

Objective: to enable every believer to enter the Most Holy Place in worship and there, experience God Almighty.

02 July 2019

Your Worship Life – Pt. 8

Rev. 4:10, 11; Rev. 13:8; Rev. 14:11, 12; 2 Sam. 6:5
Deut. 6:5,6; Deut. 11:13; Deut. 10:12; Ps. 18:1; Ps. 31:23; Ps. 116:1;
John 14:21

Introduction

Worship, a word that describes both a visible and invisible process, is the centre of your relationship with God. Offering weak, ignorant, and inconsistent worship, means you are struggling, more than walking in partnership with Christ. The largest book in the Bible, Psalms, is the primary manual of wisdom for developing your worship life. Let us all go on to 'know Him' by living and practising what worship truly means.

Every person on earth is a 'worshipper.' Every person is born with the 'worship' instinct—looking for someone or some thing to give their hearts attention to...whether it is self or some thing else. Only when a person comes to Christ and acknowledges their Creator and Redeemer does that instinct get pointed in the right direction and expressed rightly. Romans 1.

Worship Is:

Worship is one of those 'huge' words in the Bible, like the word, "grace," that such a wide range of meanings...

The "words" translated into the word, 'worship' are:

- Shachah – to bow down, to prostrate oneself (principal O.T. word used 94 times) To offer yourself in sacrifice to the Lord – Abraham described the offering of his son and himself as worship...true worship is sometimes very **costly**...what are you willing to ‘pay’ to worship the Lord...time, effort, focus, money, serving, standing, energy? The Cycle of Life is to ‘ascend the mountain to worship’ and then descend to ‘serve.’ Both, are expressions of your worship. Gen. 22:1-18.
- Caghadh – to fall down, prostrate, or bow down. Isa 44:15,17,19; 46:6, 7. Many worship idols made with their hands, i.e. religious icons, (Judg. 8:27), or money, fame, or even self (humanism is the ‘god of self-worship’; celebrities). Some give ‘undeserved, prolonged attention to the gods of fear, shame, guilt, worry and despair.’ They are in effect, bowing down inwardly to those terrible life-consuming idols, even if ignorantly, doing so.
- Abhadh – to work, labour, serve. Isa. 19:21-25; (the idea in the New Testament) Rom. 13:6,7 ESV. They offered their ‘life-produce’ along with their expressed, vocalised worship. Selfishness is a ‘worship of yourself in motive, attitude, speech and behaviour.’ 2 Cor. 5:15. You must first ‘bow’ or submit your will to *work, labour, and serve* others. In so doing, you are worshipping the Lord, if you are doing it with an unselfish motive, no hidden agenda, and as ‘unto the Lord.’ You can tell if your worship is unto the Lord, when you do a good deed and no one notices, thanks you, applauds you, follows you on Facebook, Instagram or Twitter and you don’t get upset or disappointed.

You were doing it **for** the benefit of others but ultimately **to the Lord** as part of your worship. John 12:43; Rom. 14:8; 1 Cor. 10:31; Col. 3:17; Col. 3:23, 24. Sometimes God may prevent others from noticing what ‘great thing’ you have done, just to train you to focus on Him in your doing, giving, and accomplishing. He is the Great Accountant that rewards us on the basis of His justice. Gen. 40:23 (The cupbearer who was given the prophetic blessing by Joseph...**forgot** him.) We teach our children that it is right and fitting to *appreciate, honour, and be grateful to others*, but it also **so** important to teach them to do **for** others because it is right, **not to get the praise of men**.

- Atsabh – to carve, fabricate or fashion – in a negative sense to ‘make an object of worship’ Jer. 44:19. This world’s system is constantly ‘creating’ objects of worship—*actual things* you are to give undeserved constant attention to – creating a sense of the value of something that God has not given it. Man instinctively worships or gives great value to **things** more than people and God.

Summary of Old Testament words: adoration, obedience, service; reverence of attitude, mind and body.

New Testament words for *worship*:

Proskuneo – to kiss the hand or ground – to render respect or reverence to men, angels, demons, the Devil, idols, beast, or God. Used 59 times. Matt. 2:11; Matt. 9:18; Matt. 28:17. In relation to God, you can kneel, both in your heart and with your knees, as a worshipper. In effect, you are saying, “You are my God, greater than myself and all others.”

Sebomai – to reverence, to hold in awe, to fear as in the ‘fear of the Lord.’ Acts 16:14; Acts 18:7; Acts 19:26-28 we see here, how sensitive and explosive the issue of worship is. Demonic forces seek to maintain the worship and reverence of any god that is not the Lord our God. This reverential awe of God, that praises, honours and has a deep and profound respect for His greatness and power, is a learned and cultivated development. He is the Lord that can heal your death-sentenced body, keep you lying on the ground physically immovable, cause the Hurricane to miss you, make you laugh uncontrollably, take your car out of harm’s way, bring back to life from the dead your sister-in-law, shake the Heavens, and preserve you in the midst of terror, disease, war, and oppression.

Latreuo – to "serve" (religiously), or "worship publicly," "perform sacred services," "offer gifts," "worship God in the observance of the rites instituted for His worship." Acts 7:40-43; Acts 24:14; Philip. 3:3. 2 Tim. 1:3 translated, “serve.”

Summary:

The total idea of worship, both in the Old Testament and New Testament, must be built up, not from the words specifically so translated, but also, and chiefly, from the whole body of description of worshipful feeling and action, whether of individuals singly and privately, or of larger bodies engaged in the public services of sanctuary, tabernacle, temple, synagogue, upper room or meeting-place.

It would include: adoring gratitude, communion, praise, the offering of oneself and one’s gifts up to God (material, spiritual and service).

Worship is Not:

1 Pet. 2:4,5, 9; Many things pass or are presented, directly or indirectly, as worship both in the world and in kingdom circles. God, however, is quite passionate about what worship **is** and what it is **not**. In our journey to be the worshippers that God made us to be, we must discover the substitutes, often innocently offered, as ‘worship.’ Israel was required to bring an ‘acceptable offering.’ An *acceptable offering* was one that God designed, not Israel. Lev. 11:7,8; Isa. 65:2-4; Lev. 22:21, 25, 29; Mal. 3:4; 1 Pet. 2:5; Rom. 12:1 ESV; Rom. 15:16; Philippians 4:18; Heb. 13:16. God showed emphatically what was acceptable and what was not—if your offering was acceptable, as an Israelite, certain blessings occurred. If your offering was not acceptable, certain negative things happened.

Today, under grace, we don’t experience the life-cancelling fire of Heaven, that finishes our earthly life like Nadab and Abihu did. Lev. 10:1,2. We simply miss out on the huge blessings of connecting with God, in the way He designed. We must not ignorantly adopt a ‘golden-calf’ means of worshipping the Lord. Ex. 32:1-6; Deut. 9:21; Jer. 44:19-22. Worship is not a diy or self-designed approach to God. It is not based on convenience, feeling good, something I do that is comfortable for me, or is aligned with my idea of what I want to bring to Him. It is not something I offer up to God according to ‘my personality.’

Loving God is another way of describing ‘worship,’ or presenting your whole life back to God as an **acceptable** offering...just as Christ offered His own life back to the Father as an acceptable offering in our behalf. Loving God includes a lifestyle of *loving others*. 1 John 4:7, 8. In loving others, both the saved and the unsaved, we are loving God acceptably. Not loving others, is loving our selves—a fruitless, empty, selfish, life-destroying approach to living. Mark 12:28-33.

How To Worship God By Loving Others Practically

2 Cor. 5:15 tells that we start with a *selfless motive* – we are not ‘giving to get’ in our loving of others. 1 Tim. 1:5; 1 Pet. 1:22 NKJV. This world’s loving is merely a ‘trading’ operation which goes like this: “I

do something for you and you do something for me.” This kind of loving, is ‘love with strings attached’ or love with conditions. God’s love, poured into our hearts, (Rom. 5:5), is loving, simply, because that is who we are—without reference to reward, payback or appreciation. Luke 14:12-14.

Loving is giving and giving sacrificially at times, to bless and benefit others from a pure (motive) heart. We love God, when we love others by:

- Blessing them financially
- Inviting them into our home in loving hospitality (the very word, ‘hospitality,’ means loving strangers)
- Caring for those in prison, sick, lonely, shut-in, fatherless, single parent, aliens (immigrants), those hurting, our neighbours, elderly, oppressed, suffering in any way.... Mt. 25:35-40.
- Building relationships of kindness, generosity, and caring with others, by sowing the basic components of all relationships in positive, Bible-approved ways. (The basic components of all relationships are: **time, words, and actions.**) No one is truly worshipping God by living in their own ‘cave of self-survival.’ The ‘community of loving’ is revealed in Acts 2:42-47.

The whole world is looking for someone to love on them...ie. to give attention to, to focus on, to give value, appreciation, respect, worth, gratitude for themselves...Christians, who are made with the ‘need’ for all these things have discovered that it is merely a selfish approach to life and that giving those things to others in loving ways is how God intended their own needs to be met. Marriages, families and friendships fall apart and disintegrate simply because “I am not getting what I need....” Nowhere does the Bible command us to ‘**get what we need**’ in terms of value, affirmation, worth, appreciation, respect, fame, and the ‘claps’ of others.

Loving others releases us into our true identity and ultimately meets all of our needs. This approach to life secures relationships of wholesomeness, intimacy, caring, bonding, and security.

Praise and Worship

Another word related to the word, ‘worship,’ is the word, ‘praise.’ In terms of meanings, the word, ‘worship,’ is probably the *wider* and *deeper* word. 339 times, however, various words are used to translate the English word, *praise*, in the Bible.

Old Testament Words for “Praise.”

- Halal – means, “glory, to praise, to sing (praise), celebrate, or boast.” It is the word from which we get the word, ‘hallelujah.’ The word, ‘hallelujah,’ is most often translated, “Praise the Lord.” Rev. 19:1, 3-7. This word, ‘halal,’ is used over 160 times in the Old Testament. All of creation is to “praise” Him. Ps. 149:2-5, 13; Ps. 150:1-6. Most of the occurrences of this word, ‘halal,’ occur in the Book of Psalms.

The Hebrew word for the Old Testament Book of Psalms means, “praises.” Thus, the Book of Psalms ultimately means, “The Book of Praises.” The New Testament Greek word for the Book of Psalms means, “singing praises with accompaniment of some stringed instrument.” The New Testament writers understood that the ‘Songbook’ of the Old Testament was to be offered back to God with musical instruments.

- Yadah – means, ‘to give thanks, praise.’ It is used almost 120 times in the Old Testament. Gen. 29:35. Leah’s son, Judah, the tribe from which Christ came, means ‘celebrated,’ a derivative of this word, ‘yadah,’ meaning *praise*. She gave thanks and praise to God for her son, Judah, and called him the ‘celebrated one.’ Ps. 30:11, 12; Ps. 35:18; Ps. 106:47,48; Ps. 122:4.
- Tehillah – means, ‘glory, praise, song of praise, praiseworthy deeds.’ This word refers to some quality or praiseworthiness of a person or thing. Deut. 20:21; Isa. 62:7. It most often refers to the words of a song used to praise God – Ps. 22:25; Ps. 22:22. Here, the Son, declares and sings His praise to the Father in the congregation of the saints. How does He do this? The Son, sings praise to the Father, *through the saints*, singing of His great name and His great worthiness! Ex. 15:11 NKJV and NASB. God sings through us as we sing...we praise Him and He praises the Father as we sing praise!
- Todah – means, ‘thanksgiving.’ It refers to the songs of thanksgiving as is expressed in Ps. 26:7,8 RSV and Ps. 42:4 RSV which say, “...singing aloud a song of thanksgiving, and telling all thy wondrous deeds. O LORD, I love the habitation of thy house, and the place where thy glory dwells.” “These things I remember, as I pour out my soul: how I went with the throng and led them in procession to the house of God, with glad shouts

and songs of thanksgiving, a multitude keeping festival.” There were ‘choirs of thanksgiving.’ Neh. 12:31, 38.

Worship “In Spirit and In Truth” – John 4:24

What is the ‘spirit’ dimension of worship? What is the ‘truth’ dimension of worship? The most important aspect of worship is the ‘spirit’ aspect of worship. God is spirit and we are spirit—joined together with Him. 1 Cor. 6:17. If our spirit-to-spirit communion does not occur, we have not worshipped. We have form without substance. We have tradition without life and power. Our congregational experience can be a ‘spectator sport’ rather than an total life-immersing communion. It is interesting that the Bible does not say that true worship is ‘soul and truth.’ What is ‘soul music?’

Worship in A Corporate, Family Service

The worship service is designed to be a ‘prophetic track’ to take us from the shallows into the depths of the Presence of God. God’s Presence has depths. Rom. 11:33; Phil. 1:9-10; Ps. 42:7, 8; 1 Cor. 2:10; Eph. 3:18, 19. (illustr. Swimming in a pool of two inches of water). As such, He desires to fully immerse us into Who He is and His love for us.

Just as the shepherd prays and hears from God, on what he is to bring in the message to the people, worship leaders, also, pray and hear the direction God wants to direct His people in worship. It is a ‘track’ or path that the **theme** of worship follows. It is not to be a random selection of favourite songs, disjointed, unconnected, and non-thematic. Everyone who travels this ‘prophetic path’ should be able to easily discern the direction the Lord is taking the congregation. Ps. 46:4; Ez. 47:1-9; Rivers are described as having a major component called: **flow**. Flow is defined as seamless movement from one place to another. Everything in the worship service should be a contribution

to the 'river of worship' while maintaining the **flow of the River** of God's Presence. Prayer, singing, praises, prophecy, prophetic song, and all ministry unto the Lord and His people follow the River 'that **flows.**'

If you don't travel the 'track' or 'path' of corporate, family worship, you are more the spectator, watching and listening to others. (Illustrate the 'track' – headed nowhere and headed into communion).

David, with Divine revelation, spoke of this track in numerous times and ways. He understood and defined this 'track.' He left for us a legacy of understanding we can embrace. He said, "I will enter His gates...." Ps. 34:1. What does that mean, in New Covenant terms?