

Biblical Worship

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Biblical Worship

That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. (Romans 15:16)

Worship in two aspects

Our daily life:

Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls. **But be ye doers of the word, and not hearers only**, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, **this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.** (*James 1:19-27*)

Also, **corporate worship** – when we come together:

Speak unto the children of Israel, and say unto them, *Concerning the feasts of the LORD*, which ye shall proclaim *to be* holy convocations, *even these are my feasts.* (*Leviticus 23:2*)

Feasts = 'moed' or appointment, an appointed time or meeting.

mô'éd mô'éd mô'âdâh

mo-ade', mo-ade', mo-aw-daw'

properly an *appointment*, that is, a fixed *time* or season; specifically a *festival*; conventionally a *year*; by implication, an *assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand):

Six days shall work be done: but the seventh day *is* the sabbath of rest, **an holy convocation**; ye shall do no work *therein*: *it is* the sabbath of the LORD in all your dwellings. (*Leviticus 23:3*)

Holy convocation = mik-raw'

something *called* out, that is, a public *meeting* (the act, the persons, or the place); also a *rehearsal*:

So God has 'feasts' or 'appointments' which are holy or sacred 'meetings' for His people. The first and primary appointed time is the weekly Sabbath. This is a time for God's people to gather together for a sacred or holy purpose: meeting with God.

Church = ekklesia

(Thayer's Definition)

- 1) a gathering of citizens called out from their homes into some public place, an assembly
 - 1a) an assembly of the people convened at the public place of the council for the purpose of deliberating
 - 1b) the assembly of the Israelites
 - 1c) any gathering or throng of men assembled by chance, tumultuously
 - 1d) in a Christian sense
 - 1d1) an assembly of Christians gathered for worship in a religious meeting

The 'church' then is the **gathered together assembly of believers**, both in the sense of the gathering, and the ones gathered together. Christians are **called together** into a relationship with Christ and one another. What do God's people do when they gather together to worship God?

Now of the things which we have spoken *this is* the sum: We have such a high priest, who is set on 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 pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that **there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things**, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, *that* thou make all things **according to the pattern** shewed to thee in the mount. (*Hebrews 8:1-5*)

By looking at the old covenant system of worship, we can see a type or discern the pattern of heavenly, Spiritual worship.

There was a **tabernacle** – a tent with an outer courtyard, a wash basin, a brass altar for burning sacrifices, a tent building with the first room containing a golden menorah, table of shewbread, and a golden altar for offering incense. A curtain, behind which is the holy of holies, containing the ark of the covenant. The ark was a gold covered box in which was the Ten Commandments written on the two stone tables, covered with a lid that was called 'the mercy seat', with two cherubim carved on it, and served as a sort of throne. There was a **daily (“continual”) sacrifice**, once in the evening, and once in the morning. This pointed to Christ being a continual sacrifice that made the whole system of worship sanctified, or acceptable to God. There was a **lighting of the candlestick**, and **offering of incense** before the inner curtain at the golden altar of incense. People also brought to the priests their **personal offerings** of various types – sin and trespass offerings, voluntary free will peace offerings, etc. **Only priests could minister in the tabernacle properly.**

By him therefore **let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.** (*Hebrews 13:15*)

We have an altar, whereof they have no right to eat which serve the tabernacle. (*Hebrews 13:10*)

But to do good and to communicate forget not: **for with such sacrifices God is well pleased.** (*Hebrews 13:16*)

Ye also, as lively stones, are built up a spiritual house, an holy priesthood, **to offer up spiritual sacrifices**, acceptable to God by Jesus Christ. (*1 Peter 2:5*)

The old covenant system of worship is a pattern, or shadow, or type, or picture of the new covenant worship. The church is called together to offer up spiritual sacrifices under the new covenant, which include not only our godly living, sharing with one another, and serving one another, but also the sacrifices or offerings of praise and prayer. Here are some elements of Biblical prayer:

Standing in prayer:

At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, **to stand before the LORD to minister unto him, and to bless in his name**, unto this day. (*Deuteronomy 10:8*)

Who shall ascend into the hill of the LORD? or **who shall stand in his holy place?** (*Psalms 24:3*)

Ye that stand in the house of the LORD, in the courts of the house of our God, (*Psalms 135:2*)

And **when ye stand praying**, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. (*Mark 11:25*)

And the publican, **standing** afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. (*Luke 18:13*)

After this I beheld, and, lo, **a great multitude**, which no man could number, of all nations, and kindreds, and people, and tongues, **stood before the throne, and before the Lamb**, clothed with white robes, and palms in their hands; (*Revelation 7:9*)

Bowing (prostration):

And I **bowed down my head, and worshipped the LORD**, and blessed the LORD God of my master Abraham, which had led me in the right way to take my master's brother's daughter unto his son. (*Genesis 24:48*)

Bowed down my head - qâdad

kaw-dad'

A primitive root; to *shrivel* up, that is, **contract or bend the body** (or neck) in deference: - bow (down) (the) head, stoop.

And worshipped - shâchâh

shaw-khaw'

A primitive root; to *depress*, that is, **prostrate (especially reflexively in homage to royalty or God)**: - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*. And Moses made haste, and **bowed his head toward the earth, and worshipped**. (*Exodus 34:6-8*)

Bowed his head toward the earth and worshipped – same words as before (note, he made haste – hurried, “flowed”, into bowing and worshipping)

And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they **bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD**, *saying*, For *he is good*; for his mercy *endureth* for ever. (*2Chronicles 7:3*)

And when they were come into the house, they saw the young child with Mary his mother, **and fell down, and worshipped him**: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. (*Matthew 2:11*)

And **fell down on his face at his feet, giving him thanks**: and he was a Samaritan. (*Luke 17:16*)

And the four beasts said, Amen. And the four *and* twenty elders **fell down and worshipped him** that liveth for ever and ever. (*Revelation 5:14*)

worship - proskuneō

Thayer's Definition:

- 1) to kiss the hand to (towards) one, in token of reverence
- 2) among the Orientals, especially the Persians, to fall upon the knees and touch the ground with the forehead as an expression of profound reverence
- 3) **in the NT by kneeling or prostration to do homage (to one) or make obeisance**, whether in order to express respect or to make supplication.

Kneeling:

And he was withdrawn from them about a stone's cast, and **kneeled down, and prayed**, (*Luke 22:41*)

And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till *we were* out of the city: and we **kneeled down on the shore, and prayed**. (*Acts 21:5*)

For Solomon had made a brasen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and **kneeled down upon his knees** before all the congregation of Israel, and spread forth his hands toward heaven, (*2Chronicles 6:13*)

Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he **kneeled upon his knees three times a day, and prayed, and gave thanks before his God**, as he did aforetime. (*Daniel 6:10*)

Wherefore God also hath highly exalted him, and given him a name which is above every name: That **at the name of Jesus every knee should bow**, of *things* in heaven, and *things in earth*, and *things* under the earth; And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father. (*Philippians 2:9-11*)

(note: kneeling, **and confessing**)

And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, **from kneeling on his knees** with his hands spread up to heaven. (*1Kings 8:54*)

Hands raised:

And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees **with his hands spread up to heaven**. (*1Kings 8:54*)

Let my prayer be set forth before thee *as* incense; *and* the **lifting up of my hands** *as* the evening sacrifice. (*Psalms 141:2*)

I will therefore that men pray every where, **lifting up holy hands**, without wrath and doubting. (*1Timothy 2:8*)

Headcovering:

Every man praying or prophesying, having *his* head covered, dishonoureth his head. But **every woman** that prayeth or prophesieth with *her* head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, **let her be covered**. For **a man indeed ought not to cover his head**, forasmuch as he is the image and glory of God: but the woman is the glory of the man. For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man. For this cause **ought the woman to have power on her head** because of the angels. Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God. (*1Corinthians 11:4-11*)

(**Power** in verse 10 is '**exousia**' and means 'authority', the woman ought to have a sign of authority, which is the headcovering, showing to the angels that she is in agreement with Biblical authority. The man's uncovered head would also demonstrate that he is in agreement with Biblical authority as well.)

(The 'man' and 'woman' spoken of in verses 8 and 9 are a reference to Adam and Eve as the Original or archetypical 'man and woman'.)

Praying all together:

And when they heard that, **they lifted up their voice to God with one accord**, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: (*Acts 4:24*)

Lifting up the voice:

They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea. (*Isaiah 24:14*)

I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah. (*Psalms 3:4*)

When I remember these *things*, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, **with the voice of joy and praise**, with a multitude that kept holyday. (*Psalms 42:4*)

O clap your hands, all ye people; **shout unto God with the voice of triumph**. (*Psalms 47:1*)

(Notice, it says to 'clap your hands' in conjunction with shouting to God.)

Evening, and morning, and at noon, will I pray, **and cry aloud**: and he shall hear my voice. (*Psalms 55:17*)

(Notice, prayer three times a day.)

O bless our God, ye people, and **make the voice of his praise to be heard**: (*Psalms 66:8*)

And when they heard that, **they lifted up their voice to God with one accord**, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: (*Acts 4:24*)

Who in the days of his flesh, when he had offered up **prayers and supplications with strong crying and tears** unto him that was able to save him from death, and was heard in that he feared; (*Hebrews 5:7*)

(This is commonly known as 'travailing prayer'.) See also:

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the **Spirit itself maketh intercession for us with groanings which cannot be uttered**. (*Romans 8:26*)

(From Gill's Commentary: and this intercession he makes, "with groanings which, cannot be uttered"; not that the Spirit of God groans, but **he stirs up groans in the saints; which suppose a burden on them, and their sense of it**: and these are said to be "unutterable"; saints, under his influence, praying silently, without a voice, as Moses and Hannah did, 1Sa 1:13, and yet most ardently and fervently; or **as not being able to express fully what they conceive in their minds, how great their burdens are, and their sense of their wants**.)

And one of them, when he saw that he was healed, turned back, and **with a loud voice glorified God**, (*Luke 17:15*)

And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to **rejoice and praise God with a loud voice** for all the mighty works that they had seen; (*Luke 19:37*)

And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; **Saying with a loud voice**, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. (*Revelation 5:11-12*)

After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And **cried with a loud voice**, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. (*Revelation 7:9-10*)

Fervent prayer and worship:

Not slothful in business; **fervent in spirit; serving the Lord**; (*Romans 12:11*)

(**fervent: zeō**

Thayer's Definition:

1) **to boil** with heat, **be hot**

1a) used of water

1b) metaphorically

1b1) used of boiling anger, love, zeal, for what is good or bad etc.

1b2) fervent in spirit, said of zeal for what is good)

Confess *your* faults one to another, and pray one for another, that ye may be healed.

The **effectual fervent prayer of a righteous man availeth much**. (*James 5:16*)

(**effectual fervent**: The Greek word (ἐνεργουμένη energoumenē) would be better rendered by the word **energetic**, which indeed is derived from it. The word properly refers to that which has power; which in its own nature is fitted to produce an effect. It is not so much that it actually does produce an effect, as that it is fitted to do it. This is the kind of prayer referred to here. **It is not listless, indifferent, cold, lifeless, as if there were no vitality in it, or power, but that which is adapted to be efficient - earnest, sincere, hearty, persevering.** - Barnes' Notes)

But let all those that put their trust in thee rejoice: **let them ever shout for joy**, because thou defendest them: let them also that love thy name be joyful in thee.

(*Psalms 5:11*)

be joyful = 'âlats

aw-lats'

A primitive root; **to jump for joy**, that is, *exult*: - be joyful, rejoice, triumph.

Be glad in the LORD, and rejoice, ye righteous: and **shout for joy**, all *ye that are* upright in heart. (*Psalms 32:11*)

rejoice = gîyl gûl

gheel, gool

A primitive root; properly **to spin around (under the influence of any violent emotion)**, that is, usually *rejoice*, or (as *cringing*) *fear*: - be glad, joy, be joyful, rejoice.

Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, **ye rejoice with joy unspeakable and full of glory**: (*1Peter 1:8*)

ye rejoice = agalliaō

ag-al-lee-ah'-o

properly **to jump for joy**, that is, *exult*: - be (exceeding) glad, with exceeding joy, rejoice (greatly).

Praying and singing in other tongues:

And they were all filled with the Holy Ghost, and **began to speak with other tongues**, as the Spirit gave them utterance. (*Acts 2:4*)

For he that **speaketh in an unknown tongue speaketh** not unto men, but **unto God**: for no man understandeth *him*; howbeit **in the spirit** he speaketh mysteries. (*1Corinthians 14:2*)

He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church. (*1Co 14:4*)

(notice: speaking in tongues is speaking to God (prayer) “in the Spirit”, and edifies oneself)

For if I **pray in an unknown tongue, my spirit prayeth**, but my understanding is unfruitful. What is it then? I will **pray with the spirit**, and I will pray with the understanding also: I will **sing with the spirit**, and I will sing with the understanding also. Else when thou shalt **bless with the spirit**, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? **For thou verily givest thanks well, but the other is not edified.** (*1Corinthians 14:14-17*)

(praying in tongues is equivalent to “my spirit prays”. Prayer should be both with the spirit, as well as with the understanding. Do both! Notice, there is also singing in tongues. And speaking in tongues is also “blessing with the spirit” whereby one “gives thanks well”. BUT because praying or speaking in tongues is not understood by others, it is not meant to be heard by and paid attention to by others.)

But ye, beloved, building up yourselves on your most holy faith, **praying in the Holy Ghost**, Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. (*Jude vs20-21*)

Praying the Psalms:

The **prayers** of David the son of Jesse are ended. (*Psalms 72:20*)

And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, **My God, my God, why hast thou forsaken me?** (*Matthew 27:46*)

My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* (*Psalms 22:1*)

(The Psalms are prayers, and Jesus was repeating the words of Psalm 22:1)

And when they heard that, **they lifted up their voice to God with one accord**, and said, Lord, thou *art* God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, **Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.** (*Acts 4:24-26*)

Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed... (*Psalm 2:1-2*)

(The church prayed the words of Psalm 2:1-2 in corporate prayer)

Singing:

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another **in psalms and hymns and spiritual songs, singing with grace in your hearts** to the Lord. (*Colossians 3:16*)

Serve the LORD with gladness: **come before his presence with singing.** (*Psalm 100:2*)

Kiss of Peace:

Salute one another with an holy kiss. The churches of Christ salute you. (*Romans 16:16*)

Salute every saint in Christ Jesus. The brethren which are with me greet you. (*Philippians 4:21*)

Greet one another with an holy kiss. (*2Corinthians 13:12*)

salute - aspazomai

as-pad'-zom-ahee

to **enfold in the arms**, that is, (by implication) to *salute*, (figuratively) to *welcome*: - embrace, greet, salute, take leave.)

Reading and teaching the Word:

And Ezra **opened the book in the sight of all the people**; (for he was above all the people;) **and when he opened it, all the people stood up**: And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiiah, and the Levites, **caused the people to understand the law**: and the people *stood* in their place. **So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.** (*Nehemiah 8:5-8*)

(This is why we stand for the reading of the Word.)

And he came to Nazareth, where he had been brought up: and, **as his custom was**, he went into the synagogue on the sabbath day, and **stood up for to read.** (*Luke 4:16*)

And after the **reading of the law and the prophets** the rulers of the synagogue sent unto them, saying, *Ye men and brethren, if ye have any word of exhortation for the people, say on.* (*Acts 13:15*)

Till I come, give attendance **to reading, to exhortation, to doctrine.** (*1 Timothy 4:13*)

The Lord's Supper:

And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you: **this do in remembrance of me.** Likewise also **the cup after supper**, saying, This cup *is* the new testament in my blood, which is shed for you. (*Luke 22:19-20*)

And **as they were eating**, Jesus took bread, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, **Take, eat;** this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, **Drink ye all of it;** For this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom. (*Matthew 26:26-29*)

The **cup of blessing** which we bless, is it not the **communion of the blood of Christ?** The **bread which we break**, is it not the **communion of the body of Christ?** For we *being* many are one bread, *and* one body: for we are all partakers of that **one bread.** (*1 Corinthians 10:16-17*)

Footwashing:

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He **riseth from supper**, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and **began to wash the disciples' feet**, and to wipe *them* with the towel wherewith he was girded. (*John 13:3-5*)

If I then, *your* Lord and Master, have washed your feet; **ye also ought to wash one another's feet.** For I have given you an example, that **ye should do as I have done to you.** (*John 13:14-15*)

The Order of Service we use:

Opening Blessing: Serves as a call to worship, we begin with thanks and a blessing to God. 1 Peter 1:3-5; Psalm 106:48; 1 Cor 1:3; 1 Timothy 6:15-16 (Potentate, means supreme ruler, or 'almighty')

Greeting: *Grace and peace be unto you* (see 2 Peter 1:2); Psalm 51:15; 1 Chron 29:10-13 (prayer of David when the people gave offering to build the Temple) – notice, our wording is an adaptation of the Greek form; Ps 119:14 (strength in Hebrew literally 'rock')

Praises: *Among the gods* : Psalm 86:8-10; *Great and marvelous:* Rev 15:2-4; *It is of the Lord's mercies:* Lam 3:22-25; *Take away all iniquity:* Hosea 14:2

Psalm 145 – an offering of praise; could possibly substitute another psalm on a cycle?
Psalm 34?

Prayer of praise – acknowledging that we join the heavenly chorus and in unity with all saints everywhere; then the *Holy, Holy, Holy:* Isaiah 6:1-4

In the year that king Uzziah died I saw also **the Lord sitting upon a throne, high and lifted up, and his train filled the temple.** Above it stood **the seraphims:** each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And **one cried unto another,** and said, **Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.** And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. (*Isaiah 6:1-4*)

Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying, Blessed be the glory of the LORD from his place.* I heard also the noise of the wings of the living creatures that touched one another, and the noise of the wheels over against them, and a noise of a great rushing. (*Ezekiel 3:12-13*)

After this I beheld, and, lo, **a great multitude,** which no man could number, of all nations, and kindreds, and people, and tongues, **stood before the throne, and before the Lamb,** clothed with white robes, and palms in their hands; And **cried with a loud voice,** saying, **Salvation to our God which sitteth upon the throne, and unto the Lamb.** And all the angels stood round about the throne, and *about* the elders and the four beasts, and **fell before the throne on their faces, and worshipped God,** Saying, **Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.** (*Revelation 7:9-12*)

And I beheld, and I heard **the voice of many angels round about the throne** and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, **Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.** And **every creature** which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, **Blessing, and honour,**

and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, **Amen.** And the four *and* twenty elders **fell down and worshipped him** that liveth for ever and ever. (*Revelation 5:11-14*)

And the four beasts had each of them six wings about *him*; and *they were* full of eyes within: and they rest not day and night, saying, **Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.** And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever, The four and twenty elders **fall down before him** that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, **Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.** (*Revelation 4:8-11*)

(Notice they bowed down as part of this praise. Notice also the *Holy, Holy, Holy* repeated from OT to NT, known as the 'Sanctus', and has ALWAYS been a part of both Jewish and Christian worship since time immemorial – comes from the Temple)

Then Nehemiah 9:5: Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, **Stand up and bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.**

Then **Psalm 100** as an exhortation and call to offer worship to God.

Notice, corporate offerings, **as well as individual offerings** took place in the Temple worship: (see **Psalm 96:8** Give unto the LORD the glory *due unto* his name: **bring an offering**, and come into his courts.) So we all bring prayers of thanksgiving and blessings, songs or hymns of praise to God, etc.

Decalogue: (Note: The 'NASH papyrus', an Egyptian fragment in Hebrew from about 100-150 BC, containing the Decalogue followed by the Shema, indicating the liturgical recitation of the ten commandments and the Hear O Israel in the century before Christ.) According to the historical sources the Decalogue was used in the Temple services, as well as in synagogue services (prayer meetings) but was dropped from synagogues because of its use by Christians, who often promoted the idea that the LAW of God was the central thing as opposed to the ceremonial rituals of the old covenant and the traditions of the elders ('halakah') of the scribes and Pharisees – a conflict readily seen throughout the New Testament.

In Revelation 4-5, we see the worship service of heaven, including a scroll which no man can take and loose and read, except the Lion of the Tribe of Judah in his role as the Lamb that was slain, but who stands before God. Thus, the Revelation or WORD (represented by the 'law of God', the primary revelation of God to Israel) is only properly understood in the context of Christ, and his Gospel.

Summary of the Law:

Jesus said unto him, **Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself.** (*Matthew 22:37-39*)

(comes from Deut 6:5 and Lev 19:18)

SHEMA (means 'hear!') : Deuteronomy 6:4-9; **Admonition:** Deuteronomy 10:12-11:1 – notice 'terrible' means 'awesome', not 'bad'. (The Law brings us to Christ: **Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.** - *Galatians 3:24*)

1 John 2:1-3; John 3:16-17; Mark 16:16-18

We proclaim the Gospel, and kneel and make a **Profession of Faith.** Why?

I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, **That unto me every knee shall bow, every tongue shall swear.** (*Isaiah 45:23*)

For it is written, *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.* (*Romans 14:11*)

See also:

And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; And hast made us unto our God kings and priests: and we shall reign on the earth. (*Revelation 5:8-10*)

(They made a profession of faith). **The Profession of faith is meant to Teach the Gospel message, Proclaim the Gospel message, and Demonstrate our Unity in the Faith.**

Contents of the **Profession of Faith:**

1 Corinthians 15:1-8; Philippians 2:10-11; Colossians 1:15-18 and 2:9; Isaiah 9:6-7; 1 Timothy 3:16; Ephesians 4:3-6; 1 Thessalonians 4:13-17, 18; John 5:28-29; 2 Corinthians 5:10; Revelation 1:5-6; Hebrews 10:19-23; Hebrews 4:14-16. (Note, there is no need for any unbiblical 'creeds' or 'confessions'.)

Our Father: And he said unto them, **When ye pray, say,** Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth. Etc. (*Luke 11:2*)

Be merciful: Psalm 57:1 – both a prayer and a song (see Luke 18:13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.)

Psalm 25 – A great prayer! A prayer of praise and thanksgiving, contrition, repentance, faith, etc. We join in with this prayer in both praise and contrition to give all an opportunity to both give praise, as well as to repent and ask for forgiveness. We pray this together because we are told: **Rejoice with them that do rejoice, and weep with them that weep.** (*Romans 12:15*)

Acts 4 shows the apostolic use of psalms in corporate prayer. Also, the psalms themselves are in fact prayers. We then pray extemporaneously, following a basic outline or pattern in order to cover the required bases:

I exhort therefore, that, first of all, **supplications, prayers, intercessions, and giving of thanks, be made for all men; For kings, and for all that are in authority;** that we may lead a quiet and peaceable life in all godliness and honesty. For this *is* good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. (*1 Timothy 2:1-4*)

We therefore pray for all men, that is, all classes of people: the local church, all the churches of God, those who are persecuted for the Gospel, the lost, the wicked, our community and nation, rulers and all in authority, etc.

We pray for churches -

For this cause **we also**, since the day we heard *it*, **do not cease to pray for you**, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; (*Colossians 1:9*)

Wherefore also **we pray always for you**, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: (*2 Thessalonians 1:11*)

We pray for one another -

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess *your* faults one to another, and **pray one for another**, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (*James 5:14-16*)

(We also have a personal time to bow and present our personal and individual supplications to God.)

Note: our prayers are sent to heaven by angels -

And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that **he should offer it with the prayers of all saints** upon the golden altar which was before the throne. (*Revelation 8:3*)

Psalm 141 – Notice that prayer is incense and lifting hands (in prayer) is sacrifice; (Wording is borrowed from the Greek as the Hebrew is difficult and translators are somewhat at a loss as to translation.)

Psalm 130 – Closes prayer. These two psalms could be sung to suitable melody.

Psalm 92 says it is 'A psalm for the Sabbath day', and compels us to sing and testify – see also Psalm 9:11, Psalm 21:13.

Open meeting:

But the manifestation of the Spirit is given **to every man to profit withal.** (*1 Corinthians 12:7*)

How is it then, brethren? when ye come together, **every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.** If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. **Let the prophets speak two or three, and let the other judge.** If *any thing* be revealed to another that sitteth by, let the first hold his peace. **For ye may all prophesy one by one, that all may learn, and all may be comforted.** (*1 Corinthians 14:26-31*)

Notice: If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are **the commandments of the Lord.** (*1 Corinthians 14:37*)

Let all things be done decently and in order. (*1 Corinthians 14:40*)

We sing and testify:

Let the word of Christ dwell in you richly in all wisdom; **teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts** to the Lord. (*Colossians 3:16*)

I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. (*Psalms 22:22*)

Come and hear, all ye that fear God, and I will declare what he hath done for my soul. (*Psalms 66:16*)

Psalm 119:18 Open thou mine eyes, that I may behold wondrous things out of thy law.

Psalm 119:17 Deal bountifully with thy servant, *that* I may live, and keep thy word. (A prayer to God to receive understanding of the Word.)

Benediction:

Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, **The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace.** And they shall put my name upon the children of Israel; and I will bless them. (*Numbers 6:23-27*)

The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. (*2 Corinthians 13:14*)

There is a correspondence between the old covenant order of worship, and the heavenly worship depicted in the book of Revelation. Our order of service follows the same basic outline. We continue the ancient tradition of God's people following Biblical worship patterns.

Tabernacle/Temple service:

Lamb is killed.

Lampstand is trimmed and lighted.

Decalogue and Shema*, casting lots for which priest will offer incense.

The incense offering.

Burning the animal offering with trumpet blasts.

Grain and wine offering accompanied by psalms.

Heavenly service:

Christ declared as slain and resurrected.

Christ and the Seven Churches/Lampstands.

Seven sealed scroll, and the sealing of the servants of God in the forehead*.

Angel offers incense.

Seven trumpets, woe on earth, rejoicing in heaven.

Grain harvest and grape harvest, followed by the marriage supper of the Lamb.

***And these words, which I command thee this day, shall be in thine heart:** And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, **and they shall be as frontlets between thine eyes.** (*Deuteronomy 6:6-8*)

*Therefore shall ye lay up **these my words in your heart and in your soul**, and bind them for a sign upon your hand, **that they may be as frontlets between your eyes.** (*Deuteronomy 11:18*)

*And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and **set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.** (*Ezekiel 9:4*)

* And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have **sealed the servants of our God in their foreheads.** And I heard the number of them which were sealed: and **there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.** (*Revelation 7:2-4*)

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