

How Do You Define Worship?

Series: Roadmap For Christian Living

What is worship to you?

Is worship what you do at church each week?

What Does The Bible Say?

What is worship?

Praise – giving verbal, joyful praise to God.

Glorify – speaks of God’s splendor, radiance, and matchless majesty.

Serve – reference to spiritual ministry—good works—that we do for God resulting from a heart of gratitude for what He has done for us.

Worship – refers to an attitude of devotion, homage and adoration made manifest through concrete, tangible acts of

devotion—like bowing and kneeling. It is a way of acknowledging God.

Worship has to do with what we give to God—all worship is a deliberate act of giving something to God, be it verbal praise, a song of glory, spiritual acts of service, or humble adoration and devotion.

True worship issues from the right heart attitude. We render praise, glory, service and devotion to God out of gratitude and thanksgiving for what God has done on our behalf.

True worship is directed toward God.

Worship is all-encompassing. It includes our words, works, motives and actions. We are to worship God with our whole life and being.

Who do we worship?

2 “I am the Lord your God, who rescued you from the land of Egypt, the place of your slavery. 3 “You must not have any other god but me. (Exodus 20:2–3 NLT)

9 Pray like this: Our Father in heaven, may your name be kept holy. (Matthew 6:9 NLT)

We worship the Father.

58 Jesus answered, “I tell you the truth, before Abraham was even born, I Am!” (John 8:58 NLT)

16 Then the eleven disciples left for Galilee, going to the mountain where Jesus had told them to go. 17 When they saw him, they worshiped him—but some of them doubted! (Matthew 28:16–17 NLT)

22 In addition, the Father judges no one. Instead, he has given the Son absolute authority to judge, 23 so that everyone will honor the Son, just as they honor the Father. Anyone who does

not honor the Son is certainly not honoring the Father who sent him. (John 5:22–23 NLT)

We worship Jesus just as we do the Father.

17 For the Lord is the Spirit, and wherever the Spirit of the Lord is, there is freedom. (2 Corinthians 3:17 NLT)

3 For we who worship by the Spirit of God are the ones who are truly circumcised. We rely on what Christ Jesus has done for us.

We put no confidence in human effort, (Philippians 3:3 NLT)

We worship in the Holy Spirit.

How Can You Obey?

21 Dear children, keep away from anything that might take God's place in your hearts. (1 John 5:21 NLT)

Don't worship idols.

10 For example, never sacrifice your son or daughter as a burnt offering. And do not let your people practice fortune-telling, or

use sorcery, or interpret omens, or engage in witchcraft, 11 or cast spells, or function as mediums or psychics, or call forth the spirits of the dead. (Deuteronomy 18:10–11 NLT)

Don't worship dead people.

25 As Peter entered his home, Cornelius fell at his feet and worshiped him. 26 But Peter pulled him up and said, “Stand up! I'm a human being just like you!” 27 So they talked together and went inside, where many others were assembled. (Acts 10:25–27 NLT)

Don't worship people who are alive.

22 let us go right into the presence of God with sincere hearts fully trusting him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water. (Hebrews 10:22 NLT)

Do worship with a Christian Community.

31 So whether you eat or drink, or whatever you do, do it all for the glory of God. (1 Corinthians 10:31 NLT)

Everything you do should be as worship to the Lord.

Additional Notes:

If you would like to use your home to disciple others, check out our training at www.crosswaveschurch.com/host. Cross Waves has produced short videos to train you how to use your home to reach others for Christ. So please check it out.

Explore:

Today's Deep Dive Into the Bible comes Heiser, M. S. (2014). I Dare You Not to Bore Me with the Bible. (J. D. Barry & R. Van Noord, Eds.) (p. 35). Bellingham, WA: Lexham Press; Bible Study Magazine. And the Cold Case Christianity website: <https://coldcasechristianity.com/writings/why-would-a-scribe-deliberately-change-the-biblical-manuscript/>

Explore:

When Jesus called Himself “I AM,” He was referring to the name God called Himself in front of the burning bush in the days of Moses (God is referred to as “I AM” more than 6,000 times in the Old Testament!). At that time God told Moses to lead the Israelites out of Egyptian slavery.

Moses asked God, “Who shall I tell them sent me? What shall I tell them God’s name is?” God answered Moses and said, “Tell them ‘I AM’ has sent you” (Exodus 3:14).

God told Moses that His personal name was “I AM.” In the Gospel of John, Jesus refers to Himself as “I AM” more than seven times. Jesus was telling the Jews of His day that He was the God of the Old Testament, who had become incarnated as the God-Man. This is the great mystery of the ages (1 Timothy 3:16).

One of the most basic marks of false religion is the rejection of Jesus' deity. Unbiblical religions and philosophies everywhere deny that Jesus is the Almighty, eternal, Creator God who is equal to the Father. False religion refuses to give Jesus His proper place. Muslims say they believe in Jesus, but they say He was only a prophet and not God. To worship Jesus is one of the worst sins that can be committed in Islam. Mormons say they believe in Jesus, but they do not worship Jesus. They teach, rather, that they worship only the Father through Jesus, the Son. Mormons teach Jesus is a created being. The Jehovah's Witnesses say it is wrong, even blasphemy, to worship Jesus. They teach that Jesus is not God, but a created being.

Where all these religions go wrong is in their misunderstanding of the triune nature of God as taught in the Bible. Christianity teaches that there is one God (Deuteronomy 6:4; Exodus 20:1–3), and only He is to be worshipped. In the Old Testament God is called Elohim and YHWH. The New Testament gives further

specific revelation about God's nature. It teaches that the One true God exists as three distinct, equal personalities—Father, Son and Holy Spirit (Matthew 28:19). One God, three Persons. Not three gods. Three gods would be polytheism. One God, three Divine Persons.

The one God has a plural nature—three persons. The Old Testament word Elohim (translated as 'God' in our English Bibles) hinted at this reality, for it's a plural Hebrew word. The -im ending makes it plural.

McManis, C. (2006). Christian Living Beyond Belief: Biblical Principles for the Life of Faith (pp. 21–22). The Woodlands, TX: Kress Christian Publications.

Explore:

John 5:22–23: Christ was the fleshly expression of Ezekiel’s vision and much more. Many years after Christ’s death, John, on the island of Patmos, had a similar vision that included the four living creatures and a similar throne. “The one who sat there had the appearance of jasper and carnelian. A rainbow, resembling an emerald, encircled the throne” (Revelation 4:3). The rainbow, as elsewhere in the Bible, calls to mind God’s faithfulness and grace. But the white of the jasper and the red of the carnelian are new. They symbolize the sacrifice of Christ’s life. Jesus claimed to be God, and his death, resurrection, and final exaltation prove it.

Again, our Savior claims, “I have identity of action with the Father, I have the power to give life, and I have the authority to judge.” We must think on these things. These claims are eternal, and they call for action.

“... that all may honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father, who sent him.” (v. 23)

May we realize the riches we have in Christ. May we focus upon him as one who expresses the action of God the Father, gives us life, and is our Judge. If we do not know him, it is imperative that we give deep consideration to the claims of Christ, because they are the claims to which we will have to answer.

Hughes, R. K. (1999). *John: that you may believe* (pp. 167–168). Wheaton, IL: Crossway Books.

Explore:

Self-righteousness (Philippians 3:1–11)

Paul warned of the dangers of turning aside to depend on legalistic standards rather than on the grace of God in Christ. Paul labeled these false teachers “dogs, those who do evil, mutilators of the flesh.” The church must have been aware of these false teachers, Judaizers, who followed Paul everywhere, insisting that Gentile believers should be circumcised and keep the ceremonial law in order to be saved. Instead, Paul taught that true circumcision involved faith in Christ. He offered himself as an example of one who in his past trusted in human achievement instead of the justifying grace of God and the all-sufficiency of Christ. (See the article “Justification by Faith”.)

The object of joy, of concentration, indeed of all of life is Christ. Paul’s purpose in life was to know Christ experientially, becoming like Him in His death and attaining to the resurrection from the dead.

Dockery, D. S. (1998). The Pauline Letters. In D. S. Dockery (Ed.), Holman concise Bible commentary (pp. 584–585). Nashville, TN: Broadman & Holman Publishers.

Explore:

25. as Peter was coming in, Cornelius met him—a mark of the highest respect.

fell down at his feet, and worshipped him—In the East this way of showing respect was customary not only to kings, but to others occupying a superior station; but among the Greeks and Romans it was reserved for the gods. Peter, therefore, declines it as due to no mortal [Grotius]. “Those who claim to have succeeded Peter, have not imitated this part of his conduct” [Alford] (therein only verifying 2 Th 2:4, and compare Rev 19:10; 22:9).

Jamieson, R., Fausset, A. R., & Brown, D. (1997). Commentary
Critical and Explanatory on the Whole Bible (Vol. 2, p. 186).
Oak Harbor, WA: Logos Research Systems, Inc.

Explore:

Next he says they should not abandon (egkataliepontes, “forsake, leave behind, or desert”) their gathering together, their worship. How many times have we seen people who for the sake of the relational groups have left the worship of the church? Or, from the other side, people who, being involved in works of social justice and the rough and tumble of social confrontation, have considered worship with the other saints a bit too mild? Whether from the sentiment of “warm-fuzzies” or judgmentalism rising out of radical mentality, some have left off worship; it has become their life style, or as verse 25 puts it, it “is the manner of

some.” Notice again our author will not permit us to separate our works from our worship. In this he is in concurrence with Isaiah, who will not let us separate worship and justice (Is. 1:12–17).

Why is there such importance placed on tying the two together?

Worship is the event in which we become radioactive for God.

When we are not in the collective worship with God’s people, we have missed an exposure to God, and having missed it, we lose our radiance.

This last week I visited a new member of National Presbyterian Church who is Chief of Radiology at the National Institute of Health. One of the labs we visited was marked to receive a new cyclotron for making radioactive elements that could be used to create radioactive isotopes, used in diagnostic scanning equipment or in radiation therapy. Some of the elements have such a short half-life of radioactivity that they must be used

within a few minutes of their production. The cyclotron and the patient must be in close proximity to one another.

We Christians are like short-lived radioactive isotopes; we have a very short half-life. Get us away from the worship of God with other saints and our radioactivity dissipates quickly and we lose our effective radiance. The circumstances of our writer's period intensified the need for maximum strength radiating from the lives of the believers. Christ is the radiance of God (see the section on *apaugasma* and *doxa*, 1:3), and we must constantly be in a worshiping relationship with Him and with other Christians.

Instead of forsaking the worship, let us instead encourage (*parakalountes*) one another and all the more so as we "see the Day approaching" (v. 25). Is that Day a day of heightened persecution or is it the last day of history which the early church thought was close at hand? That latter is less probable, I think, because much of the author's concern is for the coming time of

persecution in which he wants his believers to stand firmly, not casting aside their faith and confidence in the face of severe pressure.

Evans, L. H., Jr, & Ogilvie, L. J. (1985). Hebrews (Vol. 33, pp. 183–184). Nashville, TN: Thomas Nelson Inc.

Explore:

Paul applied this truth to the impending question of meat offered to idols. He had already warned against a believer publicly participating in pagan feasts (1 Cor. 8:9–13), so now he dealt with private meals. In 1 Corinthians 10:25–26, he instructed the believers to ask no questions about the meat purchased at the market for use in their own homes. After all, everything comes from God (he quoted Ps. 24:1) and all food is permissible to the believer (see Mark 7:14–23; Acts 10:9–16, 28; 1 Tim. 4:3–5).

The mature believer can enjoy in his own home even meat sacrificed to idols. Even if meat purchased at the regular market originally came from the temple (which was often the case), he would not be harmed.

But what about those times when the believer is the guest in the home of an unbeliever? Paul handled that problem in 1 Corinthians 10:27–30. If the Christian feels disposed to go (Paul did not make this decision a matter of great import), he should eat whatever is set before him and ask no questions (see Luke 10:8; 1 Tim. 6:17). However, there may be present at the meal one of the weaker brothers or sisters who wants to avoid meat offered to idols, and who has done some investigating. If this weaker saint informs the stronger Christian that the meat indeed has been offered to idols, then the stronger saint must not eat it. If he did, he would cause the weaker believer to stumble and possibly to sin.

Paul anticipated the objections. “Why should I not enjoy food for which I give thanks? Why should my liberty be curtailed because of another person’s weak conscience?” His reply introduced the second responsibility we have: We are responsible to glorify God in all things (1 Cor. 10:31). We cannot glorify God by causing another Christian to stumble. To be sure, our own conscience may be strong enough for us to participate in some activity and not be harmed. But we dare not use our freedom in Christ in any way that will injure a fellow Christian.

Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, p. 597). Wheaton, IL: Victor Books.

Question 1 of 5

What evidence does the apostle Paul suggest that the Sabbath is no longer required?

Question 2 of 5

How can Christianity worship Jesus and the Father and still be a monotheistic religion?

Question 3 of 5

Give a biblical definition of the Trinity.

Question 4 of 5

What is the main reason Christians should be part of a Christian Community?

Question 5 of 5

What is your own definition of biblical worship.