

Biblical Worship

Week 2 – The Coming of Immanuel

Introduction: In our first week we observed how from creation, God has intended to show His own glory through the worship of His creatures. This was made manifest through altars erected to bring sacrifices to the Lord. Followed by the building of the tabernacle and temple which the Lord initiated and gave instructions for. As we examine Israel’s worship of Yahweh, we get glimpses of the gospel message throughout the Old Testament. Even in the details, we see that everything pointed to the presence of a holy God in the midst of a sinful people. A permanent atonement for sin was necessary but had not yet come. God’s people are those who desire to be with Him and this longing is seen as we await the coming of Immanuel. We see this promise in Isaiah 7:14 “Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.” Israel anticipated His coming and we remember His coming through God’s revelation to us in holy scripture and through the power of the Holy Spirit. Our worship is shaped through this remembrance.

I. God’s Holiness on Display

1. In God’s house we see that there were multiple pieces of furniture. Although they were not exact, there would have been similarities between the tabernacle and the temple. Within the temple we will examine five ways that God’s Holiness and perfection were put on display.

A. The Ark of the Covenant

† **Exodus 25:10 (CSB)** – “They are to make an ark of acacia wood, forty-five inches long, twenty-seven inches wide, and twenty-seven inches high.”

- The CSB helps us out here because it gives us the measurements of the ark converted to our system of measurement today.
- As we can see it was a relatively small box.
- Incorporated into the design of the ark were angelic figures. These were cherubim which served as protectors of God’s holiness.
- The reason for their bowed heads and their posture was because “the ark was the most potent symbol of God’s presence in the tabernacle.”¹

• In Chronicles, David refers to the Ark as the “footstool of God.” **PTQ**

† **1 Chronicles 28:2b** – “a house of rest for the ark of the covenant of the Lord, and for the footstool of our God”

- The ark is where the stone tablets with the ten commandments inscribed on them were stored. **PTQ**
- God promised to be with His people and that is why we see the ark transported with the people in battle and from place to place. God’s presence and Yahweh’s glory is expressed through the Ark of the Covenant.

¹ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p.50.

- The lid of the ark was referred to as the “mercy seat.” PTQ
- † **Leviticus 16:2** – “and the Lord said to Moses: “Tell Aaron your brother not to come at *just* any time into the Holy *Place* inside the veil, before the mercy seat which *is* on the ark, lest he die; for I will appear in the cloud above the mercy seat.”
- This imagery of God being above the mercy seat is interesting in that it communicates that there is a chasm between God and man. There has to be a bridge between God and man. This was the role of the high priest was to make atonement for the sins of the people and himself on the Day of Atonement once a year.
- The mercy seat is where the blood of a goat was sprinkled **over** the mercy seat **and in front** of the mercy seat. (Leviticus 16:15)
- As stated by Longman, the mercy seat “conveys notions of forgiveness and of protection from the power of sin.”² PTQ

B. The Menorah

- The interior of the tabernacle would have been dark due to the four thick curtains that surrounded its exterior.
- It should not be a surprise to us then, that God gave direction to make and place a lamp in this sanctuary space. We see those instructions given for the Menorah in the book of Exodus.
- † **Exodus 25:31-32** – “You shall also make a lampstand of pure gold; the lampstand shall be of hammered work. Its shaft, its branches, its bowls, its *ornamental* knobs, and flowers shall be *of one piece*.³² And six branches shall come out of its sides: three branches of the lampstand out of one side, and three branches of the lampstand out of the other side.”
- If we were to read on in this passage, we would see “blossoms” mentioned and other elements of the lampstand that remind us of the garden of Eden. There was a strong association with trees in places of worship as a way to symbolically remember this sanctuary where Adam and Eve walked with God. PTQ
- Longman notes that “according to Leviticus 24:1-4, the menorah was to be kept lit all the time. This would serve as a reminder that God made his presence known in the tabernacle precincts just as he did throughout Eden, which itself represented heaven.”³ PTQ

C. The Incense Altar

- The incense altar was also made of acacia wood and was covered with gold. This was different from the bronze altar that was located in the courtyard. We

² Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 55.

³ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 57.

see that there was a climactic effect from the bronze altar to the incense altar and finally to the Ark of the Covenant. Locationally this was from the courtyard, to the Holy Place to the Holy of Holies. **PTQ**

- There was a special formula for the incense and it was not to be used anywhere else. This is given in Exodus as well.
- † **Exodus 30:34-35** – “And the Lord said to Moses: “Take sweet spices, stacte and onycha and galbanum, and pure frankincense with *these* sweet spices; there shall be equal amounts of each. You shall make of these an incense, a compound according to the art of the perfumer, salted, pure, *and* holy.”
- “With all the slaughtering of sacrifices and the manipulation of blood, the odor would have been overpowering without incense. The sweet smell of incense was pleasing to the Lord, and twice a day the priests were to light the incense burners. The altar itself would have been associated with the presence of God by means of its close association with the ark and the tabernacle.”⁴

D. The Table of the Bread of Presence

- We see also in the book of Exodus instructions for a table to be built. Once again, this would be made of acacia wood and covered in gold.
- † **Exodus 25:23-25 (CSB)** – “You are to construct a table of acacia wood, thirty-six inches long, eighteen inches wide, and twenty-seven inches high. Overlay it with pure gold and make a gold molding all around it.”
- While not a large table, it carried the purpose of storing the bread of the presence. This would have been 12 loaves stacked in two rows of 6 that were changed on a weekly basis. **PTQ**
- “The very name of the bread, “presence,” indicates that it represented the presence of God with his people. The twelve loaves certainly represented the twelve tribes. The covenant designated the relationship that bound Israel and God together. Covenants were often sealed with a meal, and a host of passages in Deuteronomy talk about Israel or its leaders eating in the presence of the Lord. Thus, the loaves were a reminder of the intimate relationship the people of God enjoyed with their covenant Lord.”⁵ **PTQ**

E. The Sacrificial Altar

- Earlier we had mentioned the “bronze altar” which is what is known as the “Sacrificial Altar.” This would have been just outside of the tabernacle but still within the courtyard area.
- † **Exodus 27:1 (CSB)** – “You are to construct the altar of acacia wood. The altar must be square, 7½ feet long, and 7½ feet wide; it must be 4½ feet high.

⁴ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 58.

⁵ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 59.

² Make horns for it on its four corners; the horns are to be of one piece. Overlay it with bronze.”

- It was made of bronze because it was located outside of the tent.
- Longman states “the closer an object was to the Holy of Holies, the more sacred it was, a fact highlighted by the expense of the material out of which it was made.”⁶ PTQ
- The importance of this altar is seen in that sacrifice had to be made in order for a sinner to enter into the holy presence of God.

II. Immanuel: The Christian’s Holy Space

1. As we spoke about briefly in our last lesson, Jesus is our tabernacle/temple.
 - A. A sign of a genuine believer in Christ, is a desire to be with Christ. To abide in Him. A desire to walk with God. We are given new hearts and are fully dependent upon Jesus.
 - † **John 15:3-4** – *“You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me.”*
 - † **Psalm 42:1-2** – *“As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God. When shall I come and appear before God?”*
 - B. This reality of Jesus “tabernacling” among us is seen in John 1:14 as we examined in Lesson 1.
2. Holy Space in the Gospels
 - † **Luke 2:49** - *And He said to them, “Why did you seek Me? Did you not know that I must be about My Father’s business?”*
 - A. Jesus revered His Father’s house. This is seen in the gospel of Luke when He considers being at the temple to worship God to be more important than keeping up with His earthly parents. “Jesus recognized the special importance of the temple even in his day; it was where one went to be with God.”⁷
 - B. Even though Jesus saw the importance of the temple, He knew it was temporary. Thus, He expressed that He would destroy the temple and rebuild it in three days referring to His own resurrection from the dead.
 - † **John 2:19-22** – *Jesus answered and said to them, “Destroy this temple, and in three days I will raise it up.” Then the Jews said, “It has taken forty-six years to build this temple, and will You raise it up in three days?” But He was speaking of the temple of His body. Therefore, when He had risen from the dead, His disciples remembered that He had said this to them; and they believed the Scripture and the word which Jesus had said.* PTQ

⁶ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 59.

⁷ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 65.

- † **Matthew 27:51** – *“Then, behold, the veil of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were split.”*
- C. “We no longer need a temple because we have Jesus, who is God himself...at the moment of Jesus death ‘the curtain of the Temple was torn in two, from top to bottom.’ This is surely a reference to the curtain that separated the Holy Place from the Holy of Holies...Everywhere is imbued with the presence of God. In this way, we find ourselves nudging toward Eden.”
- D. So again, we see this idea of God’s presence being accessible again. To everyone who believes on Immanuel, the One who took our place, they have access to God.
- E. In Matthew, we are reading about the miracle that Christ’s work accomplished. His blood permanently covers the mercy seat for all who place their faith in Him. The veil has been torn in two, we no longer need a priest after the order of Aaron, or the blood of bulls and goats because the perfect, spotless Lamb of God, God the Son, the Lord Jesus Christ poured out His blood so that we can have access to God.

3. Holy Space in the Epistles

- A. “Jesus is the ultimate priest, the ultimate sacrifice and the ultimate festival.”⁸ We see this all through the book of Hebrews.
- † **Hebrews 8:1-2** – *Now this is the main point of the things we are saying: We have such a High Priest, who is seated at the right hand of the throne of the Majesty in the heavens, a Minister of the sanctuary and of the true tabernacle which the Lord erected, and not man.*
- B. Jesus’ presence provides us all that we need and thus the importance of these physical sanctuaries has fallen away. **PTQ**
- C. Because we are a part of the body of Christ, we are in Him, we are now temples as well. This is both a corporate reality and an individual reality as believers in Jesus Christ. Paul develops this idea in Ephesians and in 2 Corinthians.
- † **Ephesians 2:19-22** - *Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit. **PTQ***
- † **2 Corinthians 6:14-16** - *Do not be unequally yoked together with unbelievers. For what fellowship has righteousness with lawlessness? And what communion has light with darkness? ¹⁵ And what accord has Christ with Belial? Or what part has a believer with an unbeliever? ¹⁶ And what agreement has the temple of God with idols? For you are the temple of the living God. As God has said: “I will dwell in them and walk among them. I will be their God, and they shall be My people.”*

⁸ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 70.

- This is an amazing reality that Paul is pointing to. He refers back to the language used in Exodus 29:45, Leviticus 26:12, Jeremiah 31:33 and multiple other places throughout the Old Testament where God promises that He will dwell among His people.
- Romans 11:11 & 19 is where Paul talks about the grafting in of the Gentiles. In short, salvation has come to the Gentiles through the Lord Jesus Christ! And we are partakers of the gift of salvation found in Christ.

D. “We find our identity now in Christ. He stands in our place before God.”⁹

4. Holy Space through Eschatology

A. In the book of Revelation, heaven is pictured as the New Jerusalem. Longman points out that our first question might be whether there will be a temple there like the old Jerusalem. God made His presence known there which is what made Jerusalem important in the first place.

† **Revelation 21:22** - *But I saw no temple in it, for the Lord God Almighty and the Lamb are its temple.*

- “When Christ has come again and has punished all sin, there is no need for a temple...Eden has been restored, and as a matter of fact something greater than Eden.”¹⁰ **PTQ**

III. Israel’s Offerings Pointed to Christ

1. The Three Functions of Sacrifice

- **Atonement** – “an English word contrived from the phrase ‘at-one-ment.’ It denotes making a unity, restoring a relationship...Sacrifice is an integral part of the ritual that reestablishes the unity between God and humans.”
- **Gift** – the Lord derives pleasure in receiving gifts from us.
- **Fellowship or Communion** – God desires fellowship with His people and this is reflected in the practice of some of the sacrifices. **PTQ**

2. The Olah

A. This is the first of the Old Testament sacrifices which literally means “rising up,” referring to the aroma of the burnt offering as seen in verse 9 of the first chapter of Leviticus. It is also sometimes translated as “whole burnt offering” due to the nature of how the sacrifice was carried out. **PTQ**

B. According to Numbers 28, the Olah was offered twice each day. Once in the morning and once in the evening.¹¹

† **Leviticus 1:3-9** - *If his offering is a burnt sacrifice of the herd, let him offer a male without blemish; he shall offer it of his own free will at the door of the tabernacle*

⁹ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 72.

¹⁰ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 73.

¹¹ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 79.

of meeting before the Lord. Then he shall put his hand on the head of the burnt offering, and it will be accepted on his behalf to make atonement for him. He shall kill the bull before the Lord; and the priests, Aaron's sons, shall bring the blood and sprinkle the blood all around on the altar that is by the door of the tabernacle of meeting. And he shall skin the burnt offering and cut it into its pieces. The sons of Aaron the priest shall put fire on the altar, and lay the wood in order on the fire. Then the priests, Aaron's sons, shall lay the parts, the head, and the fat in order on the wood that is on the fire upon the altar; but he shall wash its entrails and its legs with water. And the priest shall burn all on the altar as a burnt sacrifice, an offering made by fire, a sweet aroma to the Lord.

- C. We can see from this passage that this was a very bloody event and would have gotten the one making the sacrifice covered in the blood of the sacrifice.
- D. Even with this picture in mind, the sacrifice bore no weight if the worshiper came without the right attitude towards God. **PTQ**
- † **Hosea 6:6** - *For I desire mercy and not sacrifice, and the knowledge of God more than burnt offerings.* **PTQ**

3. The Minhah and Shelamim

- A. By itself, the word "*minhah*" means "gift" or "tribute." **PTQ**
- B. Often referred to as "the grain offering," the emphasis of the *minhah* was on the giving of a gift. Because a sinner needs to be cleansed prior to offering a gift to the holy God, these gift sacrifices would often accompany an *olah* sacrifice. Grain offerings naturally connect to bread.
- C. Like other terms, there is some debate about the best translation of the term "*shelamim*" but there is common agreement in the fact that it is related to the well-known Hebrew noun "*shalom*" which means "peace" or "wholeness." Therefore, "peace offering" is a common translation of this sacrifice. The idea of peace or shalom, "refers to the condition that results from being in covenant with God. Sin disrupts shalom, and so shelamim describes the condition that results once that breach has been resolved...the sacrifice was a joyous celebration, a kind of religious party, where priests and worshipers enjoyed a sumptuous meal in the presence of God."¹²
- D. "It is theologically significant that the fat of the shelamim was placed on top of the 'olah. *Atonement precedes fellowship.*"¹³ **PTQ**
- E. The shelamim could be either a thanksgiving sacrifice, a vow or a freewill offering (see Leviticus 7:11-21).
- F. The *olah*, *minhah* and *shelamim* were often all offered at the same time which signifies:
 - The need for atonement through sacrifice.

¹² Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 90.

¹³ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 91.

- A gift of thanks to the Lord.
- Response of fellowship with the Lord. PTQ

4. The Hattat and Asham

- A. While the first three sacrifices examined were voluntary, the next two are necessitated by certain conditions.
- B. “The name of the *hattat* sacrifice is clearly related to the relatively common Hebrew verb *hata’*, which means ‘miss’ or, in its more theologically rich sense, ‘sin’...it clearly has to do with the breaking of the law.”¹⁴
- C. This is most understood to be a sacrifice for purification when one had either committed an inadvertent sin (sin of error) or had become unclean through the discharge of bodily fluids, touching a dead animal, etc (Leviticus 5:2).¹⁵
- D. Both the *hattat* and *asham* were sacrifices for inadvertent sins or sins committed in everyday life.
- † **Numbers 35:22-24** - *‘However, if he pushes him suddenly without enmity, or throws anything at him without lying in wait, or uses a stone, by which a man could die, throwing it at him without seeing him, so that he dies, while he was not his enemy or seeking his harm, then the congregation shall judge between the manslayer and the avenger of blood according to these judgments.*
- E. “Repentance is the key to help us understand the difference between an inadvertent sin and a high-handed sin.”¹⁶ PTQ
- F. The *hattat* was also used for sins committed by the high-priest. His offense required the most expensive sacrifice and the most elaborate rituals. This was in large part due to the fact that his sins effected the entire community.
- G. If one could not afford a sheep, ram or goat one could substitute a bird or even grain for the sacrifice.
- † **Leviticus 5:11a** - *But if he is not able to bring two turtledoves or two young pigeons, then he who sinned shall bring for his offering one-tenth of an ephah of fine flour as a sin offering.*
- H. The *asham* sacrifice was like *hattat* in that it was given for specific sins. In the case of *asham*, this was a sacrifice given due to an offense related to sacred property.
- † **Leviticus 5:14-15** - *Then the Lord spoke to Moses, saying: “If a person commits a trespass, and sins unintentionally in regard to the holy things of the Lord, then he shall bring to the Lord as his trespass offering a ram without blemish from the flocks, with your valuation in shekels of silver according to the shekel of the sanctuary, as a trespass offering.*
- I. Sometimes the *asham* was given due to someone being dishonest about property kept for someone else’s care or a security deposit as seen in Leviticus 6. Even

¹⁴ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 93

¹⁵ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 95.

¹⁶ Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel’s Worship*, P & R, Phillipsburg, NJ, 2001, p. 96.

though this would have to do more with someone's speech relating to sacred property, it qualifies as sin because of the lie in relation to it. The Lord's name would have been used in an oath which they were being dishonest about.¹⁷

- † **Leviticus 6:1-7** - And the Lord spoke to Moses, saying: ²“If a person sins and commits a trespass against the Lord by lying to his neighbor about what was delivered to him for safekeeping, or about a pledge, or about a robbery, or if he has extorted from his neighbor, ³or if he has found what was lost and lies concerning it, and swears falsely—in any one of these things that a man may do in which he sins: ⁴then it shall be, because he has sinned and is guilty, that he shall restore what he has stolen, or the thing which he has extorted, or what was delivered to him for safekeeping, or the lost thing which he found, ⁵or all that about which he has sworn falsely. He shall restore its full value, add one-fifth more to it, *and* give it to whomever it belongs, on the day of his trespass offering. ⁶And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest. ⁷So the priest shall make atonement for him before the Lord, and he shall be forgiven for any one of these things that he may have done in which he trespasses.”
- J. As Longman points out “the dishonest neighbor swears by God that something is true when it is not, and so the Lord's name is taken in vain. After all, the Lord's name itself is considered *sancta*.”¹⁸

IV. Similarities Between Israel's Worship and the Church

1. Sacrificial Atonement

- A. The Olah implied total surrender. The “whole burnt offering.”
- B. Genesis 22 becomes especially important when it comes to atonement. We talked about how Mount Moriah became the location of the temple. Which is significant in that it points back to the binding of Isaac and a father (Abraham) offering up his only son. Here the Lord provided a substitute ram for Isaac but when Jesus comes He fulfills the sacrifice by offering Himself. He is the Lamb.
- C. The Olah would have been an innocent life, in place of another and the sacrifice was to be burnt up, fully consumed so that the aroma rising up would symbolize an ascending aroma to the Lord. We see this language used with the Olah in mind in Ephesians.
- † **Ephesians 5:2** - *And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.* **PTQ**
- D. Instead of us offering a sacrifice to God, the significance of Immanuel (God with us) is that God comes in our place. **PTQ**

2. Offering Gifts

- A. The minhah or “grain offering” is later seen in Christ as well when He refers to Himself as “the bread of life.” **PTQ**

¹⁷Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 100.

¹⁸Longman, Tremper. *Immanuel in Our Place: Seeing Christ in Israel's Worship*, P & R, Phillipsburg, NJ, 2001, p. 100.

- † **John 6:35** - *And Jesus said to them, "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst."*
- B. Instead of man offering a sacrificial gift to the Lord, God offers Himself in the flesh as a gift offering to us.
- † **John 6:51** – *"I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."*
- C. Immanuel is not just bringing us a first fruits offering, a gift offering, He is the first fruits offering.

3. Enjoying Communion with God

- A. The *shelamim* looks forward to reconciliation in Christ. It is not yet fully realized in Israel's day but is looking forward to the ultimate "peace" offering. We mentioned earlier that this sacrificial offering was a joyful celebration and type of religious party where they would enjoy a hearty meal.
- B. We see an early depiction of eating a meal with the Lord in Exodus.
- † **Exodus 24:9-11** - *Then Moses went up, also Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel. And there was under His feet as it were a paved work of sapphire stone, and it was like the very heavens in its clarity. But on the nobles of the children of Israel He did not lay His hand. So they saw God, and they ate and drank.*
- C. This idea of communing with God fits in the narrative of God dwelling with His people.
- D. Shelamim or communion is expressed in the Lord's Supper. Where God's people are not only eating a meal alongside the sacrifice, the meal is a remembrance and in that sense is a participation in the Lord's sacrifice for our sins.
- † **Luke 22:19-20** - *And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.*
- E. The Lord Jesus is also referred to as the "Prince of Peace."
- † **Isaiah 9:6b** - *And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*
- † **Isaiah 53:5** - *But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, and by His stripes we are healed.*
- † **Ephesians 2:13-14** - *But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation*
- F. Through Jesus, the breach is resolved and *shalom* is restored.

4. Worship in the Early Church

- A. We see a similar pattern to Israel's sacrificial system when we examine the liturgies of the church even back to early Rome, which we will cover in more depth later.

- B. For now, we will simply point out that in the early church, we see confession and assurance. This would fit the category of “atonement” because just as the Israelites looked forward to the coming Messiah, so too they remembered His atoning sacrifice through confession of sin to Him.
- C. Our assurance is in the finished work of Jesus on the cross.
- D. In Thanksgiving they would offer gifts to the Lord through daily service and offering of financial resources.
- E. In the remembrance is also the communion, the celebration and the fellowship that is restored with our Lord through Immanuel, Jesus Christ.

Conclusion: In the sacrificial system we see the pattern of atonement, thanksgiving and communion with God. The coming of Immanuel signified the perfect sacrifice to atone for our sins. He also represented a gift from God and peace offering. The sacrificial system pointed forward to the coming of Immanuel and now that “it is finished” we who have believed participate in worship that abides in His sacrifice and the life He gives us through that atonement. When we come to worship, we remember His death and confess sin knowing that He will forgive us. We rejoice in the peace that He brings and give ourselves as a living sacrifice as those who have been redeemed in Christ (Romans 12:1). I pray this material encourages you as we dive deeper into how Christ is our “once for all sacrifice.” We worship Him because He is worthy.

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