

BPA - 120 Praise Life
6th Revision, October 2013
International College of Bible Theology

Praise Life

BPA - 120

International College of Bible Theology

This material is copyrighted under United States Copyright laws by American Mission Teams, Evangelistic Organization
It is not to be reproduced or sold in the United States of America. It is to be given freely to the Nations

ARE YOU BORN AGAIN?

Knowing in your heart that you are born-again, and followed by a statement of faith are the two prerequisites to studying and getting the most out of your ICBT materials. We have developed this material to educate each Believer in the principles of God. Our goal is to provide each Believer with an avenue to enrich their personal lives and bring them closer to God.

Is Jesus your Lord and Savior? If you have not accepted Him as such, you must be aware of what Romans 3:23 tells you.

23 For all have sinned, and come short of the glory of God:

How do you go about it? **You must believe that Jesus is the Son of God.**

I John 5:13 gives an example in which to base your faith.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

What if you are just not sure? **Romans 10:9-10 gives you the Scriptural mandate for becoming born-again.**

⁹That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. ¹⁰For with the heart man believeth unto righteousness; and with the mouth confession is made unto Salvation.

Take some time to consider this very carefully. Ask Jesus to come into your heart so that you will know the power of His Salvation and make your statement of faith today.

Once you become born-again, it is your responsibility to renew your mind with the Word of God. Romans 12:1-2 tells us that transformation of the mind can only take place in this temporal world by the Word of God.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. 2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

The Apostle Paul, giving instructions to his “son” Timothy states in *2 Timothy 2:15*:

15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

What happens if we do these things? Ephesians 4:12-13 gives us the answer to this question.

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

By studying the Word of God, you will be equipped for service in the Kingdom of God and you will also be ready to take the position in the Body of Christ to which God has appointed you. You will be able to walk in unity with other Believers and you will be a vessel of honor to God that can rightly divide the word of truth.

If you are not saved and you do not know what to say, consider this simple prayer.

Lord, I know that I have need of a saviour. I believe that Jesus died for my sins and the God raised Him from the dead three days later. I ask to be forgiven and for Jesus to come into my heart and be the Lord of my life. I believe now by faith that God has heard my prayer and I am born- again.

If you have prayed this prayer, accept by faith that your sins have been forgiven. It is important that you tell someone of your decision to accept the Lord. Also, it is our recommendation that you should attach yourself to a local church and undergo water baptism.

For those who have prayed this prayer with sincerity of heart, we welcome to eternal life in the Kingdom of God. May the blessings of God overtake you.

May God grant you wisdom, knowledge, and understanding in all of His ways.

ICBT Directors and Staff

THE VISION

As we have been commissioned by the prophet of God, we now set our hand to write the vision of International College of Bible Theology, so that: **"He that runs may read it, the vision having been clearly written and made plain" (Habakkuk 2:2).**

- 1) **UNITY** - To build up the Body of Christ by networking with all churches, as well as with local and international ministries. This networking is to provide experienced leadership ministries to the small, local Church, to encourage unity and fellowship among pastors, church leaders and para-church groups, through active service.
- 2) **GOSPEL** - To go with the lifeline of the Gospel, wherein we desire to educate with love, integrity, and without compromise.
- 3) **ONE CROSS FOR ALL** - To cross cultural, racial, and denominational lines for unity, fellowship, networking, and progress. To have an open door to all of like faith, who desire to join with us in a common goal for the highest good. To proclaim one cross for all cultures, races, denominations, and peoples.
- 4) **GO YE** - To go wherever there is a need; to rich or poor, to majorities and minorities, to large and small churches, to free and incarcerated; to go where many fail to go and to meet the needs before us.
- 5) **THE CALLED** - To make opportunities available, to those called to minister, to expand their horizons through new associations and experiences. To aid new and/or younger ministers in fulfilling God's call on their lives.
- 6) **EDUCATION** - God has charged us with propagating the Gospel through education to whosoever will. This education is offered through certificate programs that teach the basics of Christianity and degree programs for those seeking more in-depth levels in Christian teachings.
- 7) **APPLICATION** - To make available to students the opportunity for education, as well as learning practical application, in traditional and non-traditional settings.
- 8) **DREAM A DREAM** - To cause all persons with which we associate to catch a vision, to dream yet another dream, and to keep their eyes on Jesus, the Author and Finisher of their faith.
- 9) **THE CALL** - To encourage each person (all persons) to move out of his/her (their) comfort zone, to be all he/she (they) can be for Christ and to fulfill the call upon their life (lives) and to encourage each one (them) to pursue his/her (their) purpose, to live up to his/her (their) potential, and to produce the fruit of the Spirit.

International College of Bible Theology

*"Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth"
II Timothy 2:15*

*Administrative & Curriculum Office
P.O. Box 339
Norris City, Illinois 62869
Phone: 618-378-3821 - Fax: 618-378-2101*

Praise Life

72 pages of Commentary
6 Homework assignments
5 Quiz assignments
1 Midterm Exam
1 Final Exam
19 pages of Answer Keys for school sites only (Answer keys are not included in the student's copy of material.

INSTRUCTIONS: Read the Commentary.

Do Homework I, which covers pages 8-18 in the Commentary.
Do Quiz 1, which covers Homework I.
Do Homework II, which covers pages 18-35 in the Commentary
Do Quiz 2, which covers Homework II.
Do Homework III, which covers pages 35-52 in the Commentary.
Do Quiz 3, which covers Homework III.
Take Mid Term Exam, which covers Homework I - III.
Do Homework IV, which covers pages 52-57 in the Commentary.
Do Quiz 4, which covers Homework IV.
Do Homework V, which covers pages 57-65 in the Commentary
Do Homework VI, which covers pages 65-68 in the Commentary.
Do Quiz 5, which covers Homework V-VI.
Take Final Exam, which covers Homework IV - VI.

13 weeks in a Trimester: 11 weeks of teaching and 2 weeks of testing. You will need to cover 5.4 pages per teaching session.

18 weeks in a Semester: 16 weeks of teaching and 2 weeks of testing. You will need to cover 3.8 pages per teaching session.

NOTE: The Instructor is encouraged to add his/her personality to the teaching sessions and to add knowledge to the Commentaries. The Instructor had some latitude if they desire to give some outside homework or essays. Before doing so, please check with the administrator of the school.

**ALL TERM PAPERS MUST BE COMPLETED AND TURNED IN TO THE INSTRUCTOR
BEFORE THE FINAL EXAM. NO GRADES WILL BE GIVEN FOR THE COURSE
WITHOUT THE COMPLETION OF THE TERM PAPER.**

TABLE OF CONTENTS

I.	Introduction - Part One	8
II.	What is Praise?	9
III.	The Lifestyle of Praise	18
IV.	Summary of Praise Living Study	35
V.	Introduction - Part Two	36
VI.	Why Do I Worship?	38
VII.	Why Don't I Worship?	52
VIII.	Who, When, Where Do We Worship	57
IX.	How God Says Worship	58
X.	What Happens When I Worship	65
XI.	Conclusion	67
XII.	Praise in All 66 Books of Our Bible	68

I. INTRODUCTION - PART ONE

God's infallible Word contains everything we need to become and do what He has ordained for each one of us. We can accomplish this once we have been reborn spiritually and have given authority to Holy Spirit to bring us into the realm of His purpose for us. There are emphases placed by God on certain aspects of His provision for a fruitful and victorious life here on earth. Receiving Christ is, of course, of utmost importance. Faith is very critical. Repentance and forgiveness keep us under the blood of Jesus.

This course describes the elements necessary for us to obtain joy and strength in our lives; yes, it even holds us in the very Presence of God and His glory. It is called praise. Praise is much more than celebrating, or a prelude to worship on Sunday morning. Praise can, and should, become a lifestyle for the Believer who is serious about becoming a soldier of God, a person who is "kingdom on earth" useful. Praise is a weapon necessary in the midst of the combat of spiritual warfare, a place assured to the mighty in faith. Praise is to our faith like breath is to our physical body. Without the knowledge and understanding of the importance of the power and might of praise, we cannot become complete in the hand of God.

God clearly commands that we become a praising people (Ps.100:4,5;150:6; 134:1,2; 135:1,2,3; 149:1,2; 105:1,2; 96:1-4; 95:1-3). We take just one of these examples as our pattern for praise,

Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name. For the LORD is good; his mercy is everlasting; and his truth endureth to all generations (Ps.100:4-5).

There is an opening which leads to His temple, the place of public worship, called a "gate." When we enter through the gate of thanksgiving, it motivates us to enter into His courts, the open spaces which surrounded the tabernacle or temple. The thanksgiving we render is a confession-offering or sacrifice. We should be thankful that we have such a privilege; and when we enter His courts, we should praise Him for the permission (Ps.96:8; He.4:16), for it is there we find grace to help in time of need. It is a man without understanding who does not see the need to be thankful to Him who is the blessing with all things. Our response is to bless Him for His blessing upon us. To not have a thankful heart is to be a senseless being. Also, we are to "bless His name" which is to praise Him, ascribe honor to Him and to acknowledge Him as God. The worship service is for our benefit as we "speak good of His name", for we cannot do otherwise.

Who could say anything except "*the Lord is good?*" The Lord is good, both in a providential way, and in a way of grace, as well as the fact that He does good. God is not just a power or our Creator, but He is benevolent, worthy of universal praise. That service of men is His

just due, for He is: 1) benevolent; 2) merciful; 3) faithful to His promises. His being benevolent is motivated by His love which is a primary reason to praise Him. He loves us in spite of our iniquities. A second reason is drawn from His moral character. It is not just justice that God displays, which we would likely fear, since it would likely drive its decisions over some of the kindest feelings of human nature. Mingled in His character is the attribute of mercy and kindness, along with infinite compassion for man in his sinful condition. There is always a sufficiency of His mercy for his people; and His lovingkindness, which may be also here meant, is always the same; "having loved his own which were in the world, he loves them to the end" (Jn.13:1). We can make no claim on God, and yet it is a ground for praise that God's mercy is everlasting, stretching into and past eternity, so that we may never cease to enjoy the benefits of that mercy.

Since truth is an essential characteristic of an infinitely intelligent and Perfect Nature; therefore God's truth must endure from generation to generation. Whatsoever He has promised must be fulfilled, through all the successive generations of men, as long as there is eternity. He was faithful to His Father that appointed Him, and to the Covenant He made with Him; and He is faithful to His people, to keep what they commit to His care and charge now, and to give them the crown of righteousness at the last day, which is laid up for them. Can we not, for these reasons, praise and adore Him?

II. WHAT IS PRAISE?

A. Characteristics

Praise is a directive toward God. It is like a hand with several fingers that reaches out and gets a hold of the Father, and brings intimate presence. The fingers are called obedience, repentance, thanksgiving, praise, and worship.

1. Praise is a tool to silence the enemy.

The Name of the Lord can be the sufficient tool or weapon; so can using the Word of God. "*It is written*" (Ps.8:1-2; Mt.4:1-11) was used by Jesus to cause the enemy to "leave him" for a season (Lk.4:13). Praise comes from the mouth, and as a weapon, uses the Word of God, the Name of Jesus, and the Blood of the Lamb (Re.12:17; Jn.14:23; 2Co.10:4; Mt.28:18; Ep.1:20-22 Php.2:10). Praise pierces spiritual strongholds, driving back the enemy.

2. Praise is a garment to be worn.

It is a spiritual substance which can be put on to remove evil spirits from the wearer, or prevent them from coming in (Is.61:1-3). The "*spirit of the Lord*" was upon Jesus to bring Good News to us, that our broken hearts might be

bound up and we might find liberty in Him. He came to “proclaim the acceptable year of the LORD” (v.2). He appoints unto His people happiness, giving joy and consolation. He has appointed for us what we needed as mournful people: 1) beauty for ashes; 2) the oil of joy for mourning; 3) the garment of praise for the spirit of heaviness. All this was so He might be glorified through His righteousness.

There are some pointed truths about these phrases and about the garment of praise:

- a. The phrase “*beauty for ashes*” is a play on the sound and meaning of a Hebrew word, indicating an “ornamental headdress” or tiara (Ezk.24:17). Our Redeemer imparts to His mourning people such an ornament instead of the ashes which in their grief they were accustomed to having on their heads.
- b. The “*oil of joy*” indicates perfumed ointment poured on the guests at joyous feasts (Ps.23:5; 45:7-8; Amos.6:6). On occasions of grief its use was laid aside (2Sa.14:2).
- c. The “*garment of praise*” has to do with bright-colored garments, indicative of thankfulness, instead of those that indicate despondency, as with sackcloth (Jn.16:20). These expressions are figurative, taken from the customs that prevailed more in Oriental countries than elsewhere. They are founded in nature, of expressing the emotions of the mind by the manner of apparel.

God would have us joyful, rather than grieving. When trouble comes, He applies to us, as we will allow it, the “oil of joy” which those who have been oppressed and burdened might become vigorous and strong. When such “garment” is worn, it brings the wearer to a new land and a new lifestyle (Ex.14:29; 15:1,2; 2Sa.chp.5).

3. Praise is a leader into more truth and into the place of victory and triumph.

Victory is the actual defeat of the enemy, but triumph is the celebration (Co.2:15; 2Co.2:14). We are to celebrate the victory that Jesus won on the cross, and make a public display of the enemy’s defeat also. After all, Jesus did not spoil the “*principalities and powers*” for Himself, but for us. Those demon forces of the enemy had no control over Him. The word “triumphing”

in both of the noted Scriptures means to “make an acclamatory procession, that is, (figuratively) to conquer or (by Hebraism) to give victory: - (cause) to triumph (over).” We could say it is to shout “YES” at His victory when He stripped the enemy of all authority over us (Mt.28:18-19).

4. Praise is a pathway for revelation and prophecy.

David wrote most of the Psalms in revelation received in a state of praising the Lord. The mouth is not the only instrument of praise, but the harp, strings, brass, and percussion (Ps.99:3,4; 149:3;150:3,4,5,6;108:1-3). Instruments help to lead us into praise, which in turn brings to pass the revelation and prophecy.

5. Praise prepares the way for miracles.

In 2 Chronicles 20, we see that praise takes the circumstance into the supernatural. When praise is offered, demonstrations like salvation and deliverance should be expected (Ac.16:25-26).

Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to morrow go out against them: for the LORD will be with you (2Ch.20:17).

After Jehoshaphat had proclaimed a fast, and then prayed, a young man named Jahaziel stood and gave a prophetic message, showing that Jehoshaphat’s prayer had been accepted; God responded without reserve to the confidence reposed in Him and would vindicate His own authority by delivering Judah.

The miraculous part is that not only did they put the singers out front, but as they sang, God got involved with the battle. The allied invaders were going to arrive from the coast into the highlands of Judah by one of the wadies leading inland. Yet the Jews went forth, not as an army, but in order to be the passive spectators of a great manifestation of the power of Jehovah.

And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever (2Ch.20:21).

This was a strange way to fight a battle, and we can see that God uses praise to confound the enemy, for as they *“began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten”* (20:22). The vast horde that had come against Judah had turned against each other, so that the only thing for Israel to do was watch the carnage and then pick up the spoil, which took several days to do. This is God at His finest, taking care of His children who trust in Him.

6. Praise commands the Presence of God.

God inhabits our praise (Ps.22:3). God is possessed of all the attributes which encourage trust, and He is the right object of the praises of His people. The one who is suffering should still have unwavering confidence in God, though his prayer seems to not be heard and he is not yet delivered. Though the answer to our prayers may be long delayed, yet there is reason to be confident in Him. The reason is that praise commands His presence.

Our approach to God is to be made with thanksgiving, followed by praise and singing (Ps.100:4). Thanksgiving turns our focus away from self. It is not an option. It opens the door to praise (1Th.5:18). We can always find something to be thankful for, and there often are reasons why we ought to be thankful for even those things that appear dark and troublesome. At times God allows problems to come to us to get our attention; that we have been slack in seeking Him may be the problem. For that, we owe Him a debt of obligation that He has recalled us from our wandering. When such is what God has willed, we should be grateful and in those things we should give thanks.

Our church buildings may be properly built and wonderfully styled, but it is the human “temple” that is inhabited. It is the “cathedral” built with praise and not with hands that God desires to inhabit with His Presence.

7. Praise may be a sacrifice of the flesh and soul.

There is a price for the benefit of praise. Praise must be willful on our part (Le.22:29; Ps.103:1). Under the law, they could bring a bullock, sheep or goat, male or female. As David wrote, *“Bless the LORD, O my soul: and all that is within me, bless his holy name”* (Ps.103:1). David was commanding his will to bless God with *“all that is within me.”* He had set his heart or mind as capable of understanding and appreciation God’s favor. He had chosen to praise and bless God; to enjoy his friendship; to delight in his favor; to contemplate his perfections. David was requiring all his powers and faculties

to be employed in his praise, for he saw that God was/is worthy of all the praise and adoration which the entire man could render. Further, we should understand that we are to give thanks for forgiveness and inward and physical healing, redemption and glory, and intermediate blessings.

8. Obedience is a praise-starter.

Obedience dispatches angels and commands blessing (Lk.2:12-14; De.28:1-14). The blessings of Deuteronomy 28 are manifold, which should keep us from forgetting His benefits (De.8:11).

Moses had warned Israel about forgetting God, in *“not keeping his commandments, and his judgments, and his statutes, which I command thee this day.”* While God is the Author and Donor of every good and perfect gift, plenty has the negative attribute of tempting us to a forgetfulness of God; we would think it might be contrary, that it would keep us in continual remembrance, that we might daily express thanks to Him.

The obedience Moses was calling for was to keep His commandments, His judgments, and His statutes. These moral, ceremonial and judicial laws, when not observed indicate a “forgetting of God.” Solomon saw the same thing, saying, *“Lest I be full, and deny thee, and say, Who is the LORD? or lest I be poor, and steal, and take the name of my God in vain”* (Pr.30:9). This indicates special danger from two extremes. Wealth tempts to pride, unbelief, and a scorn like that of Pharaoh (Ex.5:2), while poverty tends to lead to dishonesty, and then to perjury, or to the hypocritical profession of religion which is practically identical with it.

9. Praise is a form of confession and repentance.

Praise prays. Praise uses the Word of God (Mt.10:32; He.13:15). True praise comes from the heart through the mouth (Mt.12:34; Ro.10:8-10). We should notice that faith is a partner with our confession of praise. The Word is the basis for faith, thanksgiving, praise, and worship. Sacrificial praise is a key to great faith (He.13:15). Our *“sacrifice of praise to God continually”* is to adhere to our faith continually. The Jews had a species of offerings they called “peace-offerings” or “friendship-offerings” (Rosenmuller; Alte u. neue Morgenland, in loc.). They were designed not to produce, but to preserve peace or friendship with God. In their peace-offerings, the offerer was regarded as one who stood in the relation of a friend with God, and the oblation was a sign of thankful acknowledgment for favors received. These were brought voluntarily as a means to continue themselves in the friendship

and favor of God (Le.7:11-12).

Confession is as the sacrifice of praise (Ro.10:8-10). Jesus Christ is the High Priest of our confession and praise (He.3:1). We should attentively ponder all that is said of the Messiah, as with His rank, dignity, holiness, sufferings; his death; his resurrection, ascension, intercession. For these things we should duly give Him praise in our confession and repentance.

As the Lord Jesus is the Apostle or leader in the Faith, so was the High Priest under the Jewish system of worship; yet in all respects He is superior. That is important, because the office of high priest was what eminently distinguished the Jewish religion, and because the Christian faith abolished (fulfilled) that. So by showing that in the Lord Jesus was found all the characteristics of a high priest, and that all the functions which had been performed in the Jewish ritual were performed by Him, as well as fulfilled in Him, we see Him as our High Priest as we embrace Christianity.

The result of confession is righteousness, which loosens the power of praise. The confession of Him as Savior and Lord becomes a declaration of righteousness (Ro.1:16-17; Mt.6:33).

10. Praise is a prelude to true worship.

Praise directs us to the worship we were created for, to kiss God in awe and adoration (Jn.4:23). The true worshipers spoken of by Jesus to the Samaritan woman are those whom God prizes, and is unwilling to give up. He keeps His eye on them, seeing to their every need.

Jesus was saying to that woman that the old dispensation was about to pass away, and the New One to commence. True worshippers are those who truly and sincerely worship God with their hearts, and not merely in some ritualistic form. The word "*spirit*" expresses that, as opposed to rites and ceremonies, and to the pomp of external worship. It refers to the mind, soul, and heart. While the Jews, in their sacrificial offerings worshipped through the medium of shadows and types, we today worship by way of direct access to God through Jesus Christ. That is what God was seeking and does so still today.

11. Praise orients the mind (soul) (Ps.103:1-5).

To "*bless*" God is to praise, venerate, worship, and please Him. The person who praises has left behind the valley, mentally, and climbed to magnificent heights, even to the suburbs of heaven. He sings with impassioned ardor of

the goodness of his God, and, finding his voice adequate, he summons a goodly choir, the works of God, the ministers of God, and the angels of God; to accentuate the joyful strains and to make His praise glorious.

12. Praise brings favor, grace (Ac.16:24-26).

In the midst of pain and suffering is the greatest opportunity to share with the world our God's wonderful favor and grace. Due to their painful posture and the recent scourging, and being prevented from sleep, Paul and Silas sought the sustaining grace of God by singing praises. Nothing but a real faith could enable them to do so and while they had endured much, they had cause still for gratitude. The source of that happiness was from within and no external circumstances could destroy their peace. As they sang, their chains were loosed, the doors flung open and they were truly free, as well as the bonds being broken off all the other prisoners. Our praise can free other captives besides ourselves. In addition to the freedom that was bestowed upon them, God showed His favor and the jailer and his family received His grace too.

13. Praise is a powerful unity builder.

(Read Acts 2:46-47; Acts 4:23-24, 29-31) Notice the "extended hands" in verse 30. Praising God, on a daily basis with those of like precious faith, causes a bond to be built with God that no trick or wile of the enemy can undo. It also draws others to the Living Water, from which we drink as we praise Him.

When they had prayed and praise to God, there was a violent agitation, the exhibition of great power and evidence that God was taking care of business for them. There was then all of the presence and power of God due to the manifestation they experienced. The Jews also were impressed at the presence of God because of an earthquake (Is.29:6; Ps.68:8). Not only were the Early Church Believers impressed with God's presence, but were filled with the Holy Spirit and were inspired with confidence and boldness in the endowment of power to manifest miracles, as shown in succeeding events in the Book of Acts.

14. Praise is a pathway to healing and deliverance, to signs and wonders (Ac.3:7-11).

Peter and John had been schooled in how to pray, and it is evident that they were in the "Spirit" as they went to the Temple. Many times, no doubt, had this man been passed as the worshipers went into the Temple, but this day it

was different.

Having seen the result of a miracle, the people were excited by curiosity and came together as a crowd, offering an opportunity for preaching the Gospel. The porch or passageway on the east side of the temple was distinguished for its magnificence where these events took place. Likely they healed man held Peter and John out of affection for the favor he had received. The miraculous will get people's attention, causing those around to wonder at healings, deliverance, and miracles.

15. Praise manifestations;

The following are Hebrew words that express praise. These are outward, physical, fleshly, manifestations of the condition of the inward heart, which is spirit and soul.

a. "*Halal*," a derivative is Hallelujah;

Yah for Yahweh is Jehovah God. This occurs while on our feet, in an expression of victory, hands thrusting skyward, our voice shouting in the midst of the battle. It includes dancing (Ex.17:11-12, 15:20). Moses hands were heavy, for it is an unnatural position to be held up over our heads. However, when we help those who are in the heat of the battle by holding up their hands, a "Hallelujah" is going to come forth.

b. "*Yadah*," to express publicly;

This is worshiping with the raised hand. It is showing others the praise of God for what He has done (2Ch.20:19-21). Hands are very expressive: hitting, touching, blessing. It is a sign of surrender to the One who made us.

c. "*Barak*," to bless with one's whole being;

Bowing in honor to His holiness (Ps.95:6). Our modern word "worship" comes from the Old Saxon "worth-ship." That is, in its application, the adequate recognition of God's "worth" or due, and the creature's loyal payment of his debt.

d. "*Zamar*," singing praise;

This is a musical verb in Hebrew. It is His due; and we defraud Him of

that which He has a just claim to, at our hand, if we hold it back. Praise can be, though it is not often separated from music. All forms of praise are pleasing, as music to God's heart (Ps.92:1; Ps.chp.150). Trumpets and instruments bring added intensity.

e. “*Shabach*,” addressing loudly words of triumph and glory, the Word of God;

This act of praise removes any influence of Satan (Ps.63:3-4). This psalm is called “A psalm of David when he was in the wilderness of Judah.” God’s loving-kindness is better than life. It is better than life when we look at all the perfections and excellencies of it; and it is better than life, when we look at all the imperfections and defects of it.

The shout at Jericho was a “shabach,” announcing the victory of their God. The walls could not help but fall.

f. “*Towdah*,” a confession, a sacrifice;

An act of faith in God's Word yet to be manifest: In Hebrew, thanksgiving means praise, “*towdah*” (Ps.95:2; 100:4a). There are hindrances, which will interfere with this act of worship:

- 1) Looking at other people;
- 2) Letting our minds dwell on the dark side of our experience;
- 3) Regarding the first gift of a good thing as alone demanding gratitude;
- 4) Failing to look upon evils as coming as allowed by God and being His disguised blessings due to the need for change in our lives, as well as our often failure to trust Him.

g. “*Tehillah*,” exuberant singing of hallels;

Singing in the Spirit brings the tremendously powerful Presence of God, when done in the unity of the Body of Christ. These are unrehearsed songs: *Tehillah* is spontaneous praise (Ps.22:3; 2Ch.20:22).

- h. "Ruah," a shout in joy, knowing victory;

A shout in the midst of knowing the reality of relationship with Almighty God (Ps.95:1; 100:1). When we know our God, we will be able to shout when the enemy comes at us, not having to wait until the victory manifests before we do.

B. Summation of Praise

1. Praise is a form of confession, profession, and repentance.
2. Praise calls forth or ushers in God's presence. It raises the spiritual tide.
3. Praise is an aggressive issuing forth in spirit, soul, and body of God's Word, launching a release of faith (Ex.15:1-21).
4. Praise supports faith, testing, and gives credit for the victory to the Victor.
5. Praise is a submission in humility. It is an attitude and an attitude changer.
6. Praise is a prayer.
7. Praise is full of joy and strength invoking.
8. Praise can be heard by God, and also by our own soul. It is heart-launched.
9. Thanksgiving, praise, and worship are entrances into God's intimate Presence. This is the relationship God intends with His beloved children. It is a glory to Him (Ps.100). It can be a lifestyle, in all of our going and coming (Ps.121:8).
10. Praise is a person and people promoter; an elevator (2Sa.chp.5). True praise brings a transformation into a new lifestyle.

III. THE LIFESTYLE OF PRAISE

A. David (Psalms 61:8)

1. David was a man of praise of the Lord from his youth.

He spent time with God as he pastured his father's sheep. From that time spent with God, he knew the strength of God in him, and therefore was not fazed when

Goliath shouted his challenge.

2. David was a musician skilled with the harp.

His musical ability was not because he took lessons, but because of his persistence of worshiping God with the instrument. The anointing of God came over him, to even quiet the demons that tormented Saul.

3. The Psalms were mostly written by David that spanned the years of his life.

They are the recorded songs of praise David gave to God, although God gave them to David first. Practically every one of David's songs of praise (Psalms) contained strains of praise to the Heavenly Father. The Psalms themselves are a reflection of the life in praise.

David's lifestyle of praise from early years developed in him a powerful faith and lack of fear. It gave him great wisdom and understanding. Thus, the encounter with Goliath was a confident work of faith, knowing victory before the battle. There was no fear shown in David. A person of praise is able to live in the spiritual realm where the real action and the real victory and defeats are found. It is in the spirit realm that all battles are won. David knew Goliath was not the enemy, but the spirit influencing him. Reference to Goliath's uncircumcision is spiritual discernment, or recognition of the circumstance. It may well be that David sang his victory chant of praise (1Sa.chp.17).

5. David had been chosen and anointed.

He was lifted into God's will and purpose, because of his obedience and lifestyle before God, one of praise and intimate relationship (1Sa.16:1-13). The fact of being called to kingship was a reward spiritually before it was manifested in the natural. His anointing by Samuel was several years before it manifested, but he never took the opportunity that came before him to kill Saul, always leaving God's anointed in God's hands.

6. David's spirit of obedience and praise in God's Word caused the deliverance of Saul from an evil spirit (1Sa.16:23).

Saul's torment was due to his disobedience. Samuel gave perfectly plain instructions from God, but Saul was not willing to curb his own desires or his pride. The Spirit of God only quieted the torment by the demonic spirits when the anointing of a psalmist played on his instrument.

7. A praise lifestyle brought many blessings in the natural.

The lifestyle of praise and adoration, and centering in on the leading of God, brought friendship, fellowship, and love into life as the God-directed kinship of David and Jonathan flowered (1Sa.18:1). The lifestyle of praise increased in David over the years too.

8. The enemy attacks on the praise lifestyle are a certainty, but the praise relationship overwhelmingly overcomes (1Sa.18:10-30; 19:20).

The evil spirit in Saul was annoyed at the anointed playing of David. That elicited an attack on David, without provocation. The evil one will attack the people who praise God, trying to undo them. The enemy knows that when God is praised and worshiped, there will be peace in that place.

9. Praise makes for patience, for appointment of anointing (2Sa.2:1-7; 5:1-5).

The patience shown here is to be commended. It can be emulated by us today, simply by our getting our priorities right. We were built to praise the Lord. A daily big dose of praise from our lips to the King of Kings and Lord of Lords will cause us to be at rest, peace, and without the anxieties that so plague our world. David could have been fretful, wondering if God would really place him in the position of king. However, because of his life of praise, he was at rest in whatever God did at whatever time He did it.

10. The praise lifestyle must be guarded and continuous.

The enemy is always looking for a breach, a slack in allowing praise to flood every corner of life. When praise deviates, or strays from the Word, favor loses its ability (2Sa.6:1-11). David had not researched how to bring up the Ark of the Covenant. He was offended at God's breach upon Uzzah. This could have kept David from bringing up the Ark. But instead, it caused him to search and find out how to bring up the Ark properly, by the Word of God, so that the blessing that had been in Obed-edom's house could now be for all the people of Israel.

11. There is a price for allowing the praise life to erode (2Sa.12:1-12).

When the praise life has eroded, it can be restored through repentance (2Sa.12:13-14). David had allowed his follow through with responsibilities fall to the ground (2Sa.11:1). Christians today can do the same thing by just going through the motions of worshiping. We must worship in spirit and truth, not just as a form or ritual.

12. David praised the Lord in great thanksgiving (2Sa.chp.22).

This chapter is about how God delivered David from the hands of Saul and all his enemies. It is a song of great praise at the greatness of our God, and His faithfulness to His children who follow after Him with diligence.

13. Summary:

- a. David, from his youth, rejoiced in the Word of God (Psalms) in song. He knew praise demanded God's Presence continuously, in every hour of every day of his life.
- b. David had a praising relationship with God of great focus, and all other things in God's purpose became his.
- c. David's lifestyle of praise presents a picture of the One praised, Jesus Christ, and the Word Himself.
- d. David is a type of the New Testament Christian. His actions in praising God are how we are to praise the Lord for His mighty acts and for who He is.
- e. David was a seeker of God's Presence, and he knew the path into that place under the shadow of the Almighty God was a lifestyle of praising God.
- f. Notice that praise passes a mantle to those who follow, as was the case in passing the construction of the Temple on to the writer of proverbial wisdom, Solomon (1Ch.29:10-29).

B. Jesus Christ, the Man

1. The angels praised the advent of the One coming to be our praise.

Praise is angelic (Lk.2:13). The angels broke out in singing at the greatness of our God, as He sent His Son into the world. However, that is not the only place angels praise, for it is a part of what they do every moment of every part of eternity.

Praise is catching too. The shepherds praised God for the Good News, and went to see the One whom the angels were singing of (Lk.2:20). Jesus was born into a lifestyle of praise, into an environment of recognition of the Word.

2. Jesus, as praise to His Father, recognized the Covenants of God (Lk.2:21-22).

Joseph and Mary followed the prescription of the Law, presenting Jesus for circumcision on the 8th day of His life on earth. The institution of circumcision was strictly observed by religious persons, such as the parents of our Lord (Ge.17:12). Circumcision was a time of rejoicing, not only for the gift that had been given to mankind, by those who were looking for the consolation of Israel.

3. Jesus honored His Heavenly Father.

It was with the love and obedience of praise, that Jesus celebrated God's favor (grace). His life is literally a song from His heart, from the Word within (Lk.2:41-50, 52). It is as we are about our Father's business that we will come to be the same person of praise as Jesus was. It is the obedient acts of a life sold-out to God that will bring praise to God.

4. Praise recognizes the forerunner of praise.

The one who called Israel back to repentance, the "*voice crying in the wilderness,*" John the Baptist, recognized the Praise of His Father (Notice in Luke 1:44 how the babe leaped). Repentance brings the fruit of praise (Lk.3:8), and rejoices (Lk.1:47).

5. Repentance points to the One who baptizes in praise (Lk.3:16, 21).

John's call for repentance was like a lit neon sign; lit up for all to see that there was One coming who would be higher than John. His only purpose in preaching repentance was to reconcile men to the one who praised His Father perfectly by perfect obedience.

6. God speaks, for praise brings Him pleasure (Lk.3:22).

Perfect obedience brought Jesus to this time of anointing and blessing by His Father. The descent of Holy Spirit confirmed what the Father said audibly, that He was very pleased with Jesus.

7. Jesus, filled with the Holy Spirit, is a Praise Warrior ready for testing.

Even as David had been tested before Goliath, Jesus was ready to be tested for the fight of His life. Jesus answered every challenge with the victory (praise) chant

of His Father, "*It is written*" (Lk.4:1-13). Jesus victory in the test was so great, the Father sent angels to minister to Him after the third great trial (Mt.4:11).

8. Jesus, as praise to His Father, taught in the synagogue (church- Lk.4:15).

The Word that became flesh delivered the Word to mankind. His opening of the Book of Isaiah to the passage about the anointing of the Messiah was a profound statement, one instigated by the Word Himself. Though men did not like what He said, it was in obedience to His Father that He was saying and doing what He did.

9. Jesus, as praise to His Father, spoke even where unwelcome, particularly at home (Lk.4:16).

Praise proclaims the truth, even when it is unpopular. Praise is a proclamation unto God (Lk.4:18-19; 24:47). A person of praise will praise His Father; no matter who it is that does not like it.

10. Jesus, as praise to His Father, addressed a problem directly (Lk.4:35).

In Isaiah 61, the Messiah was shown, as One Who would bring release to the captives. The man who was possessed by a foul spirit was in the right place at the right time to receive what the Man of praise had come to give, liberty.

11. Jesus as praise preached (Lk.4:43).

Praise to God extolled the Good News of His Savior that had come to earth. All deserve to hear. Those who are not evangelized by the praise of His Majesty deserve to hear. Those unreached people groups deserve to hear. That is the reason Jesus commanded us to GO (Mt.28:19).

12. Jesus, as praise to His Father, revealed the hidden and taught wisdom (Lk.5:1-7).

People flocked to hear the wisdom of Jesus. That was not ordinary, human wisdom, but was from the Source of all wisdom, the Spirit of Wisdom, that they received their teaching. Jesus also revealed the hidden, the catch of fish that had eluded the fishermen all night.

13. There is healing in the Presence, praise, of God (Lk.5:12-13).

Notice how the one who praises, Jesus, stretched out His hand, "*yadah.*" Infirmity, disease, and sickness bowed to praise. The touch of the hand of the Master was

all that was needed. It was the same hand that was lifted many times to His Heavenly Father in praise and worship.

14. Jesus, as praise to His Father, called sinners to the prelude to praise, which is repentance (Lk.5:32).

Dead men do not praise God. The man who has never been born-again does not praise God, but curses Him. God is looking for men to praise Him, so that is the reason all men are to come to repentance, so they can do what they were designed to do.

15. Jesus taught that only a renewed heart can contain the power and God's Presence in a praising life (Lk.5:36-39).

We are to worship in Spirit and truth (Jn:4:23-24). Our hearts cannot be renewed except by the Word of God. That renewal is a cleansing, refreshing, complete change in who we are (2Co.5:17).

16. Jesus as praise to His Father lived in the Spirit of God's Law and not the letter (Lk.6:6-11).

There are those wherever we go that are not happy with our lifestyle of praise. Jesus met those conditions in the synagogue. Religious people tend to not want us to get loud or happy or in any way express what is in our hearts. They did not want Jesus to do what His Father sent Him to do in healing the withered hand. However, like Jesus, we are to do what we are called to do and not what men want us to do.

17. Praise is blessed, and blessing is praised (Lk.6:20-23).

The word "*blessed*" is an interesting word, for it means "happy, fortunate, to be envied" (so the Amplified Bible). We do not envy as in desiring what another has, but in this envying, it is a person who sees the blessing of God upon our lives as we praise God. Notice the statement "*leap for joy*" (praise) in verse 23.

18. Jesus gave the issues of a praising lifestyle, the rules of Kingdom life (Lk.6:27-38).

Kingdom life does not take offence. It invokes blessings upon others who curse, abuse, reproach, disparage, or misuse us. It is the opposite of the lifestyle of those who curse their maker.

19. Jesus speaks of the foundation of living praise (Lk.6:49). Action is a reality of praise.

The practice of doing what God says is what we are all to strive for. Our actions are what prove that we are upon a firm foundation. Those whose lives are built upon the sands of cursing and reproach of their maker will reap their just deserts, the loss of the ability to be with their Maker for eternity.

20. A praise life will calm storms (Lk.8:22-25).

When a person praises, his cry has an audience with the Father. Jesus, as a man of praise, is the one who was listened to because of His obedience. The disciples could not fathom how this Jesus could command the seas and winds. It was His life of obedience, which was praise to His Father.

The disciples travel to the back part of the ship where Christ was asleep, awakening him with repeated cries, "Master, Master, we perish." He arose, rebuked the wind and the raging water, which ceased its agitation immediately. One word from the obedient Jesus changed the face of nature, restoring peace to the troubled souls on that ship.

21. Praise intercedes (Lk.11:1-4);

The disciples wanted to know how, that is, the form of prayer. This prayer, the so called "Disciple's Prayer," is an intercession for the conditions that should and need to come to pass. This intercession is to accomplish the plan of God in the earth, as well as take care of the needs of man and the praise of God.

We should notice that in this intercession, the first thing that is recognized is the One from whom all blessings flows. His name is the only name worthy to be "hallowed". This is because:

- a. He is the creator;
- b. He preserves the human family and provides for their wants (Mt.5:45; 6:32);
- c. He is father to those who are adopted into his family; those who put confidence in him and are true followers of Christ (Ro.8:14-17).

To "hallow" is to render or pronouns holy. God's name is essentially holy, so the meaning of the petition is, "let thy name be celebrated, venerated, and esteemed

as holy everywhere, and receive from all people proper honor.”

The next petition is the expression of the desire that God might rain everywhere, with His laws being obeyed, as well as that the Gospel of Christ might be advanced everywhere until the whole world is filled with His glory. To petition for His “will” to be done is to pray for the revealed will of God to be obeyed and loved. In summary, these first three petitions desire that God would be first in the hearts of men everywhere.

22. Praise is a reflection of the heart (Lk.12:34).

The heart always has a focus point. It is the reflection that praises God that shows the true heart of praise. God is always looking for the person whose heart reflects praise, for that person is the one whom God will come and inhabit the atmosphere around.

Men fix their heart on their treasures often resorting to that place they have deposited them as a safe and secure place. The one who praises God with their heart will find their heart goes frequently to the place where God is honored. While this seems to be a proverbial expression, seeking to dissuade us from worldly mindedness, the possibility is that if our treasure is on earth, we will cease to praise the One who gave the treasure. When we put our treasure into the hands of God, our heart will be with Him, settled on him, and our desire or will be after the heavenly things.

23. Praise is a disciple.

Praise disciples (Jn.5:19). “*I do what the Father does.*” Doing what the Father does is a great form of praise, for it says that one appreciates and conforms to what another does. Imitation is the greatest form of flattery. Imitation says, “You did well, therefore, I will copy you.”

One of the greatest praises we can give to God is to say only what He says and do only what He does. That was Jesus’ method of operation, doing everything in conjunction with the Father by the same power and having the same will. Jesus said nothing and did nothing in opposition to His Father, which showed the greatest praise *he* could offer. He came not to do His own will, but praised His Father by always cooperating and acting with Him. Would to God that men would be as wise, acting agreeably to the Father’s will. Such would be the highest praise we could give Him.

24. The cost of the praise lifestyle (Lk.12:49-53);

Sometimes being a person of praise will bring persecution. Not everyone will be happy with our stand for Christ. Our families, the ones closest to us, are the ones in which the enemy will try to get to be turned against us first. We have to all count the cost of doing what we do. If we cannot stand, it would be better for us to wait until we can stand in the heat of the persecution.

It is evident that in families today there are those who oppose the believer. The person who is not yet trusting in Christ will oppose, differ with, and be alienated from the believer. The opposition to their praise lifestyle is for the purpose of getting them to stop, though most family members do not even understand why they oppose the believer.

25. Praise is an entrance into the Kingdom by a narrow door (Lk.13:22-30).

The praise of obedience will open to us a door into heaven. By being obedient and willing, we shall eat the good of the land. Thus, there is a payday for being obedient. It is the payday of faith (He.11:6).

Though the terminology has been translated as "strait gate" in Luke, it would be better to have used the words "narrow door." Jesus counsel was that men should be intensely involved in the struggle to enter in. There are those who will come too late, unprepared, seeking entrance. Yet the Master will tell those "workers of iniquity" to depart from Him. It is a strong assertion to "*be gone from my sight*", or we could say, equally, "*be far from my door.*" Those who submit to God and therefore give praise to Him, will be those who enter in. Those who have professed and did not believe from the heart will be found to be liars, attending God's Word and ordinances in a hypocritical way. An outward profession without working righteousness is to refuse to give praise to Him.

26. Praise is an invitation to a feast (Lk.14:15-24).

Many are the excuses for not praising God. One had a new piece of land to look at. We cannot imagine anyone buying something so expensive sight unseen. Another had purchased oxen without trying them out. Another had a new wife, but none of these excuses was good enough. God will command the feast to be full, and will not be put off by those who are caught up with the activities of life from receiving the praise He is due.

In the statement that these three "*all with one consent began to make excuse*", we see represented the general consensus of humanity. The idea that we could have

something that is more important to do than entering in to the feast of the Lord is ridiculous. The affairs of this world, they pretended, were so pressing that they could not first find time to attend to their own souls. Thus they refused to give praise to God who has provided salvation. We are commanded to seek *“first the kingdom of God and his righteousness”* and then all things will be added unto us (Mt.6:33). As in the parable, God will not approve any excuse that people may make for not giving Him His proper honor and glory through praise.

The excuses of mankind are trifling. As with the examples Jesus gave, and with our experience in business, we find that men are more disposed to gratify self, worldliness, and sins rather than accept the offer of salvation through the Gospel. Even the love of earthly relatives and friends, or in the case of a wife, is a trifling excuse. It is amazing that men would choose to go to hell for such selfish love.

27. Praise is a prayer (Lk.11:1-4).

Our prayer is to contain the elements of worship, a request for the daily necessities of life, forgiveness and asking for forgiveness, and a freedom from evil. This is God’s will for us, and it is our necessity to pray.

28. Praise makes the way for miracles (Lk.10:17-20).

The 70 had been obedient. They had preached the Good News, healed the sick, and cast out devils. When they returned, they could only talk about the demons being subject to them. This is the tendency today, to see only the demonic force. It is not ours to be preoccupied with them, but to rejoice that our names are written down in the Lamb’s Book of Life. Yes, the demons are there, but they are not to be our focus; our focus is to be on the One who gives us the power to work the miracles.

Though it is an honor to work miracles, the true appraiser will keep their focus on the one who has given the power to work miracles. Our chief joy should be that others have received deliverance, healing, and salvation, rather than that some demon, which was defeated at the cross by Christ, has about their need to His Name. Our greatest joy should come from the fact that our names have been written down in heaven. As citizens of the Kingdom, we are friends of God and approved by Him, and will be permitted to dwell with Him. In this we should rejoice, rather than that the demonic world should submit to us. The fact that Christ has been glorified is enough for the one who praises God.

29. Praising and honoring the Word of God brings the possibility of miracles, the starter of the working of faith (Lk.9:11-17).

Miracles are simple for God, and simple for those who praise and worship Him. Not every time do we get the miracle we think we believe for, but the realm of possibility is still there. It is not enough to go through the motions; we must really believe if we want to see the miraculous in our lives.

We should notice that there was an order to the miracle that Jesus worked. He first of all looked *“up to heaven.”* That indicates His complete reliance upon His Father, for the miracle. The second step was that He *“blessed”* the loaves and the fishes. Only then could He give *“to the disciples to set before the multitude.”* Any other order would have been out of order. As One who continually gave praise to God, Jesus refused to be out of order.

30. Praise charges the promise of the future. Praise life must be clothed in the power of the Spirit of God (Lk.24:49).

Without the power of God in us, we would be as all others who try to accomplish in the flesh that which cannot be accomplished by flesh. Because Jesus was given that authority (Mt.28:18), we are also given authority by His commission to take the Gospel to all peoples. He has given us power (authority) to *“tread on serpents and scorpions”* (demonic beings), and *“nothing shall by any means”* harm us (Lk.10:19). Therefore, our obedience to do what He says, empowered by the Spirit of God, cannot fail.

31. Praise ushers in the glory (Lk.24:26).

The perfect man of Praise is the one who suffered first. Should we expect to do anything else? Are we above our Master? No. Therefore, we should be to the praise of His glory until we also are glorified.

32. Everything, Jesus thought, said, or did, was a reflection of and to the Father's glory.

Jesus said, *“If you have seen me, you have seen the Father.”* Everything Jesus, the man, was, was praise to God, the fountain of praise. The Word is praise unto God. The Word returning unto the ears of God is a song of praise, and it assures eternity that the Word does not reflect back or return void. Jesus was, and is, the perfect example of the praise lifestyle, tuned clearly to the Voice of God. Jesus Christ is not only the King of Kings and Lord of Lords, but also the Song of Songs.

33. It is impossible to kill the true spiritual lifestyle of praise (Lk.24:1-15).

Stephen was a man of praise, and though his natural life was taken, it was multiplied over and over in Saul (Paul). Jesus, though His natural life was given up for us, multiplied millions of times, into the Church that we know of today, the worldwide Church of the Lord Jesus Christ.

C. Paul of Tarsus

1. Paul's first years;

In the first years of his life, Saul, (his name before he made praise his life), was everything and anything but a “praising God” person. He was in deep deception. He was robotic about the Word of God, but had no appreciation of the life and exuberance that was possible in a relationship with God in His Word. Praise is a relationship and is exhibited in fellowship. Paul was self-appointed to be a stern, angry, murderous, indignant, and violent enforcer of the Law by the letter. The Word in him was Spiritless. He was a Pharisee of Pharisees. His life and purpose, though Word oriented, was directed 180 degrees opposite the lifestyle of praise. God gave Paul to us as an example of the “before and after” as a heart is filled by the spirit of praising God. He was, before becoming a man of praise, the number one enemy of the Church of Jesus Christ in Jerusalem. He knew about God, but God was not yet indwelling him (Ac.7:54-58; 8:1-3; 9:1-2).

2. Praise came suddenly;

Praise came to Saul suddenly as a “light from heaven” which brought conviction (Ac.9:3-4). The action that took place on the Damascus road was simply a great light to some, and the sound of thunder. To Saul, it was the blinding Light of Jesus Christ, and the Voice of God. It is interesting that Saul said, “Who are you, Lord?” The very context of the question indicates that Saul knew he had met One by whom he was to be forever changed. At the answer, he was astonished. He thought he had been doing God a favor by killing the Christians. How strange it must have seemed to him to hear Stephen speak words of the same context that Jesus did from the cross; “*Lord, lay not this sin to their charge.*” It was that praising deacon that impacted Saul into conviction, and the Damascus road experience finalized it.

3. The person of praise is an instrument, his life strings plucked in a concert of harmony by the Hand of God (Ac.9:15).

When we are apprehended of God, He will send those who are persons of praise,

such as Ananias, the disciple, to help us come into the harmony we are to sing to the Lord. Ananias' action to go see "*Brother Saul*" is a sign of a trusting, obedient disciple. To be a "chosen vessel" is to be a choice and excellent one, though if man measured that, it would seem to be the opposite, from Saul's previous actions.

Ananias responsibility was to deliver the message to Paul concerning God's plan for him to bear His Name before the Gentiles and kings. The message was the Gospel, a declaration of His person, perfections, glories, and Excellencies. Paul was to take the message of God's grace, righteousness, and salvation to the many nations he would be sent to. He would bear the message to the Jews also, but God knew they would put it away and thus Paul would be turned to the Gentiles.

4. The Holy Spirit is the source of praise power and action (Ac.9:17-19).

Notice Paul began to proclaim and preach Jesus: a true definition of praise in verse 20. Immediately upon our finding that Christ is the Son of God, we too should begin to proclaim it.

Those who heard Paul began to exclaim that "*is not this he that destroyed them that called on this name in Jerusalem?*" They were astonished that Paul was preaching in that name, since not many days before he had consented to the death of Stephen and was on his way to make havoc of the Church in Damascus. It seems they were more concerned about the change in Paul than they were about their own souls.

5. The praise lifestyle increases with obedience and desire (Ac.9:22).

Paul had been schooled in the Old Testament Scriptures until he knew them by heart, but it had not produced a saving experience in him, since it was by memorization. However, when he was converted, those prophecies of old, and all the things that had happened to Israel were made alive in him by the Spirit of God.

Paul's conviction of the truth of the Gospel became stronger every day and thus his moral strength or boldness increased. This message produced a tumult or excitement everywhere he went. Paul confounded the Jews and enraged them to agitation and excitement, which is a common effect had by conclusive argument. He was indeed proving that Jesus was and is the Christ by strong and satisfactory arguments. The impact upon the Jews, religiously following the law, was a great agitation toward Paul and his message. They did not intend to change and thus were stirred up against him.

6. The praise lifestyle seeks its place for God's work (Ac.9:26-31; 13:1-3; 18:4-6).

How big a change had taken place in Paul, and how hard it was for the others to accept it! Paul was so changed, Barnabas saw it, and confirmed it to the Apostles. Certainly we can see that the call of God was upon Paul's life, and he knew it as well. The Father testified of it to Ananias. In Acts chapter 13, we see the reality of that call, and the forwardness of Paul and Barnabas hearts to do what they were called to do.

So engrossed was Paul with the work he was called to do, that when he was rejected by the Jews, he simply shook out his clothes, a sign of dismissal, and went to the Gentiles. Paul was not to be deterred nor slowed down in the work he was to do.

7. People of praise are persecuted, but also delivered (Ac.14:19-20).

Not everyone is happy with our praise, especially when they have already formed an opinion about our Lord. Many are vehement, even violent about not hearing the truth. At Lystra, men from Antioch and Iconium came and stirred up the people to the extent that they tried to kill Paul for His testimony of praise about Jesus. Stoning him, they dragged him out of town and left him for dead. However, there is no way we will be killed before our time, for God has a plan for us and will cause it to come to pass. Paul rose up, to go on to the next city to praise his Lord.

8. Praise is sufficient (Ac.14:6-10).

Notice that Paul used a "loud voice," or actually a shout to awaken the life that was originally ordained in the crippled man's legs. The crippled man, having faith jumped up and walked at the shout of Paul who perceived that he had faith to receive. Praise will bring people to the point of knowing they can receive what is being preached.

9. Praise addresses the bondage of the letter of the Law (Ac.13:14-39).

Paul addressed the people at Antioch in Pisidia, declaring that indeed Christ was the Messiah, through whom salvation had come to all men. He spoke of the freedom from the Law that came through the Messiah, Jesus Christ. We are cleared and freed from every charge of the Law through the One who fulfilled the Law, Jesus Christ.

In that synagogue, Paul's message that they were regarded and treated as

righteous through the acceptance of Jesus Christ as their Savior. Thus they were admitted to the favor of God and treated as if they had never offended. The Law of Moses commanded sacrifices and offerings which never took away sin. Yet those who believed received forgiveness. It was a new way to the Jews who heard him in the synagogue. Justification through faith and obedience to the Gospel, or internal holiness, was what they needed, though they soon rejected it (v.45).

10. The praise lifestyle must guard against being deified (Ac.14:11-18).

Often people think from their perception that is clouded by the past. Greek mythology was common in this area of Europe, and the people simply linked Paul and Barnabas with the Greek gods. Paul and Barnabas did not allow them to continue with this, declaring that they were indeed only human as any one who was listening to them.

11. Praise is a witness to millions.

We can see this by studying Paul's ministry in the missionary journeys, and the call to Macedonia (Ac.13-28). Paul's missionary journeys into Europe were the seedbed for evangelization throughout Europe and into western Asia. When he was called to Macedonia, it was actually a call to go beyond just the Macedonian call, but to two continents.

12. Praise endures through test and trials, pain, and suffering.

Praise is long-suffering (2Co.11:22-27). Paul suffered greatly for the sake of the Gospel (Ac.9:15-16). The opposition was great from human sources, prompted by the demon forces. There was also opposition directly from the enemy, such as the storms that left him ship wrecked. A person of praise can especially expect to be opposed as the enemy knows the power of praise, and he wants to thwart God's plan by diluting the power that comes because of that praise.

13. Praise slashes the chains of spiritual and, consequentially, physical bondage (Ac.16:19-26).

We can rest assured that God will use us if we will simply keep our eyes off of the conditions, and on Him. That is what Paul and Silas did in the jail at Philippi, and the earthquake that took place because of their praise, setting them free from natural bonds, also set the jailer and his family free from spiritual bonds.

The idea of thrusting them into the most secure part of the prison would make us think that they had desperate criminals on their hands. Yet the only thing that Paul

and Silas were guilty of was praising God. Their confinement in stocks, or as the Greek says, having their “feet secured to wood” indicates a very uncomfortable position, especially after the severe scourging, yet in the midst of it, they praise to God.

14. Praise calls the lost to Salvation (Ac.16:27-34).

When praise goes forth, something has to happen. The jailer was so frightened by the natural events that he would have done himself in. However, with Paul’s words, he, instead of dying, began to really live. The praise of God will cause men to see and know that they need a Savior.

The reason for Paul saying “*do thyself no harm*” was that a jailer was charged with his own life in exchange if a prisoner escaped. To that man, suicide would be better than having to serve out the sentence of those who escaped. Paul knew the jailer was simply doing his job and besides, he had also heard the praises that had gone up to God. Thus he call for a light, went into the cell and fell down before them. Bringing them out, he asked the classic question, “*What must I do to be saved?*” Never was a more important question asked than this. It is clear that by the question he did not refer to any danger to which he might be exposed from what had happened. Conviction had come upon him and his only thought was how to be right with God.

15. In Paul, God used the same attributes of personality and character that had made his life a disgrace into a spiritual transformation.

In Christ, Paul's life was a life of praise and glory unto God. Once Paul discovered and loosed his spirituality in Christ by the Holy Spirit, he became an example much like Christ Himself. His lifestyle was dedicated to the Word, and filled with evidence and power and works of praise in his faith.

16. Seeking God's Presence in praise of His magnificence and glory is a prolific revelation of God's Word.

Paul was the instrument of revelation through which two-thirds of the New Testament was given. Praise is a singer, a teacher, a preacher, a proclaimer, and a writer.

17. The praise lifestyle of Paul moved him assuredly into and through God's purpose in establishing the Gospel in the Gentile world.

His lifestyle was, and is, a witness to millions who are engrafted into the vine, the

worldwide Church of Jesus the Messiah.

IV. SUMMARY OF PRAISE LIVING STUDY

A. In David: Praise...

1. Was a youthful anointing;
2. Pastor to the flocks;
3. Was a musician;
4. Was a multitude of songs about The Song, Jesus;
5. Was a faith builder;
6. Was a confidence builder;
7. Saw the victory and not Goliath;
8. Lifted him to spiritual greatness;
9. Brought restoration, forgiveness, and repentance;
10. Paid a price;
11. Is a picture of Jesus;
12. Honors and obeys;
13. Is a weapon that brings victory;
14. Brings light.

B. In Jesus: Praise...

1. Is a lifestyle;
2. Was perfect, a mirror, a clear reflection of the Father;
3. Is a Song of Life to God;

C. In Paul: Praise...

1. Was missing and a disgrace to Saul;
2. Was a gift from God;
3. Became obedient;
4. Became powerful in lifting Paul into a spiritual existence, which he seldom, if ever, left;
5. Was a spiritually easy yoke;
6. Was a transformation of Paul's basic traits, a lifestyle of rigidity, and the death of the letter of the Law. It became a lifestyle of the joy and ministry and life above, in the spirit of the Law, a lifestyle of wonderful praise unto God.
7. Was a Gospel builder and proclaimer.

D. Peter Sums up Praise Life

The Apostle Peter summed up well the brotherhood of the praise life in 1 Peter 2:9-10. He proclaimed, shouted, praised, that those who had moved into a lifestyle of praise and worship, and that is seven days every week, are in an elected royal priesthood, a people for God's very loving possession. Notice in verse 9, *"that you may proclaim (praise God) the excellencies of Him..."*

Praise as a lifestyle, is an effective and powerful gift God has given. When the wonder of knowing God intimately in every aspect of our living is spiritually real, praise is an instrument that assures God's very Presence in every situation. A praise attitude can and should be obvious in the life of every Believer. Praise is an eagerness about the truth, which brings power present. Praise proclaims Jesus!

V. PART TWO: INTRODUCTION

This is a study of the marvel and mystery clearly stated by Jesus Christ. *"The Father seeketh worshipers, true worshipers, which worship in Spirit and Truth."*

First and foremost we must always remember worship is primarily for God. Just as Calvary was primarily for God, it was to satisfy His justice, righteousness, and judgment against sin. At Calvary *"God was in Christ reconciling the world to Himself"* (2Co.5:19).

God did not say, "I seek dedicated, educated, hard workers." He did say, "I seek worshipers." For Christians, worship is job one! It is our first responsibility and joy.

Worship is commitment to a major life principle. In a short time, a person will see great fruit in their personal life and in the spiritual vitality of their church when commitment is made to this principle. Worship is not a spiritual fad, something that comes and goes. Worship does not have to do with the salvation of the soul. Worship releases God's Presence and power in a person's life. Worship is an all-encompassing response to a great and holy God.

Worship is the supreme duty of the creature toward the Creator. Worship is a grand celebration of God's goodness and majesty. It is honor and adoration directed to God. Worship is a ministry to God, giving God something of self; in fact it should be the giving of the whole self to Him. Worship is doing for God what He cannot do for Himself. The literal definition means "Ascribing to God His worth; or to prostrate oneself before God." To God, success in life is learning to worship

Worship is not.... waiting on the Lord, prayer, petition, intercession.

There are many passages of Scripture related to praise and worship. Luke tells of angels praising God, of wise men worshiping, of shepherds returning, glorifying, and praising God. The Gospels and Book of Acts tell of the blind and lepers and others healed who worshiped and praised God.

This study does not attempt to cover all Old Testament or New Testament instructions, exhortations, or statements regarding this glorious subject of worship and praise. We shall focus attention on the Psalms and the Words of Christ in St. John, Chapter 4.

The discovery of all great Bible truths involves a searching... *"with all thy heart."* This joyful search shall end when we worship in eternity.

How important is worship to God? Here are two small clues:

A. Creation of World and Tabernacle:

God describes the creation of the entire world in 31 verses! God describes the creation of the place of worship, the Tabernacle, in 243 verses. Could it be that much of the Church pays more attention to the creation and not enough attention to the Creator?

B. Incense Special

God instructed His people on how to make incense, which is a symbol of worship (Ex.30:34-36). Then God said to Moses, *“as for the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: it shall be unto thee holy for the LORD. Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people”* (V.37-38). That incense had a beautiful smell to it, but it was for God and Him alone. No one can take from God what He planned for Himself, that which is holy.

VI. WHY DO I WORSHIP?

God is the King of all the earth and we are to sing praises to Him with understanding (Ps.47:7). We need the understanding of the way of His precepts, so that we can talk of His wondrous works (Ps.119:27). The entrance of His Word gives light and understanding to the simple (Ps.110:130).

We are to worship, not because we are told to, but because we want to. The psalmist said that his heart overflowed with a good theme (Ps.45:1). The word *“indite”* means “to gush.” It was an overflow or a work of the heart that was taking place in David. It was a work in which the affections were particularly engaged that the feelings of the heart might be expressed, which was from a sincere love. Our love should boil up and overflow toward God in worship. David's mind was full of his subject and he desired to express his thoughts in warm, free, gushing language of an overflowing emotion. Our love toward God should be such as we worship Him.

A. Foundation or Key to Worship is Knowing God

Many people know of God or somewhat about God. But the knowing we are talking about is the revelation of God from God to man. It is important for us to know no other God, since there is no savior besides the Lord God (Hos.13:4). Demons are very much acquainted with Jesus, *“the holy one of God”* (Mk.1:24). Martha knew Jesus to the extent that she said *“whatsoever thou wilt ask of God, God will give it thee”* (Jn.11:22). Paul told the Corinthians that we should *“know the things that are freely given to us of God”* (1Co.2:12). He also questioned whether they knew not that they were *“the temple of God”* and whether they understood that the *“Spirit of God”* dwelt in them (1Co.3:16).

Paul further questioned them on whether they did not understand whether their *“body is the temple of the Holy Ghost which is in you, which you have of God, and ye are not your own”* (1Co.6:19). Paul also told the Ephesians that they should *“know the love of Christ, which passes knowledge”* (Ep.3:19). In writing to Titus, Paul said that there

were people who professed that “they know God; but in works they deny him” (1:16). So our statement again is that many people know of God or somewhat about God, yet they do not truly worship because they truly do not “know God.” If they truly knew Him, by revelation, they would worship Him.

1. Can we understand God?

The most basic essential in worship is the worshiper's understanding of God (Je.29:13; Ps.22:26). The searching with all of our heart is a prerequisite to us finding God, as we need Him. God is not on the surface of the situation, but standing in the background, waiting for us to call upon Him. Our greatest need is to be in touch with God, and the best way to do that is by our worship. We will indeed find him when we “*shall search for*” Him with all our heart.

We can learn about worship best from the One we worship. Christ's major teaching regarding worship is in John (Jn.4:4-10). If we knew the “*gift of God,*” and Who He is, as Jesus said to the woman at the well, we would have Living Water. Life eternal is by knowing Christ, the one and only true God (Jn.17:3). It is not just that the route took Jesus through Samaria, but He “*must needs go through Samaria.*” Why? There was a thirsty woman there. She needed the Living Water. She was actually crying out for it. In the marrying of five husbands, she was searching for the satisfaction that she had not yet found. That satisfaction was in the One who could give the Living Water.

2. Knowing God is a life and death matter.

The Lord Jesus will be revealed from heaven, with His mighty angels, Who comes in flaming fire to take vengeance on them that know not God (2Th.1:7-8). It is not for us to just know God, but to be a worshipper, which will bring us into close communion with Him, thus revealing Him to us.

Our first study of worship revolves around two Scriptures. In John, speaking of Christ, the Scripture says that if she knew the gift of God, and Who God is, she would be asking Him for the Living Water (Jn.4:10).

In Psalms 103:2, David said to his own soul, “*Bless the Lord, O my soul.*” It is important that we forget not all His benefits.

God reminds us in Psalms 68:19 that we should bless the Lord because He daily loads us with benefits. People only worship those gods whom they think benefit them, whether real or imaginary. For example, because of the benefits, people tend to worship the god of money.

B. Seven Major Characteristics of God

Following are seven major attributes or characteristics of God, and how each one benefits us. Each truth will inspire us to worship. Always remember, first and foremost, worship is for God.

Primarily, we go to church to give Him worship. Secondly, we receive from Him, through His Word.

1. God is omniscient; He knows everything about everything.

The Samaritan woman learned about His omniscience. *“Call your husband... Come and see a man who told me all things I ever did”* (Jn.4:7-29). How could He have possibly known about her previous marriages, and her shamelessly living without the sanctity of marriage now? It was only because of the Holy Spirit who told Him. It was the same with the rich young ruler who came to Jesus, asking what he had to do to *“inherit eternal life.”* Jesus did not leave him in the dark, putting His finger on the exact problem, the riches that had the young man.

God knows the knowable and the unknowable. God knows all, the only One who does. God is the only wise God (Ro.16:27). God does not learn; He knows. Who taught God? There is no secret word, thought, or deed with God. God does not count the hairs of our head, He knows.

“Great is our Lord and of great power; His understanding is infinite”
(Ps.147:5).

God sees beyond the exterior. God is the one who searches the minds and hearts of men (Re.2:23). Our very thoughts are open to Him. We can never fool Him and we do not hide anything from Him. He knows all, even before it is, or comes into existence. Thus, we can hide nothing. God hears our thoughts as if on television or radio, for Isaiah tells us that He knows our thoughts (Is.66:18).

A quote from a great man of God:

“While the subject of God humbles the mind, it also expands it. He who often thinks of God will have a larger mind than the man who simply plods around on this narrow globe...The most excellent study for expanding the soul is the science of Christ and Him crucified, and the knowledge of the Godhead in the glorious Trinity. Nothing will so enlarge the intellect; nothing will so magnify the whole of man.”

The benefits to us are that God knows all, loves us perfectly and therefore, works all things out for our good (Ro.8:28). It is a great comfort to know that He knows everything about us. We may think that we are insignificant; never mind, He knows all.

In the Book of Malachi, great judgment was prophesied. God's people wondered, "will we be swept away" (Mal.3:16-17). The people talked so much about God that He made a Book of Remembrance on them. John tells us that God has a Book with our names in it (Re.13:8). There is no one outside of His knowledge; He knows we belong to Him. We are so much in His thoughts that He has graven a picture of us on the palm of His hand, lest we fade from His thoughts even for a moment (Is.49:16).

He looks after birds, lilies, grass, and He knows all about us, and will look after us all (Mt.6:25-33). The truth of God's omniscience is that it helps protect us from sin. God is a teacher, and He never leaves the room. Paul tells us that we will all give account to God (2Co.5:10). He also says that God will bring to light the hidden things of darkness (1Co.4:5).

God knows all, and He corrects us in love. Peter denied Him three times (Jn.chp.21). Christ confronted Peter three times with a piercing question, "*Do you love me?*" Peter's appeal was, "*You know all things, you know I love you.*" God sees beyond our disobedience and failure, to a heart of love for Him.

Regarding His omniscience, the richer says, Scripture says, "Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward; they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered" (Ps.40:5).

2. God is omnipresent

God is everywhere at all times (Je.23:24). God is not confined to a building, location, or object. Heathens associate their god with a place, as in John 4:20: "*Our fathers worshiped in this mountain...*" Some Old Testament enemies of God's people said that if they could only get them to fight on the mountains, they would defeat them. That was not so, for the God of the Israelites is the God of the mountains and the valleys.

Some Scripture appears misleading, such as in Genesis 11:5: "*God came down to see the city...*" To put a difficult truth into language we understand means He was giving that city His special attention. God does not travel; He does not have to, for

He exists everywhere at all times.

God has special relationship with Believers, for we are the Temple of God.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you” (1Co.3:16)?

God is present with everyone. The sun's rays may fall on a rotten corpse, but the corpse does not corrupt the sunbeams. Nothing defiles Him. God is everywhere, unmixed with anything, and nothing corrupts Him.

a. Benefits to us;

1) Assurance;

All experiences and emotions He shares (He.13:5). Can a Believer be separated from God? *“If we believe not, yet He abideth faithful: He cannot deny Himself” (2Ti.2:13).*

2) God is there and involved (Mt.28:20);

God tells us that He is present, and He will help us. Mark's Gospel closes with words that confirm this, *“...while the Lord kept working with them and confirming the message by the attesting signs and miracles that closely accompanied [it]” (Mk.16:20, AMP).*

3) A shield from temptation, no private life (1Co.10:13);

We are never placed where sin is inevitable. Our difficulties are not unique, and God, being with us, keeps us from sin if we will simply rely upon Him.

4) For unbelievers;

All things are opened unto the eyes of Him, including the thief, the adulterer, the murderer, the gossiper, and the unforgiving.

3. God is omnipotent;

No one understands God perfectly, as He is unlike anyone we know (Ps.106:2). Fifty-six times the Scripture refers to God as the ALMIGHTY. It takes the same effort to make the butterfly or the universe. God never needs strength replenished, and therefore, He never sleeps. The entire universe is held together because of

His omnipotence (Co.1:17; Pr.8:22-31).

Isaiah 40:28 tells us that *“The Creator of the earth does not faint, neither is weary.”* God needs no rest, He is never asleep when we call upon Him, and we never need think He has quit listening. He is always at the job.

The psalmist desired that God would be exalted overall His foes (Ps.21:13). It is by God's own strength manifestly put forth that He will be exalted as He ought to be. The chief desire of all holy, created beings is that God would be exalted in the estimation of the universe above all other beings. For this reason we sing and praise His power.

In the last Psalm, man is encouraged to praise Him *“for his mighty acts: praise him according to his excellent greatness”* (150:2). One generation will praise the works of God to another (145:4). While we do not typically talk like this, it is because of the multitude of His greatness that we praise Him. Thus we are to make use of everything, whether instrument or voice that would in any manner set forth the praise of God.

As Paul expressed it, His power contains exceeding greatness to *“us ward who believe, according to the working of his mighty power”* (Ep.1:19). We should be fully acquainted with the power of God in the salvation of people. Also, the power referred to here as exercised toward believers does not refer to any one thing exclusively. There is power exerted in the conversion of a man; power exerted in keeping a man; power in raising a man from the dead; power in exalting a man at the right hand of Christ.

It is by the might of His power, which He wrought in Christ, as He raised him from the dead. It is the same power requisite converter center which is required in raising the dead. Neither event can take place except by the omnipotence of God.

God's power is most clearly seen in these areas:

- a. Creates something from nothing (Ps.33:6);

The creation of earth was done very simply; God saw it (in His imagination), He spoke it out of His mouth, and it came into being (Ge.1:1-31).

- b. Fearfully and wonderfully made (Ps.139:14);

Our bodies are marvelous in their ability to sustain us, carry us, repair themselves, and in general meet every natural need we have.

c. All things, visible and invisible (Co.1:16);

Not only the visible world, but all creatures that exist, whether we can see with the natural eye or not; these were all created by Him. The unseen, spirit world is more real than that which we see with our eyes.

d. Sustains His creation (He.1:3);

God is upholding all things “*by the Word of His power.*” Atlas was pictured, falsely, as upholding planet earth on his shoulders, but Christ upholds all creation. Without Christ, in just one area, we would perish. The seas are held together with elasticity which God spoke into them (Ge.1:7). The nature and character of all things created is that they cannot sustain themselves. We do not draw a breath without His sustaining us. He is not susceptible of failure.

e. Ability to redeem the lost;

God is greater than creation. In creation, there was no devil to oppose, no death, no sin. Redemption chooses no-bodies, those who are weak and despised, in order to confound the mighty (1Co.1:16-28). The Gospel as preached by Paul will bring the desired results. It is neither ritual nor philosophy; it is not superstition, but it is classified as “*foolishness.*” The cross of Christ is the power of God unto Salvation.

f. Ability to raise the dead;

He will raise all (Jn.5:28-29). We may wonder at the raising of Lazarus, but the truth is, it should be commonplace amongst the Church today, and is in some nations. The thing that should be amazing to us is that if Jesus had not designated who was to come forth, all the past dead would have come forth!

In summary, we look at another Psalm; “*Many, O Lord my God, are Thy wonderful works which Thou hast done, and Thy thoughts which are to us-ward; they cannot be reckoned up in order unto Thee: if I would declare and speak of them, they are more than can be numbered*” (Ps.40:5).

From this Scripture, we see that there are benefits to us:

- a. His power inspires worship (2Kg.17:36);

It is just and right to worship the One who delivers us from the hands of the enemy. Egypt being a type of sin, the writer of Kings was letting the people of Israel know that it was right and good to worship God who had delivered them.

- b. We must realize our weakness (Php.4:13);

God's power sustains our daily life; no problem is a match for His power (Ep.6:10). The Christian is to war on a daily basis against:

- 1) Our bosom sins;
- 2) Falling for the worlds external, superficial customs (Ro.12:2);
- 3) The possibility of falling away, though others chose apostasy;
- 4) Lukewarmness, but rather to walk in boldness toward our God;
- 5) Failing our Christian course until the death;

- c. No fear of falling (Jude: 24);

We should be giving Him profound praise (2Ti.1:12). It is God's plan and purpose to keep us from falling. He has no intent, of losing us. He holds us in the palm of His hand, and defends us as we allow Him to. We are to run into His arms, resting in His shadow (Ps.91:1-2). (see also Ro.8:33-35, 38-39; Ps.111:4, 6).

4. God is immutable;

He is unchangeable and never changing (Ps.102:25-27). God is always the same; He does not age and does not change with the passing of time.

God does not change, which explains why the disobedient are not immediately destroyed (Mal.3:6). God never gets better or worse, there is nothing to change in His character, or His will (Ja.1:17). God is not like man, acting out or telling a lie (Nu.23:19).

God told Jonah to say, "*Nineveh will be destroyed.*" Jonah reluctantly preached and... God blessed them. Did God change? No. Nineveh changed, Nineveh

repented, and God responded.

All things that were created change; however, God does not change. Everything else gets old (He.13:8). The benefits to us are that His love is forever, His salvation is forever, and His promises are forever, and cannot fail, for He never changes.

Paul tells us that the gifts and promises of God are without repentance (Ro.11:29). Paul's second Letter to Timothy supports that statement in Romans; *"If we believe not, yet he abideth faithful: he cannot deny himself"* (2Ti.2:13). This does not mean that if we live in sin He will certainly save us. God said if we deny Him, He will deny us. Since there is no such statement or purpose in the Bible, we can only expect to be saved if we trust in Him. Though a man may be unbelieving and unfaithful, Christ will remain true to His Word and that man cannot hope to be saved.

Another example of this truth was written in Philippians, when Paul said that we could be *"confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ"* (1:6). This is strong language, meaning to be fully and firmly persuaded or convinced that God would do what he had planned to do. This is the language of a man who has no doubt on the subject. To perform or to finish means that Paul was convinced God would carry it forth to completion or perfection.

God abandons nothing that He undertakes. If we will give an examination, we will see that there are no unfinished worlds or systems, and no "halfway finished" works of His hands. We worship an unchanging, all-powerful, all-knowing, ever-present God. If that is beyond our ability to comprehend, well. If we could fully understand Him, He would not be God. God does not change in His essence, knowledge, will and purpose.

5. God is loving-kindness;

God's loving-kindness is better than life. God's loving-kindness, or mercy, is precious, for that is the true meaning of the word translated *"excellent."* We are rich when we have that for ours; we are poor without it. The man that has God on his side is rich; the man without God is poor. (see also Ps.36:7; 42:8-10; 51:1; 63:3; 89:33; 107:43; 138:2).

The benefits to us are that our life and all our future is in the hands of a God Who is worthy of our perfect trust and confidence. He will never treat us unkindly; He cannot, for He is love.

For instance, Scripture says that God *"saves by thy right hand them which*

put their trust in thee from those that rise up against them” (Ps.17:7). He shows marvelous lovingkindness and distinguishes or makes His favors great. The ordinary or common mercies, that a man might receive at the hand of God does not meet what the psalmist was saying. The psalmist was requesting God's intervention of mercy that was corresponding with the extreme circumstances or conditions he faced. It is only the man that trusts in God that can make such a request. It is the characteristic of God to save by His own power those who trust Him when someone rises up against His child. (see also Ps.25:6; 26:3; 40:10-11; 69:16; 88:11; 92:2; 103:4; 111:8; 119:149).

6. God is merciful;

Mercy means giving us another chance. It is not giving us what we deserve. *“I will be glad and rejoice in thy mercy...”* (Ps.31:7; 37:26). (See also Ps.40:2-3; 100:5; 103:8, 11, 17; 106:1; 107:1; 117:1-2; 5:7).

It is God's mercy that brought us out of the pit. Sin takes the “lift” and buoyancy out of life, and makes it the victim of an appalling gravitation, which sucks it into the abysmal depths of helplessness and darkness and despair. God lifts us out of that kind of captivity. The pit is a position of misery. It speaks of insecurity, helplessness, and death. God will not leave the one who cries out there. God's mercy is everlasting, for it comes from His very nature.

Psalms 136 makes the same statement 26 times to emphasize that God deals with us only in mercy. In Psalms 18, Scripture says that *“With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright”* (v.25). God deals with men according to their character and adapts His providential dealings to the conduct of men. Thus we find that God will be toward us as we have been toward others. If we show mercy to men, he will show it to us also. If we will deal uprightly with others, he will show himself to be upright with us. (See also Ps.26:11; 41:4, 10; 56:1; 57:1; 116:5; 117:2; 119:58, 76; 119:132).

7. God is holy;

Holiness summarizes all of God's other attributes and characteristics. When angels worship God, they do not say, “Eternal, Eternal, Eternal, or Wise, Wise, Wise, or Mighty, Mighty, Mighty.” They say “Holy, Holy, Holy.”

Webster says that “holy” means: spiritually whole; of unimpaired innocence or proved virtue.” When the deliverance had taken place for Moses and the children of Israel at the Red Sea, part of what was said about God we find in Exodus chapter 15; *“Who is like unto thee, O LORD, among the gods? who is like thee,*

glorious in holiness, fearful in praises, doing wonders?" (v.11). The Hebrews had been in the land of Egypt where polytheism was practiced, with giant statues and temples of great grandeur. Yet, Yahweh demonstrated greatness beyond compare to the Egyptian gods. In reality there are no other gods beside the True and the Living God. As demonstrated in Egypt, the people's idolatry was confounded and rendered completely despicable by the 10 plagues. Those plagues were designed to point out to the Egyptian people that the gods they worshiped were no gods indeed.

Thus God was worshiped in song and dance after the deliverance. It was pointed out that God is "*glorious in holiness, fearful in praises, doing wonders.*" That glorious holiness could not be approached without the deepest reverence and fear, even by Angels, who veil their faces before the majesty of God. So much the more a man, filled with sin, should approach the presence of his Maker in a like manner. Every work of God is wonderful; not only miracles which imply the suspension of the laws of nature, but every part of nature itself. What man or suppose that God can form a blade of grass? Who can make air? These are wonders which God alone works, and to Himself only are they fully known.

God is the standard of holiness: He never does anything wrong, He is totally without sin or error. When angels sinned, they were cast out of God's presence. When men choose to reject Christ, in the end, they are sent to a place prepared for the devil and his angels.

In Salvation, God imputes holiness to us (Ro.3:21). God hates sin in every form and must punish it. The infinite justice of God's character requires what He has provided, and also that it is approved and accepted; for if it be God's righteousness it must be required and accepted by the justice of God. That righteousness or holiness then becomes the property of the Believer.

The supreme demonstration of holiness is the cross. God bore man's sin in Christ, showing His hatred of sin and His power over it (He.9:26). The writer confirmed that if it be despised or neglected, there is no more sacrifice for sin, for once was all it took to do the job. The fact of Christ's sacrifice was for the putting away of sin. This done, it corrects all theological errors, determines the value of our religion, shows the true aim of philanthropy, and foreshadows the happy state of the world when Christianity shall have accomplished her work.

The penalty of sin is death, and He paid the penalty. God's holiness demanded it (Ps.29:2; 30:4; 93.5; 97:12; 98:9). Holiness is God's attribute that requires Him to deal with sin.

The benefits to us are that because God is holy and we are aware of our ungodliness, we can never escape the fact that all His blessings, toward us, are because of grace, His unmerited favor. That truth should protect us from Satan's most dangerous weapon, pride. *“God forbid that I should glory save in the cross of Jesus Christ.”*

C. Climax of David's Answer

The climax to the question is found in David's answer to: “Why do I worship?”

“O sing unto the LORD a new song: sing unto the LORD, all the earth. Sing unto the LORD, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the LORD is great, and greatly to be praised: he is to be feared above all gods. For all the gods of the nations are idols: but the LORD made the heavens. Honour and majesty are before him: strength and beauty are in his sanctuary. Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength” (Ps.96:1-7).

It is because of a Supreme existence and a Supreme service that David sings to the Lord. He is great in His nature, His power, intellect, and heart. He is great in His work, for He *“made the heavens.”* He is great in His character, for He is totally sinless. He is great in His government, for of it there shall be no end. This song is designed to be universal. There are none of us but what have reason for song, and certainly not a saint who but should praise Him. Do not be like the bird with only one wing. Let prayer and praise lift us up into His presence. It is before the whole earth that we are to sing.

As further study on “Why do I worship?” we look at Psalm 19:7-9.

a. *“The law of the Lord is perfect, converting the soul”;*

The law of the Lord is to instruct, direct, put straight, or guide. It is God's system of instruction, teaching the knowledge of God in directing a man to walk so as to please God. It is the revelation of God's intent for mankind. Some early fathers mentioned three laws given by God to man: 1) The law of nature, which teaches the knowledge of God, as to His eternal power and Deity, by the visible creation; 2) The law given to Moses and the prophets, which teaches more perfectly the knowledge of God, His nature, His will and our duty; 3) The law of grace given by Christ Jesus, which shows the doctrine of the atonement, of purification, and of the resurrection of the body.

The law of the Lord is perfect, lacking nothing as to completeness or what it should be. It is a complete revelation of divine truth as well as rule of

conduct. This perfection of the law is seen in the fact that it converts the soul or turns a man from sin to holiness when followed. This is the primary design of the revelation of God to mankind.

b. *"The testimony of the Lord is sure, making wise the simple";*

The testimony of the Lord makes no claim or false report. It always bears testimony to the atonement given for man. The man who is concerned about his soul and earnestly inquires about it will be made wise from this testimony. This term is applicable to everything that God affirms as being true, whether historical, precepts, laws, or the fallen world. God pledges his veracity as to the correctness of the statements made.

This testimony is sure, not unsettled, vacillating or uncertain. It is established and cannot be shaken. Man has proven himself to be foolish, being open to persuasion and easily seduced; but God's testimony will make them wise (Pr.1:22; 7:7; 22:3; 27:12). Man comes into the world inexperienced, in the sense of being ignorant or untaught. He need spiritual guidance and direction and his mind is susceptible to impressions and false conviction. When a man is naturally destitute of wisdom, by taking in God's testimony, he is made wise.

c. *"The statutes of the Lord are right, rejoicing the heart:";*

The word statutes properly mean "mandates or precepts." It is rules given to a person to guide them (Ps. 103:18; 111:7). It refers to laws of God considered as appointed or the result of divine authority. The statutes are equal, just, or proper. They are founded in wisdom and equity, not the mere result of arbitrary appointment. They are not just made binding by authority, but are in themselves equitable and just.

Such statutes will rejoice the heart, making that heart glad because they are equitable and just. The rejoicing comes about because of obedience unto them. Since they are right, they will make straight or smooth as opposed to crookedness in the mind or conduct. Because of their character, they show a man what he is to observe and obey, and the divine help that a man will receive from the visitations of God because he keeps them.

d. *"The commandment of the Lord is pure, enlightening the eyes";*

God commands, gives orders or ordains what man should do and not do. These commandments are pure; that is, they clear or plans or purify a man.

This statement points to the sacrificial offering by which cleansing and purification are acquired.

A man's eyes are enlightened by taking in the commandment of the Lord. It shows man the exceeding sinfulness of sin, the necessity of redemption that we might love the Lord with all our heart, as well as our neighbor as ourselves. The commandment of the Lord enlightens the eyes in its use. These commandments give us light and knowledge, bearing upon the mind and soul the truth of God.

e. *"The fear of the Lord is clean, enduring forever";*

The word rendered fear here properly means terror, then reverence or holy fear, and as an extension, reverence toward God. Thus this fear contains the precepts of piety or holiness. It promotes reverence toward God and secures a proper regard for His name and worship.

The word clean here indicates purity and a physical sense, as opposed to filthy, soiled linen. In a ceremonial sense, it is opposed to that which is profane or, in (Le.13:17), and in a moral sense, having to do with a clean heart (Ps.12:6; 51:10). The word is also applied to gold (Ex. 25:11). The sense is that there is nothing in it that will corrupt the morals or defile the soul.

The fear of the Lord will stand for all eternity. It is not temporary or decaying and it is not destined to pass away. The law of God, which makes the heart holy and pure, is eternal, standing up to perpetuity. This fear that prevents us from offending God and causes us to reverence him is a safeguard of wisdom which must be carried all through life.

f. *"The judgments of the Lord are true and righteous altogether";*

God's regulations are what he pronounces as being right and proper. They support, confirm, and make stable and certain. This is the character of God's judgments. They have a fixed character. They are not only according to truth, but are righteous. They show what belongs to God, command, and to ourselves, and thus uses the word altogether, since truth and righteousness are united.

This is divine at adjudication as to what is true and what is best for man (see (Ex.21:1; Le.18:5; 26:43; Ps.9:7, 16; 10:5). They accord entirely with truth and are a correct representation of the reality of things. God is never

arbitrary in His judgments, but always judges in accordance with what is right. God is infinitely perfect and what He does is always right, in accordance with his nature. These judgments are, without exception, just. There is not one of them that is not just or proper. This is the reason that man's mouth will be shipped when he stands before God, no matter which judgment he receives, for his judgments are true and righteous altogether.

VII. WHY DON'T I WORSHIP?

A. Satan Opposes Worship

More than anything we will ever do, Satan will try to stop us from worshipping.

1. God seeks worshipers;

Firstly, because he knows God seeks worshipers, and Satan is dedicated to defeating the purposes and will of God.

2. The value of worship;

Secondly, Satan knows the great value of worship. He understands that worship is of supreme importance to God, and empowers the life of any who practice it. Many Bible scholars believe that Ezekiel 28 teaches that Satan, *"the anointed cherub that covereth,"* once led the choirs of heaven that were devoted only to worshipping God. Satan had built on the inside the greatest pipe organ known. It is easy to see why Satan wants us to praise him instead of the King of kings and the Lord of lords. Satan's fall, described in Isaiah 14, tells us that Satan wanted to be equal to God and be worshiped.

That is clearly confirmed in Matthew 4. After Satan showed Christ all the kingdoms of this world in verse 8, to climax his temptation of Christ, he said, *"All these things will I give Thee if Thou wilt fall down and worship me."* Christ immediately replied, *"Thou shalt worship the Lord Thy God and Him only shalt thou serve."*

From both Testament's Scriptures, we learn that Satan's strategy is to divert worship from God to himself, or to anyone or anything but God. Paul teaches that *"The God of peace shall bruise Satan under your feet shortly"* (Ro.16:20). God will do so as we worship! There are to be two evident victories over Satan. One was when Jesus bruised his head (Ge.3:15; Ga.4:4; 1Co.2:8). The other is when we bruise his head with worship, though it is not actually us, but God who does the bruising (He.10:13; Ps.110:1). As one song says "the devil's under my feet, and I just can't be beat; he's defeated." It is the complete victory attainment that we long

for.

Christ gave power and authority over all demon forces, Luke 9:1, and said Believers shall cast out devils (Mk.16:17; He.2:14). By His life, death, resurrection, and ascension, Jesus Christ stripped the devil of all the power and authority he had usurped (Co.2:15), and gave man his authority to triumph in every situation (2Co.2:14).

Satan will try in many ways to prevent us from worshiping God. We should never listen or talk to him. We must refuse to allow him access to our minds, and thereby render him powerless to prevent us from praising and worshiping God.

James tells us to *“Submit yourselves therefore to God,”* and His instructions to praise are, *“Resist the devil”* by the Word and worship, *“and he will flee from you”* (Ja.4:7). It works!!!

B. Sin Prevents Praise

Psalm 66:18 says, *“If I regard iniquity in my heart, the Lord will not hear me.”* Isaiah 59:2 says, *“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.”* The Scripture here points out the fact that though we might open our voice, in prayer or praise, it does not actually get to God.

We are told to lift up holy hands (1Ti.2:8). We are also to call on the Lord out of a pure heart (2Ti.2:22). Sin is forgiven totally, by confession and cleansing (1Jn.1:9; Ro.5:9; Ro.6:14; Ro.8:1).

One man of God of the 19th century, sang,

"He breaks the power of canceled sin and sets the prisoner free;
His blood can make the vilest clean, His blood avails for me."

C. Guilt Prevents Praise and Worship

If sin is not forgiven, we should feel guilty. Some people still feel guilty after God has forgiven their sin. Many feel they must do something to be free from guilt. When God says *“forgiven,”* there is nothing more we can or should do.

After we have confessed sin to God and therefore been forgiven, Satan is overjoyed if we continue to wallow in thoughts like, *“What a wretched sinner I am.”* Because he is a liar, he wants us to believe his lies. Far too many believers continue to struggle with

the lie that the enemy brings. God calls forgiven sinners “Saints.” That is what we say we are, so we are to believe it. It is so easy to follow the lie of Satan and say, “I can never forgive myself.” However, it is more important to have God say, “Forgiven.” Who is right, God or us? Of course, God is.

There is a danger of an “unforgiving spirit,” even if it is toward ourselves. *“Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you”* (Ep.4:32). It would be well for us all to:

1. Hear as little as possible of the prejudice of others;
2. Believe nothing bad of a brother until we are forced to;
3. Never take in the spirit of the one bringing an ill report;
4. Always moderate as much as possible the unkindness that is expressed toward another;
5. Always believe that there is another side to it and that the truth lies in a better fashion than was told.

Christ knew all about the sin of the woman in John chapter 8, but said, *“Neither do I condemn thee: Go, and sin no more.”* He says the same to us! God knows all the facts about our sin, and says, “Forgiven.” We must get our eyes off failure; look at a loving, forgiving Christ. It is wise to do as the Jews who were bitten by the fiery serpents in the wilderness were told, “Look and live.” They were encouraged to look at the serpent that was placed on the pole, or in looking and believing they lived. Those who refused died.

We were all sinners, yet now we are saved by His “amazing grace.” If we believe it and enjoy it, we will be a worshiper (2Co.5:17). Paul was possibly even thinking of himself when he made that statement concerning being a *“new creature.”* Paul’s whole manner of thought had been revolutionized. While he had been on the highway to position and honor in the Jewish religion, after his conversion he was reviled as an apostate. It is “in” Christ that we are new creatures. Paul said that his wish was to be found *“in Him.”* So it is for us who have become new creatures. Old connections with the devil, the world, and the flesh, are broken off; old idols are cast away.

Believe it! Praise God for forgiveness! Worship Him for His love!

D. Fear Prevents Worship

What are we afraid of? Fill-in the blanks below:

We are afraid ... of _____

...of _____

...of _____

...of _____

...of _____

More than any of the above, we are afraid of fear itself (2Ti.1:7). Satan makes his effort to instill binding, controlling fear in all of us. Since fear is a spirit, it cannot be fought off by natural means. Unreasonable, blinding fear is possible for the Believer, who has not come to the understanding that the enemy can no longer touch them. Fear is a selfish feeling, thinking only of self, present interests, and comforts. It is a state of mind that is quite repulsive to true *a`gape* love.

The religion of the worldly is a slavish fear, while the faith of a Christian is "*of power, of love, and of a sound mind.*" In pagan lands, we find the pagan tribes in possession of a religion of slavish fear; they fear the priests, the devil, and anything else that they think might have power over them. But God has given us efficiency (power), attraction (love), and a treasure in our vessels of infinite value (sound mind). The love of God casts out all fear.

God planned a healthy fear for us, to protect us, such as the fear of sin, etc. After His resurrection, Jesus said, "*Fear not; for I am with you.*" God's cure for fear is love (1Jn.4:18).

During a thunderstorm at night, a little girl feared; "Don't be afraid, Daddy is here" was her father statement and soon she was soothed and asleep. So we should be, for Daddy is always with us.

A chorus was smuggled out of China called "The Marching Son of the Church." It goes like this; "I will not be afraid, I will not be afraid, with God beside me, His love to guide me, I will not be afraid."

E. A Wrong Self-image Prevents Worship

We can have thoughts of “How great I am,” or “How worthless I am.” Both are wrong.

1. It is difficult to praise God, when all we see is us (Lk.18:11);

The Pharisee only saw what he had done, not what God had done. So it is too often with us, as we go about our daily lives, knowing the fruits of our labors, seemingly upon a treadmill, where we do the same thing we did last week on this day.

The heart of praise and worship is to look at God, not to ourselves (Ro.12:3). Our self-estimation should be to shoot a little low, rather than too high, if we would have the mind of Christ. Our looking at ourselves for long periods of time causes us to see ourselves only. What we focus on causes us to not be able to see what we really need to see. When we focus on God, and see Him as He is, we find that our problems are very small, and we can rise above every one of them with the praise of God on our lips.

2. We should never say, “How worthless I am” (1Pe.2:5);

We must not speak badly about ourselves. Some Believers are almost useless to the Kingdom because they continue to say, “Others can do it better than I.” There is also the danger that we may become proud of our humility (Ro.12:3).

What we are is not important. It is what we're becoming that is important. None of us are worthless. God is forming and fashioning us to be: a) His person; b) His doing; c) by His graces; d) by His promises; e) through His provisions.

F. Wrong Concepts of God Prevent Worship

Some see God as ruthless, unreasonable, merciless, impersonal, inaccessible, and uninvolved. Many wrong concepts are gathered in childhood, in school, from our friends, from art, or horror stories. Fill in the following, according to the way you see God:

God is _____ God is _____

God is _____ God is _____

God is _____ God is _____

From Scripture, we know that God is love, kindness, truthfulness, and holiness.

Other wrong concepts that limit worship:

1. God is a permissive, “anything goes” God. We all must have, and need and desire guidelines.
2. God is like men, and does not keep His Word. That is to harbor questions about God, which dooms us to praiselessness.
3. God is unjust, as men. He is unkind or unfair. No, God does all things well, and is always just and fair.

VIII. WHO, WHEN, WHERE DO WE WORSHIP?

A. Who Worships Our Great God?

All people, heaven and earth, all nations, all living people, all kings, princes, judges, young and old are to praise and worship God (Ps.67:3; 69:34; 86:9; 115:17-18; 138:4-5; 148:11-14; 150:6). For further study in this matter, read: Ps.89:5; 96:1; 113:1; 118:21-28; 119:7; 135:1; 140:13; 145:10.

B. Where and When We Worship

1. In the congregation;

The following scriptures speak of where we should worship (Ps.22:25; 20:2; 35:18; 42:4; 107:32; 111:1; 134:1; 134:2; 22:22; 150:1). The day of worship and rest is important to us, for:

- a. The week is the scene of perpetual activity;
 - b. The week is the season of impairing rather than increasing our spiritual vigor;
 - c. The week is the time in which we are exposed to the most spiritual danger.
2. Among the heathen or the nations;

Read Psalms 18:49; 57:9; 108:3 for more on this subject. All missionaries should note that every time “*heathen*” or “*nations*” are mentioned in Psalms, we are

encouraged to sing!

3. We worship always;

We cannot neglect worship six days a week and worship meaningfully on Sunday (Ps.34:1; 71:6; 71:8; 72:15; 84:4; 107:8, 15, 21, 31; 113:3; 119:164; 145:2; 71:14). We must become a praise person on a daily basis.

True praise is thorough. There is no praise without our concentrating our soul on it. There are many distracting forces. In every area and every circumstance of life, we are to be people of praise. God is the sum total of all excellence, and the only fountain of joy, so must we boast in Him. Our praise can be for past deliverance or for the constant protection that is ours. (For further study: Ps.27:4; 107:22; 108:1; 145:5; 146:2; 148:1).

4. We will worship in eternity (Ps.17:15);

Twenty-four time's worship is mentioned in Revelation (Re.4:10-11; 7:11-12). He is just as worthy of Worship NOW as He will be in eternity. We can begin our highest function and service in eternity NOW.

Twice in Revelation worshipers hold vials filled with incense defined as "*the prayers of all the saints*" (Re.5:8; 8:3). The Greek word for prayers can also be translated as worship.

God, in the form of incense, preserves all our praises. When the great worshipers stand before God, they present all the worship of all the Saints of all time.

C. Our Worship and Praise

Our worship and praise is preserved in Heaven for eternity (Re.7:11-12; 5:13; Ps.52:9).

IX. HOW GOD SAYS...WORSHIP

Our opinions are of no value, for God tells us how. First, we will study interior worship. Then, we will look at 10 exterior ways to worship (Jn.4:11-24).

A. Interior

1. "*In Spirit and in Truth*";

This entire study concerns Spirit and Truth. Samaritans, like some Christians

today, had much spirit, but little truth; the Jews, like many Christians today, had much truth, but little or no spirit. That has always been the problem of worshipers. Either extreme makes worship unacceptable to God.

God gave Moses elaborate, detailed plans about how to worship. God repeatedly told Moses, “*See that you do all things according to the pattern I showed thee in the mount.*” For centuries worship simply involved obedience to all instructions God gave to Moses.

Then, David introduced into worship entirely new elements of praise and rejoicing, with the first major emphasis on singing. Since David is an example of the New Testament church, he is the great example and instructor for all worshipers from the Old Testament.

Then Jesus came. Much of the Book of Hebrews is devoted to telling us that the flesh and blood “*tabernacle of worship*” came down. We can now see the glory of God in the face of Jesus Christ. Thus, we see God's gradual revelation regarding worship in the lives of Moses, David, and finally Jesus Christ. Isaiah and others gave much “light” along the way.

2. With joyfulness and gladness;

This was a great truth introduced by David to God's people, the spirit of worship (Ps.5:11; 28:7; 40:16; 63:5; 81:1; 89:15).

All the Early Church experienced this overflowing joy. This joy of the Lord was their strength as they faced cruel persecution. “*Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory*” (1Pe.1:8). Further study in this area can be found in Psalms 16:9; 20:5; 21:6; 27:6.

3. With intensity;

This may be our greatest new discovery in this study: Worship is neither casual nor optional. The very being of man is one of life. When Jesus Christ, makes this life alive in reality, it requires that life to come alive in worship. It is the drawing of the Spirit to worship. The man who does not worship is likely not regenerated.

4. The secret of David;

The secret of the only man called a “*man after God's own heart*” was found in his worship (Ps.9:1; 9:14; 26:8; 39:3; 48:1; 66:2; 71:23; 86:12; 96:4; 103:1; 112:1;

138:1). David praised with his whole heart. This is incited by recounting all of God's works. Our remembrance is to heap fuel on the altar of praise.

The word "heart" is a spacious word. It includes all the central things of a man. When David came to praise God, his will, intellect, and imagination were all involved. He brought to the ministry of praise the worship it enlightened. It was with feeling and it was affectionate. The words "*show forth*" suggests that David made a mark, recording so as to not allow it to slip by unnoticed. David kept a record of God's mercies (1Sa.17:34-35).

Matthew speaks of how our heart and soul and mind is to run after God, "*...Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment*" (Mt.22:37-38). Worshiping God with everything that is within us is the intensity, the fervency, and the communion that God is looking for.

B. Exterior - the Physical Elements of Worship

All expressions overflow from our heart, "*...that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service*" (Ro.12:1-2). Both in the Old Testament and the New Testament, the essential concept of worship is service. Both Hebrew and Greek words signify service of slaves. Worship requires physical involvement. It is not something that is just done in the heart.

Think of the Old Testament times, when the worshiper came to Aaron with a lamb, prepared for sacrifice. He says: "Wait, this is something I only do in my heart." Aaron might then say, "Yes, you do it for your heart, but the animal goes with it." All Old Testament worshipers understood this. We worship from our heart, but our body goes with it.

So it is that we: 1) worship with our regenerated spirit (Ro.1:9); 2) worship with our renewed minds (Php.2:3-5); 3) worship with our revived emotions (Ro.12:11-15). All true worship will be Bible based worship, "*with the understanding.*"

C. Physical Response in Worship

Twenty actions related to worship described in Scripture:

1. Kneeling;
2. Talking together in groups;

3. Clapping hands;
4. Singing;
5. Playing instruments;
6. Standing before the Lord;
7. Upraised hands;
8. Verbalized prayer;
9. Laying on of hands;
10. Exchange of prayer requests;
11. Prostrating oneself;
12. Public testimony;
13. Dancing;
14. Weeping;
15. Laughter;
16. Right hand of fellowship;
17. Reading the Word aloud;
18. Joining of hands;
19. Lifting heads;
20. Verbalized praise.

One of the most important principles is involvement of all. Paul said: “...when ye come together, every one of you hath a Psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying” (1Co.14:26). The latter part is very important, for if we do things that do not edify others in the worship service, we are detracting from God and His worship.

D. Exterior; the Physical Elements of Worship

Great variation is what God is looking for, as He wants to avoid boredom or ritual.

1. Singing:

We are to enjoy God and let God enjoy you; 300 times in Scripture we are exhorted to sing. A song will: a) give us a praise vocabulary; b) quickly unite our hearts in praise; c) release our inner emotions in praise. For further study in this area, read Psalms 47:6; 59:16; 98:1; 101:1; 105:2; 147:7; 149:1.

Eight times the Scriptures tell us to sing a “*new song*.” God does not want worship to be boring. The Psalmists of old were not the only ones to receive songs that would praise and extol the wonders of God’s mighty hand. How important is singing? Here is a glimpse, “...*the singers...were employed in that work day and night*” (1Ch.9:33). For further study, read Psalms 13:6; 9:11; 68:4; 59:17; 149:1; 135:3; 7:17.

Some different types of singing include: a) Chant (Jg.5; b) Responsive song, using two groups (Ne.12:27-43; c) Singing in unison (2Ch.5:12-14).

2. Upraised heads (Ps.24:7; 123:1);

This is the praise of the eyes, in the eyes of deference, reverence, and trustfulness. It is worship that watches carefully for signs of the hands of the King. It is a worship that is watching for His supplying hand. It is a worship that is watching for His correcting hand. It is a worship that is watching for His rewarding hand.

3. Shout for joy;

Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart (Ps.32:11; see also Ps.100:1-2; 132:9).

Our faith has no connection with gloom (Pr.3:17). The Believer has far more reason for joy than the one who rejects God’s divine compassion. It is in knowing our sins are forgiven, that God is our Friend, that He will never leave nor forsake us, and that the bondage of death is removed that we shout for joy.

4. Clapping of hands, and dancing;

O clap your hands, all ye people; shout unto God with the voice of triumph

(Ps.47:1; see also 2Kg.11:12; Ps.149:3; 150:4).

The psalmist in the 47th division made a point concerning clapping hands. It is because we exult in God due to His supremacy over all the earth. It is revealed to us in that His government of the world: a) is founded upon the reason of things; b) is founded upon laws suited to the nature of His subjects; c) is exercised for purely benevolent ends; d) affords opportunities for rebels to be restored

The dance has long been held by the world as “their domain.” However, it was not originally so. We can see the first mention of dance when there was a deliverance of the children of Israel from the hands of the Egyptians (Ex.15:20). Why has the Church allowed the world to steal their dance? Perhaps it is because of the world’s use of the dance; it seemed to the Church that it belonged to the world, so there was to be no partaking of it in the Church. WRONG! God intends for us to dance before Him, else why would He allow it to be mentioned as a thing to participate in? Our programing by the world is keeping the dance out of the Church, which it should not. God gets excited when we dance before Him in praise and worship, and He gets up off His throne and dances with us.

5. Upraised hands;

This is true only if we understand the Biblical reason and meaning. We do not raise our hands because it is a Pentecostal or Charismatic thing to do (Ps.28:2; 63:4; 88:9; 119:48; 134:2; 141:2). “*I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting*” (1Ti.2:8). (See also Ne.8:6; Hab.3:10; Ezra 9:5; Lam.3:41; 2:19 for our children).

6. With our voice;

O bless our God, ye people, and make the voice of his praise to be heard (Ps.66:8; see also Ps.26:7; 28:6; 51:15; 109:30; 145:21; 149:6).

Our voices are the principle instrument of praise because of the power of our words (Pr.18:21). We can have no timid, disingenuous profession of Christ. Some play like a rat at hide-and-seek behind some cover, putting their head out through a hole to see if the coast is clear, and venturing on out if the coast is clear. However, if there is the slightest appearance of danger, they slink back into their hole. So it is with some Christians. They never open their mouth if they think that someone who opposes them will hear. We cannot be honest to Christ except we are bold for Him. He is either worth all we can lose for Him, or He is worth nothing. Therefore, we must lift our voices in praise no matter where we are.

7. With instruments;

Praise the LORD with harp: sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise (Ps.33:2-3; see also 98:6; 144:9; 149:3; 150:3-5).

David made 4,000 instruments to praise God (1Ch.23:5). These were percussion instruments, stringed instruments, and wind instruments. Some think that because there is no mention of instruments in the New Testament, we should leave them out. However, just because there is no mention of them, does not mean they were not used. It simply seemed to be something that did not need to be mentioned.

God did not think this way in the beginning, for He made Lucifer with a built in pipe organ that was the praise instrument for all of heaven until there was sin found in him. That is also why the enemy hates all who worship with instruments, for he knows the power of the music that comes forth, which dethrones him and enthrones God.

8. With silence;

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth (Ps.46:10; see also Hab.2:20; Zec.2:13).

We are urged to “*be still, and know*” that God is God. The reason we are urged to be still is to know that God is God. We are to know that His supremacy is absolute, His justice unimpeachable, that His wisdom is unerring, and that His goodness is unbounded. This is the exception, being silent, rather than the rule.

9. Serving each other; ministry time;

The Greek and Hebrew words for worship are related to service (Ga.6:2). We could form small groups of three or four in our services. We should explain to any visitors, “We do this because we love each other, and Galatians 6:2 tells us to. If you are a visitor and would prefer to just listen, you are very welcome.”

We show that love is not just in our hearts; we care enough to help. Prayer is our greatest help. A greeting to each other early in the service helps prepare the way for ministry.

10. With gifts and offerings;

Give unto the LORD the glory due unto his name: bring an offering, and

come into his courts. O worship the LORD in the beauty of holiness: fear before him, all the earth (Ps.96:8-9; see also Ex.34:20).

Hundreds of verses in the Bible, especially in the Old Testament, are used by God to describe offerings, sacrifices, gifts, etc., all related to worship and praise. It is impossible to worship God *“with all your heart,”* and not desire to give Him tithes, gifts, offerings and love offerings.

X. WHAT HAPPENS WHEN I WORSHIP? (Isaiah, Chapter 6)

A. We Become Like the God We Worship

“The gods of the nations are idols of silver and gold, made by the hands of men. They have mouths that cannot speak and eyes that cannot see; they have ears that do not hear, and there is no breath in their nostrils. Their makers grow like them, and so do all those trust in them” (Ps.135:15-18, NEB). Heathens become like the gods they worship. Truly great news, though, is that we become like our God. It is because worship changes us.

“Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2Co.3:17-18).

Obviously, it does not make sense to worship cars, houses, money, etc.

Isaiah saw God high and lifted up (Is.chp.6). That was a vision, of the throne room of God. Though we do not know if Isaiah was worshiping when he saw the vision, we can know that worship was going on in the throne room. It has gone on and will go on continuously, without cessation, from eternity past to eternity future. Isaiah was changed by the vision. He saw himself for what he was, a man without hope because he had seen who God really was, One who is worthy to be praised as the creatures who were flying through heaven were doing. It caused him to look at his own iniquity and guilt, and see himself as undone. However, when the Seraphim took the live coal from the altar and cleansed Isaiah’s lips, there was a revolutionary change. Isaiah became like God in that he took on the same purpose as God. When God spoke about sending someone to deliver a message, we see that Isaiah immediately wanted to be sent. His goal and purpose became the same as His Master’s.

B. We Become Properly Related to God

Master -- Servant

King -- Subject or Citizen

Creator -- Creature

Worship helps deal with pride and an out-of-control ego. On the other hand, worship makes us somebody. It gives us a personal relationship with a limitless Source of help for all our needs.

C. Prisons Open

Liberation from many habits and attitudes are one of man's greatest needs. God intervenes after we praise (Ac.16:25-26). When God liberates us, the results are amazing. Though locked in stocks, Paul and Silas praised God. Because of that, souls were born into God's family (Ac.16:27-30). Both the jailer and his household believed on Christ. Worship leads to the release of God's power. His power caused people to say, "What must I do to be saved?" Worship leads to soul winning.

D. We Identify With Saints in Eternity

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever" (Ps.23:6). We worship now, and prepare for our ministry to God in eternity. There are many great anthems of praise and worship that will come forth in eternity (Re.7:9-12; 19:4-10; 5:9-13).

From the book of Revelation, we see that they worshiped, saying, *"Worthy is the Lamb"* (Re.5:12). He is just as worthy now as then. Let us daily prepare for eternity now by worshiping and praising everyday.

E. God Moves toward Us in Specific Benefits

"I will bless the Lord Who hath given me counsel" (Ps.16:7). David tells that *"they have driven me out this day from the inheritance of the Lord saying, 'Go serve other gods.'"* The Lord's counsel was quite different, to wait upon Him, and to be of good courage, for He would *"...strengthen thine heart."* God gives similar counsel to all His people. Many times, the night season is a long one, as we seek the counsel that only God can give (see Ps.18:3, 19; 37:4; 92:4). Only worshipers realize total fulfillment (Ps.16:11). What a glorious future life for all who daily obey David's exhortations to worship.

F. God's Power is released

Those who worship receive the power and the commission to evangelize the world (Mt.28:16-20). It is the obedient worshiper that will go and make disciples. Jesus told His worshipers to evangelize the world. Christ had taught the disciples to worship. They were ready to fulfill the Great Commission.

- a. Nehemiah told worshipers to evangelize the world (Ne.8:6-10).
- b. David told worshipers to evangelize the world (Ps.67:2, 5, 7).

Who evangelizes the world? It is the worshiper who builds bodies of Believers.

G. We Bring Joy to God.

When we become a true worshiper, God is moved. All heaven's choirs sing with joy! God says, "I have found what I was seeking, a true worshiper who worships Me in Spirit and truth!" We have always heard of man seeking and finding God. More exciting is God seeking true worshipers and finding them.

When asked, "What do you do?" Say, "I am a worshiper." If they say, "That is only part time, temporary work," we should respond with, "I am really a worshiper, that is what I will be doing forever; I will never be unemployed! I do it because I love to, not because I am paid to."

XI. CONCLUSION

In Nehemiah, God's children returned from captivity, rebuilt the walls of Jerusalem, and celebrated by gathering and reading God's Word for six hours. Then, they worshiped (Ne.8:6). After worship, in verse 10, Scripture says, "*Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared: for this day is holy unto our Lord: neither be ye sorry; for the joy of the Lord is your strength.*" He was saying "Today, you have worshiped and brought joy to the Lord."

His joy will be our strength to assist us in praise and worship.

David's deepest expressions of worship are written down for us (Ps.18:2; 32:7; 33:1; 34:3; 89:1; 100:4; 104:1; 104:33-34; 145:3). For further study, read: Psalms 22:23,29; 30:12; 45:11; 50:14; 50:23; 54:6; 56:4,10; 56:12; 57:5,11; 65:1; 66:1; 68:32; 75:9; 76:10; 78:4; 92:1).

XII. PRAISE IS IN ALL 66 BOOKS OF OUR BIBLE

A. Old Testament

In the Old Testament we can find praise:

Genesis 29:35; Exodus 15:1-19; Leviticus 19:24; Numbers 21:16-17; Deuteronomy 10:21; Joshua 6:20; Judges 5:2-3; Ruth 4:14; I Samuel 2:1-2; II Samuel 22:4; I Kings 8:15; II Kings 3:15-16; I Chronicles 16:4; II Chronicles 20:21; Ezra 3:11; Nehemiah 12:24; Esther 8:15-16; Job 13:15; Psalms lists 212 exhortations and statements about praise; Proverbs 8:30-31; Ecclesiastes 2:26; 3:22; Song of Solomon 1:4; Isaiah 43:21; Jeremiah 33:11; Lamentations 3:41; Ezekiel 1:28; Daniel 2:20; Hosea 12:6; Joel 2:23; Amos 9:11; Obadiah 1:17; Jonah 2:9; Micah 7:7-9; Nahum 1:15; Habakkuk 3:18; Zephaniah 3:14; Haggai 2:7,9; Zechariah 9:9; Malachi 1:5.

B. New Testament

Matthew 28:9; Mark 11:8-10; Luke 1:46-55; John 1:49; 7:37-39; Acts 16:25; Romans 15:11; I Corinthians 14:15; II Corinthians 8:18; Galatians 4:27; Ephesians 1:12; Philippians 4:20; Colossians 1:3; I Thessalonians 5:16; II Thessalonians 1:3; I Timothy 2:8; II Timothy 4:18; Titus makes no mention of praise, but abundant reasons for praise are given, and we know the author was a person of praise; Philemon 4; Hebrews 2:12; James 5:13; I Peter 1:7; II Peter 1:17; I John 4:17; II John 4; III John 3; Jude 24, 25; Revelation 19:5.

RESOURCE MATERIALS AND BIBLIOGRAPHY OF WORKS CITED

- Adam Clark's Commentary on the Bible*. Electronic Version, E-Sword, 2011.
- Albert Barnes' Notes on the Bible*. Electronic Version, E-Sword, 2011.
- Carothers, Merlin R., *Answers to Praise*, Plainfield, New Jersey: Logos International, 1972.
- Carothers, Merlin R., *Praise Works*, Plainfield, New Jersey: Logos International, 1973.
- Conner, Kevin J., *Tabernacle of Moses and Tabernacle of David*, Portland, Oregon: Bible Temple Publishing, 1980.
- Cornwall, Judson, Th.D., *Let us Draw Near*, 1985.
- Cornwall, Judson, Th.D., *Let Us Worship*, Bridge Publishing, Inc., So. Plainfield, New Jersey, 1983.
- Holy Bible, Amplified Expanded Edition, KJV*, Zondervan Corporation and Lockman Foundation, 1987.
- Holy Bible, Dake's Annotated Reference Bible, KJV, Finis Jennings Dake, Lawrenceville, Georgia: Dake Bible Sales, Incorporated, 1985.
- Holy Bible, Full Life Study Bible, NIV*, Grand Rapids, MI, Zondervan Corporation, 1992.
- Holy Bible, KJV*, Nashville, Tennessee: Thomas Nelson Publisher, 1989.
- Holy Bible, The Message Bible*, Eugene H. Peterson, Colorado Springs, Colorado: Nave Press, 1995.
- Holy Bible, Thompson Chain Reference*, Frank Charles Thompson D.D., Ph.D., Indianapolis, Indiana, B.B. Kirkbride Bible Company, 1979.
- Jamieson, Fausset and Brown Commentary*. Electronic Version, E-Sword, 2011.
- Keil & Delitzsch Commentary on the Old Testament*. Electronic Version, E-Sword, 2011.
- Robertson's Word Pictures*. Electronic Version, E-Sword, 2011.
- Scofield Reference Notes*. Electronic Version, E-Sword, 2011.
- Strong's Concordance*, James Strong, L.L.D., S.T.D. Nelson Publishers, 1995.

BPA - 120 Praise Life
6th Revision, October 2013
International College of Bible Theology

The Biblical Illustrator, Joseph S. Exell, M.A., Grand Rapids, Michigan: Baker Book House, 1973.

Treasury of Scriptural Knowledge. Electronic Version, E-Sword, 2011.

Vincent's Word Studies. Electronic Version, E-Sword, 2011.

Vine's Complete Expository Dictionary of Old and New Testament Words, W.E. Vine, Merrill F. Unger, William White, 1985.

Webster's Dictionary of the American Language, College Edition, Cleveland and New York: World Publishing Company, 1960.

COURSE WORK RECOGNITION

<u>COURSE RESEARCHED AND DEVELOPED:</u>	Amato, John, D.D., 1985
<u>EXPANDED/REVISED BY:</u>	Finch, Edwin, Th.D. 1993
<u>EDITED/REVISED BY:</u>	Thompson, Verda L., Th.D., 1995
	Price, Roger K., Th.D.
<u>EXPANDED/REVISED BY:</u>	Hoskins, Carolyn, B.Th., 1997
	West, Katherine, B.Th.
<u>EXPANDED/REVISED BY:</u>	Price, Roger K., Th.D., Ph.D., D.R.E., 2000
<u>REVISED/EDITED BY:</u>	Oakley, Elizabeth, M.Min., D. Div. 2003
	Oakley, Walter, M. Min., D.Div.
<u>REVISED/EDITED BY:</u>	Price, Roger, Ph.D., D.R.E., Th.D., D.Div. Oct. 2013
ICBT PASTORAL ADVISORS:	Braswell, Dick, Th.D.
	Burden, Wendell, D.Div.
	Chapman, Del, Th.D.
	Hall, Leo, D. Div., D. Min.

AMT-ICBT BOARD MEMBERS & STAFF:

Baldock, Michael, Th. D.	Price, Roger, Ph.D., D.R.E., Th.D., D.Div.
Brown, Eddy, D.Div.	Sansfacon, Mario, A.Min.
Burden, Wendell, Th.D.	Sansfacon, Teresa, B.Min., D.Div.
Carr, Mary, D. Min., D. Div.	Shepard, Sally D.Div.
Craig, David, D.Div.	Thompson, Verda, Ph.D., D.R.E., D.C.C., Th.D., D.Div.
Cunningham, Kay, D.Div.	Vance, David R., A.C.S.
Goneau, Dean, M.A.	Wootten, Charles A., Th.D., D.Div.
Hall, Leo, D.Div., D.Min.	Wootten, Margaret S. D.Div.
Kisner, Brian, D.Div.	

THANK YOU

Information for International College of Bible Theology courses has been researched and compiled by many members in the Body of Christ. We have been blessed by gifted brothers and sisters from many areas of ministry.

We thank those who have helped to write and compile courses for our curriculum. We gratefully thank all those in five-fold ministry, helps and lay ministry that have labored with us. A special thank you is extended to authors of various books, and leadership of other Bible Colleges that have been so very giving and gracious to us. It is not possible to name everyone by name. Laborers with us have compiled over one hundred (100) courses. Let us all say "to God be the glory."

CHRISTIANS ARE CO-LABORERS

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ."

I Corinthians 3:5-11