

# Biblical Worship

## Week 1 – Worship: God’s Plan from Creation

**Introduction:** From the beginning of the world, God has desired to dwell among us. To walk with us and to be our God. His desire for His creation is that they would love Him and worship Him as He is. God desires for the whole earth to be filled with His presence. We see that from the book of Genesis in Eden all the way to the Lord’s return in Revelation 21:3 *“And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God.”* You and I are made to worship God. Our deepest longings for joy and peace are only satisfied in Him. The gospel is the story of how people can be reconciled with their God to dwell with Him again. Worship is shaped by this gospel story which was God’s plan from the beginning. And so we begin in the Garden of Eden where we long to return to a dwelling place with our Maker.<sup>1</sup>

### I. The Basis of Worship

1. The word worship stems from the idea of “worthiness” or “worth-ship” (like “friendship”). It was an old English word that combined the word “worth” with “ship” which is a suffix indicating a state or condition.<sup>2</sup>
2. So literally to worship means to recognize something or someone as being worth it. In the case of God, He is worthy of our lives because He is God. He is our creator.
  - A. Observe: Jesus was present at creation and “all things were made through Him.” (John 1:3) We see the unity of the Godhead in the statement “Let Us make man in Our image, according to Our likeness.” (Genesis 1:26)
  - B. When God created Adam from the dust of the ground, this indicates that he had a connection with the creation. We see that the man comes to life when God breathes into his nostrils. **PTQ**
    - † **Genesis 2:7** – *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.*
  - C. From the creation, we see that man has a special relationship with his Creator. No other creature was brought into the world this way, by having the breath of God enter them. As Longman states “The creation process itself emphasizes humanity’s glory as the very climax of God’s work of creation.”<sup>3</sup>
  - D. This special relationship was not exclusive to the man but was also something that the woman enjoyed. Eve was also made in the image of God as she was taken out of the side of the man.

<sup>1</sup> G. K. Beale and Mitchell Kim, *God Dwells Among Us: Expanding Eden to the Ends of the Earth* (Westmont, IL: IVP Books, 2014), 16.

<sup>2</sup> “Worship - Etymology, Origin & Meaning.” *Etymonline*, [www.etymonline.com/word/worship](http://www.etymonline.com/word/worship). Accessed 10 Apr. 2026.

<sup>3</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 3.

- i. Longman notes that this shows an equal status with the man when it comes to her relationship with the Creator. He says “She was to be his “helper.” In the Hebrew Bible, this is not a term of subservience, but one indicating that she was his “ally.” After all, God himself is called the “helper” of humanity.
  - † **Psalm 30:10** - *Hear, O Lord, and have mercy on me; Lord, be my helper!*
- E. We worship God because as both men and women, we are created in God’s image and are made for His glory. We were created to walk with God.
- F. Throughout scripture we see this language of God walking with His people. Consider the following passages: **PTQ**
  - † **Leviticus 26:12** - *I will walk among you and be your God, and you shall be My people.*
  - † **Deuteronomy 23:14** - *For the Lord your God walks in the midst of your camp, to deliver you and give your enemies over to you; therefore your camp shall be holy, that He may see no unclean thing among you, and turn away from you.*

## II. God Dwelled with Them in a Sacred Space

1. In Eden, Adam and Eve had a perfect relationship with God. It was utopian bliss in the sense that it was beautiful in every way, but it was also that they walked with the Lord daily.
2. The “garden” was planted “eastward in Eden” and therefore was a specific location within Eden itself.
  - † **Genesis 2:8** - *The Lord God planted a garden eastward in Eden, and there He put the man whom He had formed.*
3. The beauty of the Garden with its rivers and trees, is reflected later in the tabernacle and temple.
4. “In the garden of God, Adam and Eve moved easily in the presence of their Maker. There were no special holy places – there was no need for such. Every place was holy and Adam and Eve themselves were holy. The whole garden was God’s sanctuary.”<sup>4</sup>
  - PTQ**
5. The Lord gave them “every tree” to freely eat from. The command that the Lord God had given to Adam was to not eat of **one** tree. Many people try to frame this as unreasonable. It is important in our modern context to see that God had blessed the man and the woman by giving them life. He not only gave them life, but gave them an abundance of trees to eat from in the garden. His command to not eat of one tree is totally reasonable and God can do whatever He pleases.
  - † **Genesis 2:16-17** - *And the Lord God commanded the man, saying, “Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die.”*

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<sup>4</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 7.

### III. The Sacred Space Lost

1. Not long after this picture of the sacred space given to us in the garden, we see the serpent enter the picture. As Longman notes, “Hebrew narrative is normally sparing in its descriptions of its characters.” From the whole of scripture, we understand the serpent to be the Devil himself (for example, Revelation 12:9).
  - † **Genesis 3:1** - *Now the serpent was more cunning than any beast of the field which the Lord God had made. And he said to the woman, “Has God indeed said, ‘You shall not eat of every tree of the garden?’”*
2. At first it seems that Eve is zealous to defend the Lord.
  - † **Genesis 3:2-3** - *And the woman said to the serpent, “We may eat the fruit of the trees of the garden; <sup>3</sup>but of the fruit of the tree which is in the midst of the garden, God has said, ‘You shall not eat it, nor shall you touch it, lest you die.’ ”*
    - A. As Longman points out though, in her zeal to defend God’s character she stretches the truth. “God did not prohibit touching the tree; only eating its fruit.”<sup>5</sup>
3. Something else to note here is that it is reasonable to assume that Adam would have been right next to her, or at least nearby. Adam failed in his role to “fill the earth and subdue it.” Dr. James Hamilton puts it this way:
  - A. “Adam fails to keep the realm of God’s dwelling pure, allowing an unclean serpent to enter the garden. The serpent subverts the created order by tempting the woman rather than the man, and his attack is an assault on the goodness of God (Gen. 3:1–5). Eve falls to the temptation, Adam transgresses, and the man and woman immediately experience alienation from one another and God (Gen. 2:25; 3:6–8).”<sup>6</sup>
  - B. By allowing the serpent to enter the garden, Adam had not fulfilled his role as the male head and leader. He was given the responsibility to protect his wife but he failed at this task.
  - C. This is why we see Christ described as the better Adam (see Romans 5:14).
4. After Adam and Eve have sinned by eating the fruit, the Lord comes to them already showing His grace and His kindness. The man and woman were deserving of death, and yet He chooses patience with them. He shows His kindness here. As Hamilton points out:
  - A. “God does not owe kindness. He does not even owe patience. He has every right to implement the promised punishment with no questions asked. But instead of putting Adam and Eve to death on the spot, he invites Adam to explain by asking the simple but profound question: “Where are you?” (Gen. 3:9).”<sup>7</sup> **PTQ**
  - B. Here we see God pursuing a relationship with His people. He initiates this even though they are hiding from Him. Again, God’s desire for His people to dwell with

<sup>5</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 8.

<sup>6</sup> James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 75.

<sup>7</sup> James M. Hamilton Jr., *God’s Glory in Salvation through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), 76.

Him, to be His people and to recognize His worth, His glory as their creator is seen in His pursuit of them.

5. When God approaches Adam and Eve, and they express what they have done by eating the fruit and disobeying His command, the Lord turns to the serpent and curses him.
  - † **Genesis 3:14-15** - *So the Lord God said to the serpent: "Because you have done this, you are cursed more than all cattle, And more than every beast of the field; on your belly you shall go, and you shall eat dust all the days of your life. And I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel."* **PTQ**
6. "Already, we observe that even in the midst of curse for sin, God provides a way of salvation. This passage has appropriately been called the *protoevangelium* (the gospel before the gospel). We will, in a sense, be following this story throughout this book as we see how God provides a place of worship for the residents of the City of God, a provision that ultimately will lead to Jesus, the serpent crusher."<sup>8</sup> **PTQ**
7. With this foreshadowing, we see the hope that Eden will one day be restored. "God will give his people glimpses of Eden, right from the start."<sup>9</sup>

#### IV. Altars as a Means of Communion with God

1. When sent out of the garden, we see in Genesis 4, the sacrifices of Cain and Abel. Although it is not explicitly stated that they had built an altar to the Lord to bring their sacrifices, we can reasonably assume from later context in scripture that they would have made their sacrifices on an altar.
2. The first altar mentioned in scripture is Noah's altar mentioned in Genesis 8.
  - † **Genesis 8:20** - *Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.*
3. Longman offers the following **definition of the altar**:
  - A. "An altar is a simple structure built of earth or stone marking the place where God meets people." **PTQ**
4. "Typically, God made his presence known at a location and then commanded his people to build an altar there...The Hebrew word translated "altar" is *mizbeah*, formed from the verbal root *zabach*, which means "sacrifice" or "slaughter"... Thus, it is not at all surprising that at the heart of the altar was the idea of sacrifice."<sup>10</sup>
5. These sacrifices pictured the need for a sacrifice of blood, to cover the payment for our sins. Christ would later be called the "Lamb of God." (John 1:29)
6. We observe specific instructions given in relation to altars in the book of Exodus for example which give us insight into what sacrifices were to be made and how these altars were to be built.

<sup>8</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 10.

<sup>9</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 13.

<sup>10</sup>Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 16.

- † **Exodus 20:24-26** - *An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you. And if you make Me an altar of stone, you shall not build it of hewn stone; for if you use your tool on it, you have profaned it. Nor shall you go up by steps to My altar, that your nakedness may not be exposed on it.'*
- A. Multiple altars were in view here and this was common practice prior to the construction of the temple later on.
- B. God desires for His people to be set apart from the world and pure. The prohibition of steps in the construction of the altar is an indicator of this as Longman explains that it was “so that not even a hint of the sexual rituals of the Canaanites may occur at the Israelite altar.”<sup>11</sup> **PTQ**
7. Taking a step back, many of the Patriarchs built altars in scripture including Noah after the flood, Abraham after entering the promised land, and Isaac and Jacob followed in those footsteps as well as descendants of Abraham. The instructions given in Exodus are following these patriarchs.
8. Even in the construction of altars, we see glimpses of Eden. It is assumed in the narrative of scripture that God gave Abraham direction on where to build these altars. There are two times where Abraham’s altars are said to have been built next to trees for example<sup>12</sup>:
- † **Genesis 12:6** - *Abram passed through the land to the place of Shechem, as far as the terebinth tree of Moreh. And the Canaanites were then in the land.*
- † **Genesis 13:18** - *Then Abram moved his tent, and went and dwelt by the terebinth trees of Mamre, which are in Hebron, and built an altar there to the Lord.*
- A. “The tree next to the place where God meets his human servants reminds us of the garden of Eden. It is not the garden, but it evokes the garden. It is a little bit of Eden in a fallen world.”<sup>13</sup>
9. The fact that multiple altars were built in various places already underscores the idea that God is everywhere. He is omnipresent. Although God is everywhere, there is a sense in which his presence is known in a unique or special way in certain places.
- A. “God’s omnipresence is closely related to the biblical teaching that God is a spirit... As Spirit, he does not have a body that would restrict his location to one place... We understand the Bible to say that God makes his presence known in a special way at sanctuaries, whether the sanctuary is an altar as during the period of time until Moses, or the tabernacle/temple during the rest of the Old Testament era.”<sup>14</sup>
- B. Indeed, God’s presence is revealed to us in the person of Jesus Christ.

<sup>11</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 17.

<sup>12</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 20.

<sup>13</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 21.

<sup>14</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 22.

## V. The Tabernacle as Sacred Space

1. After the Exodus from Egypt, the people of God were growing in number and the introduction of the Mosaic covenant was not a replacement of God's covenant with Abraham. Longman instead describes this as an enhancement of their relationship with God. He says "in essence, Mount Sinai was the moment when the family of God became the nation of God."<sup>15</sup> Consider the following passages: **PTQ**
  - † **Genesis 12:2-3** - *I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed.*
  - † **Exodus 25:8-9** - *And let them make Me a sanctuary, that I may dwell among them. According to all that I show you, that is, the pattern of the tabernacle and the pattern of all its furnishings, just so you shall make it.*
2. We see in these passages God's faithfulness to Abraham and to his descendants. By bringing His people out of the land of Egypt He is fulfilling His promise to make them into a great nation. Even His promise to "curse him who curses you" is seen through his judgment of Pharaoh earlier in Exodus.
3. Now that His people are prepared to become a nation, God gives specific instructions on a sanctuary to be built where they can worship the Lord. The altar would be included in these plans. This sanctuary is the tabernacle which was a longer-term provision given than the simple altars built by individuals. In Exodus 25:8 we see God's dwelling among His people as a repeated theme. God initiated the task.<sup>16</sup> **PTQ**
4. The Tabernacle instructions were in accordance to the Lord's divine plan. One of the rare places in the Old Testament where we see individuals filled with the Holy Spirit is in relation to the Tabernacle in Exodus 31. In this example, we see the care that God has given in the construction of the Tabernacle because He has filled specific servants with His Spirit in order to complete the task.
  - † **Exodus 31:1-7** - *Then the Lord spoke to Moses, saying: "See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works, to work in gold, in silver, in bronze, in cutting jewels for setting, in carving wood, and to work in all manner of workmanship.*  
*And I, indeed I, have appointed with him Aholiab the son of Ahisamach, of the tribe of Dan; and I have put wisdom in the hearts of all the gifted artisans, that they may make all that I have commanded you: the tabernacle of meeting, the ark of the Testimony and the mercy seat that is on it, and all the furniture of the tabernacle.*
5. This is also another connection back to Eden at creation. Just as the Spirit was present at creation in Genesis 1:2, so He is also present with His servants in the building of the Tabernacle. **PTQ**

<sup>15</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 25.

<sup>16</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 26.

6. God provided the materials for the Tabernacle and equipped them for the work that was ahead. **PTQ**  
 † **Exodus 12:36** - *And the Lord had given the people favor in the sight of the Egyptians, so that they granted them what they requested. Thus they plundered the Egyptians.*
7. “The reason why such care had to be taken with the construction of the tabernacle is that its very structure and the material out of which it was built reflected heavenly realities.”<sup>17</sup>  
 † **Hebrews 8:5** - *who serve the copy and shadow of the heavenly things, as Moses was divinely instructed when he was about to make the tabernacle. For He said, “See that you make all things according to the pattern shown you on the mountain.”*
8. In the Old Testament those who were faithful would go to certain locations in order to meet God in worship. The central idea of the tabernacle was that “the Holy God was present in the midst of the camp.”<sup>18</sup>
9. Within the framework of the Pentateuch, the world can be understood to be divided into five realms as laid out by Longman: **PTQ**
- 1) **Outside the camp:** The realm of the Gentile, ritually unclean, anyone could be outside.
  - 2) **Inside the camp:** Only Israelites who were ritually clean.
  - 3) **Inside the courtyard:** Though laypeople could enter this area with their sacrificial animals, the courtyard was dominated by the priests and Levites.
  - 4) **Inside the tabernacle:** Here, only the priests and Levites could enter.
  - 5) **Inside the Holy of Holies:** The most restricted area of all. Only the high priest could enter this realm, and he could enter it only once a year, during the Day of Atonement (see Lev. 16)<sup>19</sup>
10. G.K. Beale proposes that there is a strong relationship between the Garden of Eden, Mount Sinai, the Tabernacle and the Temple.
- A. He refers to this as “The Tripartite Structure of the Tabernacle.”
  - B. “The tabernacle was composed of three main parts, and each part represented a major part of the cosmos as first seen in the sanctuary of Eden: (1) the Holy of Holies symbolized the presence of God with his heavenly host in the invisible dimension of the cosmos; (2) the Holy Place in the temple was emblematic of the

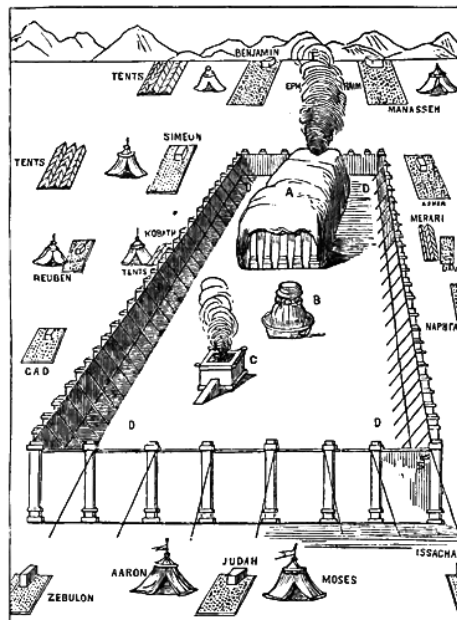
<sup>17</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 31.

<sup>18</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 32.

<sup>19</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 34-35.

visible heavens and its light sources; (3) the outer court represented the habitable world where humanity dwelt.”<sup>20</sup>

- C. “Just as with the tabernacle and temple (and Eden), so Mount Sinai was divided into three sections of increasing holiness: the majority of the Israelites were to remain at the foot of Sinai (Ex 19:12, 23), the priests and seventy elders were allowed to come some distance up the mountain (Ex 19:22; 24:1), but only Moses could ascend to the top and directly experience the presence of God (Ex 24:2).”<sup>21</sup>
- D. At Sinai we see Moses as a priestly figure as only he is able to experience the presence of God. We also see this role of high priest being able to enter the Holy of Holies once a year on the Day of Atonement. These are typological figures that point to Jesus Christ as we will see later on.



THE TABERNACLE IN THE WILDERNESS.

- A. The Tabernacle Covered.  
 B. Brazen Laver.  
 C. Altar of Burnt-Offering.  
 D. Court of the Tabernacle.

- E. Remembering that “the tabernacle was God’s home on earth” and that “when we view the tabernacle in terms of God’s presence, it becomes obvious how Jesus, our Immanuel (“God with us”), fulfills the role the tabernacle played in the time between Moses and Solomon.”<sup>22</sup>

† **John 1:14** - *And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father*

<sup>20</sup> G. K. Beale and Mitchell Kim, [\*God Dwells Among Us: Expanding Eden to the Ends of the Earth\*](#) (Westmont, IL: IVP Books, 2014), 52.

<sup>21</sup> G. K. Beale and Mitchell Kim, [\*God Dwells Among Us: Expanding Eden to the Ends of the Earth\*](#) (Westmont, IL: IVP Books, 2014), 47.

<sup>22</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 36.

- a) Longman explains that this “passage comes alive for us” when we realize that the verb translated “dwelt” (*eskenosen*) “is formed from the noun ‘tabernacle’ (*skene*). We feel the force of this verse when we translate it as ‘the Word . . . tabernacled among us.’ Jesus is our tabernacle!” **PTQ**

## VI. The Temple as Sacred Space

1. By the time of David’s reign, the tabernacle was an older structure and most likely was worn down. From what we see in scripture, David was beginning to feel guilty that the Lord’s dwelling place was not as nice as where he was living.
 

† **2 Samuel 7:1-2** – *Now it came to pass when the king was dwelling in his house, and the Lord had given him rest from all his enemies all around, <sup>2</sup> that the king said to Nathan the prophet, “See now, I dwell in a house of cedar, but the ark of God dwells inside tent curtains.”*
2. The Lord initially rejects David’s idea of building a temple because it was initiated by David. An important observation here is that God initiates His own worship. **PTQ**
  - A. David was not chosen to build the temple because he had participated in so much blood shed. Similar to how Israelites could not enter the camp if they were ritually unclean from an injury or touching the blood of an animal, David was considered unclean for his participation in war. Longman suggests as well that he was “the conquest completer” whereas Solomon would inherit the land from his father and represent the period of peace following the conquest. Thus, he would build the temple.<sup>23</sup>
3. The location that God chooses for the temple is Mount Moriah where we read about the binding of Isaac in Genesis 22. “In other words, this is the location where God provided the substitute ram for the sacrifice of Abraham’s long-awaited son. This connection shows us that God had long intended that the temple would eventually be placed in the vicinity of Jerusalem.”<sup>24</sup> **PTQ**
4. The Temple was a more permanent house of God. A permanent physical dwelling place.
  - A. “Like the tabernacle, the temple symbolized God’s presence with his people. Accordingly, we again find heavenly imagery, such as the cherubim in the Holy of Holies, and garden imagery, connoting Eden, inside and out... In the first place, the temple, quite simply, was a permanent house, whereas the tabernacle was a portable tent. This important yet simple architectural feature indicates the transition from a wandering people to an established kingdom.”

<sup>23</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 42.

<sup>24</sup> Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 45.

## VII. Structures tell Stories

1. Remembering the *protoevangelium* (*first gospel*), all the way back in Eden, the seed of the woman will crush the head of the serpent. Jesus Christ is the seed of the woman.

### PTQ

† **Revelation 12:9** - *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world; he was cast to the earth, and his angels were cast out with him.*

† **Romans 16:20** - *And the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen.*

2. From creation, to the garden of Eden, to the building of altars, to the construction of the tabernacle, and finally to the temple we see that God dwells among us through the means that He provides.
  - A. We must be made clean in order to dwell among Him permanently which is where Jesus Christ our “tabernacle” and the gospel comes into view. In the beginning, God had a plan for the seed of the woman to overcome. The prophets foretold it.
    - † **Luke 24:25-27** - *Then He said to them, “O foolish ones, and slow of heart to believe in all that the prophets have spoken! <sup>26</sup> Ought not the Christ to have suffered these things and to enter into His glory?” <sup>27</sup> And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.*
    - † **1 Peter 1:10-11** - *Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you, <sup>11</sup> searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.*
3. Christ is to be at the center of our worship because He gives us peace with God. He is our tabernacle and the seed of the women who is the serpent crusher.
  - † **Romans 5:1** - *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.*
  - † **1 John 3:8b** - *For this purpose the Son of God was manifested, that He might destroy the works of the devil.*
  - A. We ought to communicate the message of Immanuel (Christ) in our place through the structure of our worship services and liturgy. This is what we see in Israel’s worship. Everything God commanded reflected His holiness and pointed people back to communion with Him.
  - B. “The components of the worship service prior to and after the Sermon lead the heart through various stages of awe, humility, assurance, and thanksgiving to make us receptive and responsive to the instruction of the Word. There is a strategy to the liturgy.”<sup>25</sup>
  - C. As we examine Israel’s worship of Yahweh, we get glimpses of the gospel message throughout the Old Testament. Pointing to the coming Messiah.

<sup>25</sup> Bryan Chapell, [\*Christ-Centered Worship: Letting the Gospel Shape Our Practice\*](#) (Grand Rapids, MI: Baker Academic, 2009), 20.

D. "Where the gospel is honored, it shapes worship."<sup>26</sup>

**Conclusion:** Our class this term will focus on the coming of Christ, and what worship looks like under the New Covenant. Israel's worship informs us of the ways that Christ fulfills all that God had planned from the beginning of time. We get to be a part of that story. I pray that the material helps you to draw nearer to Christ and to develop a deeper understanding of why we gather to worship as a local church family and why Christ is at the center of all of that.

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<sup>26</sup> Bryan Chapell, *Christ-Centered Worship: Letting the Gospel Shape Our Practice* (Grand Rapids, MI: Baker Academic, 2009), 25.