

## Worship 4390

Proclamations: John 4:23–24;  
1 Thess. 5:23–24

### I. The Grain Offering: A “Type” Of Worship (Lev. 2:1–11)

“Type” in Old Testament: something simple, practical (usually material) which foreshadows something in New Testament which is spiritual.

- A. Grain offering: ground very small—typifies offering of our lives to God. To be mixed with:
  - 1. Oil—typifies the Holy Spirit
  - 2. Frankincense—typifies worship
- B. A priest to offer the offering (v. 2)
  - 1. Takes a *little* of the grain and the oil
  - 2. But takes *all* of the frankincense—i.e., worship, to be given totally and exclusively to the Lord
- C. No leaven (v. 11)—offered in sincerity and truth (compare 1 Cor. 5:7–8)
- D. No honey (sweet words)—because when burned it becomes a sticky, black mess
- E. Offered with salt (v. 13)—indicative of a covenant relationship: commitment

### II. “Worship” In The Bible *Always* Describes A Posture Of The Body

- A. Bowing down the *head*
  - 1. Abraham’s servant (Gen. 24:26)
  - 2. The elders of the children of Israel (Ex. 4:31)
- B. The *hands*—two different postures
  - 1. Lifting up of the hands—acknowledging God’s majesty, sovereignty
    - a. David (Ps. 63:1ff)
    - b. David (Ps. 141:2)
  - 2. Spreading out of the hands—indicating an openness to receive
    - a. David (Ps. 143:6)
    - b. Solomon (2 Chron. 6:12–13)
- C. Bowing down on the *knees*
  - 1. Solomon (2 Chron. 6:12–13)
  - 2. Paul (Eph. 3:14)
  - 3. Every living creature (Is. 45:23)
  - 4. At the name of Jesus (Phil. 2:9–10)
- D. Clapping of the *hands* (Ps. 47:1)
- E. *Shouting*, *not* singing loudly
- F. Falling prostrate on the face
  - 1. Most often depicted form of worship in the Bible
  - 2. Indicates total dependence on God
  - 3. Abraham (Gen. 17:3, 15)
- G. *Dancing* before the Lord—with all your might
  - 1. David (2 Sam. 6:14)
  - 2. But Michal despised her husband for dancing, therefore had no children (v. 20)

- H.** What is the importance of the body?
1. “May our whole spirit, soul *and body* be preserved blameless” (1 Thess. 5:23)
  2. David: “Bless the Lord, O my soul” (Ps. 103:1)
    - a. David’s spirit was on fire—it is the spirit that has direct contact with the Lord (1 Cor. 6:17)
    - b. David’s spirit spoke to his soul, the decision-maker of the body
    - c. 1 Cor. 15:44
      - (1) Our present body is soulish—controlled by the soul
      - (2) Our resurrection body is spiritual—controlled by the spirit

### **III. Relationship Of Thanksgiving, Praise And Worship**

- A. None is a substitute for any other
  1. Thanksgiving acknowledges God’s *goodness and kindness*
  2. Praise acknowledges God’s *greatness*
  3. Worship acknowledges God’s *holiness*
- B. Appointed way of access to God (Ps. 100:4)
  1. Into His gates with thanksgiving
  2. Pass through His courts with praise
  3. Thanksgiving and praise (Ps. 95:1–7)
    - a. We thus acknowledge God as the great Creator of all
    - b. *End purpose:* To worship; bow down; kneel; acknowledges that the Lord is God
  4. It is in worship that we hear His voice (v. 7)
- C. Contrast Mary with Martha (Luke 10:38–42; John 12:1–8)
  1. Mary sat at the feet of Jesus
  2. Martha was “cumbered” with much serving (like many Christians)
  3. Jesus said, “Mary has chosen the better part”
  4. Mary breaks alabaster vial of oil over Jesus—a fragrance filled the room, i.e., worship—the result of sitting at the feet of Jesus
- D. Seraphs with six wings—Is. 6:1ff
  1. Two wings covered face—worship
  2. Two wings covered feet—worship
  3. Two wings were for flying, i.e., service
  4. Four wings for worship, two for service
  5. They cry, “Holy, holy, holy”: reserved for worship of God (compare Rev. 4 and 5)