

**NEW
REVISED
EDITION**

*The
Art
of
Worship*

SADHU SUNDAR SELVARAJ

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THE ART OF WORSHIP

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Dedication

This book is worshipfully dedicated
to the Heavenly Father for His grace
and mercy, to the Lord Jesus Christ for
revealing these precious truths, and the blessed
Holy Spirit for inspiring and teaching me to
write this book

And

To all precious and beloved Saints who desire
to be True Worshipers of the Living God.

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I want to humbly express my deep and profound gratitude to the following dear saints who have worked tirelessly to make this book a reality:

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Preface

EZEKIEL 44:23

23 "And they shall teach My people the difference between the holy and the unholy, and cause them to discern between the unclean and the clean.

I was once worshipping the Lord with a certain church in Singapore in 1989. There was much joyful noise made unto the Lord through the voices of singing and musical instruments. Some how I felt very agitated and uneasy deep in my spirit about the worship. I stilled myself and waited in the presence of God and asked the Holy Spirit if there was anything wrong with the worship.

The Lord Jesus manifested Himself in the Spirit and said: *This is not the way I want My people to worship Me. I want you to do a research about worship in My Word and write a book on what I am going to teach you. Teach My people how to praise and worship Me in the reverential fear of God. I want you to teach because My people are to be a kingdom of priests to show forth My praises. I want My people to sing, clap and dance not in the flesh but in the Spirit; not from emotionalism but from the leading of the Spirit.*

A year later in 1990, while I was in a church service in Hong Kong, I saw the heavens open and beheld the Lord Jesus in glory. It was during that visitation that the Lord spoke to me at length about worshipping God in holiness. So, over the years since 1989, in obedience to the Lord's counsel, I prayerfully delved into His Word on the subject of worship.

This book is not a manual on how to lead worship. Rather, it shows how every believer can be a true worshipper of God. Before anyone can publicly minister in worship, one should first be a worshiper in the closet. This book chiefly highlights the *spirit* of worship rather than the extravaganza of it.

I am neither a psalmist nor a musician writing on this subject. But, as one commanded by the Lord Jesus and enabled by the grace of God to put into writing that which it has pleased the living God to reveal to me, one of the least of God's servants on the essence of worship; I share this in all humility.

This book first appeared in 1995. Although the first printing sold out quickly it was not reprinted until now. And over these many years the good God has been gracious to reveal more truths on this subject. I endeavoured to interweave these precious *mannas* appropriately under various headings. I trust that this book will take you to greater heights and more depth in worshipping the Lord God intimately in the beauties of holiness.



Sundar Selvaraj
June 2007

Chapter 1

Is Worship Necessary?

PSALMS 66:1,2,4

- 1 Make a joyful shout to God, all the earth!*
- 2 Sing out the honour of His name; make His praise glorious.*
- 4 All the earth shall worship You and sing praises to You; they shall sing praises to your name.*

I once read an interesting Jewish legend. It says that after God had created the world, He called all the trillions of angels to Himself and asked them what they thought of it. After considering the wonderful works of God, one of them said, *The only thing lacking is the sound of praise to the Creator.* So God created music, and it was heard in the whispers of the wind and in the songs of the birds. He also gave man the ability to sing songs of praise to the Creator.

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Since it was God who put inside man the ability to praise and worship his Creator, man then cannot help but worship Him. Praise and Worship should not be robotic or involuntary, but spontaneous: The outflowing of the eternal part of our nature, that which reflects God within us.

In nations and cultures where people are not taught to worship the One True and Living God, the tendency is for people to worship either some kind of supernatural power, themselves or even the host of creation itself (Acts 7:42; Rom. 1:25). Buddha taught that there was no God, which resulted in his followers worshipping him. In China, people worship their ancestors. In the West, where egotism and materialism had reigned supreme, people worship themselves.

This desire in man to delight in God, by praising and worshipping Him was created in man by God Himself. As a father would and child delight in each other in a spontaneous flow of love, so praise and worship spontaneously flows from the heart of a believer.

I once read of a certain servant of God who was taken up to heaven. As he was beholding the beauty of heaven, he noticed a definite sense of absolute stillness and peace there. When he asked the Lord as to the cause of this stillness, the Lord told him to be quiet and to listen very carefully. As he did, he perceived in his spirit that there was no *ticking of time* in heaven. The Lord then revealed to him that there is no time ruling in heaven, for He Himself is the beginning and the end of everything (Isa. 44:6; Rev. 1:8; 2:8).

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While time keeps life on earth in motion, praise keeps heaven in motion. Scientists tell us that the atmosphere surrounds our earth. This atmosphere consists of a nearly transparent envelope of gases and suspended particles. It influences the environmental conditions of our planet's surface. Without chemical processes involving several of the atmospheric gases, life could not exist. Spiritually speaking, the gases and particles in the atmosphere signify praise and worship (Ps. 48:10; Hab. 3:3).

Photosynthesis occurs in green plants. It is a biological process by which the energy of sunlight is absorbed and used to synthesize organic compounds from carbon dioxide and water. One of the two stages of photosynthesis is known as *light reactions*. Light reactions occur when colored pigments in plants known as *chlorophylls* absorb or trap light energy from the sun. This causes the flow of a tiny electrical current that converts the energy into two high-energy chemicals. The light-induced electrical current causes water to break down. *Oxygen*, one of the two atomic components of water, is then released into the atmosphere for other living organisms and energy needed for life is stored in the plant.

Likewise, when we were born-again, we received the life of God in us (Jn. 3:16; 10:10). God, who is light, lights up our spirit (which is the candle of the Lord) making us alive and living (Jn. 8:12; 9:5; Ps. 18:28; Pro. 20:27). The life of God is also like a river (Rev. 22:1). This river consists of living waters (Jn. 7:38). So, the process between spiritual light and spiritual water within man causes a release of the spiritual components praise and worship. Praise and Worship cover the earth (just like the physical atmosphere) to contain the glory of God (Num. 14:21; Hab. 2:14).

Praise Covering

Without the covering of praise and worship, heaven itself cannot contain the glory of God. The Bible says that God is light and He dwells in unapproachable light (Dan. 2:22; 1 Tim. 6:16, Jas. 1:17). The Scriptures also say that God Himself lights up heaven (Rev. 21:23; 22:5). This light is the luminous emanation from His glory. It is for this reason that the four living creatures and the heavenly hosts cease not in praising and worshipping God day and night (Rev. 4:8; 7:15). They need that covering to shield them from the awesome glory of God.

When scientists at the National Aeronautics and Space Administration (NASA) designed spacecrafts they insulated them with heat shields. This prevents astronauts from getting burnt during re-entry to earth. Likewise, praise and worship protects us from the consuming and devouring glory of God (Ps. 50:3; Heb. 12:29).

Let us analyse a few examples for this covering from the Scriptures:

1. *Cherubim's Covering*

EXODUS 37:9

9 The Cherubim spread out their wings above, and covered the mercy seat with their wings. They faced one another; the faces of the cherubim were toward the mercy seat.

Moses was instructed to build the cherubim on the Ark of the Covenant with their wings covering the mercy seat. When the high priest comes before the Ark of the

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Covenant, it is these wings that shield him from the glory of God, as the cherubim's wings cover it in.

2. Seraphim's Covering

ISAIAH 6:1-3

1 In the year that King Uzziah died, I saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple.

2 Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew.

3 And one cried to another and said: Holy, Holy, Holy is the Lord of hosts; the whole earth is full of His glory.

The seraphim together with the cherubim are special class angelic beings that stand very close to the awesome glory of God's presence. As such, they too, need to cover themselves from the consuming glory of God by ministering unto Him through praise and worship.

3. Moses' Covering

EXODUS 33:18-23

18 And he said, "Please, show me Your glory."

19 Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the Lord before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion."

20 But He said, "You cannot see My face; for no man shall see Me, and live."

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21 *And the Lord said, "Here is a place by Me, and you shall stand on the rock."*

22 *"So it shall be, while My glory passes by, that I will put you in the cleft of the rock, and will cover you with My hand while I pass by."*

23 *"Then I will take away My hand, and you shall see My back; but My face shall not be seen."*

EXODUS 34:5-8

5 *Now the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.*

6 *And the Lord passed before him and proclaimed, "The Lord, the Lord God, merciful and gracious, longsuffering, and abounding in goodness and truth."*

7 *"keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation."*

8 *Moses made haste and bowed his head toward the earth, and worshipped.*

During one of the spiritual visitations that I had, I was graced by God to receive a revelation of the experience that the prophet Moses had of seeing the glory of God.

The prophet Moses was very excited about the unique privilege that was granted him to behold the glory of God. As he was waiting for God on Mount Sinai, at a far distance, he beheld a big huge ball of fire approaching him. While it was still at a far distance from him, he was unable to withstand the consuming glory of the awesome God,

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which was coming on him like heat waves. The prophet Moses fell on his knees, bowed his head kissing the ground and worshipped God. The sacrifice of that worship caused God to cover the prophet Moses by His hand, shielding him from being consumed.

Therefore, in order for the created beings to dwell in co-existence and fellowship with Him who alone has immortality and no beginning, praise and worship needs to be continually offered to contain the glory of God (1 Tim. 6:16; Heb. 7:3; Rev. 22:13).

If the angels who dwell in heaven need to praise and worship in order to co-exist with God, how much more should man, who unlike the angels who are just ministering spirits (Heb. 1:14), was created in the image and likeness of God? Within whom too, is the abode of the glory of God (2 Cor. 6:16; Eph. 2:22). The Bible says in Psalm 102:18-21 that, *This will be written for the generation to come, that a people yet to be created may praise the Lord. For He looked down from the height of His sanctuary; from heaven the Lord viewed the earth, to hear the groaning of the prisoner, to release those appointed to death, to declare the name of the Lord in Zion, and His praise in Jerusalem.*

The phrase *a people yet to be created* in verse 18, speaks of the recreated and redeemed man. How do we know this? Because verses 19 and 20 say that God looked down from heaven and heard the groaning of the prisoners. Who are these prisoners? They are the SLAVES OF SIN - *Man* (Rom. 7:16,17). The Lord Jesus came to set these prisoners free and clothe them with the garments of praise (Isa. 61:1,3; Jn. 8:36; Rom. 8:32; Gal. 5:1).

WHY WE NEED TO PRAISE AND WORSHIP?

Even though God inhabits eternity and the earth is just His footstool (Isa. 57:15; 66:1), the Bible says that God had chosen to dwell on the praises of His people (Ps. 22:3). We were created for His praise and glory (Isa. 43:21; Jer. 13:11; Eph. 1:12; 1 Pe. 2:9).

Worship brings within us a oneness and quietness that leads towards submission (Ps. 46:10; 103:1; Hab. 2:20; Zeph. 1:7; Zech. 2:13). Even the creatures of nature are brought to quietness and submission through music. In India, snake charmers use a musical instrument called *magudi* (a kind of flute with a hollow cylindrical shape in the centre) to bring snakes under submission. The snake sways in response to the movement and perhaps also to the music of the charmer. Snakes become totally submissive to the charmer on sensing the sound waves emanated from the music.

Worship produces such a deep peace and tranquillity in the soul and spirit of the worshipper. That is why heaven is so peaceful, as praise and worship are constantly offered to Him who sits on the throne. When we offer our praise and worship to the King and Prince of Peace (Isa. 9:6; Heb. 7:2), the river of life from the throne of God flows carrying the peace of God, filling us with such a tranquillity that transcends all understanding (Phil. 4:7; Rev. 22:1).

Once during the Napoleonic campaigns, when Napoleon's army was set on conquering Napoleon's army were going to conquer many places and countries. There

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was a certain small village, which was soon surrounded by the invading troops. The elder of the village, being a devout Christian, suggested that every villager put on their best clothes and gather to praise and worship the Lord Jesus. So, in all their best attire, the villagers gathered and began to march around the streets praising and worshipping Jesus the King. The invaders were puzzled as to why the villagers were so joyfully praising God when they knew that they were going to die. The general then suspected that these villagers were rejoicing probably because there was a greater army backing them. Soon, the invaders were seen running for their dear lives. Praise brings victory.

Likewise, these are some of the reasons why we need to praise and worship God.

1. *We were created to praise God*

ISAIAH 43:21

21 This people I have formed for Myself; they shall declare My praise.

(also Jer. 13:11; 1 Pe. 2:9)

2. *We are commanded to praise*

PSALM 150:6

*6 Let everything that has breath praise the Lord.
Praise the Lord!*

(also Ps. 148:149)

3. For saving us

1 CHRONICLES 16:35

35 And say, "Save us, O God of our salvation; gather us together, and deliver us from the Gentiles, to give thanks to Your holy name, to triumph in Your praise."

(also Ps. 9:14; 106:47)

4. Because His mercy endures forever

PSALMS 106:1

1 Praise the Lord! Oh, give thanks to the Lord, for He is good! For His mercy endures forever.

(also 2 Chr. 7:6; 20:21)

5. For deliverance

JEREMIAH 20:13

13 Sing to the Lord! Praise the Lord! For He has delivered the life of the poor from the hand of evildoers.

6. To seek God

PSALMS 22:26,27

26 The poor shall eat and be satisfied; those who seek Him will praise the Lord. Let your heart live forever!

27 All the ends of the world shall remember and turn to the Lord, and all the families of the nations shall worship before You.

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7. As testimony to God's people

PSALMS 9:14

*14 That I may tell of all Your praise In the gates
of the daughter of Zion. I will rejoice in Your
salvation.*

8. Because His loving kindness is better than life

PSALMS 63:3-4

*3 Because Your loving kindness is better than life,
My lips shall praise You.
4 Thus I will bless You while I live; I will lift up
my hands in Your name.*

9. God is enthroned on praises

PSALM 22:3

*3 But You are holy, enthroned in the praises of
Israel.*

10. To boast of God

PSALM 44:8

*8 In God we boast all day long, and praise Your
name forever.
(also Ps. 34:2; 108:3)*

11. To glorify God

PSALM 50:23a (AMP)

*23a He who brings an offering of praise and
thanksgiving honours and glorifies Me.*

12. *It is Good*

PSALM 147:1

1 Praise the Lord! For it is good to sing praises to our God; for it is pleasant, and praise is beautiful.

(also Ps. 135:3)

13. *Because His judgments are righteous*

PSALM 67:3-4

3 Let the peoples praise You, O God; Let all the peoples praise You.

4 Oh, let the nations be glad and sing for joy! For You shall judge the people righteously, And govern the nations on earth.

14. *Because of His lovingkindness*

PSALM 138:2

2 I will worship toward Your holy temple, and praise Your name for Your lovingkindness and Your truth; for You have magnified Your Word above all Your name.

(also Ps. 63:3-5; 117:2).

15. *Because He satisfies us*

JOEL 2:26

26 You shall eat in plenty and be satisfied, and praise the name of the Lord your God, who has dealt wondrously with you; and My people shall never be put to shame.

(also Ps. 63:5; 91:16; 103:5; 105:40).

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16. To declare God's greatness

PSALM 150:2 (AMP)

2 Praise Him for His mighty acts; praise Him according to the abundance of His greatness! (also Deu. 3:24; Ps. 106:2; 107:8; 145:4-6; Lk. 19:37).

17. For His wonderful works in creation

PSALM 139:14 (AMP)

14 I will confess and praise You for You are fearful and wonderful and for the awful wonder of my birth! Wonderful are Your works, and that my inner self knows right well. (also Job. 38:4-7; Ps. 8:3-9; 148:1-13; Rev. 14:7)

18. God is worthy of praise

PSALM 118:3

3 I will call upon the Lord, who is worthy to be praised. (also Rev. 5:12)

19. Because His name is excellent

PSALM 148:13 (AMP)

13 Let them praise and exalt the name of the Lord, for His name alone is exalted and supreme! His glory and majesty are above earth and heaven! (also Ps. 61:8; 66:2; 135:3)

20. *It torments the devil*

1 SAMUEL 16:14,23 (AMP)

14 But the spirit of the Lord departed from Saul, and an evil spirit from the Lord tormented and troubled him.

23 And when the evil spirit from God was upon Saul, David took a lyre and played it; so Saul was refreshed and became well, and the evil spirit left him.

21. *Because God is holy*

PSALM 99:3,5 (AMP)

3 Let them confess and praise Your great name, awesome and reverence inspiring! It is holy, and holy is He!

5 Extol the Lord our God and worship at His footstool! Holy is He!

22. *Praise has the power to change the worst circumstances into victories for the Lord.*

PSALM 59:16,17

16 But I will sing of Your power; yes, I will sing aloud of Your mercy in the morning; for You have been my defence and refuge in the day of my trouble.

17 To You, O my strength, I will sing praises; for God is my defence, my God of mercy. (also Ps. 43:5; 146:1)

23. *Because praising and worshipping God is going to be a part of our life in heaven.*

ISAIAH 66:20-23 (AMP)

20 And they shall bring all your brethren from all the nations as an offering to the Lord-upon horses and in chariots and in litters and upon mules and upon camels-to My holy mountain Jerusalem, says the Lord, just as the children of Israel bring their cereal offering in a clean vessel to the house of the Lord.

21 And I will also take some of them for priests and for Levites, says the Lord.

22 For as the new heavens and the new earth, which I make, shall remain before Me, says the Lord, so shall your offspring and your name remain.

23 And it shall be that from one New Moon to another New Moon and from one Sabbath to another Sabbath, all flesh shall come to worship before Me, says the Lord.

(also Ex. 19:6; Isa. 61:6; 1 Pe. 2:9; Rev. 1:6).

Some years ago, scientists and astronomers at the National Aeronautics and Space Administration (NASA) in USA, put a gigantic telescope called *Hubble*, in space. It has the ability to capture the images of very distant stars, even to the end of our galaxy, *The Milky Way*. The pictures, which this telescope had taken, were sent back to NASA. The astronomers were amazed with the wonders and beauties of the universe. Likewise, when we gaze into the deep and unsearchable things of God through the eyes of our understanding (1 Cor. 2:9,10; Eph. 1:18), tears of thanksgiving will flow out of our heart and manifest themselves as praise and worship, the expression our love to the Almighty God (Ps. 8:3,4).

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EXODUS 19:5,6 (AMP)

5 Now therefore, if you will obey My voice in truth and keep My covenant, then you shall be My own peculiar possession and treasure from among and above all people; for all the earth is Mine.

6 And you shall be to Me a kingdom of priests, a holy nation [consecrated, set apart to the worship of God]. These are the words you shall speak to the Israelites.

ISAIAH 43:21 (AMP)

21 The people I formed for Myself, that they may set forth My praise [and they shall do it]

Worship is an art that can only be developed through the application of scriptural principles and through experience. It cannot be learned otherwise. Worship is an art that can best be cultivated through communion and fellowship with God.

We have been called, chosen, purchased and dedicated as a special people to proclaim the wonderful deeds, virtues and perfection of God through praise and worship. In fact, we are not only chosen but consecrated and set apart to worship God (Ex. 19:6).

God has also chosen us as royal priests (Isa. 61:6; Rev. 1:6; 5:10). In the Old Testament, we read that God specially chose the tribe of Levi to be priests unto Him to offer sacrifices (Num. 8:22; 18). These Old Testament priests had to offer many different kinds of sacrifices everyday such as:

1. *Sweet Savour Offerings*

- i. Burnt offering (Lev. 6:8-13)
- ii. Meal offering (Lev. 6:14-23)
- iii. Peace offering (Lev. 7:11-21)

2. *Non-Sweet Savour Offerings*

- i. Sin offering (Lev. 6:25-30)
- ii. Trespass offering (Lev. 7:1-7)

Besides the daily offering of sacrifices, the priests also needed to tend to the maintenance of the tabernacle furnishings. What kind of sacrifices then should a New Testament priest offer? It is written so beautifully in 1 Peter 2:5, *[Come] and, like living stones, be yourselves built [into] a spiritual house, for a holy (dedicated, consecrated) priesthood, to offer up [those] spiritual sacrifices [that are]*

acceptable and pleasing to God through Jesus Christ (AMP). Therefore, a New Testament priest has to offer spiritual sacrifices.

If you notice the last phrase in this scripture, it says, *to offer up [those] spiritual sacrifices [that are] acceptable and pleasing to God*, which means that sacrifices can be offered, which may not be acceptable or pleasing to God. It is because of this that the entire book of Leviticus was devoted to the types of sacrifices that needed to be offered, and the rules, regulations, and laws, governing the order and manner of offering sacrifices, which would be acceptable to God. How much more should we then learn to offer spiritual sacrifices, which are acceptable and pleasing to God? Only then will the Lord smell a pleasing savour arising from our sacrifices, which will satisfy His heart (Gen. 8:20,21).

WHAT IS PRAISE AND WORSHIP?

Though praise and worship are often intermingled and offered to God as outward expression of the heart they are not one and the same. In this study the fine line between praise and worship is distinguished and analysed to differentiate their distinctiveness and functions in coming before God.

Praise

There are several Hebrew and Greek words used to describe *praise* both in the Old and New Testaments.

1. Hebrew, *halal* means: *to praise, to shine, commend, celebrate, glory, sing (praise), boast*. This verb simply means, *to boast*. In this latter sense *halal* is found in its cognate forms in ancient Akkadian, of which Babylonian and Assyrian are dialects. The word is found in Ugaritic in the sense of “shouting,” and perhaps “jubilation.” This word is found more than 160 times in the Old Testament. This word is also used more times in the Bible than any other Hebrew word for praise. The word *halal*, is also the source of the word *Hallelujah*, a Hebrew expression of praise to God. The Hebrew term is more technically translated *Let us praise Yah*; the term *Yah* being a shortened form of *Yahweh*, the unique Israelite name for God. The Greek approximation of “Hallelujah” is found 4 times in the New Testament in the form *Alleluia*. The word, ‘Hallelujah’ is a great love cry response to God’s greatness, power, majesty, glory, honour, beauty, majesty, and infinite love.
2. Hebrew, *yadah* means: *to throw out the hands, to give thanks, laud, praise, to confess*. This verb is an important word in the language of worship. It is found about 120 times in the Hebrew Bible and about 70 times in the Book of Psalms. As an expression of thanks or praise with the hands lifted up, it is a vital part of public worship as well as personal praise to God. It is also the expression of great gratitude for everything that God is and all that God does.
3. Hebrew, *tehillah* means: *glory; praise; song of praise; praiseworthy deeds*. It is the kind of praise that attracts God to us. This word occurs 57 times in biblical Hebrew. This word:

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- a. denotes a quality or attribute of God which is glorious and praiseworthy (Deu. 10:21).
 - b. represents the words or songs by which God's glory is publicly declared and lauded (Ps. 22:22,25).
 - c. is a technical-musical term for a song which exalts or praises God - singing in the Spirit.
 - d. represents deeds for which the doer deserves praise and glory (Ex. 15:11).
 - e. has two other related nouns, they are *mahalal* meaning *praise* (Pro. 27:21) and *hillulim* meaning *festal jubilation* (Lev. 19:24; Judg. 9:27).
4. Hebrew, *todah* means: *thanksgiving*. This noun is found about 30 times in the Old Testament. It means to extend our hands in a sacrifice of praise or thanks offering. In the Hebrew text *todah* is used to indicate "thanksgiving" in songs of worship.
 5. Hebrew, *barak* means: *to kneel, to bend the knee, to bless God as an act of adoration*. The root of this word is found in other Semitic languages, which, like Hebrew, use it most frequently with a deity as subject. There are also parallels to this word in Egyptian. *Barak* occurs about 330 times in the Bible.
 6. Hebrew, *shabach* means: *to shout, address in a loud tone, to speak about, gives praise for, to boast about*.
 7. Hebrew, *zamar* means: *pluck the strings of an instrument,*

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to sing praise. Zamar conveys the idea of striking with the fingers; properly, to touch the strings or parts of a musical instrument, i.e. play upon it; to make music, accompanied by the voice; hence to celebrate in song and music.

8. Greek, *epainos* means: *praise, commendation*. This word is used to ascribe praise to God, and His glory (the exhibition of His character and perations).
9. Greek, *arete* means: *virtue, excellence*.
10. Greek, *doxa* means *glory*, which signifies: *to give glory to God*.
11. Greek, *aineo* means: *to speak in praise of; to praise*.
12. Greek, *humneo* means: *to sing, to laud, sing to the praise of*. It is from this word that the English word, *hymn*, is derived.
13. Greek, *psallo* means: *to twitch or twang (as a bowstring), to play (a stringed instrument with the fingers)*.
14. Greek, *eulogeo* means: *to bless*.

Praise can then be defined as a declaration of the attributes of God by blessing and boasting of His Glory through the offering of thanksgiving and psalms with outstretched hands glorifying the Most High God.

Worship

Let us analyse the Hebrew and Greek words used for

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worship both in the Old and the New Testament.

1. Hebrew, *sahah* means: *to worship, prostrate oneself, bow down*. - as used in homage to royalty or to God (Gen. 37: 7,9,10,12; Lev. 26:1). It also means *to crouch, to fall down, to humbly beseech, to do obeisance*. It is specifically used to mean *to bow down, to prostrate oneself as an act of respect before a superior being*. *Sahah* is used as the common term for coming before God in worship (Ex. 34:8; 1 Sam. 15:25; Jer. 7:2).
2. Greek, *proskuneo* means: *to make obeisance, do reverence to, to kiss (like a dog licking his master's hand)*. This word is translated as *worship* 60 times. A broader definition of this word is *to kiss the hand to (towards) one, in token of reverence; to fall upon the knees and touch the ground with the forehead as an expression of profound reverence; by kneeling or prostrating to do homage or make obeisance, whether in order to express respect or to make supplication to God*.
3. Greek, *sebomai* means: *to revere - stressing the feeling of awe or devotion*.
4. Greek, *doxa* means: *glory, honour, praise, worship*. A broader definition of this word would be *the splendour and brightness of God's majesty*.
5. Greek, *latreuo* means: *to serve, to render homage, to worship*. A broader definition of this word would be *to worship God in the observance of the rites instituted for His worship: Of priests to officiate, to discharge the sacred office*.
6. Greek, *eusebo* means: *to act piously or reverently towards God*.

The worship of God is not clearly defined in scriptures. An analysis of the above meanings shows that worship is not just confined to praise. In a broader sense, it conveys a direct acknowledgement to God of His nature, attributes, ways, and claims; whether by the outpouring of the heart in praise and thanksgiving, or by deeds done in such acknowledgement.

Worship can therefore be defined as *the expression of respect to God by bowing and kneeling, in order to show reverence to His awesome Majesty.*

THE CHEMISTRY OF PRAISE AND WORSHIP

All Christians know how to sing praise and worship songs in church services and private devotions. Do we really know how to praise and worship God? Because of the lack of spiritual insight and knowledge, these two terms are often confused. When we need to praise, we are worshipping and when we need to worship, we are praising.

Praise is simply the declaration of the goodness and wonders of God. An examination of the Book of Psalms will reveal that whenever there is a mention of praise, it is of God or in singing and boasting about the wonders of God's majesty.

When the children of Israel had successfully crossed the Red Sea, Moses led them to sing praises, declaring God's Might in deliverance (Ex. 15:1-21). They were not

worshipping but rather rejoicing by singing praises.

Worship on the other hand is a love relationship with God. To some extent, the union between a man and woman is like our relationship with God. When we enter into the attitude of worship, we become one with God, immersed in His everlasting loving kindness and matchless love. It is like sitting in the presence of God and just loving Him. In the same way that two lovers would say things adoringly to one another like, *Oh, honey! You are so beautiful! Oh, darling! You are so handsome and gorgeous*, so it is in worship. When we bask ourselves in the presence of God by worshipping, our identity becomes one with Him. In such an atmosphere, we can receive the imparted revelation and understanding of the knowledge of God the Father.

Praise must always precede worship because only praise can lead us to worship. Praise prepares us to enter into the holy of holies to worship God amidst His Shekinah Glory.

One morning in 1985, as I closed my eyes to pray before praising and worshipping God, I was surprised to see two angels with musical instruments in their hands, standing before me. I asked them, *What are you both doing here?* They said, *We have come to worship God with you.* So we started singing some songs of praise. At first we were kneeling and praising God. But when we began singing praises at a higher realm, I noticed these two angels stand up and begin to worship God. As we were worshipping God, I then saw them falling on their faces to worship the Most High God.

It was from these heavenly host I learned that praise precedes worship. Let us consider this a little further on.

1. *The way of an eagle in the air* (Pro. 30:19)

Before an eagle can fly up to an altitude of 25,000 feet from ground level, it will begin flying by flapping its wings to gain momentum and height. When it has reached the desired high altitude, it quits flapping its wings and just soars, gliding gracefully with its wings spread out wide. Beholding an eagle in flight is a majestic sight.

2. *The launching of a space rocket*

Before a spacecraft can travel in space, it needs to be launched from the earth. Fuel is burned in the rocket engines, which then causes a reaction. The escaping gases propel the rocket at a high speed. This thrust pushes the engines in the opposite direction and the rocket keeps moving upwards. The engines keep on burning, pushing the rocket to escape from the earth's gravitational pull. Once the spacecraft is out of the earth's gravitational pull, it will then drift in space to explore the wonders of the universe.

Similarly praise is like the flapping of the eagle's wings and the burning of the rocket's engines. It lifts us before the throne of God, to prepare us to worship Him in the holy of holies. Once we are up in the heavenlies, we cease from all works and rest in Him (Heb. 4:10). That was the good part, which Mary had chosen. For unlike her sister, Martha, she had ceased from works and just sat at the Lord's feet, an act which signifies worship (Lk. 10:38-42). This is the secret place of the Most High (Ps. 91:1).

Praise brings us into oneness to worship God. In the tabernacle of Moses, there were two pieces of furniture in the outer court, three in the holy place and one in the most holy place. When worshipping God our focus should be only on the heart of the Father God. When the priest goes about performing his duties in the tabernacle, from the outer court to the holy place, he is occupied with activities. But once he has entered the most holy place, he ceases from activities, waits upon and communes with God, the sole object of worship.

Likewise, when we first begin to praise God our mind will still be wandering about, the heart still pondering over other mundane things and the body will be feeling uneasy. But as we continue to praise God, everything within us will seem to settle down. The spirit, soul and body then come into alignment to love and worship God with one mind and one accord (Mt. 22:37).

Praise also filters out sin and selfishness from our hearts, enabling us to worship God in purity and holiness. Consider the rainwater. When it rains, the water that comes down is pure and clean. It falls on the ground and gets mixed with dirt, causing it to be unclean and unhealthy.

When the sun shines on this water, the heat from the sun causes the water to evaporate and separate it from every impure particle. The evaporated water, in its gaseous form then rises up into the sky and forms clouds. As clouds, they just glide across the skies. Likewise, as we begin to praise God, before He can inhabit in our praises, the fires of the Holy Spirit from the Sun of Righteousness refine our heart while we are praising Him (Mal. 3:2,3; 4:2). This purification through praise lifts our spirit like the drifting clouds to worship God in the heavenlies.

Once when I was in New York City in 1991. I had a very special visitation from the Lord Jesus. As I was getting ready to go for a meeting, suddenly I felt an urge to praise and worship God. So I got on my knees, lifted my hands, and began to praise God. As I was praising the Lord God, I felt the presence of God sweeping into the entire room. I perceived in my spirit that it was a wave of holiness coming over me. As it came over me, I felt it sweeping all over my inner being, sanctifying and purifying me. This sanctifying work enabled me to worship God in a deeper dimension. As I was thus worshipping God in the Spirit in unknown tongues, I beheld the majestic similitude of the Lord Jesus.

Often when the glory of God is not manifested in church services it is not due to churches being unworthy or small in number. It is because of improper preparation of the heart through improper worship. But when we learn to praise and worship God in the beauty of holiness, He will certainly manifest His Glory to inhabit our praises.

HOW TO PRAISE AND WORSHIP?

Praise is the offshoot of the joy of salvation, which is within us (Ps. 21:1; 51:12; Hab. 3:18). The presence of God, through the Spirit of Christ, comes to dwell in a blood-washed Christian (Rom. 8:9; 1 Pe. 1:11). In gratitude, we draw from the wells of salvation inside us to respond in praise and worship (Isa. 12:13).

Let us examine from the scriptures several ways through which we could praise and worship God:

1. Offering of Thanksgiving and Praise

PSALM 100:4 (AMP)

4 Enter into His gates with thanksgiving and a thank offering and into His courts with praise! Be thankful and say so to Him, bless and affectionately praise His name!

As we enter into the courts of God's temple to worship Him, before anything else, we need to offer the spiritual sacrifices of thanksgiving. Why? For He *has delivered and drawn us to Himself out of the control and the dominion of darkness and has transferred us into the kingdom of the Son of His love* (Col. 1:13, AMP; 1 Pe. 2:9). So with a heart full of thanksgiving, we should display our gratitude by raving, boasting and celebrating with a loud shout the triumphant glory of God. The following scriptures admonishes us to do just that, 1 Chronicles 29:13; 2 Chr. 31:2; Neh. 12:24,46; Ps. 30:12; 9:1; 66:1; 69:30; 88:1,2; 92:1; 95:1,2; 98:1; 99:3; 100:1; 105:1; 106:1; 111; 113; 117; 118; 145-150; Jonah 2:9; Rev. 5:12.

2. Clapping of Hands

PSALM 47:1 (AMP)

1 O clap your hands, all you peoples! Shout to God with the voice of triumph and songs of joy!

There are two Hebrew words used for the word, *clap*.

- a. *toga* meaning to clatter, i.e. slap (the hands together).
- b. *macha* meaning to rub or strike the hands together (in exultation).

The Art of Worship

The Bible says that even the floods and trees clap their hands to praise and worship the Creator (Ps. 98:8; Isa. 55:12). I am reminded of an incident that happened about four years ago. One day as I was waiting on God in the early morning hours, I heard the sweet singing of a bird perched on a tree near my room. I glanced at my watch it was 4 am. Over a week, I noticed that whenever I heard the bird singing, it was 4 am. Does a bird wear a watch? The creatures of nature know how to shout to God with songs of joy (Ps. 69:34; 148:7,10).

Once in 1985, I was meditating on my bed (Ps. 63:6). I was looking at the open skies and gazing at the beauty of the stars. The Word of the Lord then came unto me saying, *Every movement and light that emits from the stars, they are but praising the holiness of God* (Ps. 148:3).

The clapping of hands is just another form of making joyful noise in the house of God. But sadly, it is overdone in present Charismatic Christianity. It has its place however; we need to exercise discretion when we express our jubilation to God through the clapping of hands, so that it is done appropriately, fruitfully, and in joyful adoration to God.

3. *Lifting up of Hands*

PSALM 63:4

4 Thus I will bless You while I live; I will lift up my hands in Your name.

The lifting up of hands is very beautifully illustrated in the making of the mercy seat of the Ark of the Covenant. God told Moses that He would commune with Him from

above the mercy seat between two cherubim (Ex. 25:22; Num. 7:89). These cherubim were made with their wings stretched out above them (Ex. 25:20). Thus representing a *believer coming before God's presence with his hands lifted up*. It signifies the receiving of the presence of God. When we praise and worship God by lifting up our hands, we are declaring to God that we are receiving His presence into us wholeheartedly.

The lifting up of hands signifies total surrender. When a soldier is caught in a war with the enemy's gun pointing at him, his immediate reaction is to lift up his hands in surrender. Likewise, when we lift up our hands, we are declaring that we are surrendering our entire being to the Almighty God (Ps. 134:2).

Another reason for the lifting up of hands is to bless. The Bible admonishes us to bless the Lord God (Ps. 34:1; 66:8; 104:33; 115:18; 145:1,2). Sadly, most Christians have an improper attitude towards worship. We either raise up only one hand or raise it halfway. The word, *lift* in Hebrew is *nasa* and in Greek is *anorthoo* which means, *to lift up; make erect*.

In the Old Testament sacrificial system, it was forbidden to offer a blemished animal for sacrifice (Ex. 12:5). Moreover if a person who was offering a sacrifice was blind, lame, disfigured, or had a fractured foot or hand or any other sort of blemish, he was not allowed to come to the tabernacle to offer sacrifices (Lev. 21:18-21). If it were not important to offer the right kind of attitude in worship by sacrifice, would these blemishes be mentioned 54 times in the Bible? How much more should we then, with all our heart, lift our hands straight up to exalt and bless God (Neh. 8:6).

4. Loud Singing

HABUKKUK 3:1-2

1 A prayer of Habakkuk the prophet, on Shigionoth.

2 O LORD, I have heard Your speech and was afraid; O LORD, revive Your work in the midst of the years! In the midst of the years make it known; in wrath remember mercy.

Once a new believer visited a very conservative church. The worship was staid, quiet, and orderly. And the minister was speaking in very sombre tone. Every time the minister would say something this new believer would say, *Hallelujah, Amen! Yes, praise the Lord.* Finally, an usher, who was dressed in a formal suit, leaned over and said: *We don't praise God loud in this church. We don't lift our hands, we don't clap our hands, we offer silent worship.*

The word, *Shigionoth* is considered by theologians to be a musical term. The Amplified Bible translates this verse as: *A PRAYER of Habakkuk the prophet, set to wild, enthusiastic, and triumphal music* (Hab. 3:1, AMP). Wow! Isn't this how King David danced and praised God when the Ark of the Covenant was brought back to Jerusalem: *And so it was, when those bearing the ark of the LORD had gone six paces, that he sacrificed oxen and fatted sheep. Then David danced before the LORD with all his might; and David was wearing a linen ephod. So David and all the house of Israel brought up the ark of the LORD with shouting and with the sound of the trumpet* (2 Sam. 6:13-15).

Aren't this how too, the angels and the redeemed saints worship God in heaven: *Then I looked, and I heard*

the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice: "Worthy is the Lamb who was slain To receive power and riches and wisdom, And strength and honor and glory and blessing!" (Rev. 5:11,12). We are to worship God with all our might and strength in Spirit and truth in the beauty of holiness.

5. Sing New Songs

PSALM 144:9

9 I will sing a new song to You, O God; On a harp of ten strings I will sing praises to You,

The song of the *humpback* whale is one of the strangest in nature. It is a weird combination of high- and low-pitched groanings. Marine biologists who have studied the humpback whale say their songs are noteworthy because these mammoths of the deep are continually changing them. New patterns are added and old ones eliminated so that over a period of time the whale actually sings a whole new song.

Should not a Christian likewise continually compose and sing unto God new songs of praise? Unfortunately, many of us just keep singing *the same old song*. The psalmist declares: *He has put a new song in my mouth — praise to our God; Many will see it and fear, and will trust in the LORD* (Ps. 40:3). The works of God's goodness and mercy in the lives of His people are many. The blessings we received from God can be expressed in numerous ways (Ps. 40:5).

6. Musical Instruments

PSALM 150:3-5 (AMP)

3 Praise Him with the trumpet sound; praise Him with flute and harp!

4 Praise Him with tambourine and [single or group] dance; praise Him with stringed and wind instruments or flutes!

5 Praise Him with resounding cymbals; praise Him with loud clashing cymbals!

Unto Lamech was Jubal. And who is Jubal? The Bible says: *He was the father of all those who play the harp and flute* (Gen. 4:21). The word, *Jubal*, in Hebrew is *yuwbal* which means, *stream*, or *to flow*. And the word *yuwbal* comes from the word *yabal* which means, *properly, to flow; causatively, to bring (especially with pomp)*. Indeed music flows forth from musical instruments. Instruments also play an important part in praising and worshipping God.

Because of the great importance of worship, when God created *Lucifer*, who was one of the archangels in charge of worship, musical instruments were built in him. The Bible says that, *You were in Eden, the garden of God; every precious stone was your covering: the sardius, topaz, and diamond, beryl, onyx and jasper, sapphire, turquoise, and emerald with gold. The workmanship of your timbrels and pipes, was prepared for you on the day you were created* (Ezek. 28:13).

LaMar Boschman, a worship minister explains this scripture this way, *Lucifer has tambourines and pipes built into his body and had the ability to play these pipes or tambourines extremely well. It is definitely clear that Lucifer excelled in music and that it was part of him. The Bible refers to pipes, plural, meaning there were more than one. Lucifer also had*

tabrets, or tambourines, as part of his make-up, which would give him rhythm, or a beat, to the music that he played. In fact, Lucifer's make up represented all the instruments that we know today. Isaiah 14:11 says; "Thy pomp is brought down to the grave, and the noise of thy viols." Viols are a six-stringed musical instrument, which represents all stringed instruments. So the total spectrum of instruments that we play today except for electronic instruments were built into Lucifer's body. He could play them all. This seems like he had an entire 'symphony orchestra' built within him.

The Bible says, *Sing to Him a new song; play skilfully [on the strings] with a loud and joyful sound* (Ps. 33:3,AMP). Music through instruments is an expression of the spirit and soul's walk with God. We all know that, when wind flows through instruments like bagpipes, flutes, trumpets and clarinets, beautiful musical sounds are produced. Likewise when the Holy Spirit blows upon us like a wind (Acts 2:2), the resultant outflow is praise and worship through the vocal chords or instruments. Just as the quality and sharpness of the musical note is dependent on how fine-tuned the instrument is, the expression of heavenly-inspired music depends on how much the instrumentalists are fine-tuned to the Holy Spirit.

Thus, the ability to play an instrument skilfully and with excellence in praise and worship to God comes through the anointing of the Holy Spirit (1 Chr. 15:22; 2 Chr. 34:12). The following scriptures mention the use of instruments of music to praise and worship God: 1 Samuel 18:6; 2 Sam. 6:5; 1 Chr. 15:16; 16:42; 23:5; 2 Chr. 5:13; 7:6; 23:13; 29:26,27; 2 Chr. 30:21; Ps. 33:2; 68:25; 87:7; 92:3; 144:9; Isa. 38:20.

7. Dancing before the Lord

EXODUS 15:20-21

20 Then Miriam the prophetess, the sister of Aaron, took the timbrel in her hand; and all the women went out after her with timbrels and with dances.

21 And Miriam answered them: "Sing to the LORD, For He has triumphed gloriously! The horse and its rider He has thrown into the sea!"

The first recorded instance in the Bible of dancing before the Lord was when the prophetess Miriam took her tambourines and danced, praising God for His deliverance. The Bible also records that Jephthah's daughter came to greet her hero-father with dancing and rejoicing (Judg. 11:34). The Israeli women too sang and danced with musical instruments to welcome King Saul and David after the defeat of Goliath.

There are several Hebrew words used in the Bible for the word dance:

1. *machowl* means *a (round) dance* (Ps. 30:11).
2. *karar* means *to dance (i.e. whirl)* (2 Sam. 6:14).
3. *raqad* means *properly, to stamp, i.e. to spring about (wildly or for joy)* (1 Chr. 15:29).
4. *chuwl* or *chiyl* means *properly, to twist or whirl (in a circular or spiral manner), i.e. (specifically) to dance* (Judg. 21:20,21).

It is indeed a good thing to dance, praise and worship God because He has turned our mourning into dancing (Ps. 30:11).

8. Singing in the Spirit

1 CORINTHIANS 14:15b

15b I will sing with the spirit, and I will also sing with the understanding.

EPHESIANS 5:19 (AMP)

19 Speak to one another in psalms and hymns and spiritual songs, offering praise with voices [and instruments] and making melody with all your heart to the Lord.

The Hebrew praise word, *tehillah* is the term for *singing in the Spirit*. Singing in the Spirit in unknown tongues is the highest form of thanksgiving, praising and worshipping God. Singing in the Spirit takes us into an entirely new dimension, where unhindered by the limitation of known language, we break into the boundless Spirit realm to worship God in the beauty of holiness.

When we speak in unknown tongues, we are speaking mysteries with God (1 Cor. 14:2). Likewise, when we sing in the Spirit, we are singing songs sung in the spiritual realm by the heavenly hosts. Our spirit which is joined to the Lord, becomes one with the Spirit, to hear in the Spirit (1 Cor. 6:17).

In the Pauline epistles, we find that it is written, *be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord*, (Eph. 5:18b, 19) and Colossians 3:16b says, *teaching and admonishing one another in psalms and hymns and spiritual songs*. The phrase *spiritual song* in the Greek is *ode pneumatikos*, which means *songs of the Spirit - the breath*

of God. When God breathed into Adam's nostrils the breath of life, he became a living soul (Gen. 2:7). In the same way, the Holy Spirit breathes into man these songs to sing unto the Lord God.

The Bible says that a river of life flows from the throne of God (Rev. 22:1), and the Lord Jesus said that the Holy Spirit flows like rivers of living waters within a believer (Jn. 7:38). The Hebrew word, *nataf* means, *to drop - to fall as drops of rain.* The Holy Spirit's inspiration comes upon our spirit like drops of rain from heaven. The Hebrew word, *naba* means, *to flow, boil up or over; to bubble or pour forth (abundantly), to gush.* The inspiration from the Holy Spirit comes upon us like raindrops, and then causes our spirit to pour forth-spiritual songs unto the living God.

The secret to singing in the Spirit is to always overflow with the Holy Spirit. This can be achieved by being filled with the Spirit at all times (Eph. 5:18). In the Psalms, we are admonished to open our mouth wide and God will fill it (Ps. 81:10). It is God who puts these songs on the tongues of our spirit, as He puts His words in the mouths of the prophets. This then, causes us to sing new songs unto God (Ps. 40:3; 144:9).

As we yield our spirit and remain filled with the Holy Spirit, He will inspire us to sing new songs in the Spirit, which would flow spontaneously without any premeditation unto God.

Therefore, by flapping the wings of praises, let us climb up before the holy mount of God. While we are there, let us soar in the heavenly realm in worship to the God of Israel with new songs of the Spirit.

Chapter 3

God Seeks True Worshippers

JOHN 4:23 (AMP)

23 A time will come, however, indeed it is already here, when the true (genuine) worshippers will worship the Father in spirit and in truth (reality); for the Father is seeking just such people as these as His worshippers.

A television documentary showed several types of worship services in American churches. Some were good but others emphasised on being entertained instead of being led in worship. The focus of many services was on having fun rather than on worshipping the true and living God.

Why does God have to search for true worshippers? Because it is written in Isaiah 29:13, *And the Lord said, forasmuch as this people draw near Me with their mouth*

and honour Me with their lips but remove their hearts and minds far from Me, and their fear and reverence for Me are a commandment of men that is learned by repetition [without any thought as to the meaning] (AMP). In some churches, worship is just a time of singspiration. Many come to churches and in typical robotic and pure puppet style, move their lips in movements in ritualistic order without any thought as to what they are singing.

One day, *St. Bernard* had a vision in which he saw an angel writing down the divine praises which each of his disciples recited to God. Some of the praises were written in letters of gold, to show with what fervour the prayers were said. Others were written in letters of silver to express the pure intention with which they were said. Others were written in ink to show the laziness of those who recited them. Still others were represented by these words drawn from the Holy Scriptures, *This people honour Me with their lips, but their heart is far from Me.*

God is looking for true worshippers. Does it mean we could be worshipping God in a manner that is not pleasing or acceptable to Him? *I have no pleasure in you.* This was the Lord God's stinging rebuke to the Israelites through the prophet Malachi (Mal. 1:10). God was angry with their careless, shoddy methods of worship. The animals they brought for sacrifice were not acceptable to Him because they were not the best of the herds and flocks. Are we too, like the Israelites, casual in our worship?

A woman once made this observation about herself: *When I shop for simple things like soap or butter, I hardly think about it. But when I'm looking for a blouse to match a skirt, I shop very carefully. I go from store to store until I find exactly what I am looking for.* Then she added thoughtfully: *I should*

pay that same attention when I am worshipping the true and living God. But sometimes I approach Him as casually as if I were shopping for a box of Kleenex.

Likewise, we need to honestly and sincerely examine our hearts and be aware of the wrong forms, attitudes and intentions of worship, so that we could be true and genuine worshippers of the living God.

WRONG FORMS OF WORSHIP

Let us examine from the scriptures, some of the wrong kinds of worship, which we may offer in ignorance:

1. *Wrong Attitude Of Heart*

GENESIS 4:3-5a

3 And in the process of time it came to pass that Cain brought an offering of the fruit of the ground.

4 Abel also brought of the firstborn of his flock and of their fat. And the Lord respected Abel and his offering,

5a but did not respect Cain and his offering.

If Cain had offered the right type and form of sacrifice, God would not have rejected his offering. His problem was that the attitude of his heart was wrong. He should have known fully that for a sin offering, blood must be shed (Heb. 9:22). He wilfully disobeyed in bringing the wrong kind of sacrifice. If the attitude of our heart is not right, no matter how great the size of our sacrifice may be, it will be rejected by God (1 Sam. 15:22).

The Lord Jesus also said that if we were to offer sacrifices at the altar and remembering that a brother has something against us, we should first be reconciled and get our attitude right (Mt. 5:23, 24).

A church choir had rehearsed the song, which they were going to sing on a Sunday worship service for several weeks, and it sounded good. But there was one tricky part that they just couldn't get right. They were ready to call it good enough. Even the choir director seemed to agree. He too was getting weary of rehearsing the same song over and over.

Finally he said: *We've worked hard on this. We are all tired. We're running short on time. And 99 percent of the people won't know whether or not we sing it right. But we're going to sing right for the 1 percent who knows the difference.* The choir groaned their way to practise right for another hour.

On Sunday morning when they sang it right, few "maestros" knew. But, then that didn't matter. What really mattered was that they were singing from their hearts for an audience of One-the King of kings who deserves excellent praise.

2. Unrighteousness

AMOS 5:22-24

22 Though you offer Me burnt offerings and your grain offerings, I will not accept them, nor will I regard your fattened peace offerings.

23 Take away from Me the noise of your songs, for I will not hear the melody of your stringed instruments.

God Seeks True Worshipers

24 But let justice run down like water and righteousness like a mighty stream.

The word *righteousness* in Greek is *dikaiosume*, which has the following definitions:

- a. *whatever has been appointed by God to be acknowledged and obeyed by man* (Mt. 3:15; 21:32).
- b. *religious duties* (Mt. 6:1).

There is a righteousness of the redeemed saint that is walking in the Word by conforming to the image of the Lord Jesus (Rom. 12:1,2; Rev. 19:8). How can we claim to be Christians, if we do not walk according to the Word of God? How can we lift up our hands to praise and worship the unseen God if we cannot practise walking in love? (1 Jn. 3:18; 4:7,8,20).

3. *Worldly Music In Christ's Name*

GALATIANS 6:8 (AMP)

8 For he who sows to his own flesh (lower nature, sensuality) will from the flesh reap decay and ruin and destruction, but he who sows to the Spirit will from the Spirit reap eternal life.

Worldly music does not originate from heaven but is rather the by-product of the soul of man. Soulful musicians are inspired by the devil himself. For when he was created by God, music was built in him (Ezek. 28:13). When Lucifer fell down and became Satan, he began to corrupt the very thing that was created to magnify God - *MUSIC*.

Christian Rock and Rap songs are but another form of corruption and perversion of that which is holy. In the many visitations in which I had the privilege to look into heaven and witness praise and worship there, never have I ever witnessed the angels or the redeemed saints singing rock and rap songs. These are the strange fires, which we are offering unto the Lord (Lev. 10:1; Num. 3:4).

TRUE WORSHIPPERS

JOHN 4:24 (AMP)

24 God is a Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality).

PHILIPPIANS 3:3

3 For we are the circumcision, who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

The true worshippers, whom God is seeking, are those who know how to worship in the Spirit. It is a *must* to worship God in Spirit and truth. The word *must* in Greek is *dei* meaning, *it is necessary, one must, one ought; of necessity arising from the determined will and counsel of God.* In order to be a true worshipper of God and a royal priest, one must worship in the Spirit.

Why Must We Worship In The Spirit?

When God created Adam in His own image and likeness, man was created to be a spirit, possessing a soul and living in a body (Gen. 1:27; 2:7; Job 27:3; 32:8). God too is a Spirit (Jn. 4:24; 2 Cor. 3:17). Worship, in the pre-sin era, was communion and fellowship with God. God visited and talked with Adam everyday, having blissful communion and fellowship (Gen. 3:8,9; Job. 7:18; Ps. 8:4). Adam was made a spirit to commune and fellowship with God who is a Spirit.

When Adam sinned, his spirit became darkened and he himself hid from the presence of God (Gen. 3:8; Job. 31:33; Rom. 1:21; Eph. 4:18). God clothed Adam with long coats of skin (Gen. 3:21, AMP). The clothing signified the coming of a veil between man and God. In the Spirit realm, there are no barriers nor distances (Jer. 23:23,24). A veil was then put up between the Spirit and natural realm - the two had co-existed previously. It was for this reason that God commanded Moses to put up a veil in front of the most holy place, blocking man's free access to the Glory of God (Ex. 26:31-35; Heb. 9:3). Thus, the only way in which man could worship God after the fall was through sacrifices. It was because he could not fellowship in the Spirit.

When the Lord Jesus died on the Cross redeeming man from sin, the veil of separation was torn, giving man direct access to God (Mt. 27:51). The Bible says that the Lord Jesus is the express image and brightness of God's glory (Heb. 1:3). Just as the most holy place contained the Shekinah Glory of God (Ex. 25:21,22; 40:34), the body of the Lord Jesus also contained the fullness of the Godhead (Jn. 1:1,14; Col. 2:9). The veil in the tabernacle was a shadow of the body of the Lord Jesus. As the veil was torn,

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so was the body of the Lord Jesus pierced for the Glory of God to dwell among man (Ex. 25:8; Jn. 19:34; 2 Cor. 6:16; Heb. 10:20).

The tearing of the veil and the flowing of blood and water from the body of the Lord Jesus, speak of *the access now being provided for man by the blood of the Lord Jesus and the Holy Spirit - water* (Eph. 2:14-16,18; Heb. 10:19).

Therefore, by offering Himself as a sacrifice, the Lord Jesus has completely cleansed, perfected and sanctified us to fellowship and commune with God as Adam did in his original state of sinlessness. The reason why this is a new and living way (Heb. 10:20) is because Adam fellowshiped with the Holy God as a sinless being, while the redeemed man communes with God the Father through praise and worship, with grateful thanks for His redemption.

Since man is now restored to the Spirit realm, living under the New Covenant, which is established, upon better promises (Heb. 8:6), we must now follow the more excellent way of worshipping God in the Spirit.

How To Worship In Spirit and Truth?

To worship God in Spirit and Truth means:

- a. to worship in Spirit is to *be totally anointed, directed, led, inspired orchestrated, moved and constrained by the Holy Spirit.*
- b. the word, *truth* in Greek is *aletheia* which means *truth - the reality lying at the basis of an appearance; the manifested, veritable essence of a matter.*

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Therefore to *worship in Spirit and truth* can be defined as *the inspired worship of God orchestrated by the Holy Spirit, acknowledging the reality of His Being as a Person*. It simply means *to truly love God enough as constrained by the Holy Spirit, that we want to be in His presence to worship Him*.

The word *awesome* is freely used these days to describe living things, as well as non-living things, animate objects as well as inanimate objects. But if you ever stand at the foothills of the Himalayan mountains, or get a panoramic view from any of the mountain passes in Tibet, at an elevation more than 17,000 feet above sea level, you'll really feel a sense of awe.

That's how I feel each time I traverse the land of Tibet on ministry trips. Although the scenery itself is breathtaking, my feeling of awe had more to do with God than with the spectacular beauties of nature. I had this sense of being in the presence of the living God who created these wonders. I always muse: *This is only one wonder on one small planet in a universe that includes billions of stars and galaxies. What an awesome God!* This is the *truth* – the knowing of the reality of God that is necessary to worship God. When you come before God, He is no ordinary god like other man-made gods that you can be callous in your approach.

I often-at-times wonder what God thinks about the way we sing at church. I am not talking about the quality of our voices, but the sincerity and honesty of our words. If we are truthful, the following rewritten hymn titles might more accurately express what's in our hearts as we sing:

1. *Just As I Am is Just as I Pretend To Be.*
2. *O How I Love Jesus becomes O How I Like Jesus.*

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3. *I Surrender All* is actually *I Surrender Sum*.
4. *He's Everything To Me* means *He's Quite A Bit To Me*.

The Lord Jesus said that we are to worship Him in truth. To worship in truth connotes the idea that we are to worship God with the complete realization of the reality of Him with us and amongst us. God is not just a spiritual entity nestled in the glories of heaven. No, He is *Immanuel*—with us and amongst us.

Furthermore, many of the songs sung in many Charismatic churches do not make any reference to God or His attributes. On such song is, *When the Spirit of the Lord is in my heart I will sing like David sang*. What objective value of praise or worship is there in such a song? In contrast, consider for an example how the psalmist praised and worshiped the Lord God: *But I will sing of Your power; Yes, I will sing aloud of Your mercy in the morning; For You have been my defense and refuge in the day of my trouble. To You, O my Strength, I will sing praises; For God is my defense, My God of mercy* (Ps. 59:16, 17). Let us return back to God and become the true worshipper He wants you to be.

Let us examine from the Word as to how we could truly worship God in Spirit and truth:

1. *With A Whole Heart*

PSALM 86:12

*12 I will praise You, O Lord my God, with all my heart, and I will glorify Your name forevermore.
(also Ps. 9:1; 111:1; 138:1)*

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Some years ago, I was invited to preach in a small church in *Kalimpong*, a beautiful hill-town nestled in the Himalayas in India. About twenty believers had gathered that Sunday for the service. Soon they began to clap their hands and sing praises. Among the crowd, I noticed a particular middle-aged woman, in a slouching position, clapping her hands without any joy. She was even scanning and surveying the ceiling of the church. She was hardly conscious of the fact that she had come before the presence of God. Her attitude showed that she thought of God as an entity up in heaven and not as a real Person among the people. This is the attitude of many Christians. We must worship God with all our inner being and emotions (Deu. 6:5; Mk. 12:30).

2. *With Gladness*

2 CHRONICLES 29:30

30 Moreover King Hezekiah and the leaders commanded the Levites to sing praise to the Lord with the words of Daniel and of Asaph the seer. So they sang praises with gladness, and they bowed their heads and worshipped.

(also Ps. 9:2; 33:1; 42:4; Jer. 31:7)

The epitome of the Christian life is joy. The word, *gladness* in Greek is *chara*, which means *joy, delight* and *agalliasis*, which means *exultation, exuberant joy*. It conveys the idea of *exuberant joy, exultation, and spiritual gladness, exceeding joy*. Hence, *gladness* indicates a state of *being in exultant joy in coming into the house of God*. Are we coming into the house of God with gladness or with a heavy heart anticipating another weekly routine?

It was a cold winter in *Kishmau*, Moldova, a city near the Romanian. An American minister was visiting the city to encourage the believers and to tell children about the Lord Jesus Christ.

The freezing cold Sunday did not deter the Kishnau Christians. They turned out in full force-about 1,500-to worship God. The minister noticed, of all those who attended, only about 25 arrived in cars. The rest either walked in the snow (some as far as 3 or 4 miles) or took public transportation. Some even had to change buses a few times. Then they turned up again in full force for the evening service.

The Christians in Moldova were willing to go to great lengths to worship God. Though they faced many hardships and obstacles, yet they went with gladness and joy to the house of God. Let us too, go to the house of the Lord our God with the same joy and gladness.

3. *Body Worship*

ROMANS 12:1,2 (AMP)

1 I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.

2 Do not be conformed to this world (this age), [fashioned after and adapted to its external, superficial customs], but be transformed

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(changed) by the [entire] renewal of your mind [by its new ideals and its new attitude], so that you may prove [for yourselves] what is the good and acceptable and perfect will of God, even the thing which is good and acceptable and perfect [in His sight for you].

On the left side of the aisle in a church, three people sat stiffly in the pew; on the right side sat a man in a wheelchair. When the congregation stood to sing, the man on the wheelchair had someone help him stand. The three on the left had their arms folded; the man on the right strained to lift his weak hands toward heaven. As the worship swelled to a crescendo, the man on the right closed his eyes and sang the song; the three on the left stared straight ahead, their lips sealed. There is more pouting in church worship today, than true worship – the offering of our bodies as living sacrifices.

A careful study on the subject of worship in the Book of Revelation will reveal how the angels and redeemed saints worship God in Spirit and truth with their whole bodies. Let us examine some of the practices from the Word of God.

i. *Kneeling/Bowing*

PSALM 95:6 (AMP)

6 Oh come, let us worship and bow down, let us kneel before the Lord our Maker [in reverent praise and supplication].

(also Gen. 24:26; Ex. 4:31; 1 Chr. 29:20; 2 Chr. 29:30; Neh. 8:6)

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The word, *bow* in Hebrew is *kara*, which means *to bow, bow down, bend the knee*, and in Greek is *kampto* meaning, *to bend, as of bending the knees*. The word, *kneel* in Hebrew is *barak* which means *to kneel, bless* and in Greek is *gonupeteo* meaning, *to bow the knees, kneel*. These words then imply, to kneel or bow, is *the act of bending of one's legs or knees*.

The ancient Greeks and Romans rejected kneeling as a part of their worship. They said that kneeling was unworthy of a free man, unsuitable for the culture of Greece, and appropriate only for barbarians. The scholars *Plutarch* and *Theophrastus* regarded kneeling as an expression of superstition. *Aristotle* called it a barbaric form of behavior. The people who do know their God, however, never held this belief.

Some years ago, I was invited to go and pray for a family in *Chennai*, the capital city of the state, *Tamilnadu* in South India. As we knelt to pray, we first sang a song of praise to God. From nowhere the family's rabbit came running and knelt in front of me. It never got up until I finished my prayer with the last 'Amen,' after which it took off. How these creatures should know when to kneel before their Creator is a great wonder (cp. Isa. 1:3). How much more should we kneel before our Maker!

ii. *Standing*

PSALM 135:2,3

2 You who stand in the house of the Lord, in the courts of the house of our God,

3 Praise the Lord, for the Lord is good; sing praises to His name, for it is pleasant.

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Amongst the furniture that Moses was commanded to make for the tabernacle, God did not make any provision for chairs. This is because priests were expected to stand and minister unto God. *To stand is to show respect.* If the Head of a State walks into a gathering of dignitaries, everyone would stand to show respect for his office. How much more should we then, stand up before the august presence of the King of kings and the Lord of lords! Sadly, too often, we are more comfortable sitting down with our legs crossed over than we are blessing the Lord God standing up (2 Chr. 29:26).

Even in heaven, all the angels and the redeemed saints always stand to worship the Lamb seated on the throne (Rev. 4:9; 7:9-12).

iii. *Falling on the faces*

REVELATION 7:11

*11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God.
(also Rev. 4:10; 5:8,14; 19:4)*

I once read of a pastor in the U.S. who had a visitation from the angels of God. After receiving the revelation, which the angels brought to him from God, this pastor, lifted up his hand to bless the Lord Jesus saying, *Dear Lord Jesus, I praise You. I worship You.* Those two huge angels, who were standing beside him, were soon on their faces on the floor, worshipping God.

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This pastor felt so embarrassed and ashamed to be the only one standing. When the angels got up, he asked them, *Why did you both suddenly fall to the ground on your faces to worship?* To which one of the angel replied, *In heaven, at the mention of the name 'Jesus' all heavenly host fall on their faces to worship God!*

The beauty of body worship is beautifully illustrated in the scripture verse: *Oh come, let us worship and bow down; Let us kneel before the LORD our Maker* (Ps. 95:6). The psalmist indicated that kneeling expressed a deep reverence for God. In this one verse he used three different Hebrew words to express bodily worship. First, the word *worship* means *to fall prostrate as a sign of honor and allegiance to the Lord God*. Second, the *bow* that means *to sink down to one's knees, giving respect and worship to the Lord God*. Third, the word *kneel* which means *to be on one's knees giving praise to God*.

Where do we stand? Are we just too comfortable sitting on our pews and chairs? Present day Charismatic Christianity knows absolutely nothing about pure true worship. As we offer our bodies as a living sacrifice, the Holy Spirit will then lead and direct us to worship God with our bodies in Spirit and truth.

iv. *Removing of our shoes*

EXODUS 3:4-5

4 So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, "Moses, Moses!" And he said, "Here I am."

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5 Then He said, "Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground."

A minister attended a meeting with several thousand pastors from around the U.S. While everyone entered into deep worship, a prophetic word came forth that declared: *Take off your shoes, for the ground where you stand is holy ground.* Thousands of voices responded, *Amen, hallelujah!* But when this minister looked up on the platform, he noticed that the respected late *Derek Prince* had removed his shoes. The minister thought to himself: *This is weird. Why would a Bible scholar like Derek Prince remove his shoes?* Then it suddenly dawned on him that Derek Prince believed the prophecy and acted on it.

When God asks us to remove our shoes it is proper for us to obey the divine command. Once at a Youth Campmeeting at Kalimpong, India, an angel of the Lord told me: *When you go to preach the word this morning, ask everyone to remove their shoes, for the glory of God will come to fill this place.* Accordingly, I asked everyone to remove his or her shoes and kneel down. As we worshiped the Lord, first, a cloud of glory descended into the auditorium. The, many angels were seen flying all over the auditorium crying, *Holy, holy, holy.* Finally, the Lord Jesus was manifest as the Lord God of Glory to bless the youths. That morning we literally stood on holy ground.

4. Dancing before the Lord

2 SAMUEL 6:14-16

14 Then David danced before the Lord with all his might; and David was wearing a linen ephod.

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15 So David and all the house of Israel brought up the ark of the Lord with shouting and with the sound of the trumpet.

16 Now as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window and saw King David leaping and whirling before the Lord; and she despised him in her heart.

In today's Charismatic Christianity we have many different kinds of dancing presented before the Lord: *tambourine dancing; ballet dancing; interpretative dancing; Davidic dancing* etc. Is dancing before the Lord scriptural? The other most often quoted incident is when David danced before the Lord.

The scriptures record that *David danced before the Lord with all his might*. The word *might* in Hebrew is *geburah* which means *might, strength*; which is *material or physical*. The phrase *with all his might* means *with all his strength*, which can mean *the physical strength of the flesh*. It was *in the flesh* that King David danced by leaping and whirling. Dancing in the flesh before the Lord in the New Covenant is impure worship. Because it is not *in the Spirit*.

As true worshippers, we are to worship God in Spirit and truth. I do not belittle dancing in praise and worship. I personally dance in the Spirit, praising and worshipping God. My first experience of dancing in praise and worship happened about 20 years ago. As I was waiting on God, two angels visited me and we began to worship God. As we were praising God, the angels took my hands and began to teach me to move my hands and feet in graceful movements, worshipping the Lord in the beauty of holiness. Ever since then, at times during worship, I have

felt the Holy Spirit's anointing to orchestrate the movement of my hands and feet to dance in the Spirit.

This is what worshipping God in the Spirit truly is. Honestly speaking, with all due respect and love, in all my years of intimacy with God and in the many times that I have had visitations of God, I have never ever seen any angel or saint jumping up and down in dances. But look at our churches. What we claim to be as dancing unto or before the Lord, is nothing but mere jumping up and down.

What makes us do that? Is it not the up-tempo beat of the music and the excitement? When we truly dance in the Spirit, most of the time music is not even necessary. Only the Holy Spirit can initiate, anoint and move us to dance unto the Lord in Spirit and truth.

Once in 1987, I was privileged by the grace of God, to behold the angels of God worshipping and praising God. A group of four of us were fasting and praying in the city of *Madurai* in South India. One morning as we gathered and began praising and worshipping God, my spiritual eyes were opened to behold hundreds of angels descending from heaven upon the rooftop. They stood around the perimeter of the rooftop. They then held each other's hands and began to dance to the songs of praise, which we were singing.

It was a sight to behold. Beautiful and graceful movements. Even the movements of their wings were synchronized with their steps. There was no disharmony. Without being told by a choreographer, everyone of those hundreds of angels danced, orchestrated only by the Holy Spirit. This is what it is to truly dance in the Spirit.

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On another occasion, I was conducting a Youth Conference in *Siliguri*, a growing city at the foothills of the Himalayas in the state of West Bengal in India in 1991. One morning, after having taught on the baptism of the Holy Spirit, when prayer was offered for those who desired to be baptised in the Spirit, hundreds became filled in the Holy Spirit and were speaking in unknown tongues. As they continued to magnify God in unknown tongues, a mighty anointing of God's presence came down upon the tent. Then I saw hundreds of angels come down into the tent meeting. They held the hands of the believers and directed their feet to dance in worship. Soon the youths, unaware of the heavenly visitors, were dancing in worshipping God in the Spirit.

We must put away the cheap imitations of worship in the flesh and be led to worship God in Spirit and truth. Let us then, put away all forms and appearances of worship in the flesh and truly dance in praise and worship to God in Spirit and truth (Ps. 149:3; 150:4).

When we learn to offer spiritual sacrifices of praise and worship to God in the right way it will result in the outflow of the *zoe* kind of God's divine life to flow into our spirits from God's throne (Jn. 10:10; Rev. 22:1). When there is an inflow there should also be an outflow, isn't it? Likewise, the waters of the living God will cause us to blossom into a beautiful garden of delight (*Eden*); bringing forth the fruit of the Spirit to maturity in our lives. We read in the Bible a river flowed out of Eden to water the land (Gen. 2:10). Likewise, the rivers of living waters will constantly flow from within back to God.

Chapter 4

The Royal Priesthood

1 PETER 2:9,10

9 But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;

10 Who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.

After the children of Israel had come out of Egypt and begun serving the living God, the first thing that God told Moses regarding the people was that, *You shall be to Me a kingdom of priests and a holy nation* (Ex. 19:6). The Lord God then went on to give Moses a detailed instruction of how priests should offer different kinds of sacrifices to be justified before God. In the preceding chapters we

have seen that the offering of sacrifices was a form of worshipping God under the Old Testament.

Likewise, in the New Testament, after having redeemed us from the curse of the law and from the darkness of sin by the blood of the Lord Jesus, God calls us *royal priests*, chosen to serve the living God (Gal. 3:13; Col. 1:13,14; Rev. 1:5,6; 5:9,10).

Since the Old Testament was a shadow of things to come in the New Testament, let us examine the aspects of the Priesthood under the Old Testament to understand the hidden spiritual mysteries for the New Testament priest (Col. 2:17; Heb. 10:1).

1. *The Call*

EXODUS 28:1

1 Now take Aaron your brother, and his sons with him, from among the children of Israel, that he may minister to Me as priest, Aaron and Aaron's sons: Nadab, Abihu, Eleazar, and Ithamar.

HEBREWS 5:4

4 And no man takes this honour to himself, but he who is called by God, just as Aaron was.

It was God Himself who called Aaron to be a priest unto Him. Aaron could not volunteer himself for the job. God had to call him to that task (Heb. 5:4). Likewise, we were once alienated and enemies of God (Col. 1:21) but the Lord Jesus has reconciled and made us acceptable to God (2 Cor. 5:18; Eph. 1:6). Having accepted us, God then called and made us priests unto Him (Rev. 1:6; 5:10).

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Though Aaron was called of God, that call was challenged (Num. 17:1-10). The Lord God instructed the prophet Moses to place rods from each of the twelve tribes of Israel before the Ark of the Covenant (Num. 17:2-4). The ark was where the presence of God dwelt. And the Lord caused only Aaron's rod to bud, confirming and proving to all that it is God alone who calls a person to minister unto Him.

Likewise, though we are accepted in the beloved because of the Lord Jesus, we still need to remain and abide in Christ Jesus, to be worthy of that call (Eph. 4:4; Phil. 3:14; 2 Thes. 1:11; 2 Tim. 1:9).

Because God had called Aaron to be a priest unto Him, He caused his rod to bud. The word *bud* in Hebrew is *parach*, which means, *to break forth as a bud, i.e. bloom* and in Greek is *blastano*, which means, *to germinate, to yield fruit*. Therefore the only way through which we can be fruitful in our call is by abiding in the Lord Jesus (Jn. 15:5). As we continue to abide in the Lord Jesus, the Holy Spirit who caused Aaron's rod to bloom will also cause us to "germinate" and yield much fruit to be worthy of the call as a royal priest unto God (Jn. 15:8).

2. The Setting Apart

EZEKIEL 44:15,16

15 'But the priests, the Levites, the Sons of Zadok, who kept charge of My sanctuary when the children of Israel went astray from Me, they shall come near Me to minister to Me; and they shall stand before Me to offer to Me the fat and the blood,' says the Lord God.

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16 'They shall enter My sanctuary, and they shall come near My table to minister to Me, and they shall keep My charge.'

After having called the tribe of Levi to be priests, the Lord God then commanded Moses to set them apart for the priest's office through consecration, anointing and sanctification (Ex. 28:41). The New Testament priest too goes through a similar process of being set apart unto God.

a. Consecrated

LEVITICUS 8:6

6 Then Moses brought Aaron and his sons and washed them with water.

EPHESIANS 5:26

26 that He might sanctify and cleanse her with the washing of water by the word.

The washing of water consecrated the priests. They could not enter into the tabernacle to minister as priests without being washed. Likewise the Lord Jesus had said that we could not enter the kingdom of heaven, without being born of the water and the Spirit (Jn. 3:5). The hearing of the Word of God cleanses our spirit of all filthiness of the flesh (2 Cor. 7:1), which then qualifies us to minister as a priest in the priest's office.

It was also for this reason that the Lord Jesus was washed by water through baptism, to function as our faithful High Priest (Heb. 2:17; 4:15; 5:5). Therefore, *let us draw near with a true heart in full assurance of faith, having*

our hearts sprinkled from an evil conscience and our bodies washed with pure water to minister as royal priests unto God (Heb. 10:22).

b. Anointed

LEVITICUS 8:12

12 And he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

2 CORINTHIANS 1:21,22

*21 Now He who establishes us with you in Christ and has anointed us is God,
22 who also has sealed us and given us the Spirit in our hearts as a guarantee.*

Aaron was then anointed with the Holy Spirit, which was symbolized by the pouring of the anointing oil. Likewise the New Testament priest too should be filled with the Holy Spirit (Eph. 5:18). This is because under the New Covenant, we can only worship God in the Spirit (Jn. 4:23). Furthermore, it is only through the Holy Spirit that we have access to approach before the Father God (Eph. 2:18).

c. Sanctified

LEVITICUS 8:22,23

22 And he brought the second ram, the ram of consecration. Then Aaron and his sons laid their hands on the head of the ram.

23 And Moses killed it. Also he took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.

EPHESIANS 1:6,7

6 To the praise of the glory of His grace, by which He made us accepted in the Beloved.

7 In Him we have redemption through His blood, the forgiveness of sins according to the riches of His grace.

Finally, the priest is sanctified by blood, which gives him access to go into the holies. We too have been sanctified not by the blood of goats and bulls, but by the blood of the Lamb of God (Eph. 1:7; Col. 1:14).

A closer examination of the priesthood's sanctification will reveal that priests were particularly sanctified in three areas:

- i. The putting of blood on the *ear* speaks of the believer-priest's *spiritual sensitivity to the things of the Holy Spirit through his worshipping God in Spirit and truth.*
- ii. The putting of blood on the *thumb of the right hand* speaks of the believer-priest's *hands, which must be clean to offer spiritual sacrifices to God* (Ps. 24:4).
- iii. The putting of blood on the *big toe of the right foot* speaks of the believer-priest's *walk of separation from the lusts and pleasures of this world, and his being sanctified to enter the courts and gates of God's tabernacle in holiness* (Ex. 3:5; Ps. 15:1,2; Isa. 33:14,15).

Therefore, as New Testament priests, the blood, the Spirit and the water (1 Jn. 5:8) have sanctified, perfected, justified, washed and purified us (Rom. 8:30; 1 Cor. 1:2;

Ti. 2:14; 3:5; Heb. 10:14), making us holy, unblamable and unrepachable (Col. 1:22), to stand boldly before God's throne of grace and minister unto Him as a royal priests (Heb. 4:16; Rev. 5:9,10).

3. The Garment

EXODUS 28:2,4

2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

4 And these are the garments which they shall make: a breastplate, an ephod, a robe, a skilfully woven tunic, a turban, and a sash. So they shall make holy garments for Aaron your brother and his sons, that he may minister to Me as priest.

ISAIAH 61:3 (AMP)

3 To grant [consolation and joy] to those who mourn in Zion - to give them an ornament (a garland or diadem) of beauty instead of ashes, the oil of joy instead of mourning, the garment [expressive] of praise instead of a heavy, burdened, and failing spirit - that they may be called oaks of righteousness [lofty, strong, and magnificent, distinguished for uprightness, justice, and right standing with God], the planting of the Lord, that He may be glorified.

There is a Indian proverb in the *Tamil* language which says *a man without clothes is only half a man*. After having accepted Aaron as priest, God commanded the prophet Moses to make clothes for him to stand in the priest's office. A priest cannot function in his office without being properly attired. When Queen Esther appeared before the king, she could not come without being properly attired.

The Bible says that she *put on her royal robes* and stood before the king (Est. 5:2). Likewise, the New Testament believer-priest should put on his royal robes to minister unto God.

The Old Testament priest's garment consisted of: a *breastplate*, an *ephod*, a *robe*, a *skillfully woven coat*, a *turban* and a *sash* (Ex. 28:4). Let us examine the type and how they foreshadow of garments for the New Testament royal priest.

i. *The Coat (or tunic)*

EXODUS 39:27

27 They made tunics, artistically woven of fine linen, for Aaron and his sons.

ISAIAH 61:10a

10a I will greatly rejoice in the Lord, my soul shall be joyful in my God; For He has clothed me with the garments of salvation,

The coat of fine linen was an embroidered work of beauty and skill (Ex. 28:39; 35:35; 38:23). The word *embroider* in Hebrew is *shabats* which means *to interweave (colored) threads in squares; to encase gems in gold* and *raqam* which means *to variegate colour, to fabricate: - needlework, curiously worked*. Therefore it is a piece of work requiring great skill, as the material is made beautiful through skillful workmanship.

The *coat of fine linen* speaks of the *garments of salvation*. After Adam and Eve had sinned, they tried to cover their nakedness with garments of fig leaves but it was in vain

(Gen. 3:7). It was God who *made long coats (tunics) of skins and clothed them* (Gen. 3:21, AMP). The first garment of salvation was provided for man in Eden. The scriptures say that it was *coats of skins*, which suggests that an animal may have been bared of its skin. The Bible says that the Lord Jesus was the *Lamb that was slain [in sacrifice] from the foundation of the world* (Rev. 13:8, AMP). The Lord Jesus sacrificed Himself and allowed His flesh to be broken, that we may be clothed with His redemptive garments of salvation, enabling us to stand boldly in the holiest as a priest (Heb. 10:10,19; Rev. 5:9,10).

ii. *The Robe of the Ephod*

EXODUS 28:31-35

31 *"You shall make the robe of the ephod all of blue."*

32 *"There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear."*

33 *"And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around:"*

34 *"a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around."*

35 *"And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the Lord and when he comes out, that he may not die."*

ISAIAH 61:10b, 11

10b He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.

11 For as the earth brings forth its bud, as the garden causes the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations.

This is a long seamless garment of blue linen with an opening for the head, worn over the coat. Pomegranates were embroidered on the skirt of the robe in blue, purple and scarlet, alternated with golden bells. An embroidered girdle secured the robe.

The *robe of the ephod* speaks of the *robe of righteousness* (Job. 29:14). The word *robe* in Hebrew is *meiyl*, which means *a covering, cloak, coat, mantle, robe*'. It is a garment worn over a tunic by men of reputation and dignity. The colour *blue* speaks of *heavenliness*. Thus, the New Testament priest is robed with the righteousness of Christ Jesus (1 Cor. 1:30; 2 Cor. 5:21). Blue also speaks of a *separated walk* which signifies that the New Testament priest having now being set apart for God, should separate himself and *seek the [rich, eternal treasures] that are above, where Christ is, seated at the right hand of God. And to set the mind and keep it set on that which is above (the higher things), and not on the things that are earthly* (Col. 3:1,2, AMP).

The *pomegranates* of blue, purple and scarlet speak of *fruitful service*. The believer priest should be fruitful in every good work (Col. 1:10). It is written in Song of Solomons 6:11, *I went down to the garden of nuts, to see*

the verdure of the valley, to see whether the vine had budded and the pomegranates had bloomed. And chapter seven, verse twelve says, *Let us get up early to the vineyards; Let us see if the vine had budded, whether the grape blossoms are open, and the pomegranates are in bloom. There I will give you my love.* Likewise, when we, as the New Testament priests, are bearing and producing much fruit in our worship towards God, the Father God is honoured and glorified (Jn. 15:8). The colour *purple* speaks of *Kingly royalty*, while *scarlet* speaks of the *priesthood* – a color closely associated with sacrifices. These then signify the believer-priest's status as a royal priest (1 Pe. 2:9; Rev. 1:6).

Golden bells were also found on the robe of the ephod. The *golden bells* speak of *singing and dancing in the Spirit*. On the inside of a bell is an iron tongue, which produces sound by banging on the sides. Do not the scriptures say to make a joyful noise in the house of God? (Ps. 81:1; 95:2; 98:6). When the tongue of the bell bangs against its side, it vibrates. In the same way, when we sing joyful praises to God in the Spirit, the Holy Spirit will move and orchestrate us to dance before God in Spirit and truth.

iii. *The Girdle*

EXODUS 28:8

8 And the intricately woven band of the ephod, which is on it, shall be of the same workmanship, made of gold, blue, purple and scarlet thread, and fine woven linen.

LUKE 12:35

35 Let your waist be girded and your lamps burning;

Concerning the girdle, very little is said in the scriptures except that it was used to secure the robe. Like the robe of the ephod, the girdle too was made of embroidered work of gold, blue, purple, scarlet thread and fine linen, which were skillfully woven into one piece.

Some years ago, I visited *Kancheepuram*, the saree - a length of cotton cloth draped around the body of Indian women, producing town of South India and witnessed the hand looming of clothes. "A device called a *loom* is used for the weaving process. It consists of two horizontal beams (*the warp*, or back beam and *the breast*, or front beam) mounted on four posts that lifted the beams off ground level. Weaving took place at the breast beam. As the cloth was woven, it was wound around the breast beam, while additional warp threads were wound around the breast beam. The weft thread was at first wound around a stick; later, a spool of weft, was inserted into the shuttle, a slim, hollow container that could be passed quickly through the shed (as described below), the weft thread pulling out through a hole in the side of the shuttle.

The loom also has several devices called *heddles*, which are wooden slats with holes through which alternate warp threads are strung. When a heddle is lifted, its load of warp threads is lifted at the same time and an open area, *the shed*, is created, through which the weft thread is passed. It is then pressed tight, or beaten in, against the previous rows of weft by a *batten*, a fine comb made of reed. By using a number of heddles, the order of lifted warp threads can be varied, and different patterns created" (Reference: *New Grolier Encyclopedia*).

The Egyptians also practiced this form of weaving. This art of embroidery requires skill as the embroidery

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is not worked on, but skillfully woven into the material displaying dazzling beauty. Having spent 400 years in Egypt, this knowledge and skill would have come in handy for the Israelites in the wilderness.

The colors *gold* symbolizes of *holiness*; *blue* symbolizes of *heavenliness, of the Spirit*; *scarlet* symbolizes of the *priest's office*; *purple* symbolizes of *Kingly royalty* and *fine linen* symbolizes of *righteousness*. A girdle is used to secure the clothes around a person. Likewise *the believer-priest in his standing before God, must always be girded in the loins of his mind that he is a royal priest sanctified holy by the Lord Jesus to offer spiritual sacrifices in righteousness and in the Spirit* (Isa. 11:5; 1 Pe. 1:13).

As the girdle is used to bind the clothes to the body, likewise we should always be girded with this truth and be bound in oneness of heart and mind in worshipping God in spirit and truth (Eph. 6:14). The Lord God will then gird us with strength and gladness to minister unto Him continually (Ps. 18:39; 30:11).

iv. *The Breastplate*

EXODUS 28:15-21,29,30

15 You shall make the breastplate of judgement. Artistically woven according to the workmanship of the ephod you shall make it: of gold, blue, and scarlet thread, and fine woven linen, you shall make it.

16 "It shall be doubled into a square: a span shall be its length, and a span shall be its width.

17 "And you shall put settings of stones in it, four rows of stones: The first row shall be a

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sardis, a topaz, and an emerald; this shall be the first row;

18 *“the second row shall be a turquoise, a sapphire, and a diamond;*

19 *“the third row, a jacinth, an agate, and an amethyst;”*

20 *and the fourth row, a beryl, an onyx, and a jasper. They shall be set in gold settings.*

21 *“and the stones shall have the names of the sons of Israel, twelve according to their names, like the engravings of a signet, each one with its own name; they shall be according to the twelve tribes.*

29 *“So Aaron shall bear the names of the sons of Israel on the breastplate of judgement over his heart, when he goes into the holy place, as a memorial before the Lord continually.*

30 *“And you shall put in the breastplate of judgement the Urim and the Thummim, and they shall be over Aaron’s heart when he goes in before the Lord. So Aaron shall bear the judgement of the children of Israel over his heart before the Lord continually.*

Golden chains to the shoulder pieces of the ephod fastened the breastplate. It was composed of a square pouch that held the *Urim* and *Thummim*, and an oblong gold setting containing twelve precious stones, upon which were engraved the names of the tribes of Israel, one on each stone. The High Priest bore the names of Israel upon his breast when he went into the presence of God.

As the breastplate consisted of the names of Israel, the New Testament believer-priest comes before the presence of the Almighty God in the *Name of the Lord Jesus*. I once read the testimony of a converted African witch doctor

from Ghana. He was sent by Satan to kill a certain godly pastor. As he was near the house, the pastor came out to go house visiting. This witch doctor noticed a bright shining cross's on the forehead of the pastor. The brilliance of the Cross' brightness dazzled the witch doctor and he could not kill him. Since his conversion the witch doctor now admonishes every Christian to live right before God so that the seal of Christ can be found upon him or her (2 Cor. 1:22; Rev. 7:3).

As the priest bore the names of Israel in his heart, likewise the believer-priest bears the name of the Lord Jesus and the Father God, who dwells in him (Jn. 14:21,23). During His earthly life, the Lord Jesus had manifested and revealed the name of the Father God to His disciples (Jn. 17:6). The Bible says that the Lord Jesus is the image of the invisible God and the fullness of the Godhead dwelt bodily in Him (Col. 2:9; Heb. 1:3). The Lord Jesus has said that if anyone had seen Him, it is equivalent to seeing the Father God (Jn. 14:9). Therefore, when we put on the Lord Jesus and walk in the Spirit, we are being transformed into the image and likeness of Christ Jesus by the Holy Spirit (Rom. 13:14; Gal. 3:27; 5:25; 2 Cor. 3:18).

There was once a man of God in India who walked very close with God. He was taken up to heaven and while he was there it was revealed to him that every true believer bears the image of Christ, which is the royal seal of God, in his or her heart. At the same time, this image extends over the whole body of the believer from glory to glory making him or her look like the Lord Jesus (1 Jn. 3:2). When we come before God to offer spiritual sacrifices, God the Father sees the image and name of the Lord Jesus in our hearts and accepts our sacrifices with great delight.

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We read that the breastplate pouch contained two very precious and mysterious stones, *Urim* and *Thummim*. The word, *urim* in Hebrew is *uwriym*, which means *lights*. And the word, *thummim* in Hebrew is *tummiym* which means *perfections*. The *Urim* and *Thummim*, symbolizes of *worshipping of God in Spirit and truth*. These stones were used in determining the will and counsel of God for any situation. The will of God for true worshippers is that, we should worship God in Spirit and truth.

Finally, we read that precious stones were encased in the breastplate. These *precious stones* symbolize of us *as lively and living stones*. The Bible says that we are as living stones, built into a spiritual house, for a holy, dedicated and consecrated priesthood (1 Pe. 2:5). As these stones were encased in the breastplate, likewise our lives are hidden with Christ in God, to appear precious and lively to God (Col. 3:3).

Therefore, the breastplate with the precious stones of *Urim* and *Thummim* spiritually illustrates *the believer-priest coming before God in the name of the Lord Jesus to worship His Majesty in Spirit and truth*.

v. The Mitre (Turban)

EXODUS 28:36,37

36 "You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: **HOLINESS TO THE LORD.**

37 "And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.

1 PETER 5:4 (AMP)

4 And [then] when the Chief Shepherd is revealed, you will win the conqueror's crown of glory.

The word *mitre* in Hebrew is *mitsnepheth*, which means *tiara, i.e. official turban*. When kings ruled India in ancient times, court officials were never without their official turbans, when appearing before kings. Likewise, when we were born-again and called as a royal priests, we were each given the crown of life, so we would be always readily attired to appear before the King of Kings to offer spiritual sacrifices (Jas. 1:12; Rev. 2:10).

On the *mitre*, was a crown put, with a plate and the words, *HOLINESS TO THE LORD* engraved on it. The word, *crown* in Hebrew is *nezer*, which means, *set apart, dedication, consecration*. The word, *plate* in Hebrew is *tsits* which means *glistening, flower, blossom*. A flower in blossom is an object of great beauty and charm. Mothers in India would always delight in dressing up their precious little girls for evening walks. After having put beautiful dresses on them, they would put beautiful flowers as crowns on their heads. Likewise, we have been sanctified and made holy by the Lord Jesus (1 Cor. 15:22; Col. 1:22). When we live in holiness before God (1 Pe. 1:15,16), we appear before Him as beautiful blossoming flowers.

Holiness is the essence of the Being of God, and without which no man can see God (Mt. 5:8; Heb. 12:14). When we worship God in holiness, we shall be as crowns of glory in His hands (Isa. 62:3).

Therefore, the *mitre* speaks of the believer who had been *set apart, dedicated and consecrated unto holiness as*

a royal priest to appear before and offer spiritual sacrifices to the only potentate, the King of kings and Lord of lords (1 Tim. 6:15).

4. The Sacrifices

EXODUS 20:24

24 An altar of earth you shall make for Me, and you shall sacrifice on it your burnt offerings and your peace offerings, your sheep and your oxen. In every place where I record My name I will come to you, and I will bless you.

1 PETER 2:5

5 You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

There was once a man who was touring the rural areas of a certain country in the Far East. He saw a boy pulling a crude plow while an old man held the handles and guided it through the rice paddy. The tourist commented, *I suppose they are poor.* To which the guide replied: *Yes, when their church was built, they wanted to give something to help but they had no money. So they sold their only ox. Now, they are pulling the plow themselves.* The tourist was deeply moved by their sacrificial gift.

Once a certain missionary living in India was going to a rural village to preach the Word. She had to pass by a river to go to this village. While crossing the bridge on the river, she noticed a Hindu woman sitting by the edge of the river with her two sons. She was chanting some prayers by the river. This missionary walked past her and went on to

her destination. She returned back after several hours and crossing the bridge, noticed the woman still sitting by the river but crying this time. Noticing that only one son was beside her, the missionary asked where the other boy was. This woman replied saying that she had just offered her son as a sacrifice to the river gods. Aghast at what she heard, the missionary then asked her, *Why then did you not sacrifice this lame boy instead of the healthy one?* Feeling insulted, the woman shouted back, *I should only offer the best to my gods and not anything inferior.*

How much more should we, who have been called as a royal priests, whole-heartedly offer spiritual sacrifices, which will be acceptable and pleasing to God.

The word, *offer* in Hebrew is *qarab*, which means, *to offer, come near, approach*. It signifies *approach or coming near someone intimately*. It also suggests, *to being actively and personally involved with*. It also represents, *every step one performs in presenting his offering to God*. There is also another noun, *qirbah*, which means *a drawing near to worship God and offer sacrifice*. The word, *offering* in Hebrew is, *qorban*, which means, *offering; oblation; sacrifice* which is derived from the verb, *to come/bring near*. *Qorban* may be translated as *that which one brings near to God or the altar*.

Therefore, the offering of sacrifices speaks of *the believer-priest coming near to worship God by presenting spiritual sacrifices, thereby becoming involved in an intimate communion with the Lord Jesus*.

Let us now examine the different types of sacrifices offered by the priests in the Old Testament, from which we can know how to offer spiritual sacrifices as a royal priest.

i. *The Burnt Offering*

EXODUS 29:25

25 You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the Lord. It is an offering made by fire to the Lord.

ROMANS 12:1 (AMP)

1 I appeal to you therefore, brethren, and beg of you in view of [all] the mercies of God, to make a decisive dedication of your bodies [presenting all your members and faculties] as a living sacrifice, holy (devoted, consecrated) and well pleasing to God, which is your reasonable (rational, intelligent) service and spiritual worship.

The sacrifice of the burnt offering speaks of *presenting our bodies as living sacrifices* to God. The word, *burnt* in Hebrew is *olah*, which means *whole burnt offering*. This then is the foremost sacrifice a believer-priest needs to offer to God: *The presentation of the whole body.*

Consider the men from the East who came to worship the Lord Jesus as a child (Mt. 2:1-11). According to protocol, when children are born into royal families, all other royalties around the world would send gifts to honour the new born. Likewise, when the Lord Jesus was born, since He is the King of kings, protocol required gifts from royalties. This was what the wise men were expected to do. But instead of just sending gifts, these kings came themselves, presenting their bodies by falling down and worshipping the King.

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Several different kinds of animals, like *bullocks*, *sheep*, *goats*, *turtledoves* and *pigeons* were offered as burnt offerings in the Old Testament. Upon receiving these offerings for sacrifices, a priest performed the following duties, which also have spiritual meanings:

- a. *Flaying of the animals* (Lev. 1:6), *Tearing of the heart* (Joel 2:13).
- b. *Cutting them into pieces* (Lev. 1:6), *Crucifying of the flesh* (Gal. 5:24).
- c. *Washing of the inwards and legs* (Lev. 1:9), *Surrendering of the will, by the renewal of the mind, which would result in a holy outward, walk and conduct* (Rom. 12:2; 2 Pe. 3:11).
- d. *Burning of the fats* (Lev. 1:8), *Dedication of the health and virility to God* (Ps. 110:3).
- e. *Wringing off the heads of birds* (Lev. 1:15), *Purifying the mind from all evil imaginations and defilements* (2 Cor. 10:5).

To truly worship God in Spirit and truth, we must offer our bodies as living sacrifices. Just as an animal that was brought to the tabernacle for sacrifice should be without blemish, so must we live without any blemishes (Eph. 5:27). If the priest under the Old Covenant could not even defile himself with sweat when offering sacrifices (Ezek. 44:18), how much more should we as a royal priesthood live in all manner of holy living (1 Pe. 1:15; 2 Pe. 3:11).

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It is written that our body *is the temple of the living God; even as God said, I will dwell in and with and among them, and will walk in and with and among them, and I will be their God, and they shall be My people* (Ex. 25:8; Jer. 31:1; Ezek. 37:27; 2 Cor. 6:16). We are the tabernacle of God and as the Shekinah Cloud of God's Glory dwelt in the tabernacle so the presence of God is dwelling in us through the Holy Spirit (Eph. 2:22).

I was once preaching in a convention in Scotland. After what was one of the best-anointed services that I had ever participated in, I went for a tea break. What I saw there completely shocked me. Some of the men were smoking cigars and cigarettes. The very men who sang and danced in the Spirit were now defiling a man-made temple by smoking. Should we also not defile the body, which is the temple of the living God? Let us then, *put on the new man, which was created according to God in true righteousness and holiness* (Eph. 4:23).

To live a holy life is also the result of a transformed mind. The old unregenerate mind must be renewed to think in line with God's Word. An unrenewed mind will always be soulish and an open target for the devil to defile with impure thoughts. Maintaining a clean conscience is important, as our thoughts are what our life is. Thus, living a holy life consecrated and devoted to God is our duty as a form of spiritual worship.

ii. *The Meal Offering*

LEVITICUS 2:9

9 Then the priest shall take from the grain offering a memorial portion, and burn it on

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the altar. It is an offering made by fire, a sweet aroma to the Lord.

JOHN 4:34

34 Jesus said to them, "My food is to do the will of Him who sent Me, and to finish His work.

The Hebrew word for *meal offering* is *minhah*, which means *meat [cereal] offering; offering; tribute; present; gift; sacrifice; oblation; suggesting the gift of an inferior to a superior.* It is used of Jacob presenting gifts to Esau (Gen. 43:11).

The meal offering speaks of the sacrifices of righteousness through the offering of the following:

a. Gifts, talents and service

A true worshipper is one who has totally surrendered all of himself, his gifts, talents and service. These should not be pre-eminent in his life but subjected unto God. Consider the twenty-four elders in heaven. Though highly exalted with honour and position, they never allowed these privileges to shift their focus from the pre-eminence of Christ but rather, were always found worshipping God by casting down their crowns, indicating by this act that all gifts that came from God were offered back to Him (Rev. 4:10).

Let us consider Martha and Mary who had the blessed privilege of hosting the Lord Jesus in their house (Lk. 10:38-42). Martha using all her culinary talents and gifts desired to bless and please the Lord. But got so preoccupied with her service for the Lord she neglected

Him. Whereas Mary presenting herself to the Lord, just sat by His side and listened to Him, which was an act of worship.

b. *Offering of Monetary Gifts*

NUMBERS 18:26

26 "Speak thus to the Levites, and say to them; 'When you take from the children of Israel the tithes which I have given you from them as your inheritance, then you shall offer up a heave offering of it to the Lord, a tenth of the tithe.'

PHILIPPIANS 4:18

18 Indeed I have all and abound. I am full, having received from Epaphroditus the things sent from you, a sweet-smelling aroma, an acceptable sacrifice, well pleasing to God.

Monetary gifts are one of the New Testament sacrifices, which a true worshipper should give cheerfully (Ezra 8:28; 2 Cor. 9:7). Therefore let us *not forget or neglect to do kindness and good, to be generous and distribute and contribute to the needy [of the church as embodiment and proof of fellowship], for such sacrifices are pleasing to God* (Heb. 13:16, AMP).

c. *Doing the Will of God*

1 SAMUEL 15:22

22 So Samuel said: Has the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to heed than the fat of rams.

HEBREWS 10:7

7 Then I said, 'Behold, I have come-in the volume of the book it is written of Me - to do Your will, O God.'

Obeying the will of God, overriding our personal desires, wishes and will is in itself a sacrifice. The Lord Jesus chose to do the will of God by sacrificing the glories of heaven for this sin-stricken earth (Jn. 6:38). As a priest has no right to exercise his jurisdiction in the choice of sacrifices or the manner of offering them, but must offer them in obedience to God's commandments and will, likewise, the New Testament priest in obeying God by doing His will satisfies God, who will accept his acts of obedience as sacrifices of righteousness (Deu. 33:19; Ps. 4:5; Jn. 4:34).

iii. *The Sin Offering*

EXODUS 30:10

10 "And Aaron shall make atonement upon its horns once a year with blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the Lord."

JONAH 2:9

9 "But I will sacrifice to You, with the voice of thanksgiving, I will pay what I have vowed. Salvation is of the Lord."

When the children of Israel had passed through the Red Sea safely, the first thing that they did was to offer a song of thanksgiving praise to God (Ex. 15:1-21). Upon receiving the gift of forgiveness by grace and being

redeemed by the blood of the Lord Jesus, the resultant response will be praises of thanksgiving unto the God of love.

For the sin offering that the Old Testament priest offered, the New Testament believer-priest having received redemption for sin through the offering of the Lord Jesus should now offer the spiritual sacrifices of thanksgiving to God. The scriptures record that God had always been offered praises of thanksgiving for everyone of His work of redemption (Ps. 71:23; 136:24; Isa. 44:23; 48:20; 51:11; 52:9; Lk. 1:68; 2:38; Rev. 5:9; 14:3). Let us therefore always give thanks to God (Eph. 5:20; 1 Thes. 5:18).

iv. *The Trespass Offering*

LEVITICUS 6:6

6 "And he shall bring his trespass offering to the Lord, a ram without blemish from the flock, with your valuation, as a trespass offering, to the priest.

PSALM 27:6

6 And now my head shall be lifted up above my enemies all around me; Therefore I will offer sacrifices of joy in His tabernacle; I will sing, yes, I will sing praises to the Lord.

The word, *trespass* in Hebrew is *maal*, which means *to trespass, act unfaithfully*. The Oxford dictionary defines *trespass* as *make an unlawful or unwarrantable intrusion*. This was exactly what Adam and Eve did, unlawful intrusion by the partaking of the forbidden fruit. As a result of their

sin, they were cast out of Eden and cherubim and flaming swords were appointed to prevent them from touching the tree of life (Gen. 3:24). In today's language, that is like a sign with the words, 'TRESPASSERS WILL BE PROSECUTED.'

As a result, man has been alienated from God. But the Bible says that, *But now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one and has broken down the middle wall of separation* (Eph. 2:13,14). Hence, we are no more enemies of God but rather reconciled to God by the Lord Jesus (Rom. 5:10). Joy is then the obvious result of reconciliation (Ps. 51:12).

For the trespass offering that the Old Testament priest offered, the believer-priest having made peace with God by the Lord Jesus should now offer the *sacrifices of joy* (Neh. 12:43). The Lord Jesus too mentioned that there would be great joy in heaven whenever a sinner was reconciled with God (Lk. 15:7,10). Even when the prodigal son came back home and was reconciled with his loving father, it resulted in merry making and rejoicing (Lk. 15:32). Therefore, let us be happy and rejoice, being glad-hearted always (1 Thes. 5:16).

v. *The Peace Offering*

EXODUS 29:28

28 "It shall be from the children of Israel for Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, that is, their heave offering to the Lord.

HEBREWS 13:15

15 Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks to His name.

The word *peace* in Hebrew is *shalom*, which means *peace; completeness; welfare; health; prosperity; joy; happiness*. The occasion of the peace offering was a gathering of the priests and the people with the God of Israel to feast joyously for all the wonderful things that the Lord God had done for them. Likewise, the New Testament believer priest having been forgiven, consecrated, redeemed and reconciled to God, should all the days of his life offer the sacrifices of praise as peace offerings to the Lord God.

When the priest offered the peace offering, he would take the breast of the ox or sheep or goat and wave it before God as a wave offering (Lev. 7:23-30). The *wave offering* speaks of the *lifting up of hands* to praise God (Ps. 63:4; 134:2).

Therefore, let us practice this scripture, [*There shall be heard again*] *the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voices of those who sing as they bring sacrifices of thanksgiving into the house of the Lord, give praise and thanks to the Lord of hosts, for the Lord is good; for His mercy and kindness and steadfast love endure forever!* (Jer. 33:11a, AMP) and offer sacrifices of praise continually to the Lord God.

The Harp and the Bowl

REVELATION 5:8

8 Now when He had taken the scroll, the four living creatures and the twenty four elders fell down before the Lamb, each having a harp, and golden bowls full of incense, which are the prayers of the saints.

Besides the offering of sacrifices, a priest also had to offer incense continually before God (Ex. 30:7,8). The combination of *sacrifice and incense* speaks of *worship with prayers*. These two seem to be the principal activities around the throne of God - the *harp* speaking of *worship*, while the *bowl* speaks of *prayers*. God has also declared that *'My house shall be called a house of prayer for all nations'* (Isa. 56:7b). In this scripture, the Hebrew word, *tephillah* is used for the word *prayer* it means *singing in the Spirit*. Thus in this context, it would appear that God wants His house to be *a place where prayers and songs are sung in praise and worship*.

There have been occasions when, while worshipping the Lord Jesus, I was privileged by the grace of God to behold His similitude. During such moments, the Holy Spirit often caused me to intercede for others in the form of songs. The Bible too records of the many psalms which King David sang, which were actually prayers unto God.

Even in the life of the Lord Jesus, we can observe this dual role. He came out of the tribe of *Judah*, which is the tribe of praise and was made a Priest after *Melchizedek* (Heb. 7:14-17). Therefore, the role of the royal believer-priest is to come before the throne of God with the spiritual sacrifices of worship, mingled with the incense of prayers.

WHERE TO WORSHIP?

The priests in the Old Testament had the tabernacle and later during the period of King Solomon's reign, a temple to offer sacrifices unto God. But where shall the New Testament royal priest offer spiritual sacrifices to the living God in spirit and truth? Let us examine the scriptures for the answer.

JOHN 4:20-24 (AMP)

20 Our forefathers worshipped on this mountain, but you [Jews] say that Jerusalem is the place where it is necessary and proper to worship.

21 Jesus said to her, Woman, believe Me, a time is coming when you will worship the Father neither [merely] in this mountain nor [merely] in Jerusalem.

22 You [Samaritans] do not know what you are worshipping [you worship what you do not comprehend]. We do know what we are worshipping [we worship what we have knowledge of and understand], for [after all] salvation comes from [among] the Jews.

23 A time will come, however, indeed it is already here, when the true (genuine) worshippers will worship the Father in spirit and in truth (reality); for the Father is seeking just such people as these as His worshippers.

24 God is a Spirit (a spiritual Being) and those who worship Him must worship Him in spirit and in truth (reality).

These scriptures record the conversation between the Lord Jesus and a Samaritan woman to whom, the Lord Jesus revealed a great revelation on worship. Though the Samaritans were partially Jewish, they did not worship God at the same place as the Jews.

The Samaritans worshipped God at Mount Gerazim, a mountain, which was prominently used for worship as, recorded in the Pentateuch. They believed that it was the proper place of worship. Mountains are always considered sacred in worshipping God. In the Western part of Tibet is a mountain called *Kailash*, which is a very holy mountain of worship revered both by Hindus and the Tibetans. The Tibetans circumambulate for 52 km around this mountain. They believe that by walking around and worshipping this holy mountain purifies one's sins of a lifetime.

Unlike the Samaritans, the Jews chose to worship the Lord God at Jerusalem. The Moslems designated Mecca as the holy place of worship. The Hindus who worship 330 million gods have many places of worship in India. The Tibetans, like the Jews, designated a temple, *Jorkhang*, in *Lhasa*, the capital of Tibet as their holy place of worship. It houses a three-storey high statute of Buddha and devout Tibetans, prostrate their whole bodies for hours to worship it.

But the Samaritan woman probed the Lord Jesus asking Him, *Where exactly was the proper place to worship God?* The Lord Jesus very simply said, *The proper place to worship God is not in this mountain or at Jerusalem, because to truly worship God, it must be in spirit and truth* (paraphrased). True worship transcends the mere mediocre worship of external rituals and causes the spirit of man to reach out and touch the Spirit of God.

In the Old Testament, God manifested His Glory upon certain mountains and later came to abide in the tabernacle and Solomon's temple. But in the New Testament, God does not dwell in man-made buildings anymore (Acts 7:48; 17:24). Rather, the scriptures say, *For we are the temple of the living God; even as God said, I will dwell in and*

with and among them and will walk in and with and among them, and I will be their God, and they shall be My people (2 Cor. 6:16b, AMP). Also in scripture are these beautiful words, *For thus says the High and Lofty One, Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him who has a contrite and humble spirit* (Isa. 57:15a).

Some years ago, I was fasting and praying for three days in the Himalayan mountain town *Kalimpong*. On the third day of my fast, the Holy Spirit opened my spiritual eyes to see a vision. In this vision, I was shown the inside of my body. What I saw would have shocked anatomical science, because I could not see any of the organs of my body. Rather I saw an empty body filled with a very bright glory cloud full of radiance. I asked the Holy Spirit for the meaning of this vision and He said, *This is what is written in the Word: that you are the temple of God in whom the Spirit of God dwells* (1 Cor. 3:16; 6:19).

As the Glory Cloud came and covered the mountains, so it speaks of the Shekinah Glory of God coming and abiding in our bodies. *Jerusalem*, where the temple with the Ark of Covenant was, then, speaks of the human heart-the spirit, where Christ Jesus and the Father God have chosen to make their abode and reign (Jn. 14:23). This is not to suggest that we should worship ourselves as the New Agers propagate. Rather it is the understanding of the reality of the nearness and dearness of the Being of God within us, which then demands from us truthful worship through holy and consecrated living.

Chapter 5

The Beauty of Worship

PSALM 96:9 (AMP)

*9 O worship the Lord in the beauty of holiness;
tremble before and reverently fear Him, all the
earth.*

There is a beauty in the true worship of the Lord. It is like an Indian mother, who in adorning her little daughter, first bathes her. After bathing her daughter clean, she puts an elegant and beautiful dress on the little girl. Finally, as icing on the cake, she puts jasmine flowers on the head of her precious little darling. Likewise we should add beauty to our worship, by worshipping God in the beauty of holiness.

The Art of Worship

Let me unveil a little mystery in the life of Queen Esther. It is written that in order for Esther to appear before King Ahasuerus, she had to beautify herself for twelve months (Est. 2:12). Esther coming before the king is like us, *coming before God's presence with praise and worship* (Ps. 95:2; 100:2). But she could not just simply come before the king's presence. She had to beautify herself with the oil of myrrh and sweet spices. This then speaks of *worshipping God in Spirit and truth*. Besides the beautification by oil and spices, perfumes were added as a final touch. Even women today, after spending hours in front of the dressing table, beautifying themselves with all kinds of cosmetics from around the world, will spray perfumes on themselves, as a final touch. The perfumes, to worshippers speak of *the beauty of holiness*.

Let us examine the term *beauty of holiness*. The word, *beauty* in Hebrew is *hadarah* which means, *adornment; glory* - suggesting, *holy adornment of public worship*; while the word, *holiness* in Hebrew is *qodesh* which means, *apartness; holiness; sacredness; separateness*. Therefore to worship God in the beauty of holiness can be defined as *the act of worship that which is beautified with the adornments of holiness*.

We should worship God in the beauty of holiness because God is holy (Lev. 11:44; Josh. 24:16; Ezek. 39:7; Hos. 11:9; 1 Pe. 1:16). Among the many attributes of God, the one supreme attribute that with which the heavenly hosts always magnify God is HOLINESS. The prophet Isaiah understood about worshipping God in the beauty of holiness because in a vision, he *saw the Lord sitting on a throne, high and lifted up, and the train of His robe filled the temple. Above it stood seraphim; each one had six wings: with two he covered his face, with two he covered his feet, and with two he flew. And one cried to another and said: Holy, holy, holy*

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is the Lord of hosts; the whole earth is full of His glory! Holiness is the essence of the Being of God.

When we worship God in spirit and truth, it prepares us to worship God in the beauty of holiness. God's Word is truth and through that truth we are sanctified (Ps. 119:9; Jn. 17:17,19, Eph. 5:26). The Holy Spirit also sanctifies us (Rom. 15:16; 2 Thes. 2:13; 1 Pe. 1:2). Thus, through the Word (truth) and the Spirit, we are sanctified and made holy to worship the holy God.

ADORNMENTS FOR BEAUTY OF HOLINESS

In our churches today, there is exuberant praise and worship with a variety of state-of-the-art musical instruments. People get blessed; some with 'goose-bumps' and the presence of God is manifested. This is the ritual in most churches. Whereas in the Old Testament days, the manifestation of the Shekinah Glory of God was a common occurrence (Ex. 40:34-35; 1 Kg. 8:11; 2 Chr. 5:13,14; 7:1,2). But why is it that we, of the New Covenant, are not experiencing the least bit of the Glory Cloud of God in our services? We should have been experiencing more. Because, firstly it is promised (Hag. 2:9) and secondly, we have the Holy Spirit in us (Jn. 14:17).

There must be some missing link in our worship that prevents us from experiencing the fullness of God's blessings. This missing link is the beauty of holiness. There is worship, but it lacks beauty. We need to be adorned to worship God in the beauty of holiness.

Holiness

PSALM 29:2

*2 Give unto the Lord the glory due to His name;
worship the Lord in the beauty of holiness.*

In the old Tibetan culture, a woman wears an elaborate headdress when appearing in public for important functions. The headdress consists of two strong sticks in a bow shape. The woman's hair itself is weaved very intricately and attached to the two corners of the bow. The bow is decorated with precious turquoise stones, fine red thread and threaded chains of small white precious stones. The size and elaborateness of a woman's headdress symbolises her dignity in society. Likewise, as royal priests we too each have a headdress called the *crown of holiness*.

In the Old Testament, a priest was commanded to wear a turban, which was white in colour with a gold band attached to it. On the gold band, the words, *Holiness unto the Lord* were engraved. *White* speaks of *purity*, while *gold* speaks of *holiness*. When God looked from the Shekinah glory at the priest standing in front of Him, He would see him as pure and holy. In order to come before the holy presence of God to worship Him, we need to have clean hands and a pure heart (Ps. 24:4; Mt. 5:8).

We cannot worship God with sin in our hearts. The Lord Jesus said in Matthew 5:23,24, *Therefore if you bring your gifts to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift.* Just as an Old Testament priest's garments should have been spotless when coming before God, likewise our heart must be clean and pure from spots.

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The Bible says that, sins in our heart would separate us from God's presence and cause Him to hide His face from us (Isa. 59:2). Sin would keep us from worshipping God in spirit and truth. We will not be able to even worship God, if we try to ignore or sweep away any hidden sin. King David tried that and found that each time he came to worship God after committing adultery with Bathsheba, his sin was always before him (Ps. 51:3).

Before a priest could offer sacrifices for others, he had to offer one for himself, to be purified from sins (Lev. 9:7). Likewise, before we can offer spiritual sacrifices to God, we should examine our heart for any presumptuous sins and ask the Holy Spirit to cleanse us from any hidden sins lurking in our hearts (Ps. 19:12,13; 51:2).

As we thus examine and prepare ourselves in holiness to worship God, the Holy Spirit will then sanctify our feet to enter the courts of God to praise Him; sanctify our hands to offer spiritual sacrifices and sanctify our hearts to worship God in Spirit and truth and in the beauty of holiness.

Reverence

PSALM 96:9 (AMP)

9 O worship the Lord in the beauty of holiness; tremble before and reverently fear Him, all the earth.

PSALM 5:7

7 But as for me, I will come into Your house in the multitude of Your mercy; in fear of You I will worship toward Your holy temple.

In these two scriptures, the words *reverence* and *fear* are used interchangeably. Let us examine the depth of meaning of these terms in the Hebrew and Greek languages.

The word, *fear* is:

- i. Hebrew, *yare* means *to be afraid, stand in awe, fear, dread.*
- ii. Hebrew, *yirah* means *fear; reverence.*
- iii. Greek, *phobos* means *fear, dread, terror.* Signifying also *reverential fear, which is a wholesome dread of displeasing God.*
- iv. Greek, *eulabeia* means *reverence, godly fear.* It also signifies, *apprehension, but especially holy fear, which mingles fear with love.*

Therefore the term *fear of God* can be defined as *an attitude of honouring God with reverential respect, thereby submitting to a proper ethical relationship with God.*

Many years ago a group of tourists visited the house where Beethoven lived. The caretaker of the home where Beethoven spent his last years led them to a room where there was an old grand piano. Lifting the cover with reverence, he said, *This was Beethoven's piano!* A young woman from the group stepped forward, sat down on the stool and played one of Beethoven's sonatas. On finishing, she turned to the shocked caretaker and said, *I suppose many people who visit here like to play Beethoven's piano.* He replied *Well, Miss, last summer, the world famous Paderewski was here and some of his friends wanted him to play, but he*

said, *No, I am not worthy*. (Paderewski (1860-1941) as well as being a piano virtuoso became Poland's first premier in 1919.)

This is the picture of modern Charismatic Christianity. There has been an overemphasis of the love and grace of God, causing believers to have a light attitude of God. We have lost the fear of God because of the one-sided magnification of the grace of God. It is one-sided because the other half of grace is the fear of God (Rom. 11:16-22; Heb. 10:22,26-29).

The reason we have such a loose and callous attitude in fearing God is because we only see God as the humble and meekful Son of Man from Nazareth. But the scriptures declare that the fullness of the Godhead dwelt bodily in Christ Jesus (Col. 2:9). In that fullness of God as portrayed in the scriptures, *God is*:

- a. *Consuming Fire*, Greek *katanalisko* that means *to consume utterly, wholly* (Deu. 4:24; Heb. 12:29).
- b. *Devouring Fire*, Hebrew *akal* that means *to eat, burn up, consume* (Ps. 50:3).
- c. *Dreadful, Awesome*, Hebrew *yare* which means *to fear; be (make) afraid; put in fear* (Gen. 28:17; Deu. 10:17; Dan. 9:4).

I once meditated on the awesomeness of God. I meditated on the scriptures where it says that God is a consuming fire and the Lord Jesus is the brightness of God's glory and the express image of the invisible God (Deu. 4:24; Col. 2:9; Heb. 1:3). As I started meditating,

I was translated into the Spirit realm. Meanwhile, as I continued meditating, my spirit was taken progressively from one realm to another. I came to a place where I beheld a gigantic ball of devouring and consuming fire. The awesomeness and majesty of God was manifest as a burning fire. If we truly recognise as God almighty, it will be reflected in our attitude and daily life in the form of reverence.

We should put aside the slothful and light attitude that we have of God and revere Him. One of the acts of irreverence is the giving of a *clap offering* to God. Clapping is used in applause. In most churches, this is an ignorant practice, when it is said, *Let's give God a clap offering*. We can't give God a clap offering because firstly, *it is a worldly practice*; secondly, there is no such a thing as a clap offering in the Bible. The closest is the Old Testament practice of *wave offering* (Ex. 29:24,26; Lev. 8:29; Num. 6:20). This is like the New Testament's practise of *lifting up of holy hands* (1 Tim. 2:8), and thirdly, *God cannot be so lightly regarded that we should give Him a hand*.

In the hundreds of visitations since 1982 in which I have been privileged by the magnitude of God's grace to behold the Lord Jesus, to hear the voice of the Father God, to hear the voice of the Holy Spirit, and the angelic hosts, there has always been the accompanying presence of God which is very awesome, causing a holy fear within me, which has always resulted in me kneeling or falling on my face before God.

Once, the great English preacher *John Henry Jowett* attended the coronation of King Edward VII. Westminster Abbey was filled with royalty. Jowett witnessed much bowing and respect shown to nobilities of high rank as

they entered the abbey. But when the King arrived, there was a hush throughout the building. Everyone fixed his or her attention with respect and awe on the royal king. If we would render such a reverence to an earthly king, how much more should we bow in respect of the awesomeness of the King of kings.

God can be friendly but not familiar. Just as it was said in the proverb, *familiarity breeds contempt*, God would never be familiar with us. He would love and treat us as His friends, as God treated the patriarch Abraham and the prophet Moses but not be familiar. Moses tried to be familiar with God, but he paid a heavy price to learn that God would not allow Himself to be familiar (Num. 20:7-12; Deu. 3:23-28).

The fear of God is the beginning of true worship.

Obedience

1 SAMUEL 15:22

22 So Samuel said: "Has the LORD as great delight in burnt offerings and sacrifices, As in obeying the voice of the LORD? Behold, to obey is better than sacrifice, And to heed than the fat of rams.

Obedience is the highest form of worship we can offer to God. When obedience is absent in our relationship with God, none of the other forms of sacrifice, thanksgiving, or praise will have any value. A life-style of obedience to God is one of the beauties of holiness that God wants a believer-priest to be adorned with.

Humility

ISAIAH 57:15

15 For thus says the High and Lofty One who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

We could never come and worship God with a high and proud attitude. Lucifer the anointed cherub, who was privileged to walk on the holy mountain of God, fell into sin because of pride (Isa. 14:13,14; Ezek. 28:17). Humility is the result of the recognition of our unworthiness before God's awesome presence.

The Bible records that though the prophet Moses was schooled in all the wisdom of Egypt, yet he was the meekest man on earth (Ex. 2:10; Num. 12:3; Acts 7:22), for which he was privileged to see the glory of God (Ex. 34:5-8). Of Isaiah, it is written that on seeing the glory of God, he cried out confessing his own unworthiness, for which he was sanctified to be a prophet of God (Isa. 6:1-8). Of the apostle Paul, it is written that though being schooled by the best teachers of the law, yet he counted it all but dung and made himself a servant to all (Acts 22:3; Phil. 3:8). For that, he was granted an abundance of visions, revelations and understandings of the mysteries of God (2 Cor. 12:1; Gal. 1:11,12; Eph. 3:3,4; Col. 4:3). And of the Lord Jesus, it is written that, though He was God, He humbled Himself as a common man. For that, the Lord God lifted Him high above everything in heaven (Phil. 2:6-11).

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The Lord God told King Solomon one night after the dedication of the temple: *If My people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land* (2 Chr. 7:14). The word *humble* is actually *kana*, one of the four Hebrew words for worship in the Old Testament. It means: *to bend the knee; hence to humiliate, vanquish: bring down (low), into subjection, under humble (self), subdue*. The external act of the bending of the knees in worship reveals the inner beauty of a humble heart.

The very essence of worship is self-abasement and humility. To worship is to humble oneself and exalt God. The way to climb up to the glories of the Most High God is to bow down at His feet in pure humility. Every time the saints in heaven worship God, the worship is accompanied by the falling on their faces in humility (Rev. 11:16; 14:3,4). That attitude of humility comes out of the heart as a result of gratitude, and the recognition of the majesty of God, His greatness and their own unworthiness cause them to willingly subject themselves in reverence and love.

In June of 1986, I was led by God to go to *Ladakh*, in the state of Jammu and Kashmir, India to evangelise the Tibetans. For twelve days, I had to walk a total of 420 km over a region of wilderness. The Lord fed me with food and water just as miraculously as He did the children of Israel in the Old Testament. At the end of the journey, when I was riding on a bus going from *Kargil to Leh*, I reflected on the twelve days of walking. When I thought on the goodness of God, tears of gratitude flowed like rivers from my contrite heart, as a thanksgiving offering to God.

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When we allow the understanding of the goodness and awesomeness of God to break forth in our hearts, then from the citadel of our hearts will flow a river of pure praise and worship to God mixed with reverence and humility.

Chapter 6

Intimacy in Worship

DEUTERONOMY 6:5

5 You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

DEUTERONOMY 10:13

13 'And it shall be that if you earnestly obey My commandments which I command you today, to love the Lord your God and serve Him with all your heart and with all your soul.'

There is a greater depth and realm in worship of which the present day Charismatic Christianity knows very little. Marine biologists tell us that in order to see the wondrous beauty of the world beneath the sea, one must dive deep into the ocean to witness and be enraptured with the colourful beauty of the underwater sea creatures. Likewise

The Art of Worship

in order for us to understand and know the matchless love of God, which passes all understanding, we must learn to worship God intimately.

Let us examine the two key words *love* and *serve*, mentioned in the scriptures above to exemplify the concept of intimate worship.

The word, *love* in Hebrew is *ahab* which means, *to have affection, to love like a friend*. In Greek is *agape* which means *love, i.e. affection; dear love*. These verbs imply *having a strong emotional attachment to and desiring either to possess or to be in the presence of the object*. The word *serve* in Hebrew is *abad*, which means *to serve*. This implies *worshipper*. This word is often used for the worship of God.

Therefore to love and serve God with the entire being can be defined as, *to love God affectionately as a friend, rendering intimate worship, which desires no other object*. In this kind of intimacy one would love to possess God all for oneself and desire to be in His presence always (Ps. 26:8; 27:4; 84:1-4). Such an intimacy in worship would be the outcome of the fellowship of love between God and us. This is the pinnacle of worship, responding to God's love.

Our first and principal purpose, which is our eternal calling, is to unreservedly love God. I remember vividly an incident that took place in June 1986, while I was ministering in *Palampur*, a beautiful hilly town belonging to the state of *Himachal Pradesh*, India. One morning, I set out to praise and worship God. After a time of praising God, I began to worship His majesty. I perceived the Holy Spirit inspiring me to sing love songs to the Father God. As I did, the presence of God began to increase in magnitude, flooding my entire being with His love. As this love was

poured on me, waves of worship expressing intimate love spontaneously sprang forth within me. I then tangibly felt the Lord Jesus' hands holding mine very affectionately. It was a fulfilling joy of ecstasy. I lost all consciousness of time until the alarm clock rang to remind of a meeting.

To withdraw from the presence of the Lover of Souls was a heartbreaking moment. I realized that it causes the Lord sadness, when we do not worship Him in pure intimate love with all our being and time. To worship the Lord with our entire being is the purpose for which we were created (Isa. 43:21).

Besides the Greek word *agape* for *love*, there is another word, *phileo*, which means, *to have affection as a friend; a matter of sentimental feeling*. The distinction between these two words is remarkably distinguished in the narrative of the Gospel of John.

JOHN 21:15-17 (AMP)

15 When they had eaten, Jesus said to Simon Peter, Simon, son of John, do you love Me more than these [others do-with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have deep, instinctive, personal affection for You, as for a close friend]. He said to him, Feed My lambs.

16 Again He said to him the second time, Simon, son of John, do you love Me [with reasoning, intentional, spiritual devotion, as one loves the Father]? He said to Him, Yes, Lord, You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. He said to him, Shepherd (tend) My sheep.

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17 He said to him the third time, Simon, son of John, do you love Me [with a deep, instinctive, personal affection for Me, as for a close friend]? Peter was grieved (was saddened and was hurt) that He should ask him the third time, Do you love Me? And he said to Him, Lord, You know everything; You know that I love You [that I have a deep, instinctive, personal affection for You, as for a close friend]. Jesus said to him, Feed My sheep.

In the first two instances, where the Lord asked Peter, *do you love Me?* He used the Greek word, *agapao*, which means, *to love deeply*. This kind of love is *unselfish and values the object of worship in high esteem*. Whereas, Peter's use of *phileo* conveys that he was contented to just *love the Lord Jesus as a personal friend with sentimental affectionate feelings*. In the third instance, the Lord Jesus used the word *phileo* with a question, conveying soul-searching thought that to love the Lord God with all our heart, soul and strength is to cherish Him above all else and to manifest an affection of the highest veneration.

The core-heart of intimate worship is to unashamedly pour out our innermost selves upon the Lord Jesus in humility and affectionate devotion. The Syrophonecian woman coming to the Lord Jesus for a miracle very beautifully dramatizes this concept.

MATTHEW 15:22-28

22 And behold, a woman of Canaan came from that region and cried out to Him, saying, "Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed."

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23 *But He answered her not a word. And His disciples came and urged Him, saying, "Send her away, for she cries out after us."*

24 *But He answered and said, "I was not sent except to the lost sheep of the house of Israel."*

25 *Then she came and worshipped Him, saying, "Lord, help me!"*

26 *But He answered and said, "It is not good to take the children's bread and throw it to the little dogs."*

27 *And she said, "Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters' table."*

28 *Then Jesus answered and said to her, "O woman, great is your faith! Let it be to you as you desire." And her daughter was healed from that very hour.*

This woman came to the Lord Jesus and begged Him to heal her daughter, who was cruelly possessed by a demon. The Lord Jesus refused to head her request. Undaunted, *she came and, kneeling, worshipped Him and kept praying, Lord, help me!* (Mt. 15:25, AMP). The word, *kneel* in Greek is, *gonupeteo* which means, *to bow the knees* and *pipto* which means *to fall prostrate - as one imploring aid expressing reverence and honour*. The word, *worship* used here in Greek is *proskuneo* which means, *to kiss, like a dog licking its master's hand*. Thus, we find this woman falling to her knees, then prostrating herself before the Lord and worshipping Him, giving Him reverence and honour.

Since she had already humbled herself to worship the Lord, kissing His feet, as a dog would affectionately lick its master, this woman had no difficulty admitting

in all humility, that she was just like a dog waiting for the master's mercies. What does a dog do? A dog would shower its fondest affection on its master. It was this sort of affectionate devotion, which the Syrophonician woman offered to the Lord. She expressed her intimate worship to the Lord Jesus by unashamedly pouring out her innermost being at His feet.

When we worship the Lord in deep intimacy, He draws near and stretches over us His banner of love, which will protect and comfort our spirit and soul with everlasting loving kindness (S.S. 2:4; Jer. 31:3).

TWO ASPECTS OF INTIMATE WORSHIP

SONG OF SOLOMON 2:10,14

10 My beloved spoke, and said to me: "Rise up, My love, My fair one, and come away."

14 "O My dove, in the clefts of the rock, in the secret places of the cleft, let Me see your face, let Me hear your voice; for your voice is sweet, and your face is lovely."

In these scripture verses, the Holy Spirit allows us to see the hidden desires and pleasures of the Lord Jesus concerning His Bride - the believer. It reveals His longings for intimate communion with His people. As the bride of Christ, we should learn to worship Him with an intimate affection and passionate love.

The Concise Oxford Dictionary defines the word *intimate* as *closely acquainted; familiar, close (an intimate friend; an intimate relationship)*. There are two aspects in which we can develop an intimate love relationship with the Lord Jesus. One is like a child sitting on his father's lap and gazing into his eyes with love and the other like a beloved wife lying on the bosom of her dearly beloved husband, speaking sweet words of love.

Ministering to the Lord

1 SAMUEL 2:18

18 But Samuel ministered before the Lord, even as a child, wearing a linen ephod.

ACTS 13:2

2 As they ministered to the Lord and fasted, the Holy Spirit said, "Now separate to Me Barnabas and Saul for the work to which I have called them."

One of the two aspects of intimate worship is to *minister to the Lord*. Let us examine the two words used in the original languages, which will give us a complete understanding of ministering to the Lord. The words, *minister* and *serve* in Hebrew are *sarat* which means *to minister, serve, to attend as a worshipper, wait on*. And in the Greek is *leitourgeo*, which means, *to perform religious functions, worshipper of God*. These terms are used frequently for service in worship.

It is beautifully written in Deuteronomy 10:8 where it says, *At that time the Lord separated the tribe of Levi to bear the ark of the Covenant of the Lord, to stand before the Lord to minister to Him and to bless in His name, to this day*. As it was with the children of Israel, so is it with the New

Covenant children - the royal priesthood. God called us apart to minister unto Him, because of His love for us (Deu. 7:7,8). As a child would come and sit on his father's lap, stare into his face with eyes of love. God desires us to come nigh unto Him, sitting by His side and just worshipping Him with love songs.

There is a beautiful incident in the Gospels, which illustrates this truth.

LUKE 10:38-42

38 Now it happened as they went that He entered a certain village; and a certain woman named Martha welcomed Him into her house.

39 And she had a sister called Mary, who also sat at Jesus' feet and heard His word.

40 But Martha was distracted with much serving, and she approached Him and said, "Lord, do You not care that my sister has left me to serve alone? Therefore tell her to help me."

41 And Jesus answered and said to her, "Martha, Martha, you are worried and troubled about many things."

42 "But one thing is needed, and Mary has chosen that good part, which will not be taken away from her."

The act of Mary sitting at the Lord's feet and listening to His teaching speaks of intimacy in worship. She was not singing any praise or worship songs. Intimacy in worship is an experience of love and as in marital relationships; love need not be verbalized in order to be expressed. Eye contact speaks more than any words and worship involves 'eye-contact' too. Just plain staring, or lovingly gazing into the face of the Lover of the Souls and allowing one's spirit to express without limit its love for the Father of all spirits.

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When the prophet Samuel and the company of prophets and teachers worshipped God by ministering to Him, they would have been still and waiting on God. For how else could the Lord have spoken unto them? When we begin to minister unto God, we enter into a stillness before God, where no words or sounds are articulated.

In that deep realm of the Spirit, communication is more in the thoughts - *a kind of knowing* (1 Cor. 13:12).

I was busily serving the Lord in many villages in India, all throughout 1984. Suddenly in March of 1985, I was struck with jaundice and was advised by doctors to a strict bed-rest. I was very disappointed because I had a very busy schedule for many months in 1985. During my confinement, as I began seeking God as to why this sickness came upon me, the Holy Spirit in a still small voice said, *Running around and doing work for the Lord Jesus like Martha is necessary, but sitting at the feet of the Lord Jesus and listening to Him, is the highest kind of ministering unto the Lord.*

As we sit still rejoicing in Him, we become a delight to Him and He will then manifest Himself to us (Ps. 4:4; 46:10; Pro. 8:30). God is seeking only such true worshippers, who will love Him dearly enough, to come and be with Him, worshipping the Lord God in Spirit and truth, in the beauty of holiness.

Delighting in the Lord

PSALM 37:4 (AMP)

4 Delight yourself also in the Lord, and He will give you the desires and secret petitions of your heart.

The other aspect of intimate worship is to *delight in the Lord*. The word, *delight* in Hebrew is *anag* with possible definitions such as *to be happy about, make merry*. It is just as a couple would be happy about one another and in intimacy. When we delight ourselves in the Lord, we give Him the pleasure, which the Father God seeks from His children.

In December 1994, I was in *Nairobi*, Kenya for a three-day crusade. One morning, I knelt to praise and worship God. My heart was full of joy and I was very happy to worship the Father. As I began to be merry in the presence of God by delighting in Him through the sacrifices of praise, the Lord Jesus manifested Himself before me in the Spirit. He then seated Himself on the bed beside me and was enjoying the worship. I then said: *Speak Lord, your servant will hear*. The Lord's answer surprised me; for He said: *I just came to enjoy the worship you are offering to Me. Just go on*. As I looked into the lovely compassionate face of the Lord Jesus, I observed that He was delighting in the sacrifices of worship given to Him with great pleasure on my part (Ps. 147:11; 149:3,4; Rev. 4:11).

It was though the Lord was saying: *I want to spend some time with you. I like the throne you have built for Me. I enjoy the living sacrifice you are offering to Me*. True worship will cause the Lord Jesus to come and sit with us. Build a throne of praise and you will see Him enthroned-seated on it, within the citadel of your spirit.

There are two levels at which we can delight ourselves in the Lord.

1. As a Bride

SONG OF SOLOMON 3:1,2,4

1 By night on my bed I sought the one I love; I sought him, but I did not find him.

2 "I will rise now," I said, "and go about the city; in the streets and in the squares I will seek the one I love." I sought him, but I did not find him.

4 Scarcely had I passed by them, when I found the one I love. I held him and would not let him go, until I had brought him to the house of my mother, and into the chamber of her who conceived me.

To have an intimate communion with God in worship is to seek Him whom we love with all our soul and heart. As we begin to worship God in a deeper realm in the Spirit, we become intimately bound with the Lord in one Spirit and flesh, and our feelings are those of a bride towards her bridegroom (Eph. 5:30-32).

I remember reading of an experience in the life of the Franciscan monk, *St Francis of Assisi*. He had such a deep love for the Lord Jesus that his very spirit, soul and body were always soaked in God's love. One night, after his disciples had all gone to bed, he knelt beside his bed, stretching out his hands to God, and as a bride would intimately yearn for her bridegroom, poured out his love for God. The whole night he kept whispering repeatedly, *My Lord and my God*. Love flowed from his heart in the form of tears through his eyes. Before day break, the Lover of his soul, the Lord Jesus appeared before him and filled his soul with the rapturous joy of the love of God. This is the kind of intimate worship that flows forth from the depth of man's spirit, reaching out to the depths of God's Spirit (Ps. 42:7).

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In the parable of the ten virgins, which the Lord Jesus told about the bride going out to meet the bridegroom, it speaks of the New Covenant bride, the believer-priest. They went forth to meet the bridegroom with lamps filled with oil. The *lamp* speaks of the *Word*, which is *Truth* (Ps. 119:105; Pro. 6:23; Jn. 17:17), while *oil* speaks of the *Spirit* (Ps. 45:7). This simply illustrates that we should delight in the Lord's presence in Spirit and truth.

We can express our love in worship to God intimately, in the same way that a betrothed couple might use colourful and descriptive expressions to convey their deep and intimate love for one another. A careful and analytical study of the Book of Psalms would reveal the heart of David, and how much intimately he had loved God. Instead of and only always saying mundanely, *Oh! Lord God* or *Thou Lord God of Israel*, King David and the prophets always used very beautiful and descriptive words and phrases in expressing their love for God from their innermost hearts in pure worship.

Here are some of the phrases, which they used:

1. *He who sits in the heavens* (Ps. 2:4; 123:1).
2. *O God of my righteousness* (Ps. 4:1).
3. *My King and my God* (Ps. 5:2; 44:4).
4. *Give ear, O Shepherd of Israel, You who lead Joseph like a flock; You who dwell between the cherubim* (Ps. 80:1).
5. *I will sing praise to Your name, O Most High* (Ps. 9:2).
6. *The High and Lofty One, who inhabits eternity, whose name is holy* (Isa. 57:15).
7. *I will love You, O Lord my strength* (Ps. 18:1; 19:14; 42:3).

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8. *Your gentleness has made me great* (Ps. 18:35).
9. *But You are holy, enthroned in the praises of Israel*
(Ps. 22:3).
10. *The Lord strong and mighty, the Lord mighty in battle*
(Ps. 24:8).
11. *O Lord God of truth* (Ps. 31:5).
12. *O Holy One of Israel* (Ps. 71:22).
13. *To God my exceeding joy.* (Ps. 43:4).
14. *O God, You are my God* (Ps. 48:14; 63:1).
15. *Praise is awaiting You, O God, in Zion* (Ps. 65:1).
16. *O You who hear prayer* (Ps. 65:2).
17. *Extol Him who rides on the clouds* (Ps. 68:4).
18. *Whom have I in heaven but You? And there is none upon
earth that I desire besides You* (Ps. 73:25).

2. As a Wife

SONG OF SOLOMON 7:6,10

*6 How fair and how pleasant you are, O love,
with your delight!
10 I am my beloved's and his desire is toward me.*

From the fondness of love that a betrothed bride showers on her bridegroom, a wife would seek to delight her husband, giving him pure pleasure. As a wife would delight her husband lying on his bosom and speaking words of intimate love, we should enter into that level of deep intimacy as though we are just lying on the bosom of the Lord Jesus and delighting Him with songs of intimate love.

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As a wife would share intimate secrets with her husband which not even their own children would know, likewise as we learn to enter into a deep realm of intimacy as we worship the Lord Jesus with all our heart, soul and strength, the Holy Spirit - who is like the friend of the bridegroom, would inspire us with new songs of the Spirit, which will be expressions of intimate love, only meant for pleasure of the Lover of Souls.

The Bible says: *Then I looked, and behold, a Lamb standing on Mount Zion, and with Him one hundred and forty-four thousand, having His Father's name written on their foreheads. And I heard a voice from heaven, like the voice of many waters, and like the voice of loud thunder. And I heard the sound of harpists playing their harps. They sang as it were a new song before the throne, before the living creatures, and the elders; and no one could learn that song except the hundred and forty-four thousand who were redeemed from the earth* (Rev. 14:1-3). These kind of new songs are Spirit-inspired, enabling the believer-priest, as the bride of Christ to express intimate love, they are only meant for the Father God's ears.

We read in Revelation 19:7,8 that the wife of the Lamb of God made herself ready and was dressed in a fine linen, clean and bright. The spiritual significance is as follows:

- i. *Made herself ready* speaks of *the beauties of holiness* (Ps. 110:3)
- ii. *Fine linen* speaks of *the righteous acts of the saints* (*Offering of spiritual sacrifices*, 1 Pe. 2:5)

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- iii. *Clean speaks of Truth*
(*Cleansing by the Word of Truth* Ps. 119:9;
Jn. 17:17; Eph. 5:26; 2 Tim. 2:15)

- iv. *White speaks of Spirit*
(*Holy Spirit sanctifies us as white with holiness* -
Isa. 1:18; Rom. 15:16)

Likewise, only true worship in Spirit and truth and in the beauty of holiness will enable us to go near to the Lover of the Souls, the Lord Jesus' bosom and to delight Him with intimate love. He will then rejoice over us with joy and will rest in His love in silent satisfaction of delight, exulting over us with singing (Zeph. 3:17).

There is a beautiful incident narrated in the Gospels, which exemplifies intimate worship.

LUKE 7:36-38

36 Then one of the Pharisees asked Him to eat with him. And He went to the Pharisee's house, and sat down to eat.

37 And behold, a woman in the city who was a sinner, when she knew that Jesus sat at the table in the Pharisee's house, brought an alabaster flask of fragrant oil.

38 and stood at His feet behind Him weeping; and she began to wash His feet with her tears, and wiped them with the hair of her head; and she kissed His feet and anointed them with the fragrant oil.

What this woman did to the Lord Jesus represents the expression of the most intimate love in worship. Let us examine her act by stages. She:

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- i. *brought an alabaster flask of fragrant oil*, speaks of *the offering of sacrifices*. In Jewish culture, an alabaster flask of fragrant oil is a wife's love-gift to her beloved husband on their wedding. It is very expensive and can cost a family an entire life's savings. By presenting the alabaster box to the Lord Jesus, she was offering her entire being as a sacrificial offering to Him (Ex. 23:15; Ps. 96:8).
- ii. *stood at His feet behind Him weeping*, this speaks of *the offering of her body as a burnt sacrifice*. As this woman was a sinner and probably a prostitute, her act of weeping signifies repentance from sins, thus signifying the offering of her body as a burnt offering so that she will live a holy life from henceforth.
- iii. *began to wash His feet with her tears*, this speaks of *the offering of the sacrifices of righteousness*. Declaring the submission of her gifts, talents and service at the feet of the Lord Jesus to do His will.
- iv. *wiped them with the hair of her head*, this speaks of *the offering of the sacrifices of thanksgiving and joy*. In order for her to wipe the feet of the Lord Jesus with her hair, she needed to bow down. It is written that a woman's hair is her glory (1 Cor. 11:15). Just as the twenty-four elders in heaven cast their crowns of glory at the feet of the Lord Jesus, this woman too bowed down and worshipped the Lord with her crown of glory - her hair.
- v. *she kissed the feet and anointed them*, this speaks of *the offering of peace offerings*. This woman, needing mercy met The Truth, who is the Lord Himself, and

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with Christ's righteousness, kissed Him now having real peace (*cp.* Ps. 85:10). The Amplified Bible says she *kissed His feet [affectionately]*. Having found the Lover of her soul who alone could give her real peace, she expressed her love in intimate worship by kissing His feet affectionately.

By delighting ourselves in Him, this level of intimacy goes beyond mere praise and worship, to what we become to the Lord Jesus as we demonstrate our pure love for Him.

Just as a husband and wife who love one another intimately, and will appreciate one another's acts of kindness, likewise we too can express our intimate love for God to Him by expressing our appreciation in worship for all the things that He has done and is doing in our lives (Ps. 36:5-7; 40:5; 50:14; 75:1,2).

The Result of Intimate Delight

When we delight ourselves in God, He too will begin to delight in us, by giving us pleasure. As a husband will uncover the nakedness of his betrothed wife to know her intimately and so they can seal their betrothal allegiance to one another, likewise God will circumcise our hearts and uncover its nakedness before His all-seeing eye, to know us in all intimacy, so that we may love the Lord our God with all our heart, obey His voice and cling on to worship Him in the beauty of holiness (Deu. 30:6,20; Ps. 45:10,11; Deu. 4:9,10).

When the Lord begins to delight in us, He will bring us into His high places and feed us with milk and honey (Num. 14:8; Isa. 58:14). *Milk* speaks of *love*, while

honey speaks of *joy*. These are the two by-products of worshipping God intimately. In the natural, milk is consumed for the satisfaction of hunger, while honey is consumed for the pleasure of its sweetness. Likewise, when we delight ourselves in the Lord, He satisfies us with His love and causes us to enjoy the sweetness of His joy (Neh. 8:10; S.S. 2:4; Isa. 51:13; Jn. 15:11; 17:13).

I was once blessed reading the experience of a certain pastor in USA, who was satisfied by the sweetness of God's joy. He had a visitation from the archangel, *Gabriel*, who brought him a gift from God. It was a round wafer that looked like bread and when he ate it, it tasted like honey. When he had finished eating the wafer, he was given a silver-like ladle (which was exquisite with a beautiful design engraved on it), which was filled with some kind of liquid that appeared like water. When he finished drinking, an overwhelming desire to praise and worship God came over him. From his innermost being, rivers of praise bubbled up, flowing like billows towards God. He described this feeling as indescribably pleasant and exhilarating.

King David was called as, *a man after God's heart* and *sweet psalmist of Israel* (I Sam. 13:14; 2 Sam. 23:1), because he too had learnt to worship God intimately. The psalms, which King David sang unto God, were pleasantly complete and full of beauty, giving God pleasure in delighting with his sacrifices of praise and worship. Let us then come boldly before the throne of grace, lying on the bosom (the intimate presence) of the Father God to worship Him intimately in Spirit and truth in the beauty of holiness.

God is calling His Bride into a deeper realm of worship to the Bridegroom. The Holy Spirit is stirring the church to worship God intimately. Real intimate worship is not

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just spending a worship service at a church. Rather it is the pouring out of love songs to the Lover of our souls. Furthermore, since worship is an extension of our love for God, we must learn to express that love in a manner which would greatly please God and fulfil the desire of our innermost being: coming into the rightful place for our relationship with God, by being seated at the right Hand of His Majesty, the Lord Jesus, and having intimate communion through praise and worship with thanksgiving.

Chapter 7

Spiritual Realms in Worship

HAGGAI 2:9

9 “The glory of this latter temple shall be greater than the former,” says the Lord of hosts. “And in this place I will give peace,” says the Lord of hosts.

Music touches and activates the spiritual realm. In Haiti, voodoo worshippers would beat drums to invite the spirits of darkness to draw nigh unto them. They would sing demon-inspired songs for hours. During such time of demon-worship, evil spirits would possess worshippers and they would stop singing in a known song. They would then sing a new song in a strange language never heard before. These are demon-inspired songs.

Since, music originated in heaven it always strikes a chord in the supernatural realm and activates spiritual

activity. Since these demonic spirits who were once angels, exist in the spiritual realm, they too are activated. As there is evidence of the manifestations of demonic spirits, how much more will the spiritual activities of the True and Living God be abundantly manifest when the true worshippers worship the Almighty God in Spirit and truth in the beauty of holiness?

Truly, in the establishing of the New Covenant by the blood of the Lord Jesus (Heb. 8:8), the Glory of God comes to dwell in the body of the believer (temple of the living God) (Eph. 2:22). All the fullness of the Glory of God was veiled up in the flesh of the body of the Lord Jesus (Col. 2:9; Heb. 1:3). It was not displayed for everyone to see. But on the Mount of Transfiguration, as the Lord Jesus was praying, this glory of God was made manifest and began to shine brighter and brighter until the Lord Jesus was shining like the noon day sun (Mt. 17:21 Mk. 9:3). Likewise, when we truly learn to worship God in spirit and truth, in the beauty of holiness, we too can experience the different realms of the glories of God in the Spirit.

The Bible says: *But You are enthroned in the praises of Israel* (Ps. 22:3). The word *enthroned* in Hebrew means *to dwell, remain, sit or abide*. Another meaning for the word *enthroned* is *tabernacled*. The Lord God as *Immanuel* comes to make His tabernacle-abode amongst worshippers. In the Japanese translation of this verse, it says: When we praise God we build a big chair for God to come and sit in. Not only God comes to tabernacle amongst us but the Spirit realm too opens to us.

When the Spirit realm opens we will experience the following:

Realm of the Angels

There are many different types of angels in the Kingdom of God in heaven. Among them, the four kinds commonly known are: *Praise and Worship Angels* (Isa. 6:2,3; Rev. 4:8), *Ministering Angels* (Heb. 1:13,14); *Messenger Angels* (Lk. 1:19, 26-32) and *Warring Angels* (Dan. 10:13; Rev. 12:7).

The Worship angels' function is to worship the Lord Jesus. The cherubim and seraphim belong to the class of worship and praise angels but of a higher order, the former having four wings and the latter having six wings (Isa. 6:2; Ezek. 1:11). Before his fall, *Lucifer* was the archangel of all the praise and worship angels. Regardless of how angels are grouped in classes or their functions, their highest purpose and supreme desire is to lift up the name of the Lord Jesus, by falling down on their faces to worship at His footstool.

We first read of angels singing praises to God when God first laid the foundations for the earth (Job. 38:7). Then we read of the seraphim that worshipped the holiness of God (Isa. 6:3). We read of Gabriel and his angelic host praising God for the birth of the Lord Jesus (Lk. 2:13,14). Finally, we read of angels praising and worshipping God in heaven (Rev. 4:8; 5:8,11; 7:11; 19:4-6).

I once read of a certain servant of God, who was taken up to heaven to witness the heavenly host worshipping God. He was taken to the throne of God, which was encircled, by majestic bands of light with all the color of the rainbow (Rev. 4:3). These colors speak of the different attributes of the Almighty God. Beneath the rainbow seemed to be the seat of the Almighty Father (Rev. 4:2).

Overawed with the glory of God together with many other saints, he fell before the Awesome God with adoring praise, thanksgiving and worship. Suddenly, he heard a mighty chorus of the voices of ten thousand times ten thousand angels, along with the innumerable host of redeemed saints, saying, *Blessing and honour, and glory and power be to Him who sits on the throne, and unto the Lamb, forever and ever* (Rev. 5:13).

Let us look at the scriptures about the angelic form of praise and worship.

REVELATION 5:11,12

11 Then I looked, and I heard the voice of many angels around the throne, the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands.

12 saying with a loud voice: "Worthy is the Lamb who was slain to receive power and riches and wisdom, and strength and honour and glory and blessings!"

REVELATION 7:11,12

11 All the angels stood around the throne and the elders and the four living creatures, and fell on their faces before the throne and worshipped God,

12 saying: "Amen! Blessing and glory and wisdom, thanksgiving and honour and power and might, be to our God forever and ever. Amen."

If we examine these scriptures carefully, it can be observed that the angels worshipped God with sevenfold praise:

Blessing, Glory, Wisdom, Thanksgiving/Riches, Honour, Power, and Might.

Once morning when I was worshipping God in Tibet, the Word of the Lord came unto me revealing the meaning of the angelic form of praise. The Glory of God flows in waves like the seven rays of the rainbow. The seven colors of the rainbow symbolises the manifestation of the attributes of God. As these waves come upon the angels and the entire heavenly host, it evokes in them a chord to offer spontaneous praise, magnifying and extolling the wonderful attributes of God.

Like evaporated water rising up and transforming into clouds and then coming back again as rain, likewise as the angels offer these sevenfold praises to Him, God from the throne of the Ancient of Days, then blesses them with His blessings, glory, wisdom, riches, honour, power and might, causing them to offer praises of thanksgiving continually and eternally.

A certain saintly man of God was graced by the mercies of God to be caught up to the third heaven. While there he saw strong and powerful waves of love, adoration and glory proceeding from the Person of the Lord Jesus Christ. These waves proceeded from as pulsating waves or undulations rhythmic movement so gloriously harmonious. These waves are Christ Jesus' own graces and virtues. He was bringing forth all of this from His own Person and it fills the angelic beings, causing them to worship the Lord God.

Likewise, when we as royal priests offer praises to God magnifying the majesty of His attributes, we too will receive from the Father of lights these sevenfold

blessings to be a people who will do great exploits for God (Dan. 11:32; Col. 1:11).

Whenever we worship God, these praise and worship angels desire to come to us and assist and join with us in worshipping God. It has been my privilege by the grace of God, to be assisted by angels in worshipping God many times. It was the angels who first taught me to dance in the Spirit glorifying God.

It is written in the Word that we should sing *new songs* to the Lord (Ps. 40:3; 149:1; Isa. 42:10). These angels are the composers of the new songs, and they desire to impart and teach these songs to the believers to worship God in the beauty of holiness. How could we receive these new songs? There are two levels at which, we can learn these new songs from the angels.

i. *Earthly level*

Just like the angels who appeared at Bethlehem to praise the birth of the Lord Jesus, angels can manifest on earth and sing songs of praises, which a prayerful person whose spirit is sensitive to the Spirit realm, can pick up.

Once in October 1983, together with another prophet of God, I was praising and worshipping God. Suddenly, he began to sing in the Spirit a different and beautiful song. A few minutes later, he interpreted and sang that song in *Tamil*, a language spoken in South India. Later, he told me that, as we were worshipping God, a group of angels appeared and were singing a new song. They then invited him to sing with them and taught him this new song unto the glory of God.

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Angels sing with awesome and mighty voices so much so that the whole universe will seem to tremble. It is as the voice of some mighty, stormy wind with a sound so penetrating and overpowering (Rev. 5:11,12; 11:15; 14:2).

There was once a certain pastor in the U.S. who had a visitation from the archangel *Gabriel* and two other angels. The angels told the pastor, *We want you to join in worship with us.* The pastor then felt that he was given a language, which he had never spoken before and together with the three angels he began to praise and worship God. He felt praise like a river flowing through him unto God like a river.

As they were praising and worshipping God together, the pastor opened his eyes and saw that he was suspended in mid-air was at the same height as the angels. The angel Gabriel then explained that, *From the highest to the lowest of angels, to human beings, when we praise and worship God, we are all on the same level.*

What a blessed privilege to be assisted by the angels of God in worship!

ii. *Heavenly level*

I have frequently referred to the saints and angels singing praises and worshipping the glory of God in heaven. The first thing that greeted the apostle John in heaven was a voice that sounded like a trumpet and he witnessed the purest praise and worship of the highest level up in heaven (Rev. 4:1,8,10).

I know of a certain servant of God who was once caught up to heaven. While there, he was blessed to witness the angels and the saints singing, *Hosanna, O Son of David. Hosanna, Hosanna, Hosanna. Hosanna, Hosanna! Hosanna, Hosanna! Hosanna! Hosanna!* He then sang this song in all his meetings, which became very popular among the Churches in India.

If we walk with God habitually, we too may be privileged by the grace of God to be caught up to heaven, to learn of new songs with which to worship God in the beauty of holiness.

Realm of the Holy Spirit

While a certain group of prophets and teachers were ministering unto the Lord, the Holy Spirit spoke unto them (Acts 13:2). The Amplified Bible translates *ministering unto the Lord* as *worshipping the Lord*. When we praise and worship God, what we perceive and experience, as the presence of God is actually the presence of the Holy Spirit.

The Holy Spirit sanctifies us through His Spirit of holiness to receive His manifestation (Rom. 1:4). It is the manifest presence of the Holy Spirit that gives life to our praise and worship because He is a quickening spirit (Rom. 8:11). It is also His presence that brings about a refreshing and cleansing to our souls when worshipping (Acts 3:19).

It is the manifested presence of the Holy Spirit that releases an anointing to flow forth for the manifestation of the gifts of the Holy Spirit. Let us examine from the Word

of God some of the manifestations of the Holy Spirit when we worship God.

1. *Casting out of Demons.* When David took the harp and ministered to the Lord, the evil spirit that was upon Saul left him (1 Sam. 16:23).

Once, a certain pastor in USA was called in the night to pray for one of his church members. As the pastor was out of town, his wife, together with the young church evangelist went to pray. When they arrived, they saw a little child convulsing uncontrollably. Perceiving it to be a demonic attack, they rebuked the devil at the top of their voice, went through all the formulas of rebuking devils in the books of "Pentecostalism" and "Full Gospelism", but the child just continued convulsing.

After exhausting themselves, they all were quiet. After a moment of quietness, the pastor's wife began to say, *Praise the Lord, Praise the Lord, Thank you Jesus, Hallelujah, Glory to God.* She just continued praising God for about ten minutes. As everyone gathered began joining in praising God, the convulsions stopped and the child fell asleep.

Suddenly, the child got up and began convulsing again. Alarmed, they all began rebuking the devil at the top of their voices again but nothing seemed to happen. Again after being quiet, the pastor's wife began praising and worshipping God. As everyone began worshipping God, the convulsions stopped and the child went to sleep peacefully, permanently healed.

2. *Deliverance from Danger.* In the olden days potters very much used to put their earthenware vases in ovens to temper them as they do now. However,

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they had one problem. Since they didn't have clocks or all of the technical equipment we have today, they had to literally *play it by the ear*. One man watched a potter work on his vessel, and when the artisan put it in the oven, the observer asked, *How long will you leave it in there?*

The potter said: *Some take longer than others, and some not so long. It just depends on how I make the piece. We never make them alike. Well, how do you know when it's done?* the man asked. The potter shrugged and said: *We keep it in the heat until it sings.* The surprised observer said: *What do you mean by that?*

Taking the observer by the hand, the potter explained: *There is a noise that emanates from the tempered pottery in the heat of a furnace once it reaches the proper heat point. When we hear the pottery 'singing' in the furnace, we know it's ready to be removed from the heat. Stay right here, and listen them sing.* So the man sat there by the oven. Sure enough, after a while he began to hear a high-pitched hum coming from the oven. The man glanced at the potter and said: *Is it singing now?* The potter nodded and said: *You bet! It's fully tempered and ready to come out.*

We read an incidence in the Bible that the apostles *Paul* and *Silas* were beaten and thrown in jail at *Philippi* for preaching the gospel (Acts 16:23-29). Their backs bleeding and with their hands and their feet fasten to stocks they had every reason to moan in the jail. Instead they started singing praises to God. The power of the Holy Spirit caused a mighty earthquake to set the apostles as well as other prisoners free.

3. *Spiritual Warfare.*

PSALMS 149:6-8

*6 Let the high praises of God be in their mouth
And a two-edged sword in their hand,*

*7 To execute vengeance on the nations, And
punishments on the peoples;*

*8 To bind their kings with chains, And their
nobles with fetters of iron;*

Once in 1984 the Lord called to fast for seven days. In the midst of the fast, the Lord Jesus told me that a certain family living in *Koilpatti*, belonging to the state of Tamilnadu in South India was being attacked by demons. I was to go set them free and pray for divine protection. Afterwards, I went to the village to visit with the Christian family, which consists of the husband, his wife, and their newborn baby. I asked about their predicament and they told me that their next-door neighbor was a Hindu priest, whose house was made into a temple of worship for a very fierce god. In the beginning, the Hindu priest and the Christian family were very good friends. But one day the Christian man insulted the Hindu priest's god. The priest got very angry. He said: *How can you insult my god? From today, I'm going to pray and put curses on your life, and make you come and fall down at the feet of my god!* Their nightmare now began.

From that day on, the Christian man couldn't sleep at night - even when he took many sleeping pills. His wife experienced constant body pains from head to toe. And their newborn baby would constantly suffer from diarrhea. The doctor could not find anything wrong. This went on for many months. When they could not take it any longer, they wanted to commit suicide since there was no relief at

all. It was at that point in time that they heard about me and wrote me a letter asking for help.

After listening to their story, I told them: *You go to bed. Don't worry. I will stay in your house and fast and pray for you these three days. At the end of the third day, you will be totally set free.* They were so happy. At last there was hope. And I knelt down to pray. As I knelt down to pray, I heard the voice of the Holy Spirit speaking to me: *Tonight, at 12 midnight, there will be a battle in the heavenlies. The priest knows that you have come to break the bondage. So tonight the priest will go to the cemetery and he will call all the evil spirits and they will come to kill you. So you just do one thing. You kneel down and lift up your hands and you just praise Jesus.*

That night I got up just before midnight. I lifted up my hands and started praising God. The moment I closed my eyes and lifted my hands, my spiritual eyes were opened. I saw the Hindu priest coming out from his house. In his hands he held a long thighbone. He went to the cemetery, where there were a lot of graves. He went to each tombstone, and hit it with the bone in his hand. The moment he did so, some of the evil spirits were let out (cp. Mk. 5:2,3) An army of evil spirits was quickly assembled. They looked at the priest and said, *Master, what can we do for you?* He replied, *All of you-go and kill the Sadhu.*

While I was looking at this vision, a warrior angel came down from heaven-a very strong and muscular angel. He was holding his sword as if he was ready to strike down anybody. The angel said to me: *The demonic spirits are gathered there and the army of God is gathered there. Now there is going to be a battle.* After saying that, he flew up, and immediately there was trumpet blast. I saw the two

opposing armies collide. The angels had swords in their hands, and-do you know what the demons had in their hands? Broken glass, wooden sticks, all kinds of weapons that the gangsters and the mafias of this world use.

As they were fighting, I was praising the Lord with uplifted hands. I looked at my watch and saw that it was 12 midnight. The war in the heavenlies finally ended at 1 am. The warrior angel came down again to tell me that the war was over. He also informed me that the priest would die. From his waist downwards, huge boils would come out of his legs, and he would die a horrible death. That would be a testimony to the whole village that the Lord God is God. Three months later the priest died exactly as was foretold by the angel. Moreover, the Christian family was totally set free from their afflictions.

The Lord God wants us to know that we can use spiritual chains against the kingdom of darkness when we move in the dimension of praise and worship. When we cooperate with the Holy Spirit-praise, and worship God according to His instructions, God takes delight in us and will set an ambush in the enemy's camp to give us victory.

4. *The Holy Spirit Speaks.* We have seen in Acts 13:2 that when the prophets and teachers worshipped God, the Holy Spirit spoke. In most of our churches, the most common manifestation of the gifts of the Holy Spirit is *Prophecy, Interpretation of Tongues* and *Diverse Kinds of Tongues*. The combination of these three gifts brings forth words of comfort, edification and exhortation. Why are we not seeing more of the Holy Spirit's manifestation of the other six gifts? Because we have not yet learnt to move deeper into

that level. The Bible also mentions in 1 Samuel 10:5 and 2 Kings 3:15, of how the gifts of the Holy Spirit were manifested, when praise and worship were offered to the Lord.

The Holy Spirit is the river of life that flows from the throne of God (Rev. 22:1). The Lord Jesus also said that He flows like *springs and rivers of living water* (Jn. 7:38, Amp). There are also four levels of progressive manifestation of the Holy Spirit (Ezek. 47:3-5). The manner and progression in which the Holy Spirit is depended on the levels of praise and worship that we may offer. It is like riding on the crest of a wave that rises up to great heights. It is dependent on two factors: speed of wind and the balancing ability of the swimmer. Likewise, when we learn to steadily rise up into greater heights in praise, the level of the Holy Spirit's manifestation also increases.

Realm of the Lord Jesus

As it is the nature of the Holy Spirit to exalt the Lord Jesus (Jn. 16:14), He leads us to a higher realm of worship for spiritual fellowship with the Lord Jesus.

In this high realm, the Lord Jesus Himself manifests and we may (at times) behold His similitude (Num. 12:8). The anointing of the presence of God will be stronger than the presence in the realm of the Holy Spirit. Joined with the Lord in one Spirit, we begin experiencing a sweet communion with the Lover of our souls

When the Lord Jesus manifests, He binds up the broken-hearted. I remember of an incident that happened in October 1993. I was due to preach one morning at a

pastors' meeting in a convention held in Singapore. As I began to minister unto the Lord before preaching, I beheld the similitude of the Lord Jesus standing beside me. The Lord Jesus told me, *Son, there are many of My servants here who are broken-hearted. I want to heal and bind their broken hearts.* Saying this I saw in the Spirit, the Lord Jesus going beside each of the broken-hearted pastors and touching them. The Lord Jesus exchanged their spirit of heaviness for a garment of praise (Isa. 61:3).

When the Lord Jesus manifests, the mighty power-gifts of *Faith, Working of Miracles, Healing* and the revelation gifts of *Word of Wisdom, Word of Knowledge* and *Discerning of Spirits* will manifest very strongly. We reading the Bible that the Lord Jesus was present to heal and set the captives free when they worshipped Him:

- (a) *Leper healed* (Mt. 8:2).
- (b) *Jairus' daughter raised from the dead* (Mt. 9:18).
- (c) *Demons cast out* (Mt. 15:25; Mk. 5:6).

A few years ago I was invited to speak at the End Time Handmaidens and Servants Canadian Convention held at *Saskatoon*, belonging to the province of *Saskatchewan*. One morning after the worship team finished their singing they came down from the platform. I perceived in my spirit that the worship leader stopped the worship just as there was going to be a breakthrough into the Spirit realm. When I mused: *Oh, what a waste*, a pastor from *Regina* stood up to say: *Let's continue to worship the holiness of God for a while longer.*

The worship team came on back. The worship leader bowed her head in prayer for a moment. Then she led the congregation to sing a song extolling the holy God.

Suddenly, a kind of a holy presence of God came upon the congregation. Without a word being spoken everyone knelt and worshiped the holy God. As I was kneeling down my spiritual eyes being opened I saw a cloud of holiness come and hover in the auditorium.

Then, many angels flew into the place and stood all over the auditorium. As the glorious presence of God increased in our midst I saw the four living creatures that stand guard the throne of God manifest (Rev. 4:6-8). As if commanded by a military commander they walked in a single file, like soldiers, onto the stage. A throne appeared on the stage and the living creatures stood around it. The Lord Jesus then manifested as a regal awesome King. As soon as the King of kings manifested, without this vision revealed to anyone, everyone in the auditorium was either kneeling or lying on their faces worshipping the holy God.

When the Lord Jesus manifests, there is an awesome power and presence that evokes every creature in heaven above, on the earth and even the creatures below the seas to bow down and worship Him (Rev. 5:11-14). When the Lord Jesus manifests, He will also speak peace and His presence will bring abundant joy in our hearts (Ps. 85:8; Lk. 24:36; Ps. 16:11; Jn. 15:11).

Realm of the Father God

2 CHRONICLES 5:11-14

11 And it came to pass when the priests came out of the Most Holy place (for all the priests who were present had sanctified themselves, without keeping to their divisions).

Spiritual Realms In Worship

12 and the Levites who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets.

13 Indeed it came to pass, when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the Lord, saying: "For He is good. For His mercy endures forever," that the house, the house of the Lord, was filled with a cloud,

14 so that the priests could not continue ministering because of the cloud; for the glory of the Lord filled the house of God.

(also Ex. 16:7,10; 40:34,35; Lev. 9:4,6,23; Num. 14:10; 20:6; 1 Kg. 8:10,11; 2 Chr. 7:1,2)

The reason why we do not see this kind of manifestation of the Shekinah Glory of God is because of one missing factor: *Onewess*. These scriptures say that the musicians and singers *were joined in unison, making one sound to be heard in praising and thanking the Lord* (2 Chr. 4:13, AMP). When all that is within us, is in one mind and one accord, the Glory Cloud of God will manifest. Whether in personal or corporate worship, there must be oneness of heart and mind.

In August 1988, as I was conducting a church service, we began to worship God in one mind and one accord. The Holy Spirit seemed to synchronise everyone's heart to be in unison. Even the musicians were in one accord.

The Art of Worship

I then beheld a cloud coming and filling the congregation. When the cloud descended upon the congregation, they began to enter into a deeper dimension of worshipping God in purity. That day, when the cloud was manifest, everyone's need was met without even being prayed for.

For the manifestation of the Glory Cloud of the Father God we must learn to worship at a deeper level in the beauty of holiness (2 Chr. 20:21). When we become one in spirit, soul and body, to worship God in the beauty of holiness, acknowledging the goodness and awesomeness of His Being, the Glory Cloud will manifest to usher us into the holies of God.

Sometimes, the presence of God becomes so strong that there will be a holy hush within and all around us. It is as if our spirit has heard from the Father of all spirits to be still, in awe of His Majesty (Ps. 46:10; Hab. 2:20). As we wait silently in His presence, the Glory of God will speak to people's spirits and everyone's needs will be met. It is at such times that the hovering of the Glory Cloud over the congregation or us can be visible.

Though we desire to see and experience the glory of God in such deep realms, why are most Christians not able to have these experiences? One of the reasons is that we do not hunger, thirst or desire enough. Our desires are merely on a *curious level*. I once read of a certain minister saying that although the blood of the Lord Jesus has made us to come boldly before the throne of grace, not many of us are worthy or dedicated enough to allow the holiness of God to bring us to that level of righteousness and worthiness.

Spiritual Realms In Worship

It is only those who are willing to pay the price, willing to die to self, willing to give up all that the world has to offer and who will walk in true righteousness and holiness, who will be considered worthy to move in these higher dimensions (Rev. 14:3).

Nowadays, modern people process wheat before they use it. They use technological equipment to remove the good stuff like bran. The wheat is grind and bleach until no nutrients remain in the flour. Finally, dough softeners and conditioners together with a squirt of vitamin mixture are added to create what modern technology calls *enriched bread*. And that's exactly what happened to our worship.

The Lord God is looking for true worshippers who will build Him a sanctuary through their praises that He may come to make His dwell-abode amongst us. He will take pleasure in our midst if we are found praising and worshipping Him in Spirit and truth in the beauties of holiness.

Therefore, when we worship God in Spirit and truth and in the beauties of holiness, the Holy Spirit will manifest and bless us with the presence of God (Ps. 110:3). The Holy Spirit will then lead us to the manifest presence of the Lord Jesus to behold His similitude (Jn. 16:14). The Lord Jesus will then lead and bring us before the presence of the Father God, to the manifestation of the Shekinah Cloud of Glory (Jn. 16:25).

The Word of the Lord once came unto me: *In worship and praise you exalt Me. You lift Me up. The spirit is humbled before My holy presence. When I am lifted up, I lift up the spirit and soul of him who praises Me, so that his spirit may be in tune with Me.*

The Art of Worship

Just as much as without purity and holiness, we cannot see God, likewise without the beauty of holiness in our worship we cannot approach before the presence of God. Let us therefore learn the art of worshipping our awesome God in Spirit and truth and in reverential fear.

May We Hear From You

Dear friends, we believe this book has been a blessing and challenge to you. Millions of people from around the world have been blessed by Brother Sadhu's messages on books, CDs and DVDs. We believe that even now you have been blessed by this book. Why don't you take a minute and write to tell us how you have been blessed by this book.

If you would like Brother Sadhu to pray for your needs, write to him today. He will personally read your letter and pray for you with much compassion beseeching the Lord Jesus Christ to bless, comfort and grant the miracles you need.

If you would like to know more about the ministry of Sadhu Sundar Selvaraj and receive our free quarterly newsletter "Healing Love", feel free to write us. We will send you one immediately and you, too, can uphold Sadhu and this worldwide ministry in your intercessory prayers.

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Do You Need Prayer ?

Oh, that one might plead for a man with God, as a man pleads for his neighbor! (Job 16:21). Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven (Matt. 18:19).

Brother Sadhu, please uphold me before the throne of God and agree in prayer with me for

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Tear out and mail to:

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The image shows a computer monitor displaying the JM Webstore website. The website header features the JM Webstore logo with the tagline "The Word-based store for spiritual understanding" and a quote from Proverbs 4:7. Navigation links include Home, Jesus Ministries, Angel TV, Online Donation, and Contact Us. A search bar and a date indicator (Monday, March 19th, 2011) are also present. The main content area is divided into sections: "Now Available in ePUB format" with a grid of book covers, "WHAT'S NEW" with three featured items: "OPEN HEAVENS PROPHETIC CONFERENCE 2010", "END-TIME WARNINGS", and "OPEN HEAVENS PROPHETIC CONFERENCE 2011", and a "NEWLY ADDED" section. A shopping cart icon in the top right corner shows 0 products in the cart for a total of US\$0.00. To the left of the monitor is a metal shopping cart, and to the right is a large stack of books. The background is a light gradient.

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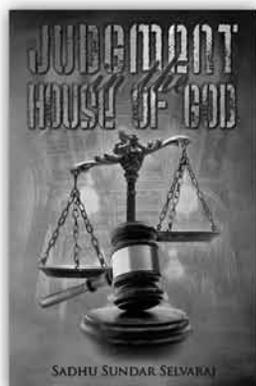
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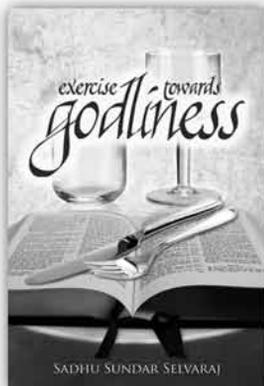


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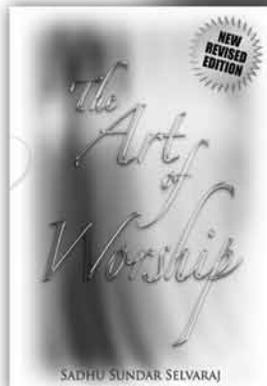
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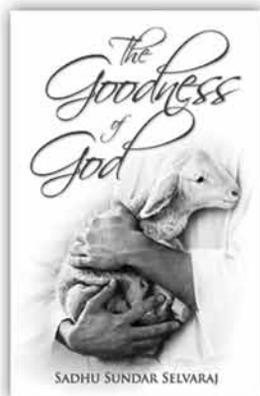
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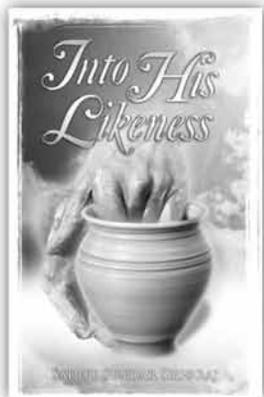
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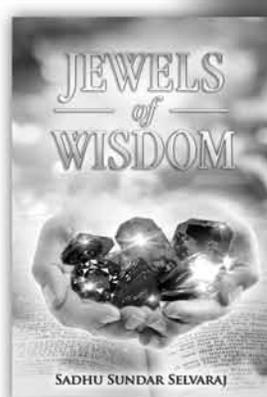
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LORD, TEACH US TO PRAY



INTO HIS LIKENESS



JEWELS OF WISDOM

The Art of Worship

A High Wind Over the Mountain Top

The concept of this book is the result of a direct commission from God as well as drawing from the author's accumulated spiritual experiences. The author shares many exciting discoveries on the subject of worship. He urges the reader to venture beyond a staid, spiritless kind of Christianity to attain a renewed fresh realization of having a close and intimate relationship with the Lord Jesus as the foundational basis for worship.

This volume presents simple, and clear instructions on every facet of worship. The key element of the fear of Lord permeates the entire book. The conciseness of its seven unique chapters is ideal as a devotional book on worship, making it a veritable treasure.



SADHU SUNDAR SELVARAJ is a forerunner who has been privileged to be called to prepare the way for the Second Coming of the Lord Jesus Christ. At age 16 he experienced a dramatic and supernatural encounter with the Living Christ. He has been preaching the Gospel and bringing the healing power of God to his generation since 1979 in over 50 nations. His television network, Angel TV, currently reaches out to approximately half the globe. Brother Sadhu has had numerous encounters with the Lord and has been specifically commissioned by the Lord Jesus Christ "to prepare the Bride" for His second coming. His life and ministry will provoke, encourage and teach you how to walk intimately with Christ.