

Chapter 1 : What is true worship?

In The God We Worship Nicholas Wolterstorff takes a ground-up approach to liturgical theology, examining the oft-hidden implications of traditional elements of liturgy.. Given that "no liturgy has ever been composed from scratch," Wolterstorff argues that the assumptions taken into worship are key to perceiving the real depths of historical Christianity's understanding of.

How can I know how to properly worship God? The act of worship involves the total self in giving praise, thanksgiving and reverence to that deity, person or material object. True, biblical worship, as defined by the scholar A. Pink " in his exposition of the gospel of John, says this: How can one worship the God of heaven if his sin has not been dealt with? Never can that worship be acceptable that proceeds from an unregenerate heart where Satan, self and the world hold sway 2 Timothy 2: Second, true worship of God comes from a heart that desires Him alone. This was precisely where the Samaritan people erred; they sought to worship both God and idols 2 Kings It is possible for even true believers to fall into this second error. We might not assent to having physical idols, like the Samaritans did, but what absorbs our will, our time, our resources most of all? Is it careers, material possessions, money, health, even our families? Let us cry out, like King David in Psalm Third, true worship of God is the desire to continue to build up our knowledge of God. How we have lost that desire in these days! Apart from the Bible, which we should be reading daily, we need to supplement our knowledge by reading other good books, too. We need to fill our minds constantly with the things of God; God should always be on our mind, and everything we do should be done with reference to Him Colossians 3: Every day we are to offer ourselves as living sacrifices, holy and pleasing to God. The church is supposed to be impacting the world by its worship of God. Let us purify our hearts if we really want to worship the triune God in spirit and in truth. We were made to be creatures who worship, but the Fall has crippled and ruined us. Worship is the most natural thing for man, but until we are restored to God through the sacrifice of His dear Son, then all our worship is but a vain thing.

Chapter 2 : The God We Worship - Nicholas Wolterstorff : Eerdmans

Sermon: The God We Worship Summary: We need to be aware of who it is that we worship. There is no one Holy like God. God is holy and knows all things, including what is in our heart, yet he extends a matchless grace to us in spite of our sin.

What is true worship? The apostle Paul described true worship perfectly in Romans. And do not be conformed to this world but be transformed by the renewing of your mind that you may prove what the will of God is, that which is good and acceptable, or well pleasing and perfect. First, there is the motivation to worship: The knowledge and understanding of these incredible gifts motivate us to pour forth praise and thanksgiving—in other words, worship! Also in the passage is a description of the manner of our worship: The reference to our bodies here means all our human faculties, all of our humanness—our hearts, minds, hands, thoughts, attitudes—are to be presented to God. In other words, we are to give up control of these things and turn them over to Him, just as a literal sacrifice was given totally to God on the altar. Again, the passage is clear: We worship Him with our renewed and cleansed minds, not with our emotions. Emotions are wonderful things, but unless they are shaped by a mind saturated in Truth, they can be destructive, out-of-control forces. Where the mind goes, the will follows, and so do the emotions. There is only one way to renew our minds, and that is by the Word of God. To know the truth, to believe the truth, to hold convictions about the truth, and to love the truth will naturally result in true spiritual worship. It is conviction followed by affection, affection that is a response to truth, not to any external stimuli, including music. Music as such has nothing to do with worship. Music is not the origin of worship, but it can be the expression of it. Do not look to music to induce your worship; look to music as simply an expression of that which is induced by a heart that is rapt by the mercies of God, obedient to His commands. True worship is God-centered worship. People tend to get caught up in where they should worship, what music they should sing in worship, and how their worship looks to other people. Focusing on these things misses the point. Jesus tells us that true worshipers will worship God in spirit and in truth John 4: This means we worship from the heart and the way God has designed. It is not limited to one act, but is done properly when the heart and attitude of the person are in the right place. Only He is worthy and not any of His servants Revelation. We are not to worship saints, prophets, statues, angels, any false gods, or Mary, the mother of Jesus. We also should not be worshipping for the expectation of something in return, such as a miraculous healing. Worship is done for God—because He deserves it—and for His pleasure alone. Worship can be public praise to God Psalm. True worship is felt inwardly and then is expressed through our actions. He can see through all the hypocrisy, and He hates it. He demonstrates this in Amos 5: Another example is the story of Cain and Abel, the first sons of Adam and Eve. Cain brought the gift out of obligation; Abel brought his finest lambs from his flock. He brought out of faith and admiration for God. True worship is not confined to what we do in church or open praise although these things are both good, and we are told in the Bible to do them. True worship is the acknowledgment of God and all His power and glory in everything we do. The highest form of praise and worship is obedience to Him and His Word. To do this, we must know God; we cannot be ignorant of Him Acts. Worship is to glorify and exalt God—to show our loyalty and admiration to our Father.

Chapter 3 : The God We Worship Sermon by allan kircher, Psalms - www.nxgvision.com

The God We Worship A Sermon by the Rev. Peter M. Buss, Jr. "Philip said to Him, 'Lord, show us the Father, and it is sufficient for us.' Jesus said to him, 'Have I been with you so long, and yet you.

Many books are being written on worship and worship renewal. Many churches are struggling with worship, searching for ways to improve and bring life to their services, trying new methods, new styles of music, new formats and new meeting times. All of the difficulties and debates over worship are, I believe, symptoms of a greater problem. If I could identify one primary cause that lies at the root of much of the turmoil that has been stirred up concerning worship, it would be a lack of knowledge of the one true God of Scripture. Our greatest need in worship is to know God. Worship is not a secondary subject. It is not something that is casual or optional or an add-on. It describes our connection and interaction with God. We worship God in all of life as we present our bodies a living sacrifice Romans 1: We worship God in times of private devotion as we pray and read His Word and meditate. We worship God in times of family worship as we read the Bible and pray with our families. Worship is all about knowing and serving and communing with the one true God by faith alone in the provision He has made for us to draw near to Him by the Person and work of Jesus Christ. So why do we struggle with worship? Our difficulty lies in that we too often make worship more about ourselves than about God. We focus too much on the externals and not enough on the heart. We look for ways to satisfy our wants, our desires and our felt needs. Churches sense a lack of life and participation in their services and so they try many different ways to improve and revive their worship—new methods, new meeting times, new formats, new styles of music—old styles of music. If our worship is to be vital and alive, and not just observing customs and going through motions, we need most of all to know the one true God of Scripture. We must know Him personally and trust Him for life and for salvation. If we are to come and rightly give God the worship He is due, it is essential that we know Him: It is essential that we really grasp something of Who God is—not as we imagine Him to be, but as He has revealed Himself to us in His Word. Open your Bibles tonight to Psalm In Psalm 97 we are reminded in vivid terms of who this God is that we come to worship. We will consider this psalm tonight in two parts: The first half of the psalm verses 1 to 6 give us a wonderful description of God as He has revealed Himself to us in His Word. The second half of the psalm verses 7 to 12 shows us the results of this knowledge of God: The LORD reigns, let the earth rejoice; let the many coastlands be glad! Clouds and thick darkness are all around him; righteousness and justice are the foundation of his throne. Fire goes before him and burns up his adversaries all around. His lightnings light up the world; the earth sees and trembles. The heavens proclaim his righteousness, and all the peoples see his glory. All worshipers of images are put to shame, who make their boast in worthless idols; worship him, all you gods! O you who love the LORD, hate evil! He preserves the lives of his saints; he delivers them from the hand of the wicked. Light is sown for the righteous, and joy for the upright in heart. These psalms fulfill the command given in Psalm The "many coastlands" here refers to those who dwell on every shore. In every nation—everywhere and every land where there is breath and human life, we are to make the truth about God known. This is an essential part of sharing the gospel with unbelievers. We must "Say among the nations, "The Lord reigns! Psalm closes with the theme: It is a major theme of worship in heaven. The last song whose text is recorded in Scripture, the Alleluia in Revelation Then I heard what seemed to be the voice of a great multitude, like the roar of many waters and like the sound of mighty peals of thunder, crying out, "Hallelujah! For the Lord our God the Almighty reigns. Let us rejoice and exult and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready Revelation Then the earth reeled and rocked; the foundations also of the mountains trembled and quaked, because he was angry. Smoke went up from his nostrils, and devouring fire from his mouth; glowing coals flamed forth from him. He bowed the heavens and came down; thick darkness was under his feet. He rode on a cherub and flew; he came swiftly on the wings of the wind. He made darkness his covering, his canopy around him, thick clouds dark with water. Out of the brightness before him hailstones and coals of fire broke through his clouds. And he sent out his arrows and scattered them; he flashed forth lightnings and routed them. Then the channels of the sea were seen, and the

foundations of the world were laid bare at your rebuke, O LORD, at the blast of the breath of your nostrils. Those who knew the Scripture—“who knew the Law given by God to Moses”—these worshippers would likely remember the Exodus and the scene of Israel gathered before God at the foot of Mount Sinai where God gave to His people the Ten Commandments. Here is the account in Exodus On the morning of the third day there were thunders and lightnings and a thick cloud on the mountain and a very loud trumpet blast, so that all the people in the camp trembled. Then Moses brought the people out of the camp to meet God, and they took their stand at the foot of the mountain. The smoke of it went up like the smoke of a kiln, and the whole mountain trembled greatly Exodus In Psalm 97, the psalmist is reminding the people of who God is, recalling to their minds as they sing in worship, the God who revealed Himself to them as the great Deliverer and Law-giver. We need this reminder as well. As we prepare our hearts to come to worship, we need to ponder and remember that this is our God. His power and glory and strength have not diminished. He is the sovereign Creator and almighty Ruler. So how does this land on you? How should this impact us? Verse 6 of Psalm 97 says: Look now at the second half of the psalm. The psalmist begins in verse 7 with those who are not trusting in God. He sets up a contrast here in verse 7 with the rest of the psalm. They will be left with nothing. An idol might feel comforting now, but in the end it is worthless. No idol can turn away the wrath of God or satisfy His justice. God alone can save us from sin and rescue us from condemnation. We must worship Him alone. We must not give our hearts to idols, expecting them to give us purpose and hope. In the First Commandment God has said: He then declares in the Second Commandment: You shall not bow down to them or serve them, for I the LORD your God am a jealous God, visiting the iniquity of the fathers on the children to the third and the fourth generation of those who hate me, but showing steadfast love to thousands of those who love me and keep my commandments" Exodus The Lord tells us in Exodus We must consider God first and keep God first. Worship is not about providing a platform for my likes and preferences. It is not about providing a platform to display my talents and skills. It is about God—“exalting Him! Worship points us to Him, not to us. True worship is a passionate love for God; it is centered upon Him. We must be careful to guard our own hearts from idols and worship God alone. We are called to serve Him and praise Him and worship Him in humble obedience. We see this in Psalm In his hand are the depths of the earth; the heights of the mountains are his also. The sea is his, for he made it, and his hands formed the dry land. For many in the Day of Judgment it will be too late. Notice now, beginning in verse 8, the contrast. There are three responses at the end of the psalm that mark the worship of a believer. The first response is joyful worship. Those who trust in idols are put to shame, but for those who trust in God, we read Zion hears and is glad, and the daughters of Judah rejoice, because of your judgments, O LORD. This echoes what we heard in verse 1: Our Lord is Sovereign over all. This knowledge should season every thought and flavor every prayer!

Chapter 4 : Sermon: The God We Worship

We were all created to worship, but our worship runs amok, and we pour out our praise and affection before false gods. Meanwhile, we all too often go through the motions of worship as we join others in the pew on Sundays.

As we reflect on how we come to know the various things that we know about God, it is clear that theology is emergent and dialectic, a complex process of negotiation and argument that takes place over time. Getting to know God is complicated and timeful. For the most part theology is constructed by intelligent people, very often middle class, white, and male, most of whom have spent their entire lives in the academy thinking about theology. The problem is that there are only a limited set of questions that can be asked of the tradition from such a position. These questions are important, but they are not exhaustive. Women and people of color inter alia have raised the issue of the importance of opening up the conversation to a broader range of perspectives. Disability theology seeks to bring the voice of human disability into the ongoing theological conversation in order to explore the types of questions that emerge when we allow the experience of disability to address Scripture and tradition. Ian McFarland et al. It has come to refer to a variety of perspectives and methods designed to give voice to the rich and diverse theological meanings of the human experience of disability. Who Is the God We Worship? At heart the theology of disability pushes on the question: Who is the God we worship? At one level such a question seems quite straightforward. We worship the God revealed to us in Scripture through the life, death, and resurrection of Jesus Christ. In the life of Jesus and through his death we find both meaning and salvation. As the apostle Paul puts it: Nothing complicated there you might think, until you ask the question: What of those who cannot speak? The sad history of Christian missionaries refusing to teach deaf children sign language and forcing them to approximate speech is just one example of the way the simplicity of proclamation is not quite as simple as it sometime seems to be see Douglas Baynton, Forbidden Signs: What if you have a profound intellectual disability and can never understand, never mind proclaim, the name of Jesus? What if you have advanced dementia and have forgotten the name of Jesus? Such questions sum up something of the essence of the theology of disability, which is to complexify our normal theological assumptions and sensibilities and to draw our attention to the deep and vital questions that emerge if we take seriously the suggestion that each member of the Body of Christ is valuable and has a vocation 1 Cor Moses with his stutter asks God to send someone else to do his work Exod 4: God responds by sending him and more mysteriously indicating that it was God who brought his stutter upon him Exod 4: In 2 Cor Presumably the problem for Paul was not a lack of faith. And of course, our redemption is wrought through the broken body of Jesus. Such an image offers a deep challenge to our culturally contrived dreams about the nature of perfection. If the risen body of Jesus has scars on it, maybe our current ideas about perfection and beauty need to be rethought. Perhaps it is possible to be whole and beautiful and to live with a profound disability? Loving God with Our Bodies As a good Presbyterian, I am used to all of my theology and practice being based around words. As someone once put it, in the Reformed tradition the Word became flesh and then became words again! There is an element of truth in that. There is a sense in which we have overlooked the fact that our different bodies actually have theological significance. The philosopher Maurice Merleau Ponty draws our attention to the fact that we come to know the world not just through our minds but also through our bodies Phenomenology of Perception [Routledge,]. Our bodies in all of their diversity encounter the world in different ways and these different ways give us different forms of knowledge about the world. Think about it in this way. When someone talks or preaches about being embraced by the love of God, such words will have a totally different meaning for you. This is not a better or worse meaning, but simply different. But, if you can see, you will never know what it is like to encounter God without sight; if you can hear, you will never know what it is like to sign the word and to use your body in ways a hearing person simply cannot grasp. If you can remember everything well, you will never know what it is like to encounter God without remembering God. Within the Body of Christ we are bound together by one Spirit, but each body within the Body informs us as to the shape of Jesus. If we forget about the knowledge that comes from other parts of the Body we risk misrepresenting the fullness of what it means to know God and how we come to such knowledge. Guesting

and Hosting The theology of disability is about creating new dimensions of theological hospitality. Sometimes he was a guest and sometimes he was a host. He sat with tax collectors and sinners, not reformed tax collectors and sinners! So the movement of divine hospitality holds a deep rhythm of guesting and hosting, welcoming and being open to learning from the host. Remembering and reflecting this divine hospitable movement is fundamental for theology in general, but particularly for the theology of disability. Its task is not to usurp other theologies or to try to trump them because they may not appear to be politically correct. The task of disability theology is to offer a context for hospitable conversations around key issues with a view to enhancing understanding and enabling more faithful discipleship. Such an enterprise is deeply theological, transformative, and profoundly practical. As such it opens up vistas containing fascinating possibilities. What might it be like if we accepted the invitation to be guests in the lives of people with advanced dementia? What if we took seriously that call to human beings encapsulated in the creation narrative in Gen 3 to care for the world. If as this narrative suggests, the call to care is a fundamental vocation of humans and if by implication, receiving care is an inevitable corollary, then what exactly might it mean to receive care from someone with advanced dementia, i. What might it mean to be a guest in the lives of people with schizophrenia, people with intellectual disabilities, people with severe mobility problems? What might it be like to enter in, sit down, and look around in order that the whole Body of Christ can see what the gospel looks like when it is lived out in their lives? Things would look very different. That is precisely the invitation that the theology of disability offers to the church: Now, I can hear biblical scholars and the systematic theologians racing to the front pews with objections about my bad exegesis, lack of understanding of the original texts, and failure to reflect effectively on the historical tradition. And that is exactly the point! Disability theology seeks to be faithfully subversive. It is intended to open up new and often dissonant conversations, debates, challenges, and arguments, and to throw fresh light on established ideas and practices. Disability theology is not particularly novel. The rich, diverse, and often contradictory understandings of God and humanity available within the Christian tradition forces us to ask: Whose God is the God we worship and whose Jesus do we follow? The human tendency to create God according to our own image is not difficult to track down. Disability theology simply attempts to develop, clarify, and rethink our theology and our God-images in the same way that theology has always done. New questions lead to fresh understandings; fresh understandings leads to more faithful ways of being church. Preaching and Disability Abingdon, Brian Brock and John Swinton, eds. A Reader Eerdmans, Toward a Liberatory Theology of Disability Abingdon, Hans Reinders, Receiving the Gift of Friendship: A Theology of Disability and Hospitality Brazos, Living in the Memories of God Eerdmans, Amos Yong, Theology and Down Syndrome:

Chapter 5 : Sermons and Outlines

The names of God in the Old Testament help us to see various important aspects of His nature. The God We Worship is an intriguing study of God's character traits as revealed by His titles. Messages in this Teaching Series.

The God We Worship No. This paper is concerned with identifying the entity that is the one true God of the Old and New Testaments and who should be the object of worship of humanity. No charge may be levied on recipients of distributed copies. Brief quotations may be embodied in critical articles and reviews without breaching copyright. This paper is available from the World Wide Web page: The Godhead is a structure which is extended into a Council. That Council is referred to in the Psalms and other texts referred to below, and the Throne of God and the Council of Elders are described in Revelation 4: Yet their crowns are subordinate to the Lord God Almighty by whose will He created all things. A1 , the Supreme Deity of the universe is God. He is the Almighty, the Creator and Sustainer of the heavens, the earth and all things therein. He alone is immortal 1Tim. He is the Most High God Gen. He is the onlyborn monogene Son of God Mat. He is the Christ or Messiah Mat. The understanding of who we worship is also demonstrated by two signs which together with the understanding of the nature of God form the basis of the sealing of the elect. The two signs are: The Sabbath is the sign between us and God who makes us holy Ex. The Passover is a sign or seal where, from Exodus These signs of the Law, the Sabbath and Passover, are specifically intended to guard against idolatry Deut. Why call me good, God alone is good. The nature of God is of unchangeable goodness. The heavenly Host partake of His nature. Thus they become constant in the divine nature and goodness. The elect, by partaking of the divine nature 2Pet. Christ is able to save in entirety those approaching God through him see Heb. But he is not the object of worship nor the God that commands by will. The Law of God is to be pursued by faith and not by works Rom. Worshipping God The primary position and the principal sign of the elect is and always has been that of absolute Monotheism and a belief in the subordinate relationship of Jesus Christ. We worship no other Elohim other than God who is the Father Ex. God gave his first commandment as Exodus You shall have no other God s elohim before me. The concept of before here is that of beside as in place of or without the authority of the God we understand to be God the Father. For an explanation of the extended elohim see the paper The Elect as Elohim No. We are to love the Lord our God and to serve Him with all our heart and all our soul, i. In other words, we will be fed with plenty Deut. But we have a New Covenant where the Lord establishes His laws in our minds and writes them on our hearts. We are to worship before the Lord our God Deut. The answer is an emphatic NO! Christ was challenged in the desert by Satan and in effect the trial of Satan commenced. Christ was to be the Star that should come out of Jacob in Numbers Thus it was signified in the Books of Moses that one of the Morning Stars which are mentioned as being present at the completion of this planet in Job This elohim we know as Jesus Christ was not yet the Morning Star of this planet. That rank was held by Satan from Isaiah Christ had been anointed as the elohim of Israel from Psalm However Christ was not in fact in the position of Morning Star and will not assume those duties until his Second Coming. The rank and duties are to be shared with Christ by the elect, who share his nature as Morning Star in their hearts translated Day Star in 2Pet. The elect are promised to share in this power from Revelation 2: He tried to ascend or exalt his throne, a throne of God, above the Stars of God or the Council of Elohim. It is of interest to note that Irenaeus the disciple of Polycarp, disciple of John, held that Psalm There are multiple Sons of God, from Job 1: The human elect are also included with the heavenly Host as Sons of God from Romans 8: They are One but not in the sense that Trinitarians assert. Are we to assert they are one big being because God is one? This demonstrates the absurdity of Trinitarianism and why Trinitarians must assert that Christ was the only Son of God when it is a matter of biblical record that he is not and was not from the foundation of the world. If the assertion is made that the Sons of God were angels, then the claim must also be made that Christ is included in this category. Also we will become like angels Mat. There is no doubt from an examination of the first century texts, the DSS, the Pseudepigrapha, the Ugaritic and Nag Hammadi that there was understood to be a celestial Council of the Gods of Justice or the Elohim of Justice. Righteousness tsedek and Justice in Hebrew are the same word. They are understood to be the same

thing. Thus the unrepented perversion of justice precludes the elect from the first resurrection. Satan was cast out of heaven for the sin of rebellion which, because it seeks to establish a will equal to or superior to God the Father, is idolatry or witchcraft as stated in 1Sam. Satan sought to make himself equal to the Most High or God the Father. Christ, on the other hand, did not seek to make himself equal to God, subordinating his will. But made himself nothing, taking the very nature of a servant, being made in human likeness, And being found in appearance as a man, he humbled himself and became obedient to death - even death on a cross! Therefore God exalted him to the highest place and gave him the name that is above every name Thus God exalted Christ through obedience because he did not seek equality with Him and did not seek to depose God as a third of the elohim and bene elohim had indeed sought to do. Satan drew a third part of the angels or Stars of Heaven Rev. These angels were cast out with Satan to the earth Rev. This desolation is symbolised by the desolation referred to in Revelation 8: Satan attempted to tempt Christ in a number of ways. The demons also referred to Christ as the Son of God in Matthew 8: Satan attempted to tempt Christ to prove his position as Son of God by a display of power, in that God had promised that He would give his angels charge of him in Psalm Satan omitted to keep thee in all thy ways and added at any time. Christ did not at any time correct Satan or the demons by asserting that he was God instead of the Son of God. Indeed no demon attempted to assert the deception that Christ was Supreme God until after his death, in order to establish a doctrine that said that Christ was God in the same way and equality that God the Father was God and thus achieve, after his death, a deception that Christ would have refuted in life. In each of the temptations, the aim was to undermine the obedience of Christ to God and to, in effect, break Scripture. Satan attempted to have Christ worship him. He promised Christ the rulership of the planet then if Christ would worship him. Christ did not challenge his right to transfer his rulership of the planet or indeed that he was ruler. You shall worship the Lord your God and Him only shall you serve. Christ did not tell Satan that Satan should worship Christ but rather referred him to the law. Christ never at any stage of his ministry claimed to be God. He said he was the Son of God. It was for this reason that he was placed on trial. As stated in Matthew He trusts in God. It was here that Christ cried out to fulfil the Scripture at Psalm My God, my God, why have you forsaken me? Christ clearly did not consider himself God. To suggest that he was part of the entity to which he appealed, in an equal form, part of which was impassible, is absurd. More importantly it is the doctrine of anti-Christ stated in 1John 4: The correct ancient text for 1John 4: Hereby know ye the spirit of God: Every spirit that confesseth Jesus Christ came in the flesh is of God; and every spirit which separates Jesus Christ is not of God but is of antichrist. Socrates the historian says VII, 32, p. Also in Luke He replied You are right in saying I am. He was recognised as the Son of God in Matthew To understand that Christ is the Son of God is a revelation from God.

Chapter 6 : The God We Worship – Sabbath School Net

In whole-life worship of God, our minds are being transformed, and we are being conformed to the image of Christ (see Colossians). In the act of idolatry, as a heart worships a created image, it is being conformed to the world in its unnatural twistedness (see Romans).

A fifth grade teacher in a Christian school asked her class to look at TV commercials and see if they could use them in some way to communicate ideas about God. Here are some of the results: He cares enough to send His very best. He gets the stains out that others leave behind. He brings good things to life. He holds through all kinds of weather. Our sermon title this morning is The God We Worship. We are back in Nehemiah this morning. When last we were in Nehemiah, we saw the people gathered for worship after the walls and gates had been finished. Our scripture this morning we see the people back in a worship service. The last worship service they had was 23 days ago and they were ready for worship. There are many things we see in this scripture but what I want to bring out four things this morning. First, The God we worship is to be praised. Look at verses with me. May it be exalted above all blessing and praise! The God we worship is to be praised. Look at verse 5 again. The Jewish people knew how to worship folks. They would stand for hours praising and worshipping the Lord. They confessed their sin to God, asked for forgiveness and then they worshipped. They were excited about worship. He said that after he would have chapel services they would give him tickets for the game. One time when he was at the oilers game in the astrodome he watched Earl Campbell run over everybody, his own men included, to get to the goal line. When he got to the goal line, he put the ball down. The place went crazy. People were giving high fives and jumping around. The scoreboard went off. The same thing happened when the Astros hit a home run. It was a ringing shout, because their man scored a touchdown. There was praise for the team. Praise for the one who hit the home run or scored the touchdown. We come together because all week God has been knocking home runs and scoring touchdowns in our lives. Worship is a time to celebrate what God has done for us. We may have had a great week and we are praising Him for that or we may have had a down week but we praise Him for that also. We praise Him because through ups and downs He walks with us and strengthens us. The God we worship is worthy of our praise.

Chapter 7 : WeAreWorship UK | Lyrics, Chords & Community

Series: Kantzer Lectures in Revealed Theology (KLRT) Makes explicit the understanding of God implicit in Christian worship In The God We Worship Nicholas Wolterstorff takes a ground-up approach to liturgical theology, examining the oft-hidden implications of traditional elements of liturgy.

The God We Worship Summary: We need to be aware of who it is that we worship. There is no one Holy like God. God is holy and knows all things, including what it is in our heart, yet he extends a matchless grace to us in spite of our sin. God does not want ignorant worship, therefore we need to consider WHO it is that we worship
Feel: A sense of gratitude and love to God
Do: Identify appropriate expressions of worship and gratitude toward God. We are beginning a series on Worship. English word - Worth - ship, To attribute worth
c. Worship to God attributes highest worth to him
d. Psalm 96, 29
2. Before we get into what worship is, we need to consider who it is we worship
3. We will look at three characteristics of God this morning
I. God is Holy
A. What does it mean when you say something or someone is Holy? Means "set apart"
2. What does it mean to say that God is Holy? Root idea of "holiness" is "different"
1. God is different - To speak of his holiness is about his "otherness"
2. We sing "for such a worm as I"
a. Ever seen a worm? How much of our world does he comprehend? We are like worms trying to comprehend God
4. Many do not understand the holiness of God
C. Story of a bishop who always gave advice to pray, but never did himself
a. Tragedy struck, and he decided to take his own advice
b. Went to altar and prayed, God answered him audibly
c. Next morning, found him sprawled out, face down on the floor
d. Turned him over, was stone dead, lines of horror still on his face.
I am ruined
c. People who treated God as Holy received mercy
D. God is all knowing
A. God, who is most holy, knows you intimately
B. God saw you before you were born
a. Knows what you will say before you say it
b. Knows what you will think before you think it
2. God sees our every thought
a. Every dark, dirty deed, he knows it
b. Every shameful thought, he knows it
c. Take a look at this list of sins
1. Now, take your time - Circle all the ones you have committed in your life time
3. What if there were a hidden camera present when you did it? What if your mother, or grandmother, or another relative were going to see it? Would you cower in shame? Imagine God watching that video tape! Makes me want to cry out "Woe is Me"
a. I am a man of unclean lips, unclean thoughts
b. God knows it all. If God were holy and all knowing at that was it, we would be in a world of hurt
1. Fortunately, that is not all there is to God
2. Brings me to the final point about God
III. God is loving and merciful
A. Not only is God Holy, and All knowing, but compassionate as well
B. Consider just how God has demonstrated his love
1. Context - Not one sparrow is forgotten before God
b. God knows AND God cares
c. God loves you in spite of all you have done or thought
2. Most vivid example in the O. YES - Did God give up? Your son, daughter, close relative, marrying a known whore! What would relatives, neighbors, family and friends say? Is that a very smart thing to do? Would you try to stop him? Then the wife cheats on her new husband. The guy decides to forgive and reconcile. She does it again! Most would have ended the marriage. His Love is greater than the sands of the sea
- In all our thieving, lying, adulterating, filthy ways, God still loves us
D. God says - I am not going to give up on my filthy, loose, adulterous bride
2. I am going to win her back by laying down my life on a cross
3. I will suffer for her sin, her filth, her shame, and her dishonor
a. Not because she deserves it
b. She deserves to be cast out on the dung heap
c. But I am going to love her and be kind and gracious to her
4. That is both love and grace! So much more can be said about God
2. God is holy, loving, merciful, loving
a. But it is real
c. Some wrote songs - Wonderful grace of Jesus, "Just as I am"
3. What are you going to do with it? If already done this, realize God does not want ignorant worship
a. God is holy, knowing, loving and gracious
b. Worship Him with All your Life
c.

Chapter 8 : Lesson 1: The Purpose Of Our Worship Of God

*Part 1 of 6, A response to the trinitarian symposium held in the Central California Conference of Seventh-day Adventists.
Notes: www.nxgvision.com*

How wonderful and amazing is that! What is praise and worship? Worship, according to the dictionary means: In other words, praise and worship go hand in hand. Praising and worshiping God is not about a ritual, or prayer repetition. True worship requires total commitment of our body, mind and spirit. It has nothing to do with religion, but it has everything to do with having an intimate and profound relationship with God - the Father, Son and Holy Spirit. To many, worship is associated with singing. But there are certainly other types of worship. I believe the most important way to show our devotion to God is through our everyday lives. When we strive to be Christ-like, to loving and serving others, to honoring and glorifying God, then we are truly worshiping Him. We are hard-wired for worship Bob Gass writes: Worship is a universal urge, hard-wired by God into every fiber of our being. Depending on your religious background you may need to expand your understanding of worship. Also remember, worship is not a style. The music style you prefer says more about you than about God. Our highest motive should be to exalt God in whatever we do. Worship can be done with a group of people, or by ourselves. When we come before the Lord with a pure and repentant heart, He will bless us with His grace and mercy. We can worship God through prayer, singing, raising our hands in adoration, dance, art, through the use of colors, playing instruments, using flags and banners, and even through mimestry an exciting combination of mime, sign language and drama. Each day proclaim the good news that he saves. Publish his glorious deeds among the nations. Tell everyone about the amazing things he does. Great is the Lord! He is most worthy of praise! He is to be feared above all gods. The gods of other nations are mere idols, but the Lord made the heavens! Honor and majesty surround him; strength and joy fill his dwelling. O nations of the world, recognize the Lord, recognize that the Lord is glorious and strong. Give to the Lord the glory he deserves! Bring your offering and come to worship him. Worship the Lord in all his holy splendor. The Bible warns us not to worship anyone or anything else. We are not to worship, saints, statues, angels, money, or celebrities. Anyone or any thing that becomes more important than God, and turns our hearts away from Him is an idol or a false god. God says in Exodus You shall have no other gods before me. For it is written: Praise Him with the sound of the trumpet; Praise Him with the lute and harp! Praise Him with the timbrel and dance; Praise Him with stringed instruments and flutes! Praise Him with loud cymbals; Praise Him with clashing cymbals! Let everything that has breath praise the LORD. I will give glory to your name forever," Psalm

Chapter 9 : The God We Worship Sermon by Horace Wimpey, Nehemiah - www.nxgvision.com

Worship is the most natural thing for man, but until we are restored to God through the sacrifice of His dear Son, then all our worship is but a vain thing. It is as "strange fire" before the altar (Leviticus).

I read the inscription that precedes this Psalm because it gives us some insight into the background for these verses. As the inscription states, this Psalm was originally a song that was written to glorify the Lord and to honor Him for delivering David from King Saul and from all his enemies. It can also be found in 2 Samuel. David had been given absolute victory and he wanted to express his gratitude to the Lord for His glorious provision. You see, during the time David was running from Saul, he was in constant danger of death. Now, he has been delivered from his all enemies and he lifts his voice in praise to the Lord God Who has given him the victory. When God saved us, He gave us victory over our enemies, 1 Cor. Now, we who were hounded by Hell and in danger of dying without Jesus Christ have been eternally saved through His grace. Since we have been saved and delivered from the snare of the enemy, we also have ample reason to worship and praise the Lord. After all, it is the fourth largest in the Book of Psalms. However, I would like to spend a few minutes in these first three verses and preach for a while about The God We Worship. We worship God because He is worthy. Let me share a few reasons with you from these verses that teach us why our God is worthy of our worship. At the very beginning, the Psalmist makes two great and profound declarations. He bears his heart and tells us what he has determined to do. First, he declares his love for the Lord. Second, he declares his absolute dependence upon the Lord. He seems to be indicating that he will live his life with these two great themes ever before him. He is telling us that he finds his greatest delight in the Lord! It has the idea of loving one so much; you just want to hug them real close! We have all felt this way about someone we love. How many have felt their heart fill up with love for a child, a mate, or some other loved one and you want to reach out and hug them and hold them? This is the emotion felt by Mary Magdalene when she encountered the risen Christ, John. Considering all that the Lord has done for us and how He loves us and has made a way for us to be saved, our hearts should also be filled with that same kind of love for Him, 1 John 4: This is just their childish way of stating that they know what is theirs. Clayton is there now! What David is doing is expressing simple, childlike faith in his relationship with the Lord. He is telling us that he is totally dependent upon the Lord for everything. Every ounce of his strength came from the Lord. Paul - 1 Cor. What we can do without Him - John. I think that is a worthy goal for every believer! He deserves nothing less and nothing less will be blessed by the Lord. David allows us to see a heart of worship engaged in the praise of the object of its love: The most important thing in life is knowing that you are right with God. Be sure, above everything else that you are saved by grace. To be saved, there must be a time when you turn to Jesus Christ in absolute faith for salvation. Nothing else will work for anyone ever, Eph. Notice the eight metaphors that David uses to describe God and His power in our lives. David reminds us that when it appears the world is spinning out of control, the believer can stand above it all when he stands on the Lord. God allows His people to live above the trials and turmoil that engulfs the world beneath. Our relationship with the Lord gives us a different perspective on the trials of life. When we stand in Him, we see them through His eyes and even though the difficulties of life might break our hearts, they still cause our hearts to bow in worship, Ill. This surely has reference to the lofty mountain citadels to which he fled when he was running from Saul. David reminds us that the Lord is a place of safety to which the saint can flee in times of adversity and trial, Psa. Satan is like a roaring lion, 1 Pet. However, the saint has a place of safe refuge in the day of attack. God is our fortress, our place of perfect peace and safety. This is a word that is filled with glory! You see, not only did the Lord save us when we received Him by faith, but He goes on saving us day by day, 1 John 1: If we can never find another anthem to raise to the glory of the Savior, surely the redeemed can find within them to praise the Lord for His saving grace, Psa. When everything else in the world is being tossed and twisted, God forever remains the same. He is always stable, Mal. We are on the Rock, Psa. Jesus is our Gibraltar! He is anchored deep and rises above everything. He is unmovable and unassailable! David tells us that God is all we need. We should rejoice in the truth that the Lord God of Heaven will be the strength of our lives. Remember that He is an ever present God -

Heb. When trouble comes into your life and mine, sometimes the Lord will allow those things to come and He will give grace. However, there are times when the Lord steps between His children and their trials and acts as a shield to stand between His child and the storm that is coming. I like it when the Lord is my shield! Only in Heaven will we fully comprehend the times when God, in His providence, has intervened in our lives and delivered us from some terrible thing that was headed our way! He stood between us and the terrible wrath of God! When the building exploded, it was totally demolished! Not a timber or a brick was left standing above ground. It was a totally devastating explosion. The choir always met for practice promptly at 7: However, on one particular Tuesday evening, no one made it to the church on time. One became ill, several had car trouble, another got a last minute phone call, others were busy with homework, dirty children, and other various problems. Had there been any one there, they would have been killed, but thanks to the providence of God, they were all spared! When David calls God the horn of salvation he is saying that the Lord is the strength of salvation, and that in His salvation, we have absolute security. I believe that we can all rejoice in the knowledge that if we are in the Lord, then we are totally secure in Him, 1 Pet. It is a symbol of overflowing abundance. This is what the sinner finds when he comes to the Lord. Many just come to Jesus to be saved from Hell, but in Jesus they receive so much more than they could ever have imagined. He is our security, but He is also our source! When you came to Him, you left with more than you bargained for! This refers to the great towers that were built around the ancient cities. From these towers, soldiers could look down on their attackers and send volleys of arrows down on their heads. These towers were usually stocked with ammunition and supplies. When the soldiers ran to the high tower, they were above the battle; they were in a place of rest, refreshment and ready supply. God is the same for the child of God. When the battle rages about us, we can run to Him and be lifted above our battles and find the rest and refreshment we need to be able to fight the battles and win! Surely we can rejoice in the knowledge that the Lord is ever there for us to run to in the day of battle. It is no wonder that David praised the Lord! However, we have the very same reasons that he did. In this verse, David makes a pledge to call on God and to trust Him and Him alone for the victories of life. The idea communicated here is that the Psalmist is aware of the power of this praise worthy God and that he is pledging his life to walk in the awareness of the greatness and power of God. He pledges to walk by faith and not by sight, Heb. David knew that his faith in the Lord would result in his perpetual victory over his enemies. Surely there had been times when David was on the run that he thought he would be captured and killed by Saul, but God had proven greater than his enemy at every turn. David knew that if God could do it yesterday, then He could be counted on to do it tomorrow, Ill. What a lesson for us! As children of God, we must learn that God is all these things that David said He was. He will protect you, He will provide for you, He will help you, He will refresh you, He will ever be there for you. Our duty, then, is to walk by faith and not by sight. Let us live like we believe He is the God of the universe.