstatically in human gore up to her knees (I Kings 15:13; 18:19; 14:24; 15:12; 22:46; II Kings 21:7 23:4) .
5. Ashtoreth - Or Astrate (Greek), a Canaanite goddess, identified with the planet Venus, same as the Babylonian goddess of sensual love, maternity and fertility (Ishtar-Babylonian), licentious worship conducted in honor of her, associated with Asherah, found in masculine and feminine form (II Kings 11:5, 33; II Kings 23:13; Judges 2:13; 10:6; I Kings 11:5).
6. Astarte - Greek name for Ashtoreth,
7. Baal - Canaanite word for master or lord, one of chief male deities of the Canaanite pantheon, son of El and Dagon, farm god of fertility, worshipped on high places, included animal sacrifices, licentious dances, male prostitutes, and sacred harlots, Hebrews compounded their children's names with Baal (Jerubbaal, Ishbaal, Meribbaal, etc.), later Hebrew word for Baal was *bosheth*, which meant shame (Jerubosheth, Ishbosheth, Mephiboseth, etc.), places were named after him (Baal-gad, Baal-haman, Baal-hazor, Baal-meon, Baal-peor, Baal-Tamar, etc.).
8. Baal-berith - Weather god of northwest Semitic origin (Judges 8:33; 9:4), El-berith (Judges 9:46), sacrificed asses, god of the covenant (peace treaties).
9. Baalim - Did not include images of Baal but concepts of Baal.

10. Baalpeor - Moabite deity, on Mt. Peor, immoral rites, Israelites seduced into the immorality of this licentious worship in the Plains of Moab (Num. 25:1-9; Hos. 9:10)
11. Baalzebub (Beelzebub) - Form of Baal at Atson, Philistine, producer and controller of flies common in the East, consulted by Ahaziah (II Kings 1:2-16), Pharisees called him "prince of the demons," indication that demonism is the dynamic of idolatry (I Cor. 10:20 RSV). Demons are said to have energized the worship of false deities. Also known as "the Lord of the Flies."
12. Bel - Patron god of Babylon (Jer. 51:44), identified with Marduk (Merodach-Heb.), sun god, spring festival.
13. Calf Worship - A representation of Yahweh, emblem of strength (Ex. 32:1-6; Deu. 9:16), Jeroboam I - an accommodation to Canaanite hill cults and thought of Yahweh as enthroned invisibly above the calf, deities were nearly always represented as standing on the back of an animal and never the animal itself, God was to be represented invisibly above cherubim (I Sam. 4:4; II Kings 19:15) but these beings represented the realm of the supernatural (Gen. 3:24; Ezek., 1:5; Rev. 4:6-9)
14. Castor and Pollux - Horse tamer and boxer, Zeus set them in the sky as twins, sons of Jupiter, morning and evening star, symbols of bravery and dexterity, ship of Paul (Acts 28:11).
15. Chemosh - National deity of Moabites, honored by cruel rites, children burned, (I Kings 11:7; II Kings 23:13; Num. 21:29).
16. Cherim - The name of Ninit or Lostum, in Hebrew it means "a detestable thing," rendered "Kaiwan your star-god" (Amos 5:26 RSV).
17. Dagon - Ancient Mesopotamian deity transported to the west, body of fish and hands and head of a human, symbol of water and agriculture, revered by Babylon, Assyria, Canaan, Phoenicia and Philistines (Josh. 15:41; Judges 16:23,30; I Sam. 5:1-7).
18. Diana - Goddess of light by night (moon), a huntress, had influence in war, assisted at childbirth, first known as Artemis by Greeks and earlier the Spartans offered human sacrifices to her and similar adorations that was given to Ashtoreth (Acts 19:35) .
19. Gad - A Canaanite deity, god of good fortune, same as Jupiter, star of good fortune (Isa. 65:11).
20. Jupiter - Latin form of the Greek god Zeus, highest god in heaven, son of Saturn and Ops, controls weather, decider of battles, over justice and truth, statue of Diana in Ephesus fell from Jupiter, majestic appearance (Acts 14:12, 13; 19:35) .
21. Malcham - God of the Ammonites, equated with Molech, Moloch, or Milcom (II Kings 23:13; I Kings 11:5, 33).

22. Meni - God of destiny or fortune to Hebrews (Isa. 65:11).
23. Mercury - Roman god of commerce, same as Hermes (Greek), son of Zeus and Naiad, guided dead to Hades, god of oratory (Acts 14:12).
24. Merodack - Head god of Babylonian pantheon, worshipped by Nebuchadnezzar of Assyria and later by Cyrus of Persia, compounded in names - Merodach-baladan, Evil-merodach (Jer. 51:44; Isa. 46:1).
25. Milcom - See Malcham.
26. Molech - A detestable Semitic deity, sacrifice of children through fire, forbidden by Hebrew law (Lev. 18:21; 20:1-5), Solomon built altar to it in valley of Hinnon, most abhorrent of all Semitic idolatry (Jer. 7:29-34; Eze. 16:20-22).
27. Molock - Another form of Molech.
28. Nebo - Of Babylonia, god of wisdom and literature, Ashurbanipal of Assyria and Sennacherib of Assyria (Isa. 46:1).
29. Nehushtan - Brazen serpent the Israelites had changed into an object of worship (II Kings 18:4).
30. Nergal - Babylonian sun, pestilence and war god (II Kings 17:30), and seen in the name Nergalsharezer, a prince of Nebuchadnezzar (Jer. 39:3, 13).
31. Nibhaz - God of the Ammonites and Elamites (II Kings 17:31).
32. Nisoch - God of Assyria worshipped by Sennacherib in whose temple he was assassinated (II Kings 19:37; 37:38), perhaps equated with Marduk.
33. Pollux - See Castor.
34. Rephan - Stellar deity of Israelites in the desert (Acts 7:43), same as Kaiwan, Saturn, Chiun, and Siccuth.
35. Rimmon - A Syrian deity, sun god of ripened fruits, power of sexual generation. (II Kings 5:18)
36. Satyr - Demonic creatures that dance among the ruins of Babylon (Isa. 13:21), "the goat" is the common significance (Rev. 18:2; Lev. 17:7; II Chron. 11:15 RVS), brutal and lustful nature.
37. Succoth-Benoth - Idol of Babylonians set up in Samaria, same as Zarpanitum, the consort of Marduk (II Kings 17:30).
38. Tammuz - Babylonian deity, god of pasture and flocks, brother of Ishtar (Asherah, fertility goddess), gave life in the spring, same as Greek Adonis and Egyptian Osiris (Jer. 22:18, Amos 8:10; Zech. 12:10, Eze. 8:14), fertility rites in its worship.
39. Tartak - Heathen deity with Nibboz, introduced into Samaria by Ammonites (II Kings 17:31), hero of darkness and underworld, perhaps the same as Mars.

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