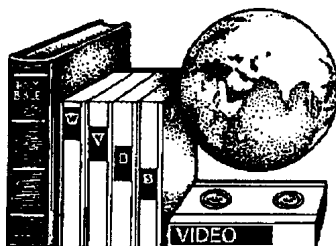


World Video Bible School®

Established 1986



TRUE WORSHIP



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TRUE WORSHIP: WHAT IS IT?

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TRUE WORSHIP: WHAT IS IT?
INFORMATION AND REQUIREMENTS

I. General:

- A. Instructor: Clarence DeLoach
- B. Number of DVDs: 4
- C. Twelve classes of approximately 30-35 minutes each.

II. Course Description:

- A. This is a study of the meaning of worship, with special attention given to false concepts.
- B. A detailed study is made of John 4:20-24, with special emphasis given to the object, the attitude and the standard of acceptable worship.
- C. A practical study of the New Testament actions of worship is included.

III. Purpose of the course:

- A. To lead each student to a greater appreciation of worship.
- B. To motivate deeper participation in meaningful worship.

IV. Objectives of the course. It is a fact of life that we all do better and accomplish more when we set goals for ourselves (Phil. 3:13,14). Accordingly, we have established the following goals for this course and ask each student to do the same:

- A. To learn what worship is.
- B. To understand what constitutes false worship.
- C. To appreciate the significance of God as “Father” and “Spirit.”
- D. To know the meaning of “worship in spirit.”

- E. To see the balance of worship “in spirit and truth.”
- F. To enter more spiritually into the actions of New Testament worship.

V. Instructional materials:

- A. Required:
 - 1. Bible.
 - 2. Personal notes from lectures.

VI. Course schedule:

DVD One:

- Class #1 True worship: what is it?
- #2 Jesus and worship
- #3 Discovering true worship

DVD Two:

- Class #4 Worship in spirit: what is it?
- #5 Worship in truth: what it means
- #6 When the church worships

DVD Three:

- Class #7 Worship: communion at the Lord’s Table
- #8 “ ” “ ” “ ”
- #9 Effectual prayer

DVD Four:

- Class #10 Worshipful giving
- #11 Singing and our worship
- #12 Hindrances to worship

VII. Course procedures:

- A. The course will be formal lectures on video tape.
- B. Each student must keep a notebook. The notebook must be neat and well organized. The notes must be full and understandable so that they will be a valuable tool for years to come.

- C. Memory work: The following must be given orally to the local instructor.
Any or all memory work may be a part of any exam.

Jn. 4:20-24	1 Cor. 2:14	Heb. 10:22
Rev. 4:11, 5:12	1 Cor. 3:1-3	1 Cor. 10:16,17
1 Pet. 2:5,9	Col. 3:16	1 Cor. 11:26
Mt. 15:9	Jn. 17:17	Acts 20:7
Lev. 10:1,2	Psa. 47:7	James 5:16
Mt. 23:23-28	Heb. 11:4	1 Cor. 16:2
Heb. 10:24,25	Acts 2:42	2 Cor. 9:6,7
Phil. 3:3	Jn. 8:32	Eph. 5:19
Heb.12:28	2 Jn. 9	Col. 3:16
Psa. 103:1	Psa. 19:14	

- E. Tests:

1. There are two tests. Test #1 should be taken after class #6 and Test #2 should be taken after class #12.
2. Unannounced tests may be given by the local instructor throughout the course.

- F. Written work - Any term papers etc. assigned by the local instructor.

VIII. Grading:

As set by the local instructor.

TRUE WORSHIP: WHAT IS IT?

INSTRUCTIONS FOR LOCAL ADMINISTRATOR OR PERSON TAKING THIS COURSE

I. Introduction:

- A. We want to begin by expressing our appreciation to you for your interest in the Lord and His word.
- B. The purpose of this set of instructions is to help you administer or take this course.
- C. In addition to the video tapes, the following materials are available for this course:
 - 1. An abbreviated set of student class notes. These notes give all the major points, many of the minor points and most of the Scriptures used by the instructor on the video tapes. The notes follow the same outline that the instructor used in presenting the material on the tapes. Space has been provided for the student to make their own handwritten notes as they view the video, thus obtaining a complete set of notes. For the cost of this material, please refer to our current price list.
 - 2. Two tests are provided for this series of lessons. The purpose of a test is not to try to trick the students or to humiliate them in any way, but to emphasize the important points discussed in each lesson. We believe that if each student makes the effort to study for the test, he will learn more and apply himself to this study better.

Along those lines, we recommend that a copy of the test be given to the students far enough in advance to give them plenty of time to study for it. We believe that giving them the test before they have to take it will enable them to concentrate their study efforts on the essential points of each lesson. We recommend that a date be assigned for the students to take the test so that they have a deadline, and that the tests be graded and returned so that they can see the results of their labor of love for the Lord.
- D. The instructor has done his best to provide high-quality, biblically accurate instruction. We believe that God's word is powerful and that we need to

teach it in all of its beauty, simplicity and power! That is our pledge to you.

- E. But, for YOU or others to obtain the most benefit from this study, each participant will have to put forth effort. For example, we encourage each student to do at least the following:
1. Bring your Bible and read the verses as the instructor discusses them in class.
 2. Pay close attention to what the instructor says.
 3. Bring pencil and paper and take notes during each class.
 4. Study your notes between class sessions.
 5. Search the Scriptures daily to determine whether the things being taught on these tapes are in accordance with God's word (Acts 17:11).
 6. Study for and take the tests.
 7. If you miss a class, try to make the class up by viewing it at another time, preferably before the next class meets.
 8. Remember 2 Tim 2:15, where God tells us to study to show ourselves approved unto Him, thus being workmen having no need to be ashamed before Him because we handle His word properly!
- F. Each class session on the video tape is approximately 30-35 minutes long. This should allow enough time at the beginning and/or end of each class period for prayers, announcements, recitation of memory work, etc. There are three classes on each two hour tape.

II. For whom is this course intended?

Generally speaking, this course is intended for anyone who wants to GROW as a Christian!

III. Goals and objectives for the course.

It is a fact of life that we all do better and accomplish more when we set goals for ourselves (Phil 3:13,14). Accordingly, we have established the following goals for this course and ask each student to do the same:

- A. To learn what worship is.
- B. To understand what constitutes false worship.
- C. To appreciate the significance of God as “Father” and “Spirit.”
- D. To know the meaning of “worship in spirit.”
- E. To see the balance of worship “in spirit and truth.”
- F. To enter more spiritually into the actions of New Testament worship.

IV. Overview of the course.

See section VI of the Information and Requirements for this course.

V. How to obtain the best use of the video tapes.

- A. Always check the sound volume before the class or your personal study begins. In addition, for large classes such as in an auditorium, it may be necessary to place a microphone near the speaker of the television monitor. This is so that the sound can be carried through the auditorium or other sound system rather than depending solely upon the television speaker.

VI. This is just one in a series of courses that covers all of the books of the Bible and many Bible-related subjects.

If there are any questions, comments or suggestions about this material we would appreciate it if you would contact us at the World Video Bible School in Maxwell, Texas, 78656-4231, U.S.A. Our goal is to exalt the Lord, His word, and His church, not ourselves. Thus, we want to make any improvements that we can which will result in God and His beloved Son being glorified, His powerful word being spread, and precious souls being snatched from the wicked one before it is everlastingly too late!

TRUE WORSHIP: WHAT IS IT?

CLASS # 1 - TRUE WORSHIP: WHAT IS IT?

I. WHAT IS WORSHIP?

A. The greatest New Testament passage on worship is from Jesus in John 4:20-24.

1. We'll be touching on this frequently through this study.
2. In five verses Jesus used the word worship eight times.
3. We must understand what He is saying.
 - a. Many go to church for what they can get.
 - b. Some will check the church page in the Saturday paper to see who's playing – or what performance is taking place at a certain church and then attend on that basis.
 - c. Have you noticed on the Religious Stations that church has gotten to be a "big production." Special robed choirs with special productions; celebrity testimonials, and emotional theatrical preaching.
 - d. The so-called electronic church has made a big, staged production of religion.
 - e. Worship is not "performance – oriented" with the worshiper being thrilled or entertained.
 - f. It is giving, not getting! And the person who says, "I just don't get anything from it" needs to examine his motives.
4. There are many false ideas – (1) that it is not an act but a mere emotion, (2) that it is totally spontaneous with no regulation.

B. Worship defined.

1. We have to be careful with definitions. Some things are difficult to define, like beauty, time, love. The Bible does not deal as much in definitions as it does with descriptions and demonstrations.
2. We will, however, attempt to present some thoughts that will help us appreciate more deeply this word "worship."
 - a. Our English word is derived from the Anglo-Saxon word worthship – to declare the worth of God. (Revelation 4:11; 5:12) Note: Only God (deity) is worthy of worship! Not man, idols, beasts, etc.
 - b. There are four Hebrew words translated in our English Bibles as worship. The most often used is SHACHAH which means, "to bow down to do homage."
 - 1) Genesis 18:2 – "Abraham bowed before the three divine visitors."

- 2) Exodus 4:31 – “the people bowed their heads and worshiped.”
- 3) Exodus 12:27 – In bowing or bodily prostration is seen the principle of reverence.
- c. The key Greek word translated “worship” in the New Testament is PROSKUNEO which means “to kiss the hand toward.” Such is the word Jesus used in John 4 and carries the idea of obeisance, reverence.
- d. Another word used is LATREUO which basically means “to serve, to minister.” And another word closely related is LEITOURGOS, which means “a priestly minister,” an insight into our priestly approach to God (1 Peter 2:5, 9).
3. Now, let’s put all of this together:
 - a. Worship ascribes worth to God.
 - b. It is done in a spirit of wonder, awe and reverence. Our hearts bowed before Him!
 - c. It involves both attitudes (awe, reverence and respect) and actions (bowing, praising, serving).
 - d. It is both a subjective and objective activity.
 - e. It is a balanced activity involving the mind, the emotions and the will.
 - f. It must be intelligent, reaching deep within us and motivated by love, and then must lead to obedient actions that glorify God.
4. In Psalms 45:1, David, in thinking of God, said, “My heart is overflowing.” That’s a great definition! Worship is a heart, that when it thinks of God and His bounty, swells with gratitude – it overflows!
5. So, worship when defined is (1) declaring the worth of God, (2) with acts of reverence which He has ordained, (3) with a heart overflowing, (4) with a life consistently lived for Him.

II. WORSHIP DEPICTED AND DESCRIBED

A. A beautiful illustration (Exodus 30:34-38)

1. God gave the pattern for the Tabernacle.
2. Then He instructed Israel as to how the worship was to be done.
3. Some of the instruction had great symbolic value and was a teaching tool.
4. The perfume, beaten and placed before the testimony WHERE I WILL MEET WITH THEE – I SHALL BE UNTO YOU MOST HOLY.
 - a. This perfume – fragrance – actually a sweet smelling incense was made for God alone. (Verse 37) The recipe was not to be duplicated for any man. Those who did would be cut off.

- b. What is the point? The fragrance was designed for Him alone. It rose to God's nostrils – was unique for Him!
 - c. It's a great picture of worship – rising up to God, unique, separated, holy and well-pleasing unto Him.
- B. Andy T. Richie, Jr. wrote a little book on worship several years ago in which he quotes from Dwight Bradley, who in poetic form gave this description of worship:

“Worship is the soul searching for its counterpart, It is the thirsty land crying out for rain. It is a cradle in which a baby lies. A drop in quest for the ocean. Worship is a candle in the act of being kindled. It's the voice of the night calling for help.

It is a sheep lost in the wilderness. Pleading for rescue by the Good Shepherd. Worship is the prodigal running home to his father. It is a soul standing in awe at the wonder of the Universe.

It is a poet enthralled by the beauty of the sunrise. It's a hungry heart seeking for love. It's a heart of love consecrating to its lover. It is time flowing into eternity.”
- C. One of the primary functions of the church is to supply the incentives for worship and to provide the proper environment for worship.
 - 1. When worship is not the growing experience of Christians, the church could be at fault, or the individual could be at fault.
 - 2. If the church is at fault, it will eventually perish, unless it remedies the situation. (The church must provide vibrant, meaningful periods for worship).
 - 3. If it is the individual's fault, he will dry up spiritually unless a change is made. Because meaningful worship is at the heart of the life and work of a Christian.

Conclusion:

- A. One has written, “that worship is the missing jewel of the church.”
- B. That sounds strange when you consider the fact that the church spends so much time in worship.
- C. But, quantity is no substitute for quality.
And going to church is not the same thing as meaningful worship.

D. Our challenge – to grow in the worship defined and described in this class.

E. Ask yourself these questions:

1. Do I worship God?
2. Is worship a real priority for me?
3. Do I faithfully attend the services with a heart commitment to worship?
4. Do I hunger and thirst for the expression of worship in the assemblies?

F. There is a close relationship between salvation, worship and service.

1. Salvation comes down from God through Jesus for man.
2. Worship rises up to God from man through Jesus.
3. Service goes out from man to man for God.

“There is always the subtle danger of becoming more occupied with the visible than the invisible; with the temporal than the eternal; with the outward and formal than the inward and spiritual.”

CLASS # 2 - JESUS AND WORSHIP

Introduction:

1. In the last class we labored to define and describe true worship:
 - a. It is to ascribe worth to God.
 - b. It is to be done in a spirit of awe.
 - c. It rises from a heart overflowing with gratitude.
 - d. And is reinforced with a life lived consistently for Him.
2. As seen in the fragrance prepared for the testimony of meeting, it is reserved for God alone.
 - a. It is the soul's highest occupation.
 - b. It is not getting, but giving; however, it results in great blessings from God.
3. God redeemed us to become His worshipers and servants.
 - a. Salvation comes down to us through grace.
 - b. Worship rises up from us through gratitude.
 - c. Service goes out from us through graciousness.
4. What a challenge it is for us to grow in quality, meaningful worship. Many years ago someone wrote, "To worship is to quicken the conscience by the holiness of God; to feed the mind with the truth of God; to purge the imagination by the beauty of God; to open the heart to the love of God; and to devote the will to the purpose of God."

I. IMPLICATIONS ON WORSHIP FROM JESUS

A. The importance of it

1. "The Father seeketh such to worship Him."
2. The first commandment – (Exodus 20).
3. 1 Peter 2:5; Romans 12:1,2
(We present ourselves – whole selves – in special service [spiritual worship]).
4. Worship is not just attachment onto life – it is its core.

B. Jesus said, "True worshipers shall worship the Father."

1. "True worshipers" is filled with implication.
 - a. It implies true worship, and true worship has its antithesis in false worship and false worshipers.
 - b. The Bible calls by name several forms of false worship.
 - 1) Vain worship (Pharisees) Acts 17 (empty, useless)
 - 2) Ignorant worship (Athenians) Acts 17
(Uninformed – We must be taught to worship)
 - 3) Will worship (Agnostics) Colossians 2

- (Presumptuous – self-styled)
2. So, actually there are only two kinds of worship:
 - a. Acceptable or unacceptable
 - b. True or false
 3. Let's focus first on worship that is unacceptable.
 - a. See its nature and character.
 - b. See why it is false!

II. FORMS OF UNACCEPTABLE WORSHIP

A. The worship of false gods (Romans 1:21 ff).

1. Note - When men reject God, they will worship false gods they create. — Man worships something!
2. Man's false gods generally fall into two categories:
 - a. Earthly, material gods (Job 31:24-28). If you go around worshipping what you possess, kissing your own hand – you have denied God.
 - b. Images – (Deuteronomy 4:14-19). God can never be reduced to an image – when man does, it's an improper view.
3. God repeatedly warned Israel – (Ezekiel 8:16; Isaiah 2:6-10)
 - a. Note – Every religion that does not properly discern God is idolatrous.
 - b. Every materialist, atheist and agnostic worships something – his own invention, self.

B. The worship of the true God in the wrong form.

1. Why? Because not only is the right object established in Scripture, but the right form and manner.
 - a. An illustration of this is seen in Exodus 32. While Moses was gone, the people under Aaron's leadership fashioned a golden calf as a representation of Jehovah God.

C. The worship of the true God in self-styled manner.

1. Nadab and Abihu – (Leviticus 10:1,2)
 - a. Ordained as priests – (right men)
 - b. But administered the incense in a self-styled manner
 - c. Unacceptable – God devoured them
 - d. Because they did not sanctify God in the eyes of the people
2. Saul – (1 Samuel 13:8-14)
 - a. Saul impatiently said, “bring the offering and I'll offer it.”
 - b. So, what's the big deal? Simply this! God had stipulated that no one function at the altar except the priests.

- c. Saul displayed arrogance – and self-will – by intrusion into the priestly office.
 - d. Saul said, “I forced myself” – a sorry excuse.
 - e. Samuel said, “You have done foolishly.”
 - f. An obedient heart is at the heart of true worship.
3. Uzzah (2 Samuel 6:1-9)
- a. Uzzah was a Kohathite, responsible for transporting the Ark of the Covenant.
 - b. They were taught that it was not to be touched.
 - c. The Ark was to be transported by staves on the shoulders of the priests.
 - d. He knew better – but took the liberty of moving it by cart.
 - e. He touched it – God was angered – and there he was smitten.
 - f. It was a self-intrusion into the commandments of God. God is never honored or pleased through self-styled worship.
4. Now, into the New Testament – consider the Pharisees (Matthew 15:1-9).
- a. They had built their own self-styled system of worship established deep in their own traditions.
 - b. Such procedure is seen in so-called Christendom today in the images, rituals, liturgies – where did it come from? Their own traditions!
 - c. Matthew 23:23-28
 - d. We need to distinguish between truth and tradition. A tradition may be harmful or harmless; good or bad. That is, a tradition that does not violate Scripture.

Singing in praise to God is truth, not tradition; however, the number of songs, the selection and placement is traditional. To change the order is harmless – and should be done occasionally to keep from getting tradition-bound.

The Lord's Supper in the assembly is truth. Our time of meeting is traditional, can be changed for the better!

D. The worship of the true God with the wrong attitude.

- 1. If we eliminate all false gods, all images of the true God, all self-styled modes of worship – it will still be unacceptable if we worship with wrong attitudes. This hits closer home with us than the others.
- 2. Passages that illustrate this point:
Malachi 1:6-14; 3:13,14; 4:1-3; Amos 5:21-27; Hosea 6:4-7; Isaiah 1:10-20; Mark 7:6

3. The point in all of this is – They were doing the right things to the right God in the right form – BUT, THEIR ATTITUDES WERE WRONG AND GOD WOULD NOT ACCEPT IT!

Conclusion:

1. Jesus talked about true worship and true worshipers – but such implies false worship and false worshipers!
2. To appreciate the true we must clear away the false. Many, tragically, while thinking that they are worshiping God acceptably, are, in fact, worshiping in vain. We must be conscientious about this and examine not only what we do but how it is done!
3. Next class, we will positively deal with “What Is True Worship?”
4. Worship is to the Christian life what a mainspring is to a watch – the core of his response to God!
5. Think about these questions:
 - a. Am I growing each day in the grace of gratitude?
 - b. Am I seeking to honor God in all I do – at work, at play, in the home?
 - c. Are the worship assemblies times that I anticipate more and more?
 - d. Do I bring a heart ready to celebrate what God has done in my life, yet eager to be filled with all the fullness of God?

CLASS # 3 - DISCOVERING TRUE WORSHIP

Introduction:

1. “Worship is the response of all that man is to all that God is and does – we do not worship for what we get out of it but because God is worthy of it.”
2. However, true worship leads to personal enrichment and enablement – the kind of strength that helps the Christian bear the burdens and fight the battles of life.
3. In our present study, we have: defined it; described it; and discerned false worship. Now, let’s discover true worship.
4. Jesus, in John 4:20-24 spoke of three characteristics of true worship:
 - a. The Right Object – God
 - b. The Right Attitude – Spirit
 - c. The Right Standard – Truth
5. This great treatise on worship was given:
 - a. In an out-of-the-way place as Jesus waited for the disciples.
 - b. You might expect such a great discourse to have been delivered at the Temple before a great audience.
 - c. He spoke to a woman (something a rabbi wouldn’t do in public) and also a Samaritan (Jews considered them dogs).
6. Jesus reveals a number of powerful truths involved in acceptable worship.

I. FIRST, JESUS MAKES IT CLEAR THAT TRUE WORSHIP MUST BE DEVOTED TO THE RIGHT OBJECT.

A. God as Father

1. The term denotes intimacy, nearness, love, care (Ephesians 1:3, Luke 11:2-4)
 - a. Holy Father (John 17:16)
 - b. Righteous Father (17:35)
 - c. The Father of Glory (Ephesians 1:17)
 - d. Father of Lights (James 1:17)
 - e. Father of Mercies (2 Corinthians 1:3)
2. God as Father denotes a special relationship.
 - a. Israel knew God as Jehovah.
 - b. Christians knew God as Father.
 - c. There is no difference in nature. (God does not change – Malachi 3:6).
 - d. But there is a difference in relationship – Christians know the SON.

B. God as Spirit

1. This is God's essential nature – the spirituality of God.
2. While in Old Testament times, God's presence was uniquely made known in the Tabernacle and Temple, it was a mistake to limit Him then and now to any place. God still meets – as Jesus does – with His people in a special and unique way.
3. Paul made it clear that God is not limited to temples made by hands in Acts 17:24,25.
4. Stephen said it – (Acts 7:46-50).
5. The PLACE was important to the Samaritan woman Mt. Gerizim versus Jerusalem).
 - a. But, Jesus said, “not here or in that Mountain.”
 - b. God is the living Spirit – so He can be worshiped anywhere; everywhere; at any time and by all.
 - c. Contrasting the old regime with our new relationship in Christ, Paul said (Philippians 3:3) the true worships God in the Spirit.

C. Consider God's spiritual attributes and their implications for worship.

1. God is holy.
 - a. So, respond in godly fear – (Psalms 96:2-9; Hebrews 12:28; Isaiah 6:1-8)
 - b. Consider what happened when men encountered the holiness of God.
 - 1) Abraham confessed he was “dust and ashes” (Genesis 18:27).
 - 2) Job said, “I abhor myself and repent in sackcloth” (Job 42:6).
 - 3) Habakkuk, “My lips quivered, rottenness entered my bones and I trembled.” (Habakkuk 3:16).
 - 4) Ezra said, “O my God, I am ashamed and blush to lift up my face to thee.”
 - c. A true worshiper comes into the presence of God with godly fear.
 - 1) We are often flippant – A circus atmosphere should not be! – We are noisy, in and out, whispering – passing notes – like we are at a ball game.
 - 2) Most people have more reverence and respect at a funeral than in the presence of the living God.
 - d. A worshiping life is a life of brokenness and contrition – and a continual confession before God.

- e. You can't live totally apart from God all week and then go to church on Sunday and expect to "turn on worship" as though nothing ever happened.
 - f. We need to fear God in all of life (domestic, business, leisure) so our worship will be balanced and vibrant.
 - 2. God is holy, so respond in gratitude.
 - a. Because, God doesn't give us what we deserve – we deserve death, but He gives life; we deserve condemnation, but He gives salvation.
 - b. And His goodness (offering mercy) leads to repentance in our lives (Romans 2:4).
 - c. A worshiping soul is a grateful and penitent soul.
- D. So, summing it up:
- 1. We worship the Father – that is His essential relationship, i.e., intimate; up close and personal; warm, loving and affectionate. Because – we know the Son we can worship the FATHER.
 - 2. We worship God as SPIRIT – that is His essential nature. He cannot, therefore, be limited or confined to a building, a temple, a grove or mountain. (NO PLACE CAN HOLD HIM). He cannot be fashioned or reduced to an image made of wood, or stone. He is ever-living, ever-present, pervading the whole universe from eternity to eternity.

Conclusion:

- 1. Why is true, spiritual worship so scarce these days?
 - a. Because its focus is on GOD.
 - b. And, man has difficulty taking the focus off SELF.
- 2. Ours is an age of humanism.
 - a. Man has deified himself and humanized God.
 - b. Of all things and all places, the church must keep its eye on God.
- 3. Sadly, the church is preoccupied with man.
 - a. Our felt needs – our problems – our programs – our methods – our efforts, etc.
 - b. If we could get the emphasis again where it ought to be – ON GOD – then perhaps we could see ourselves and our fellow man in a better light.
- 4. Remember, God saved us to be His worshipers and His servants.
 - a. We'll not be much of the one without the other.
 - b. Worship is to the Christian life what a mainspring is to a watch – the core of its activity!
- 5. Will you join me in accepting the challenge to grow in vibrant, spiritual, meaningful worship!?

CLASS # 4 - WORSHIP IN SPIRIT: WHAT IS IT?

Introduction:

1. This is #4 in our series on worship:
 - a. True Worship – What is it
 - b. False Worship and Worshipers
 - c. Discovering True Worship – The Object
 - d. Now – Worship in Spirit
2. We have made numerous references to John 4:20-24
3. Jesus contrasted two kinds of worship.
 - a. Samaritan worship – “Ye know not.” It was spirit without truth.
 - b. Jerusalem Worship – “We know what we worship.” That was truth without spirit.
4. We still have those extremes abounding.
 - a. Enthusiastic heresy on the one hand; and lifeless orthodoxy on the other.
 - b. We may have truth without spirit; or we may have spirit without truth.
 - c. Jesus calls for balance of the two – Truth keeps the spirit from becoming frenzied, sensational, subjective, emotionalism, while spirit keeps truth from becoming cold, lifeless formalism.
5. Let’s examine the implications of worshiping in spirit.
 - a. It has to do with the worshiper.
 - b. It relates to the life, thinking, heart and attitude of the worshiper.
 - c. It is the subjective aspect of worship.

I. WORSHIP IN SPIRIT BEGINS WITH THE LIFE OF THE WORSHIPER.

- A. The attitude of the true worshiper begins long before he gets to the assembly.
 1. Worship has a close and intimate relationship with life.
 - a. Not that everything we do is worship, but life – its conduct and attitude – relates to all worship.
 - b. A life of disobedience makes a farce of worship. Examples:
 - 1) Isaiah, Chapter 1

“What’s the purpose of the multitude of your sacrifices?” “Bring me no more vain oblations” “Your incense is abomination” “When you pray I won’t hear”

What’s the problem?

“Your hands are full of blood.”

“You are unclean.”
“You oppress the poor and widows.”
“You are disobedient and rebel.”
Come, let us reason together! – Verse 18

2) Amos, Chapter 5

“I hate the noise of your songs.”
“I regard not your offerings.”
“I despise your feast days.”

What’s the problem?
“You are not righteous.”
“You have left off judgement.”

c. Their lives weren’t corroborating their worship!

“I desired mercy, not sacrifice.” David learned God wants “a broken and contrite spirit more than the fat of rams” (Psalm 51).

2. Private devotion, worship, prayer and moments of meditation – coupled with a sincere life, prepares for a rich and meaningful worship in the assembly of the saints.

B. The characteristics of a true worshiper:

1. Treats others right – Romans 14
2. No grudges – willing to forgive – Matthew 5
3. Conscious of souls – Roman 15:16
4. A generous heart – Philippians 4:18
5. Living in righteousness and truth – Ephesians 5:8-10
6. Honesty – 1 Timothy 2:2, 3
7. Daily thanksgiving – Hebrews 13:15

II. THE SPIRIT OF THE WORSHIPER

A. To worship “in spirit” is not here a reference to the Holy Spirit, but our own spirits – worship by and in our spirits – from the inside out – with our spiritual nature.

1. So, worship is more than right externals – place, time, words, forms, actions.
2. Look at these verses:
 - a. Romans 1:9 - “God is my witness whom I serve with or in my spirit – making mention of you in my prayers” Serve (latreuo).

- b. Psalm 103 - "Bless the Lord (worship), O my soul, and all that is within me."
 - c. Psalm 51 - "A broken and contrite heart thou wilt not despise."
- B. So the question is – How can we prepare in heart so as to be prepared to worship in spirit?
 - 1. So that:
 - a. We will not be bored and indifferent!
 - b. We will not have cold and calloused hearts!
 - c. We will not be hurried in a rush to get it over with and out of here!
 - d. We will be attentive, focused – and not have our minds on some other activity.
 - e. We will not be in a frenzy for the preacher to hush, looking at our watches, and with divers disease get out the door so we can beat our religious neighbors to our favorite restaurant.
 - 2. So that:
 - a. We can "be still and know that God is God."
 - b. We can "wait upon the Lord and renew our strength" (Isaiah 40:31).
 - 3. These principles will help:
 - a. We must develop a spiritual-mindedness. Paul speaks of three classes of men.
 - 1) The natural man – The man of natural understanding – thinks and acts on the fleshly level – has not been enlightened on spiritual things (1 Corinthians 2:14).
 - 2) The carnal man – is the Christian who lives after the flesh – is divisive and jealous (1 Corinthians 3:1-3).
 - a) It was the carnality in the Corinthian church that adversely affected their worship.
 - b) It caused them to corrupt the Lord's Supper making of it a "fleshly meal" rather than a memorial of Christ.
 - c) It caused them to corrupt the spiritual purposes of the spiritual gifts for selfish vanity and ambition (1 Corinthians 14).
 - d) Carnality did not end at Corinth.
 - e) It is carnality that substitutes gimmicks and sensationalism for spiritual worship.
 - f) It is carnality that calls for entertainment, showmanship and the creation of an emotional atmosphere.
 - 3) The spiritual man – is born of God, has a new spiritual nature, is spiritually nurtured as he minds the

things of the Spirit and discerns spiritual realities (Romans 8:1-17).

- b. Center attention (meditate) on God.
 - 1) Not building, preacher, clothes, etc.
 - 2) Contemplating with a sense of wonder triggers worship.
 - 3) We are easily distracted.
 - a) Keep distractions to a minimum – Learn to focus – do not turn your head for every distraction. – do not clutter your mind.
- c. Dwell richly in the Word (Colossians 3:16).
 - 1) Perhaps one reason for such poor quality worship is our choking on the word. Remember when you started your children on more solid food – the faces.
 - 2) If we do not live with the Word and in the Word, we will choke on it.
 - 3) There comes a time to “get off the bottle.”
 - 4) Time spent in wonderful discovery of the Word and prayer will so tune our hearts that worship is a natural outpouring. Worship is not an automatic, turn-on, arbitrary, isolated experience.
 - 5) Spurgeon once said, “When people get bored in church – that’s not a commentary on the sermon but a commentary on the heart.”
- d. Pray for a united heart (Psalm 86:5-10).
 - 1) David prayed in verse 11, “Unite my heart that I might fear thy name (an euphemism for worship.”
 - 2) The opposite is a divided heart.

Conclusion:

- 1. Our emphasis has been “worship in spirit.”
- 2. How would you rate your worship in spirit on a scale from 1-10? Weak! Strong!
- 3. If weak, let me suggest:
 - a. Rise early Sunday and read a Psalm of meditation.
 - b. Pray that worship will be a time of giving to God and receiving from Him.
 - c. Eliminate negative feelings about people and circumstances.
 - d. Come with an eager heart, a positive attitude and a contrite spirit.
 - e. Participate – Sing! Pray in your spirit! Commune with concentration! Give with purpose! Listen intently because God is speaking to your heart.

CLASS # 5 - WORSHIP IN TRUTH: WHAT IT MEANS

Introduction:

1. Jesus taught that our worship was to be “in spirit and in truth.”
 - a. Worship in spirit without truth makes worship a frenzied exercise of emotional subjectivism.
 - b. Worship in truth without spirit makes worship a cold exercise of lifeless formalism.
 - c. But, worship in spirit and in truth is balanced with life and direction; with zeal and knowledge.
2. We need to understand that all worship is in response to divine truth.
 - a. We would not know to worship “in spirit” if the Bible didn’t teach it.
 - b. What is truth (Jno. 18:38)?
 - 1) Jesus said, “Thy word is truth” (Jno. 17:17).
 - 2) David said, “Thy law is the truth” (Ps. 119:142). “Thy word is true” (Ps. 119:160).
 - c. So, if we worship “in truth.”
 - 1) We worship as God directs in his Word.
 - 2) We worship with understanding of that Word.
3. When men exchange God’s truth for a lie, their worship is corrupted.
 - a. Rom. 1:18,19, 25; Psa. 47:7; 2 Cor. 4:2

I. WORSHIP HAS ALWAYS BEEN A MATTER OF DIVINE STIPULATION.

A. Under Patriarchy

1. The worship of Cain and Abel (Gen. 4)
 - a. God respected Abel’s worship but rejected Cain’s.
 - b. The Genesis text does not explain why, but Hebrews does (Heb. 11:4).
 - 1) Abel offered by faith; Cain did not!
 - 2) What does worship by faith imply?
 - c. It presupposes revelation – prior instruction (Rom. 10:17).
 - d. A number of things surface here.
 - 1) We could not know what to worship or how to worship without special revelation.
 - 2) So, at the heart of true worship is man’s response to God’s revelation by faith (which Abel did).
 - 3) Abel continues to speak to us! His message is: Humbly submit to God! Follow His instructions! Honor Him by gladly obeying His word! That is, worship in truth.
 - e. But, Cain speaks too – His message is – DO YOUR OWN THING! Please yourself, not God!

- 1) He has many first-cousins!
 - 2) Count beads – say the rosary – choirs – instrumental music – raffles and sales – foot washing – snake handling etc.
 - f. Another thing about Abel – He offered the best!
 - 1) The firstling and fat thereof.
 - 2) God wants our finest, our best, when we sing; pray; partake of the Lord's Supper; give; and listen to God's Word.
 2. Abraham (Gen. 22)
 - a. God called – Abraham responded, "Here am I."
 - b. God said – Offer your son on Meriah.
 - c. Abraham – acted – responded in faith.
 - d. Note: Abraham's worship was costly! It was not convenient.
- B. Under the Law
1. The Priestly System
 2. The Sacrifices
 3. The Administration
- C. Under Christ
1. Continue in "the apostles' doctrine" (Acts 2:42).
 2. Don't be tossed by every wind (Eph. 4:14).
 3. Let the Word dwell richly (Col. 3:16).

II THE IMPORTANCE OF PREACHING AND TEACHING

- A. We must know the truth (Jno.8:32).
- B. We must believe the truth (Jno. 8:24, 20:31).
- C. We must practice the truth (2 Jno. 9). (John stresses this).
- D. We must live the truth (1 Jno. 1:8).
- E. We must continue – abide in the truth.

III. THE AUTHORITY OF SCRIPTURE

- A. How scripture authorizes?
- B. How is truth determined?

- 1) By direct statement
- 2) By binding example
- 3) By inference

IV PREACHING AS AN ACT OF WORSHIP

- A. Preaching as an act of worship gives immediacy to the impact of the Word upon our hearts and lives.
 1. Listening enables the worshiper to see God and hear God – such brings immediacy to our hearts.
 2. How do you hear – with patience, with contrition, with faith – with intent of obedience.
- B. Preaching as an act of worship will personally apply the Word to life.
 1. Academic outlines prepared by a preacher who never sees God as the message is prepared will never change the lives of the listeners.
 2. Truth divorced from life is not truth in the Biblical sense – Truth must engage the heart and affect the life.
 3. The purpose of the Word of God is to reveal the God of the Word – and when you meet that God you must do something about His will.
- C. Preaching as worship enables us (Isa. 6:1-6):
 1. To see God
 - a. His Sovereignty
 - b. His Holiness
 - c. His interest in me
 2. To see ourselves
 3. To see our mission
- D. What kind of preaching is worshipful?
 1. Not:
 - a. The kind that exists for itself alone.
 - b. The kind that makes a name for the preacher.
 - c. The kind that's manufactured from books.
 - d. The kind that is so academic that its dull and meaningless.
 2. But:
 - a. The kind that engages the mind and heart.
 - b. The kind that calls for transformation.
 - c. The kind that demands application.

E. The importance of expository preaching

1. Worship cannot occur apart from an understanding of God as revealed in Scripture.
 - a. Sermons could be clever, more entertaining, more stimulating to the emotions.
 - b. Maybe more style – more class!
2. But, the older I have become, the more I have become committed to expository preaching.
 - a. Because it enables one to systematically teach the Word of God.
 - b. When the word is taught – God is moving, acting, calling for response – commanding men.
 - c. Because it saves the preacher from himself – There's plenty to teach – so varied – so relevant – so complete.

CLASS # 6 - WHEN THE CHURCH WORSHIPS

Introduction:

1. Many years ago an old preacher wrote an article entitled, “Been to meeting but missed the Worship.”
 - a. There is the real possibility of “more meetings” and “less worship.”
 - b. Our meetings may become no more than “social gatherings” – and while such is a benefit, it is not the priority.
2. Now, wrapping up what we have emphasized in this series to this point:
 - a. Worship centers on God, offering Him the worth that is due Him, in a spirit of reverence, with hearts overflowing in gratitude and with a life lived consistent with His will.
 - b. Our worship is false when we worship false objects; when we worship the true God in the wrong form; when we worship the true God in a self-styled manner; and when we worship in the wrong attitude.
 - c. Worship is true when we worship God as Father, i.e., in a warm and intimate relationship and as Spirit, i.e., as in His spiritual nature.
 - d. Worship is true when it engages our spirit, i.e., our mind, our hearts – our emotions.
 - e. Worship is true when it is offered in and by truth, i.e., according to divine instruction.
3. Now, just one lesson prior to going into the actions of worship – I want us to note exactly what happens when the church worships.

I. WHEN THE CHURCH WORSHIPS:

A. We congregate.

1. We assemble – we gather (1 Cor. 11; Heb. 10:25).
2. We are a spiritual union in fellowship with Christ and each other.
3. The assembly demonstrates our unity in Christ and is vital to a growing spiritual life.

B. We celebrate.

1. We do something together – there is a meeting of minds and hearts.
2. We lift our hearts to CELEBRATE what God has done for us.
3. Everyone participates – singing, offering, praying, hearing, remembering.
4. Because it is a celebration – every occasion is a new, fresh experience, a “new – song.”

C. We commemorate.

1. We remember His death – resurrection.
2. History (looking back) has meaning.
3. The present is vibrant, because He lives!
4. The future has focus, because He is coming!

D. We communicate.

1. God's truth is communicated to us.
2. Singing – praying – preaching – offering – communicating.
3. The church is edified (1 Cor. 14). This chapter emphasizes understanding.

E. We consecrate.

1. Our time
2. Our offerings
3. Our talents
4. Our service
5. Our lives

F. We contemplate.

1. We think, ponder, meditate (Ps. 19:14).
2. We must not be so crowded and hurried that we don't have time to wonder, to ponder, to meditate.

II. WHEN THE CHURCH WORSHIPS, THE RESULTS ARE:

A. God is glorified.

1. "Whoso offereth praise glorifies me" (Ps. 50:23).
2. God said, "I will be satisfied in thee that come near me" (Lev. 10:3).

B. Christians are purified.

1. Who will stand? Who will ascend? (Ps. 139:23, 24).
 - a. Clean hands
 - b. Pure heart
2. The Lord's Table causes us each week to inspect, to examine – to face our sinfulness!

C. The church is edified.

1. As a result of the early church worshiping, they found favor with God and people (Acts 2:42-47).
2. They were winsome, attractive and dynamic!
3. A worshiping church is built-up – strong – transformed.
4. True worship changes people.
5. Look at 1 Cor. 14.

D. The lost are evangelized.

1. 1 Cor. 14:23-25 – Paul says to the Corinthian Church, “Get your worship properly focused; then when unbelievers come into your midst, they will be impacted.”

III. WHEN YOU GO TO WORSHIP:

A. The issue is not:

1. How the service is scheduled.
2. How well prepared the song director is.
3. How ready the preacher is.

B. BUT, the issue is:

1. How prepared I am!
2. Look at Heb. 10:22 – “Let us draw near.”

C. The check-points:

1. Sincerity – (“with a true heart”).
2. Fidelity – (“in full assurance of faith”).
3. Humility – (“having our hearts sprinkled from an evil conscience”).
4. Purity – (“and our bodies washed with pure water”).

D. So ask:

1. Am I sincere? Is my heart devoted?
2. Am I focused? Do I see God through the Word, hungering to draw nigh?
3. Do I have confidence and assurance of faith?
4. Do I come in purity – confessing my sins?

CLASS # 7 - WORSHIP: COMMUNION AT THE LORD'S TABLE

Introduction:

1. WORSHIP – What a provocative, eye-opening, challenging subject.
2. From what we have studied – worship is a verb! It is action!
 - a. In worship, God is speaking and acting, bringing me the benefits of redemption.
 - b. In worship, I celebrate the Christ, His death, resurrection and intercession.
 - c. In worship, I respond to His Word, His grace, His love.
3. So, worship is not passivity! I do not just sit waiting for something to be done to me!
 - a. I participate! I am active! I am very much involved! My body – my mind – my intellect – my emotions.
 - b. God is present – loving me, caring for me, bringing me closer, offering me all the benefits of His grace.
 - c. I respond in song (not a professional, trained choir) but me – with my brethren expressing praise.
 - d. I respond to God in prayer, bringing my requests for myself, my family, my neighbors, my world into His providential care.
4. Now, as we focus upon the actions of our worship, we begin with the Lord's Supper.
5. First, a few observations as we begin:
 - a. The Lord's Supper is variously designated in the New Testament as "Breaking of Bread" (Acts 2:42); "To break bread" (Acts 20:7); "The Lord's Table" (1 Cor. 10); The Communion (1 Cor. 10:16).
 - b. It was a very important action in the Lord's Day worship. However, nowhere is it said to be the most important thing. Caution – We could, if not careful, decide on our own that some actions are very important, while others are optional.
 - c. It belonged in the assembly – (1 Cor. 10,11), "When you come together." Note – not all acts of worship are limited to the assembly, i.e., prayer, Bible reading, singing. The Lord's Supper was designed to be eaten together. It symbolizes the "one body."
 - d. It was marked in the New Testament by simplicity. It was as simple as picking up a piece of bread, praying, breaking it and distributing it to the believers.

With the passing of time, it was embellished and made more elaborate with many traditions added to it. It became the sacrament, and only the clergy could administer it. Then came the notion that upon the clergy blessing it – it became literally the body and blood of Jesus.

- e. There are four major statements in the New Testament on the Lord's Supper.
 - 1) The institution of it (Mt. 26). Note the time, occasion and purpose.
 - 2) The record of the newly established Jerusalem church (Acts 2:42).
 - 3) Paul's waiting seven days at Troas to break bread (Acts 20:7).
 - 4) Paul's correction of abuses at Corinth brought forth the most detailed instructions concerning it (1 Cor. 11).
- 6. Putting together all the New Testament revelation pertaining to it, let's freshly discover the profound significance of it in our worship.
 - a. It is a discernment.
 - b. It is an act of separation.
 - c. It is a communion.
 - d. It is a memorial.
 - e. It is a bond of fellowship.
 - f. It is a sermon.

I. FIRST, THE LORD'S SUPPER IS A DISCERNMENT (1 Cor. 11:29).

- A. To discern comes from a word that literally means to "look through."
 - 1. People use microscopes and telescopes to bring into view something otherwise invisible. We look through them to discern these objects.
 - 2. So, the Lord's Supper is intended by God to bring before us in clear spiritual vision our Savior and His sacrifice.
- B. It is human nature to forget.
 - 1. The Greeks used to say that "time wipes all things out of the memory" as if the mind were a writing slate and times were the eraser.
 - 2. Memory can play tricks on us unless something is done to keep it straight.
 - 3. Sometimes, facts are only partially remembered and are confused. So, it is the place and significance of the Lord's Supper to keep our memory clear, straight and focused. The great things we discern serve as an anchor to our faith.
 - 4. As I discern in this action of worship, I am connected to the past; I am given meaning for the present; and inspired with hope for the future.
- C. It was because of the Corinthians' immaturity in failing to discern, to look through, that he urged them to partake worthily.

1. This does not refer to the person being worthy.
2. It is an adverb, and refers to the manner in which it is taken.
3. The warning is: Any careless, thoughtless participation at the Lord's Table is a failure to discern.

II. SECOND, THE LORD'S TABLE IS AN ACT OF SEPARATION
(1 Cor. 10:21).

- A. The Lord's Supper reminds us of who we are and whose we are.
1. We have been called and chosen in Christ (2 Thes. 2:14).
 2. There has been a separation from the world and a reconciliation to God (Eph. 2:16).
- B. At the Table, we probe, search and examine ourselves.
1. No one can judge another; each must examine himself.
 2. No open or closed communion
 3. We look at our attitudes and actions.
 4. We confess and acknowledge sin. The Lord's Supper is a call to repentance.
- C. Paul instructed, "You cannot partake of the Devil's Table and the Lord's Table."
1. Sincerity is called for.
 2. Hypocrisy is dispelled.

III. THIRD, THE LORD'S SUPPER IS A COMMUNION (1 Cor. 10:16).

- A. This means a vital sharing and a vital participation.
1. While the Lord is with us in all of life, there is a very special and intimate way that He is with us at the table.
 2. The vital identification initiated with Christ when we were "baptized into him – into his death and raised with him (Rom. 6:3,4)" is continued in the Lord's Supper when we "sup with him, and he with us." He promised to drink with us in the Kingdom.
 3. So, each Lord's Day there is a fresh and loving encounter with Christ.
 4. It is a designated place and time when He keeps an appointment with us.
 5. Some of my brethren haven't learned this. They miss the Supper indiscriminately!

B. So, the Lord's Supper is not a meaningless habit.

1. Let me express a conviction! If I had a job that would not permit me at least a time to keep this appointment once on the Lord's day, I WOULD CHANGE JOBS!

CLASS # 8 - WORSHIP IN COMMUNION (PART II)

Introduction:

1. “Worship is to quicken the conscience by the holiness of God – to feed the mind on the truth of God – to purge the imagination by the beauty of God, – to open the heart to the love of God – to devote the will to the purpose of God.”
2. Now, some questions:
 - a. Are you growing in a deeper appreciation of worship?
 - b. Are these lessons being absorbed into your thought processes?
 - c. Do you feel that you are growing in more mental, emotional and spiritual involvement in worship?
 - d. Have the frequency and regularity of meetings made worship a stuffy, routine experience that has lost its high meaning?
3. How can habit, custom, practice be so entered that it maintains freshness, eagerness and anticipation?
 - a. Jesus entered the synagogue “as was his custom” (Lk. 4:16).
 - b. When our perspectives are clear! When our priorities are fixed! When our spiritual needs are defined! When our spiritual appetite is felt! When our love for Christ is real! When our gratitude to the Heavenly Father is expressed!
THEN WORSHIP IS NOT MUNDANE –
IS NOT JUST ROUTINE –
IS NOT A TRITE EXPERIENCE SPIRITUALLY
any more than coming to a delicious meal – or seeing your family – is physically!
4. Worship, then:
 - a. Enables us to meet Christ in a special way.
 - b. Equips us to serve Him in a meaningful way.
 - c. Aids our spiritual perception.
5. One of the actions of worship, so vital to our spiritual lives, is the LORD’S SUPPER. Last time, we noted that:
 - a. It is a discernment.
 - b. It is an act of separation.
 - c. It is a communion.
6. Today, we want to see it as:
 - a. An act of remembrance
 - b. A bond of fellowship
 - c. An eloquent proclamation

I. THE LORD’S SUPPER - AN ACT OF REMEMBRANCE

- A. The challenge to remember:

1. We must discipline our minds by diligent practice.
 2. Arrest wandering thoughts and bring them captive to the will of Christ.
- B. What are some of the things on which we should concentrate while eating this memorial feast?
1. Remember His name (Mt. 1:21; Isa. 9:6; Phil. 2:9).
 2. Remember His works – Creation and Redemption (Col. 1:14-18).
 3. Remember His love (Eph. 3:18,19; Rom. 8:35-39).
 4. Remember His afflictions (Isa. 53:3, Heb. 12:2; 1 Pet. 2:24; Heb. 2:9).
 5. Remember His exaltation – He arose! (2 Tim. 2:8); He is seated! He reigns! (Heb. 4:14; Eph. 1:22,23).
- C. So Jesus took ordinary, common elements – bread and the fruit of the vine – and touched them with His glory. And from it, an extraordinary memorial, sacred, divine memorial was erected.

II. THE LORD'S SUPPER: A BOND OF CHRISTIAN FELLOWSHIP (1 Cor. 10:17)

- A. Not only is it a memorial meal where we share in remembering; it is a family meal where we share in relating.
1. We bear witness to the unity of the body of Christ (1 Cor. 10:17).
 - a. In partaking of one bread, Christians, though diverse in training, background, education, economic status, age, race and color – merge into the beautiful one body of believers.
 - b. That body is not perfect, but is forgiven.
 2. We share at the Table because:
 - a. We are “his own” (Jno. 12:1).
 - b. We are “his little children” (Jno. 13:33).
 - c. We are cleansed and redeemed (Eph. 1:7).
 3. There are no “superiors” or “inferiors” at the Lord’s Table. “The ground is level at the foot of the Cross.”
 4. The Supper is a call to unity.
- B. This bond was so strong in the early church.
1. They shared one heart and one mind.
 2. When one suffered, all suffered.
 3. When one was weakened, all were affected.
 4. When one was strengthened, all were built up.

- C. When we gather at the table, do we sense it if a brother or sister is missing?
 - 1. It should promote greater love among us.
- D. The Lord's Table should prevent all bitterness, hatred, ill-feelings, indifference and backbiting among those who share a place in the body of Christ.
 - 1. It should promote greater love among us.
 - 2. Pettiness is beneath the dignity of those redeemed in Jesus.

III. THE LORD'S SUPPER: A POWERFUL PROCLAMATION (1 Cor. 11:26)

- A. The partaker preaches an eloquent sermon.
 - 1. He shows forth or proclaims.
 - 2. The preacher is not the only proclaimer.
- B. What does an active participation in the Lord's Supper proclaim?
 - 1. It proclaims afresh the "vital facts of the gospel" (1 Cor. 15:1-4).
 - 2. It preaches "that while we were yet sinners, Christ died for us" (Rom. 5:8).
 - 3. It affirms that "faith is alive and well" in an unbelieving world.
 - 4. It testifies "that Jesus is not dead, but lives." The distinctive of Christianity.
 - 5. It presents the truth "that Jesus is not aloof, but is working, reigning and interceding as our great High Priest" (Heb. 7:25).
 - 6. It declares "He is coming" (Jno. 14).
 - 7. It states "that judgement is sure" (Acts 17:30, 31).
- C. The great essentials of the gospel are preserved in this memorial.
 - 1. You preach for Christ if you are present and active; you preach Christ if you are absent and inactive!
 - 2. Your friendship, your loyalty and your confidence are expressed in this act of worship.

Conclusion:

So, worship is not only offering God our praise; it is expressing our faith upwardly and outwardly!

CLASS # 9 - EFFECTUAL PRAYER

Introduction:

- I. A study of worship would be incomplete without an emphasis on prayer.
 - A. The New Testament is filled with:
 - 1. Instructions on prayer
 - 2. References to prayer
 - 3. Actual prayers of believers
 - B. A sampling of beautiful statements on prayer.
 - 1. Phil. 4:6,7
 - 2. 1 Cor. 14:15
 - 3. Rom. 12:12
 - 4. Col. 4:2
 - 5. Luke 18:1
 - 6. Eph. 6:18
- II. Prayer occupied a very important place in the worship of the early church.
 - A. The first church (Acts 2:42)
 - B. The church gathered to pray in times of crisis (Acts 12).
 - C. The church gathered to pray in times of great opportunity – (Acts 13 – missionary work).
- III. Prayer, however, unlike the Lord's Supper is not limited to the corporate assembly on the first day of the week.
 - A. The Lord's Supper belonged in the assembly.
 - 1. By statement – 1 Cor. 10 and 11
 - 2. By example – Acts 20:7
 - 3. By implication – the nature of it
 - B. Prayer, while a vital part of the assembly is not limited to the assembly.
 - 1. 1 Tim. 2:8 – That men pray everywhere – (Home church, office etc.).
 - 2. David, "Morning, noon and evening he would pray."
 - 3. Daniel prayed, "three times a day."
- IV. Men of power in the Bible were always men of prayer.

- A. Moses interceded for Israel.
 - B. Elijah prayed for rain.
 - C. David's prayer psalms
 - D. Paul's prayers are recorded.
- V. Prayer was priority in Jesus' life and ministry.
- A. He commenced His ministry with it.
 - B. Prayed all night before selecting the apostles.
 - C. Prayed for His disciples (oneness) Jno. 17.
 - D. Taught His disciples to pray (Mt.6).
 - E. Prayed in agony in the garden.
 - F. Prayed on the cross.

Discussion:

- I. THE MINISTRY OF PRAYER IS A POWERFUL ONE.
- A. Acts 6:4 - "Prayer and ministry of the Word" is associated.
 - B. More is accomplished through prayer than we'll ever know (Jas. 5:16).
 - C. Prayer is:
 - 1. The vitals of a Christian
 - 2. The moving power of the church
 - 3. That which has the capacity of bringing the resources of God surging into the lives of His people
 - D. Oh! How we need to learn to pray, "Lord, teach us to pray!" In quality and quantity!
 - 1. Prayer is our most direct line of communication with God – "You have not because you ask not!"
 - 2. Whatever we could think or do to enhance and make more effective that communication should be our goal.

II. WHAT CAN WE EXPECT WHEN WE PRAY?

- A. It is sad when Christians neglect this powerful resource.
 - 1. Yet some never pray except in emergencies.
 - 2. What would a father think of a son who never talked to him?
- B. Now, what can we expect when we pray?
 - 1. Prayer will affect the prayer.
 - a. When we pray acceptably, our understanding, attitudes, personalities are adjusted to become more like God.
 - b. We are strengthened and guided toward more spiritual maturity.
 - c. Our fellowship is more personal.
 - 2. Prayer affects others.
 - a. There is no greater way to help another than by praying. (We often feel inadequate – but we can pray).
 - b. The Bible enjoins us:
 - 1) To pray for others.
 - 2) To pray for the Kingdom.
 - 3) To pray for the spiritual leaders.
 - 4) To pray for the unsaved.
 - 5) To pray for heads of government.
 - 6) To pray for even enemies.
 - 3. Prayer will affect circumstances.
 - a. God is still in control of the universe and all in it.
 - b. He is able to manage and direct it according to wisdom and love.
 - 4. Prayer will not bring the wrong answers.
 - a. Some are afraid to pray.
 - b. What if I'm mistaken in what I pray for? What if it turns out to be something undesirable?
 - c. Well, Jesus assures us that God will not give us the wrong answers. Mt. 7:9-11 (If son ask bread, would you give a stone; or a fish, would you give a serpent).
 - d. God gives "good and perfect gifts" (Jas. 1:17).
 - 5. Prayer will not give us everything we want the easy way.
 - a. It is not magic charm.
 - b. It is not a pampering activity.
 - c. God may answer in at least four ways:
 - 1) Sometimes He says, YES!
 - 2) At times He answers, NO!
 - 3) He may say, "WAIT A WHILE."

- 4) He may give us “MORE THAN WE ASK” – (Solomon asked for wisdom, God gave him wisdom and riches)
– He may ask us to do for ourselves what we ask Him to do.

III. NOW SOME SUGGESTIONS FOR THOSE WHO LEAD US IN PUBLIC PRAYER.

A. Keep in mind always that you are leading a prayer for all.

1. It, therefore, should comprehend the thoughts and requests and needs of the church.
2. As taught in 1 Cor. 14 – strive for understanding, communication and edification.
3. So, in heart, at least, we say Amen.

B. Some suggestions:

1. Plan ahead. Give thought to the sentiments you want to express.
2. Since you are praying for the congregation, refrain from using I and me and prefer us and our.
3. Don't use public prayer to preach a sermon.
4. Speak clearly and loudly enough to be understood.
5. Choose words according to the purpose (Lord's Supper vs. general prayer).
6. A prayer does not have to be long to be comprehensive and effective. If one is behind in his praying, church is not a good time to catch up.
7. Beware of trite and vain repetitions. “Our Father” addressed once is sufficient.
8. Do not petition the Lord for anything for the church if you don't plan to cooperate fully to bring about.

Conclusion:

1. Prayer moves the hand of Him who moves the world.
2. Prayer should be as regular in our lives as sleeping, eating etc.
3. Prayer is an ingredient to worry-free living.

CLASS # 10 - WORSHIPFUL GIVING

Introduction:

1. 1 Cor. 16:1,2 states that it was the common practice of the early Christians to give upon the first day of the week.
 - a. It was one of the actions of worship in the assembly of the saints.
 - b. We may give and it may not be worship.
 - 1) If given in the wrong spirit
 - 2) If given grudgingly
 - 3) If given in the wrong quantity
2. The Christian and his money is a major Bible subject.
 - a. The Jewish churches did not have to be coerced and prodded into giving like the Gentile churches:
 - 1) Jerusalem (Acts 2:44, 45; 11:29,30)
 - 2) Corinth (2 Cor. 9:5,7)
 - b. Why do you suppose?
 - 1) Because the Jews had been taught to give
 - 2) The sacrifices
 - 3) The tithes
3. This is always a timely subject.
 - a. In the church we are beginning to learn to give!
 - b. Church budgets are growing! We are doing more than "Keeping house."
 - c. You need to examine your giving.
4. Your giving is important to your own spiritual life; to the health and progress of the church; and potentially, to the souls it will help reach.
5. Let us examine three important things as they relate to our subject.

I. LET'S EXAMINE OUR ATTITUDES TOWARD GIVING.

- A. Much is revealed about us by the way we react to the study of stewardship.
 1. Some respond positively to the subject.
 - a. Good stewards delight and are enthusiastic.
 - b. They hear and discuss it with joy because they have experienced the blessing of generosity.
 2. Some react hardly at all.
 - a. There's a ho-hum attitude.
 - b. They are uninformed about what the Bible teaches and are not too interested in learning more lest it place them under greater obligation.
 3. Some treat it as a joke.

- a. There are more tired jokes on giving than just about any religious subject I know.
 - b. Maybe this is done to avoid seriously dealing with it.
- 4. Some are ill at ease with the subject.
 - a. They become irritable, even angry when it's mentioned.

B. What is your attitude?

- 1. Positive or affirmative?
- 2. Indifferent or unconcerned?
- 3. Frivolous or humorous?
- 4. Negative or resentful?

C. Let's be reminded that more is said in the Bible on giving than baptism, the church or Lord's Supper.

II. LET'S EXPLORE THE BIBLICAL MOTIVES FOR GIVING.

A. What causes people to reach deep into their hearts and purses to give?

- 1. Not all motives are worshipful.
 - a. Some give to satisfy themselves – to ease their conscience from a lack of personal involvement.
 - b. Some give as a matter of prestige – to inflate their pride – to build up credit with God.
 - c. Some give, but reluctantly, out of a sense of duty. They aim at minimum duty. They fret over whether their percentage should come before or after payroll deductions.
 - d. Some may give just for deductions.

B. Let's look at five reasons why Christians should give.

- 1. The Needs of the Kingdom
 - a. The church is the greatest kingdom with the greatest mission.
 - b. It alone can rescue the teeming millions in bondage to Satan and lost.
 - c. It alone can rescue a world from the rampant evils that are destroying it.
 - d. It alone can redeem a society whose moral fiber is decaying.
 - e. It alone can keep love, compassion and decency alive.
 - f. It is the task of kingdom-citizens to provide a base for this work.
 - g. Church finances have been the source of many problems.
 - 1) The first scandal (Acts 5)

- 2) Churches have brought scorn upon themselves by all kinds of money-raising gimmicks from commercial enterprise to gambling.
- h. God has arranged matters in such a way that we are privileged to be His partners in accomplishing His work.
- i. When Christ is Lord, finances will be no big problem.
- j. It is still true in too many churches that 20% of the people bear about 80% of the financial burden of the church – and the 20% does not represent wealth, but commitment.
- 2. Christians need to give in order to grow.
 - a. Our fellowship with God becomes deep to the extent that “we partake of the divine nature” by being generous and giving.
 - b. Real stewardship is “what happens to mine because of what has happened to me.”
 - c. Growing and giving go together – “the more we give, the more we grow.”
 - d. Stewardship is the answer to the disease of covetousness.
- 3. Giving opens the way for God to bless us.
 - a. While the Christian does not consider his giving a bargain – or an investment from which he will derive a profit – he does understand that God blesses the cheerful giver.
 - b. Some say, “Give ‘till it hurts” – but it is not giving that hurts; it is not giving that poisons the soul and blocks the blessings of God (Mal. 3:10; Acts 20:35).
- 4. As trustees, Christians must account to God.
 - a. We are managers, not owners.
 - b. We are trustees of our lives, our time, our money, our abilities, opportunities.
- 5. Giving is an act of faith, love and devotion.
 - a. Worshipful giving not only calculates what we can do – but causes us to do more than we calculate we can afford.
 - b. Giving is an evidence of our love (2 Cor. 8:8).

III. LET’S EXPLAIN GOD’S PLAN FOR GIVING.

- A. He has one (1 Cor. 16:2).
 - 1. It is simple.
 - 2. It is practical – it works!
 - 3. It is fair – no partiality!
 - 4. It is sound, and applicable for all time.
- B. Note the characteristics of God’s method.

1. It is periodic.
 - a. Upon the first day of the week (every week).
 - b. God wants us to face up to our stewardship on a weekly basis.
 - c. Weekly giving calls for weekly sensitivity.
2. It is personal – “let each one of you.”
 - a. It is an individual responsibility.
 - b. Others can no more do your giving than they can do your praying or studying or Lord’s Supper.
3. It is planned – “Lay by in store.”
 - a. Decide the percentage – Reach for a goal.
 - b. It is a deliberate, purposed act that evidences forethought.
4. It is proportionate – “As you have been prospered.”
 - a. Christians are not to give the same amounts.
 - b. Ability – thus portion and proportion varies.
 - c. The poor widow gave more than the rich.

Conclusion:

1. Ask yourself, “Was my giving today worshipful?”
2. Was my attitude positive or negative?
3. Was there resentment or indifference in what I gave?
4. Did I think of the needs of the Kingdom?
5. Did I give from painful duty to satisfy conscience, or from grateful love?
5. Do I give consistently and regularly?
6. Do I plan my giving with meditation and prayer?
7. And do I feel sincerely that the amount I gave is the proper proportion?

CLASS # 11 - SINGING AND OUR WORSHIP

Introduction:

1. We continue our focus on worship. Presently we are considering the actions of New Testament authorized worship.
2. Worship is an attitude, but it is more. It is demonstrated and expressed by actions divinely appointed.
3. The actions of worship have always been divinely mandated. In Leviticus, God stipulated the various sacrifices and how they were to be administered. Likewise, in the New Testament, God has prescribed the manner and the means of our worship.
4. Now, we focus on singing and worship.
5. Music is a great art.
 - a. It has helped shape the past and has a powerful impact upon the present.
 - b. Music expresses the joyful and the sad emotions of man.
 - c. Music is universally loved and appreciated.
 - d. One has said, "Let me write the songs of a nation, and I care not who writes her laws."
 - 1) The songs of a nation express her history, her heritage, her crises and her values.
 - 2) In like manner, the songs of the church express her faith, her doctrine, her hopes, ideals and destiny.

I. PRAISING GOD IN SONG HAS ALWAYS OCCUPIED A PLACE OF IMPORTANCE IN THE WORSHIP OF GOD'S PEOPLE.

A. In the Old Testament, consider these occasions.

1. Moses' song of deliverance (Ex. 15) "Then sang Moses and the children of Israel this song unto the Lord...."
2. David's Psalms (songs) 150 of them.
3. Solomon's 1,005 songs (1 Kings 4:32)
4. The Temple singers. Dedication of the Temple.

B. In the New Testament, look at these passages:

1. Jesus and His disciples (Mt. 26:30, Mk. 14:26).
2. Paul and Silas in Philippi (Acts 16:25).
3. Paul to the church at Rome (Rom. 15:9).
4. To the church at Ephesus (Eph. 5:19).
5. To the church at Corinth (1 Cor. 14:15).
6. To the church at Colosse (Col. 3:16).
7. To the Jews of the dispersion (Jas. 5:13).

- C. In eternity – Rev. 15:3,4 “And they sing the song of Moses, the servant of God and the song of the lamb.”
 - 1. In Rev. 5, when the lamb opened the seals of the book, the 24 elders fell down before the lamb, and they sang a new song – Song of Redemption.
 - 2. In Rev. 14, no one could learn the new song except – The 144,000 – the redeemed – the pure and undefiled – those who followed the lamb.
- D. So Christians should sing! They should have a cause to.

II. BASED UPON WHAT THE NEW TESTAMENT SAYS, IT IS EVIDENT:

- A. That the kind of music is specified.
 - 1. Vocal music, not mechanical or instrumental.
 - 2. Singing is explicit.
 - 3. Historically and Biblically – The case for acappella (vocal) music (singing) in worship is well-established.
- B. But, more is involved in acceptable worship in song than merely the absence of the mechanical instrument.
- C. Christians are told what to sing.
 - 1. Psalms – The heritage of the Jews which expresses deliverance, thanksgiving, etc.
 - 2. Hymns – Songs of praise, reverence and adoration.
 - 3. Spiritual Songs – A song which correctly expresses the thought, facts and emotions of Christianity.

There are certain kinds of songs, certain kinds of lyrics, certain beats that are out of place in worship.

- D. Christians are told how to sing.
 - 1. With spirit and understanding (1 Cor. 14:15).
 - 2. With melody in the heart (Eph. 5:19).
 - 3. With grace in the heart (Col. 3:16).
- E. Some things are optional and judgmental.

1. What part to sing. Our songs are, for the most part, written in four-part harmony. That was not the case in the New Testament. All sang the same part.
2. Much of their singing was antiphonal, i.e., one singing to another. Some of our songs are written that way with question and answer.
3. Even song directors as we know them is a judgmental matter, not a matter of law; however, very expedient.
4. So are song books – but our singing would be 100% better if we could throw them away.

My point is – we need to be careful to distinguish between truth and tradition.

Conclusion:

1. Singing (congregational) is a vital part of our worship. It can lift drooping spirits, it can generate enthusiasm, it can set the spiritual tone for every act of worship like nothing else.
2. It provides an outlet for one's spiritual gratitude in worship.
3. No church can be strong and hearty without great singing.
4. We have already established the fact that energetic worship generates an active, serving church – and great singing is one important factor in such worship.

CLASS # 12 - HINDRANCES TO WORSHIP

Introduction:

1. In this series we have:
 - a. Defined and described worship.
 - b. We have seen its importance.
 - c. We have considered the fundamentals of it.
 - d. The authority behind it
 - e. The manner of it (spirit and truth)
 - f. The avenues by which we approach God
2. Appropriately, we close with a study of "Hindrances to Acceptable Worship." You may rest assured that if worship is the Christian's highest occupation, then our infernal enemy – the Devil; and our external enemy - the world; and our internal enemy – the flesh will seek to hinder.
3. What are some of those hindrances?
 - a. Distractions must be kept to a minimum – (No carnival or ball game-like atmosphere; quietness, little movement, etc.).

I. ONE IS SELF-WILL

- A. The priests of the Old Testament had an awesome responsibility to lead the people into the presence of God.
 1. As important as their work was, at times their own self-will showed contempt for divine things.
 2. Nadab and Abihu – took fire of their own choosing – placed it in their censers and in direct disobedience offered it upon the golden altar of incense.
 3. This was a deliberate act of self-will and presumption.
 4. God's verdict is seen in Lev. 10:2.
 5. Look at His word in Lev. 10:3.
- B. Thus, it is evident that there is no place for self-will in worship.
 1. It matters not how clever we are in our own devisings; or how ornate we are in their presentation.
 2. God will be "sanctified in those that draw nigh to him" and will be "glorified before the people."

II. ANOTHER HINDRANCE IS WORLDLINESS.

- A. THE CHRISTIAN IS "IN THE WORLD" as to the sphere of his physical life; but not "of the world" in the sphere of his spiritual life (1 Jno.2:14-17).

1. The worldly person is one who lives in it, for it and by it.
 2. Christians have been transformed by the renewing of the mind (Rom.12:2).
 3. But, we still have the flesh to contend with – Demas (2 Tim.4:10).
- B. Worship is hindered when the mundane thoughts, plans, etc., of the world crowd out our concentration on God.
1. Worldliness is first in thought and attitude.
 2. Then, in action
- C. The Christian must not confuse “isolation” with “separation.”
1. James 1: 27

III. THEN THERE IS A CRITICAL SPIRIT

- A. A fault-finding attitude is fatal to worship.
1. It will dry up the milk of human kindness
 2. It will blind his vision.
 3. It will warp his understanding.
 4. And render him useless.
- B. When 2 persons view things through the spectacles of censorious criticism, everything is distorted.
1. Instead of seeing anything to commend; he is looking for something to condemn.
 2. Looking for the splinter in his brother’s eye he cannot see the plank in his own.
 3. What he sees as rudeness in others, he sees as frankness in himself.
 4. What is bad temper in others, he sees as righteous indignation in himself.
- C. The critical spirit led to Korah’s destruction (Num. 16).
- D. The cure for such a spirit (1 Cor. 13:5-7).

IV. WE MAY BECOME IMPETUOUS - LIKE SAUL (1 SAM. 10:1-13)

- A. “I forced myself.”
1. God doesn’t want “forced worship.”

2. He wants us to “rest in the Lord and wait patiently for him.”
- B. We have become so rigid in our services, inflexible and time conscious. This is evident by the clocks in our buildings.
1. We become so locked in to a rigid time frame – that we hurry up and get it done with so we can get ahead of the line at our favorite restaurant where we want to take our time as we fill our face.
- C. AND IN CONNECTION WITH THIS WE CAN BECOME SO FORMAL THAT WE ARE AS COLD AS AN ICICLE.
1. There are two extremes.
 - a. One is total spontaneity where nobody knows what will happen next.
 - b. The other is rigid formalism where we cling to a certain mode without any variation whatever.
 - c. Ritual and ceremonialism will kill worship and so will ritualism (getting in a rut).
 2. If we are not very careful our focus and emphasis on mechanics and form may destroy the very heart and substance of worship.
 - a. Remember, that worship without heart and mind is a farce before God.

V. THE WORSHIP OF REPENTANCE

- A. If there is sin in your life you must accept responsibility for it and confess it.
- B. 2 Sam. 12, after David’s sin with Bathsheba, had her husband murdered, the son of that union died, David was exposed, repented, was forgiven.
- C. V. 20 says “ And David rose from the earth, and washed and anointed himself, and changed his apparel, and came into the house of the Lord, and worshiped.” THAT IS THE WORSHIP OF REPENTANCE. David was in a tragic situation. He lost his baby – yet he worshiped. Why? Because, he knew he was getting what he deserved. In the midst of divine chastening, he WORSHIPED.
- D. Some can’t worship, because they have never dealt with their sin and poured out their hearts to God in repentance.
- E. Is lack of repentance a barrier to your worship?

VI. THE WORSHIP OF ACCEPTANCE

- A. When Job learned that all was gone – his children, his possessions, his animals – the Bible says, “Then Job arose, tore his mantle, shaved his head, and fell down upon the ground and worshiped saying, ‘Naked came I out of my mothers womb and naked shall I return. The Lord gave, the Lord taketh away, Blessed be the name of the Lord’.”
- B. That is the worship of unquestioned acceptance.
- C. Some can’t worship because they are unable to accept some of the circumstances God has brought into their life.
 - 1. They’ve made you bitter and you can’t worship.
 - 2. The worship of acceptance is to be willing to accept your circumstances – your place in life – your job – your partner – your children.
 - 3. Such a spirit says – Whatever happens to me I will worship God.

VIII. THE WORSHIP OF DEVOTION

- A. Gen. 22 - Abraham was told to take his son and go to Mt. Moriah and offer him a burnt offering.
 - 1. V. 4,5 says “on the third day he saw the place afar off and said to his servants – Abide here and the lad and I will go yonder AND WORSHIP.” Such is the WORSHIP OF DEVOTION.
 - 2. The fact that Abraham was going to take the life of his own son, and still see it as worship is incredible.
 - 3. Such is the worship of devotion, no matter what the cost.
 - 4. Abraham was devoted to God.
 - 5. Worship is costly, and in the face of Abraham’s devotion – our often given excuses for not worshiping seem so weak – “Too hot, too cold,” “company coming,” “was tired,” “did not feel good.”

IX. LAST, I MENTION THE TWIN ATTITUDES OF AN UNFORGIVING SPIRIT AND PRIDE AS HINDRANCES TO WORSHIP.

- A. Mt. 5:23,24; 1 Jno. 4:20,21; Eph. 4:31,32.
- B. Pride and worship are mutually exclusive.
- C. And yet pride is a very subtle thing.
 - 1. There is pride of personal appearance.
 - 2. There is pride of gift.
 - 3. There is pride of position.

- 4. There is pride of possession.
- D. God resists the proud (Jas. 4:6).
- E. The best cure – “look to Jesus” (Phil. 2:7,8).