

“Come, Let Us Prostrate and Bow Down”: The Importance of Embodied Worship in The Psalter

Melak Alemayehu Tsegaw

Adventist University of Africa

tsegawm@aua.ac.ke

Abstract

Biblical worship is the response of created beings to the self-revelation of the Creator, and a proper response in worship engages both mind and body—the whole person. A closer study of the theme of worship in the Psalter elucidates its physical dimension and the relevance of engaging the body in worshipping the Lord. This paper explores the importance of embodied worship as it is purported in the Psalter. First, the connection between biblical anthropology and worship is established. Arguments are presented from the book of Psalms to show how and why the physical aspect of human nature receives attention. Second, the study elucidates practical implications that can foster a deeper biblical worship experience. In particular, the processional movements that are studied in the book of Psalms teach us the proper attitude worshipers should nurture when they approach God in worship. The act of prostration expresses gratitude and ascribes honor to the Lord. Also, the posture of standing can help us to sense our commitment to avail ourselves to God.

Keywords: *Embodied worship, Worship Gestures, Psalms*

Introduction

Worship is one of the key theological themes in the book of Psalms. In fact, the book of Psalms is widely recognized for its rich theological content. Terrain asserts, “In effect, the Psalter is a mini-monument that might become a preface to a Summa Theologica.”¹ In particular, the theme of worship is addressed as one of the theological themes of the book of Psalms by several authors.² Furthermore, the book of Psalms has also been playing a key role in the shaping and enrichment of worship practice in different faith communities. Not only the book of Psalms served a crucial role in the temple worship of the Old Testament, but it “remained a central fixture for corporate worship and private devotion over the centuries.”³

¹Samuel Terrien, *The Psalms: Strophic Structure and Theological Commentary* (Grand Rapids, MI: Eerdmans, 2003), 44. See also Water Brueggemann, *The Message of the Psalms: A Theological Commentary* (Minneapolis, MN: Augsburg, 1984), 15; G. von Rad, “Israel before Jahweh (Israel’s Answer), in *Old Testament Theology* (New York, NY:1962), 335-408. Patrick D. Miller, *The way of the Lord: Essays in Old Testament Theology* (Grand Rapids, MI: Eerdmans, 2004), 214-225. N. T. Wright, *The Case for the Psalms: Why They are Essentials* (New York, NY: HarperCollins, 2013), 1-12. In particular, the theme of worship is addressed as one of the theological themes of the book of Psalms by several authors.

²See John Goldingay, *Psalms: Psalms 1-41*, Baker Commentary on the Old Testament Wisdom and Psalms (Grand Rapids, MI: Baker Academic, 2006), 1:46-57. Hans-Joachim Kraus, *Psalms 1-59: A Commentary* (Minneapolis, MN: Augsburg, 1988), 68-74. C. Hassell Bullock, *An Introduction to the Old Testament Poetic Books* (Chicago: Moody Press, 1988) 126-133. James Limburg, *Psalms, book of,* The Anchor Yale Bible Dictionary (New York: Doubleday, 1996), 534-536.

³W.D. Tucker, “Psalms 1: Book of,” *Dictionary of the Old Testament: Wisdom, Poetry, and Writing*, (Downers Grove, IL; Nottingham, England: IVP Academic; Inter-Varsity Press, 2008) 578. William Holladay introduces his comprehensive summary on the use of

“Come, Let Us Prostrate and Bow Down”: The Importance of Embodied Worship in The Psalter

Method

A closer study of the theme of worship in the Psalter elucidates its physical dimension and the relevance of engaging the body in worshiping the Lord. This paper uses syntactical-theological method⁴ to explore the importance of embodied worship as it is purported in the Psalter. First, the connection between biblical anthropology and worship is explored. Second, some practical implications will be drawn from the study.

Discussion

Biblical Anthropology and Worship

In defining worship as the response of created beings to the self-revelation of the Creator, it is plausible to state that a proper response in worship engages both mind and body—the whole person. The body-soul dichotomy that prioritizes the “soul” at the expense of the body is foreign to the biblical teaching. Othmar Keel concurs with this thought when he writes, “Body-soul dualism is unknown in biblical anthropology. Man has no existence without his body; man has no inner nature that is not expressed.”⁵ In fact, in biblical anthropology, “The fundamental thing about man is his unity.”⁶ Hill underscores this point when he writes, “This synthetic understanding of the nature and constitution of humanity in the Hebrew Old Testament proves most valuable for the study of the relevance of Israelite

the Psalms through history with the following words: “For two millennia this collection of 150 individual psalms has helped to shape the public and private worship of Jews and Christians; I am not aware of any other body of religious poetry that has been so influential for so long a period of time, and for such a variety of religious communities.” William Holladay, *The Psalms through Three Thousand Years: Prayerbook of a Cloud of Witnesses* (Minneapolis, MN: Fortress, 1993), 1. See also John D. Witvliet, *The Biblical Psalms in Christian Worship: A brief Introduction and Guide to Resources*, (Grand Rapids, MI: Eerdmans, 2007), 3-15. Massey Shepherd, *The Psalms in Christian Worship: A Practical Guide* (Minneapolis, MN: Augsburg, 1976), 40-103.

⁴This method is described by Walter C. Kaiser as follows: “This model does the traditional grammatico-historical study of the text, followed by a study of its meaning that shows its theological relevance—both with respect to the rest of Scripture and with respect to its contemporary application.” Walter C. Kaiser, “The Meaning of Meaning,” in *An Introduction to Biblical Hermeneutics: The Search for Meaning*, Walter C. Kaiser and Moises Silva (Grand Rapids, MI: Zondervan, 1994), 35.

⁵Othmar Keel, *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms* (Winona Lake, IN: Eisenbrauns, 1972), 308. He also points out three important values that Hebrew anthropology can render: 1) “Hebrew anthropology teaches that all facets of life lived out under God are sacred—work, play, and worship.”⁵ 2) “the holistic emphasis of Hebrew anthropology encourages participatory worship, permitting a ‘whole person’ response to God’s self-disclosure.”⁵ 3) the study of Hebrew anthropology as recorded in the Old Testament fosters the notion that the individual is essentially a member of society at large. . . . Thus, individual and privatized worship finds its completion in corporate and public worship.”⁵

⁶Morris A. Inch, *Psychology in the Psalms: A Portrait of Man in God’s World* (Waco, TX: Word, 1969), 20. A similar emphasis is highlighted by Janowski when he writes, “the fundamental anthropological concept of the Old Testament characterizes the human being as a whole under different aspects with regard to somatic, emotional, cognitive, and volitional functions and capabilities.” Bernd Janowski, *Arguing with God: A Theological Anthropology of the Psalms* (Louisville, KN: Westminster John Knox, 2009), 18. See also Silivia Schroer and Thomas Staubli, *Body Symbolism in the Bible* (Collegeville, MN: The Liturgical Press, 2001), 22-40.

worship for contemporary Christianity.”⁷ Two lines of evidence can be pointed out from the book of Psalms to show how and why the physical aspect of human nature should receive attention in worship.

How the Body is Important

Statistically, the book of Psalms mentions body parts with more than a thousand explicit references within 143 psalms.⁸ This is a significant number. Having systematically analyzed these many occurrences of body parts in the Psalms, Gillmayer-Bruce concludes, “The accumulation of occurrences of terminology connected with the body and its parts in the Psalms indicates that the awareness of oneself and others is inseparably bound up with the awareness of the body. The person in the Psalms do not so much have a body, they rather are a body.”⁹ In the same vein, in the book of Psalms there are more than 50 occurrences of bodily movements in the context of worship.

Thus, the book of Psalms does not portray a worship offered by disembodied minds; rather the body is actively involved in responding to its maker. For instance, the collocation of *זכור*, “to remember,” and *שפך*, “to prostrate,” in Ps 22:28 clearly depicts how the cognitive experience of the worshiper leads to responding with a bodily action. A similar notion could be noticed from the collocation of *כנס*, “to enter,” and *ידע*, “to know,” in Ps 100:3-5. Again the bodily movement of entering into the house of God led to a knowledge of Him. Indeed, worship in the book of Psalms is not limited to a mere mental assent but finds a bodily expression too. This also shows how the whole-person is considered in the theology of worship that the Psalter presents. Now we turn to the rationale that the Psalter presents to show why the body is important.

Why the Body is Important

One of the fundamental reasons why the body is not left out in the worship experience is that it is God’s creation. Biblical anthropology categorically points to YHWH as the creator of the human body and God himself has pronounced that what He has created is good (Gen 1 and 2).¹⁰ It is interesting to note that the call to embodied worship in Ps

⁷Andrew Hill, *Enter His Courts with Praise: Old Testament Worship for the New Testament Church* (Grand Rapids, MI: Baker, 1993), xxx. He also points out three important values that Hebrew anthropology can render: 1) “Hebrew anthropology teaches that all facets of life lived out under God are sacred—work, play, and worship.” 2) “the holistic emphasis of Hebrew anthropology encourages participatory worship, permitting a ‘whole person’ response to God’s self-disclosure.” 3) the study of Hebrew anthropology as recorded in the Old Testament fosters the notion that the individual is essentially a member of society at large. . . . Thus, individual and privatized worship finds its completion in corporate and public worship.”

⁸Susanne Gillmayer-Bucher, “Body Images in the Psalms,” *JSOT* 28.3(2004), 301-302. For the discussion on the body in the Psalms see also the following literature: Andy L. Warren-Rothlin, “Body Idioms and the Psalms,” in *Interpreting the Psalms: Issues and Approaches*, edited by Philip S. Johnston and David G. Firth (Inter-Varsity, 2005), 195-212. Christl Maier, “Body Imagery in Psalm 139 and its Significance for a Biblical Anthropology,” *lecto difficilior* 2/2001

⁹*Ibid.*, 325.

¹⁰Concurring with this thought Robert A. Divito writes, “That humanity’s relationship to God is unique among all creatures is perhaps most explicit in humanity’s creation in God’s image (Gen 1:26-28), making the human the only sanctioned image of God in the OT, a status not even human sinfulness can abrogate (Gen 5:1-3; 9:6).” Robert A. Divito, “Anthropology, OT Theological,” *The New Interpreters Dictionary of the Bible* (Nashville, TN: Abingdon, 2006), 174 [171-174].

“Come, Let Us Prostrate and Bow Down”: The Importance of Embodied Worship in The Psalter

95:6, presents YHWH as *יצרנו*, “our creator.” See also Ps 100:3. Concurring with this thought Doukhan writes, “The believers did not just sit and watch or fail and meditate. They moved around and played an active physical part in the sacred drama.”¹¹

This biblical view of the human body in the light of the creation account not only redeems it from the notion of evil that has been wrongly attached to it, but also engages it in the worship of its Creator.¹² Indeed, God deserves to receive honor and glory from the totality of human nature.

In sum, biblical worship requires the response of the whole person. This engages both the mind and the body in acknowledging who YHWH is and rendering what He deserves. The biblical anthropology does not dichotomize the body and the mind, rather depicts YHWH as the creator of all, who deserves to receive a response of worship from all.

Practical Implications

There is a growing emphasis on the bodily aspect of biblical worship and its implications on the worship experience of believers.¹³ This study on the bodily movements in the context of worship in the book of Psalms concurs with that emphasis.

The bodily actions, if they are accompanied by the proper attitude and stem from the realization of YHWH’s greatness and goodness, they do enrich the worship experience of both individual worshipers as well as faith communities. Some practical remarks are presented below.

Processional Movements- Appearing Before the Lord

Almost half of the lexemes that depict bodily movements in a worship context in the book of Psalms have to do with processional movements portraying how worshipers enter into their encounter with God.¹⁴ This physical movement is very important as it helps to

¹¹Jacques Doukhan, “How and Why Worship,” <https://www.andrews.edu/sem/inministry/uploads/2015fallcoursesyllabi/chmn523bu/doukhan-j-how-and-why-we-worship.pdf>

¹²Silvia Schroer and Thomas Staubli present how the counter reaction to the body-soul dichotomy could also lead to another wrong view: “On the one hand, the tradition of mistrust of the body that found its way into Christian tradition via the Greek philosophical concept of humanity called and continues to call for clarification. On the other hand, emancipation from animosity toward the body in recent decades has produced countervailing social developments that are, for their part—at the other end of the scale—more than problematic. The health and standardized beauty of the human body on into advanced age are no longer just ideals, but have spread throughout the world and—when the means are available—are realized through medication, cosmetics, and surgery. . . . Sports, wellness, and the celebration of beauty mutate, if absolutized, into veritable plagues.” Silvia Schroer and Thomas Staubli, *Bodily and Embodied: Being Human in the Tradition of the Hebrew Bible, Interpretation: A Journal of Bible and Theology* 67(1): 8 [5-19]. In my view, the second misconception is a consequence of worshiping the body rather than engaging the body in the worship of its creator.

¹³Jane Rogers Vann dedicated one chapter to discuss the using of our bodies in worship. Jane Rogers Vann, *Worship Matters: A Study of Congregations* (Louisville, KY: Westminster/John Knox, 2011), 71-89.

¹⁴The lexemes denoting the processional movements include *בוא*, *הלך*, *עלה*, *סבב*, *מחול*. “A closer investigation of their contextual meaning in the Psalter further displays that *בוא* refers to the movement within the premises of the Temple (Pss 43:4; 96:8; 100:2, 4; 118:19), whereas *הלך* (Pss 84:8; 122:1) and *עלה* (Ps 122:4) depict the movement from a distance

worship in the spirit and truth, if it is accompanied by the right attitudes. Five valuable practical lessons can be drawn from the processional movement studied in the book of Psalms.

The first one has to do with vision. As worshipers come before the Lord, both in their closet and a church building, an encounter with God should be their vision. The following quest of the Psalmist shows what he envisions when he thinks of approaching God in worship: “when do I enter and see the face of God?” Ps 42:3. Having this vision—the vision of seeing the face of God with the eyes of faith—is a major step toward an authentic worship experience. Any vision for a worship experience short of this does not help the worshiper to plunge into a real biblical worship experience. True worship is God-focused.

When worshipers have the vision of encountering YHWH in their worship as they approach Him, then this vision will instill passion in them. This is the second element that worshipers should display when they approach God. The psalmist employs a graphic metaphor of a deer that pants for a water brook to describe his passion to be in the presence of God. Ps 42:2. A similar passion is expressed in Ps 84:2 “My soul longs, yes, even faints for the courts of the Lord; my heart and my flesh cry out for the living God.” If worshipers cherish these vision and passion in their hearts, they could save themselves from the boredom in the worship service that stems from being only a spectator.

Thirdly, joy characterizes the physical movement into the presence of God. Worshipers in the book of Psalms jubilate when participating in the procession that takes place to enter into the sacred space for worship. At times their procession is accompanied by shouts of praise (Ps 42:5; 95:1), the offering of thanksgiving (Ps 66:13; 96:8), and playing instruments (Ps 43:4). Indeed, it is a great joy to be in the presence of the great and good YHWH. The Psalmist rightly points to YHWH as the source of this joy. “I will go to the altar of Elohim, to the El of my exceeding joy.” Ps 43:4. Worshipers should be encouraged to experience this joy as they come into the place where they worship God.

The desire to live a life of purity is the fourth important feature of the processional movements in which worshipers participate when they approach God. The songs that were sung at the gates of the temple reminds the worshippers the fact that approaching a holy God requires holiness in life (Ps 24; 118). A similar reminder is needed today as we gather to worship the Lord. An authentic biblical worship cannot be experienced without a growing relationship with God that desires to live a sanctified life.

Lastly, worshipers should realize that it is God himself who helps them to be in His presence and they should approach Him by faith. In Ps 43:3 the Palmist prays, “Send you light and faithfulness; They shall lead me. They will bring me to your holy hill.” This prayer displays the worshiper’s self-distrust and proclaims his confession of trust in the Lord. As sinners, we do feel that we are not righteous to come into His presence. However, YHWH can enable us to approach Him by forgiving our sins (Ps 65:4) and blessing us with His righteousness (Ps 24:5).

The lessons above that are drawn from the processional worship body movements found in the book of Psalms can help both individual worshipers and worship leaders in their preparation to approach God in their own worship setting. As Marlea Gilbert et. Al. point out, “Our entrance and gathering rites deserve special attention. How we gather and enter worship will set the tone for the rest of the service. A somber and rigid gathering sets a certain tone. A gathering that is a chaotic afterthought sets another tone.”¹⁵ When worshipers come into the presence of God with the vision and passion to have an encounter with Him, they will experience the joy of his presence and desire to live a holy life, by trusting Him to give them power.

toward the sacred space.” Melak Tsegaw, *Whole-body Gestures in the Context of Worship in the Book of Psalms* (Scholars Press, 2018), 200.

¹⁵Marlea Gilbert, *The Work of the People: What do we do in Worship and Why* (Herndon, VI: The Alban Institute, 2007), 24.

“Come, Let Us Prostrate and Bow Down”: The Importance of Embodied Worship in The Psalter

Ascribing Honor to the Lord

The primary goal of worship is to “ascribe to the Lord glory and strength.” (Ps 96:7). Hence, in the Psalter when the worshipers appear before the Lord they bow low and prostrate (7177) to give Him glory (7122). The bodily gestures of bowing low and prostrating engage the body of the worshipers to respond with reverence and rejoicing to the goodness and greatness of God. Recognizing the pervasiveness of this bodily action of prostration throughout the entire Scripture, Robert Glick writes, “Prostration is the central biblical concept for worship. We cannot have biblical worship without it.”¹⁶

This gesture should not always be thought as a corollary to prayer. It can stand and be practiced on its own. Attaching it to the prayer, the question that is often asked is whether one has to kneel down whenever he or she prays. It is true that the Bible offers an example of a prayer offered in different positions. Hence, it is not possible to be dogmatic in one particular posture of prayer. However, when worshipers prostrate themselves before the Lord, they can do that to impress upon themselves the attitude of grateful submission to God and express it in worshiping Him.

As worshipers lower their body, touch the ground, and visualize that they are prostrating at the feet of YHWH, they can present their lives as a living sacrifice to the Lord. In doing so, they can join the heavenly worshipers who prostrate themselves before the throne of God (Rev 4).

It is unfortunate that a reverential and joyful gesture of prostration is missing from the worship practices of many Christians. Lamenting on this fact Block writes,

Many evangelical churches resist physical prostration as an expression of homage and submission before God. This resistance represents both an unfortunate overreaction to Roman Catholic abuses and the arrogance of our culture. Although genuflection before a superior is universally recognized as a legitimate expression of respect, Western culture, impatient with expressions of deference, has discarded these millennia-old symbolic gestures.”¹⁷

Recovering this gesture and teach worshipers today to practice it with reverence and rejoicing could enrich the experience of both individual and corporate worship.

Availing oneself to the Lord

Another gesture in the book of Psalms that could enhance our worship experience is standing. The two common Hebrew words for this gesture are עמד and קום. This gesture displays the availability of the worshipers to serve the Lord. For the priests and other worshipers, this service revolves around the sacrificial system that was carried out at the temple. It is true that in the New Testament the type has met the antitype and that service is no longer in place. However, the church is given a mission to evangelize the world with the goodness of the gospel. Hence, when believers gather to worship the Lord, they can be called to stand in the presence of the Lord to avail themselves to His cause.

Sitting on a comfortable chair for the entire session of the worship service and being only a spectator of what a few performs enact on the stage does not express the active and engaging portrayal of biblical worship. As one leaves the seat and stands up to take the oath of commitment to be of service to God, he or she would be prepared to utter the words of Prophet Isaiah, “Here I am; send me.” (Isa 6).

¹⁶Robert P. Glick, *With All Thy Mind: Worship That Honors the Way God Made us* (Herndon, VI: The Alban Institute, 2006), 63

¹⁷Daniel Block, *For the Glory of God: Recovering the Biblical Theology of Worship* (Grand Rapids, MI: Baker Academic, 2014), 16.

Conclusion

The biblical portrayal of the nature of man that views the person as a whole demands the engagement of the body in the act of worshipping the Lord. This is the foundational fact for any theological and practical implications. Worship in the book of Psalms is not disembodied mental gymnastics. On the contrary, the Psalter displays an embodied worship that offers our body as a living sacrifice before the Lord. The processional movements that are studied in the book of Psalms teach us the proper attitude worshipers should nurture when they approach God in worship. The act of prostration serves to express gratitude and ascribe honor to the Lord. Also, the posture of standing can help us sense our commitment to avail ourselves to God.

References

- Block, Daniel. *For the Glory of God: Recovering the Biblical Theology of Worship*. Grand Rapids, MI: Baker Academic, 2014.
- Brueggemann, Walter. *The Message of the Psalms: A Theological Commentary*. Minneapolis, MN: Augsburg, 1984.
- Bullock, C. Hassell. *An Introduction to the Old Testament Poetic Books*. Chicago: Moody Press, 1988.
- Daivito, Robert A. "Anthropology, OT Theological," *The New Interpreters Dictionary of the Bible*. Nashville, TN: Abingdon, 2006: 171-174.
- Doukhan, Jacques "How and Why Worship," <https://www.andrews.edu/sem/inministry/uploads/2015fallcoursesyllabi/chmn523bu/doukhan-j-how-and-why-we-worship.pdf>
- Gilbert, Marleam, *The Work of the People: What do we do in Worship and Why*. Herndon, VI: The Alban Institute, 2007.
- Gillmayr-Bucher, Susanne "Body Images in the Psalms," *JSOT* 28.3(2004), 301-326.
- Glick, Robert P. *With All Thy Mind: Worship That Honors the Way God Made us*. Herndon, VI: The Alban Institute, 2006.
- Goldingay, John *Psalms: Psalms 1-41*, Baker Commentary on the Old Testament Wisdom and Psalms. Grand Rapids, MI: Baker Academic, 2006.
- Hill, Andrew. *Enter His Courts with Praise: Old Testament Worship for the New Testament Church*. Grand Rapids, MI: Baker, 1993.
- Holladay, William. *The Psalms through Three Thousand Years: Prayer book of a Cloud of Witnesses*. Minneapolis, MN: Fortress, 1993.
- Inch, Morris A. *Psychology in the Psalms: A Portrait of Man in God's World*. Waco, TX: Word, 1969.
- Janowski, Bernd. *Arguing with God: A Theological Anthropology of the Psalms*. Louisville, KN: Westminster John Knox, 2009.
- Kaiser, Walter C. "The Meaning of Meaning," in *An Introduction to Biblical Hermeneutics: The Search for Meaning*, Walter C. Kaiser and Moises Silva (Grand Rapids, MI: Zondervan, 1994).
- Keel, Othmar. *The Symbolism of the Biblical World: Ancient Near Eastern Iconography and the Book of Psalms*. Winona Lake, IN: Eisenbrauns, 1972
- Kraus, Hans-Joachim. *Psalms 1-59: A Commentary*. Minneapolis, MN: Augsburg, 1988.
- Limburg, James *Psalms, book of*, The Anchor Yale Bible Dictionary. New York: Doubleday, 1996.
- Maier, Christl. "Body Imagery in Psalm 139 and its Significance for a Biblical

“Come, Let Us Prostrate and Bow Down”: The Importance of
Embodied Worship in The Psalter

- Anthropology,” *lecto difficilior* 2/2001
- Miller, Patrick D. *The way of the Lord: Essays in Old Testament Theology*. Grand Rapids, MI: Eerdmans, 2004.
- Rad, G. von “Israel before Jahweh (Israel’s Answer), in *Old Testament Theology*. New York, NY:1962.
- Schroer, Silvia and Thomas Staubli, *Body Symbolism in the Bible*. Collegeville, MN: The Liturgical Press, 2001.
- Schroer, Silvia and Thomas Staubli, Bodily and Embodied: Being Human in the Tradition of the Hebrew Bible, *Interpretation: A Journal of Bible and Theology* 67(1): 5-19.
- Shepherd, Massey. *The Psalms in Christian Worship: A Practical Guide* (Minneapolis, MN: Augsburg, 1976.
- Terrien, Samuel. *The Psalms: Strophic Structure and Theological Commentary*. Grand Rapids, MI: Eerdmans, 2003.
- Tsegaw, Melak *Whole-body Gestures in the Context of Worship in the Book of Psalms*. Scholars Press, 2018.
- Tucker, W.D. “Psalms 1: Book of,” *Dictionary of the Old Testament: Wisdom, Poetry, and Writing*. Downers Grove, IL; Nottingham, England: IVP Academic; Inter-Varsity Press, 2008: 578-593
- Vann, Jane Rogers. *Worship Matters: A Study of Congregations*. Louisville, KY: Westminster/John Knox, 2011.
- Warren-Rothlin, Andy L. “Body Idioms and the Psalms,” in *Interpreting the Psalms: Issues and Approaches*, edited by Philip S. Johnston and David G. Firth. Inter-Varsity, 2005: 195-212.
- Witvliet, John D. *The Biblical Psalms in Christian Worship: A brief Introduction and Guide to Resources*. Grand Rapids, MI: Eerdmans, 2007.
- Wright, N. T. *The Case for the Psalms: Why They are Essentials*. New York, NY: HarperCollins, 2013.