

## WORSHIP IN OUR CHURCHES

**Text: Acts 15:16-18**

**Key Word:** Worship

**Key Thought:** Is there a Biblical Pattern for Praise and Worship in Our Churches?

There are an abundant amount of Scriptures that encourage us to praise and worship the Lord in our churches.

*"I will declare your name to my brothers; in the congregation I will praise you."*

*Psalm 22:22*

*"Glorify (magnify) the LORD with me; let us exalt his name together."*

*Psalm 34:1*

*"I will give thanks in the great assembly; among throngs of people I will praise you."*

*Psalm 35:18*

*"Worship the LORD with gladness; come before him with joyful songs.  
4. Enter his gates with thanksgiving and his courts with praise; give thanks to him and praise his name."*

*Psalm 100:2,4*

*"Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints."*

*Psalm 149:1*

**The Scriptures lay an abundant foundation for us to understand that God wants us to gather together and give Him praise.** He awaits our expression of worship. We bless Him and He blesses us through worship.

**The Question I Wish to Address Today Is How Should We Worship the Lord in Our Churches?**

Our text is from a prophecy of Amos 9:11. The setting is what has been referred to as the Council at Jerusalem. The early church was growing and witnessing many changes to its common traditions. It caused the leadership to gather and discuss how they would approach the changes. In the midst of the discussion, James, the elder of Jerusalem gave very important direction to the meeting.

He made it clear that the changes that had taken place in Jerusalem and the surrounding areas were the fulfilment of prophecy by Amos. David's tent was quite a bit different than Moses' Tabernacle. During the time of Moses the tabernacle was quiet other than the sound of the priestly duties taking place. David's tent was a place of celebrant worship. It was here that David danced before the Lord.

*"David, wearing a linen ephod, danced before the LORD with all his might,  
15. while he and the entire house of Israel brought the ark of the LORD with shouts and the sound of trumpets."*

*II Samuel 6:14,15*

"God is seeking worshippers of Himself who have received sufficient revelation of Him through Jesus and the Holy Spirit to be able to respond to Him both **knowledgeably and emotionally.**"

*Judson Cornwall  
"Worship as Jesus Taught It"  
P. 105*

David's wife, Michal, who was the daughter of king Saul despised David for acting in such a manner before the servant girls. David made it very clear Who he was dancing and celebrating for.

*"It was before the LORD, who chose me rather than your father or anyone from his house when he appointed me ruler over the LORD's people Israel - I will celebrate before the LORD.  
22. I will become even more undignified than this, and I will be humiliated in my own eyes. But by these slave girls you spoke of, I will be held in high honor."*

*II Samuel 6:21,22*

Every Jew that had gathered at the council at Jerusalem would acquaint Amos' prophecy with the account of David dancing before the LORD. When God's presence displayed by the

**Ark of the Covenant returned, David ushered in a new kind of praise & worship. Never before had the people celebrated this way before the Ark.**

For many centuries the worship of God was replaced with a dry, meaningless liturgy. Even since the time of Christ we have returned to this type of worship. This is why I believe that our text has real value for our day.

We have been witnessing a fresh anointing on praise and worship. God's people are again finding ways to express their joy of the LORD. The prophecy is becoming real before our very eyes.

*"After this I will return and rebuild David's fallen tent. Its ruins I will rebuild and I will restore it, 17. that the remnant of men may seek the Lord, and all the Gentiles that bear my name, says the Lord, who does these things that have been known for ages."*

*Acts 15:16-18*

Our generation is also seeing the fulfilment of this prophecy. It is ushering in a fresh anointing on our praise and worship. **I believe that we can better understand how to approach God as we understand the pattern that He established in the O.T.**

**To Do So We Need to Take a Closer Look at the Both the Tabernacle of Moses as Well as the Tent of David.**

### **I. PRAISE (From Afar)**

David brought to us many Psalms of praise. He would sing out on the countryside as he tended the sheep. Many of these Psalms have been recorded as words without music. Jewish synagogues have added wonderful music to many of them. One characteristic is that of praise that flows out from these words.

They are accompanied with Jewish lyres, tambourines, cymbals and other musical equipment. Most of these songs are vibrant and lively. People join hands and dance and rejoice when they are sung. These are songs which lift up a person's spirit. It is a public display of Psalm 100.

These songs attract tourists and other pilgrims. They dance and sing, and shout and clap their hands as they express the joy of their heart. There are often banners which accompany the groups of celebrants.

### **I. PRAISE (From Afar) (Contd.)**

All of this represents their initial entrance toward God. It is the worship from afar. It is the release of our spirit to give glory and honour and praise to the God that we serve. It is their approach to the throne of grace. There is no doubt that God is within our midst as our hearts rejoice in His present.

David brought this expression of worship into the midst of Jerusalem. His tent was simply the place where the worshippers gathered to share their love for the return of their Lord's presence.

Praise is a confession or a declaration of who God is and what he does. It is also related to remember, declare, exalt and glorify. Praise is important but we must not stop there.

"We may praise from a distance, but we worship only when we are near God."

Judson Cornwall  
*"ibid"*  
p. 85

## **II. WORSHIP (Drawing Near)**

The Tabernacle of Moses brings us face to face with the worship of God. The O.T. priest would enter the courtyard only with an attitude of deep respect. He would have a purpose for being there. He could not bypass any of the pieces of furniture and what those pieces represented.

He would first be confronted by the **brazen altar** (Exodus 27:1-8). Here was the place where the animals were slain and sacrificed for the sins of the people. It is the only place to begin true worship.

The next piece of furniture was the **laver** (Exodus 30:17-21). Here the priest would wash himself while looking at his reflection in the brass laver. He had to wash both entering and leaving the Holy Place.

He would then pass through **the door of Tabernacle** into the **Holy Place**. Here he would instantly be overtaken by the rich **golden walls**. He would also see the **Menorah** (Exodus 25:31-40) (lampstand) on the left and the **Table of Shewbread** (Exodus 25:23-30) on the right. Directly in front of him would be the **Altar of Incense** (Exodus 30:1-10). There he would offer prayers unto God.

This is also the path for any true worshipper of God. Here we worship in Spirit and in truth. The awesomeness of God begins to overwhelm our Spirit. We quickly realize that in ourselves we are unworthy of worshipping God.

## II. WORSHIP (Drawing Near) (Contd.)

The final stage of worship was limited to the High priest once a year. He entered behind the veil with the blood that he would offer for His sin and the sins of the people. The blood was sprinkled on the **mercy seat** (Exodus 25:10-22) as he worshipped the God of Abraham, Isaac and Jacob.

Here was a picture of intimate and ultimate worship which exalts the name of God. It was here that no sin will find glory. It was here that God and only God is lifted up. It was here that any lies and incorrect teaching was exposed and dealt with through one critical blow.

Here is also where God is calling His Church to worship. We must make our way past the Tent of David which offers us expression of our Praise. We must enter the Holy place and enter into the Holy of Holies to offer a reverent worship of our Lord.

Here there is no place for foolishness or disrespect. Here there is no regard for time. Here there is only a focus upon the finished work of Calvary. It is in the Holy of Holies that we enter with God and God alone.

Are we prepared to find ourselves in this place of worship? Are we willing to make the necessary steps to give honour to whom honour is due? Is the Church prepared to get its eyes off itself and become readjusted on the Lamb of God who takes away the sin of the world? Is there any other goal that we should strive for during worship? **Worship is more than singing songs. It is to be a recognition that God is with us.**

*“Come near to God and he will come near to you.”*

*James 4:8a*

Lets strive to enter into an intimate, holy relationship with God through both our praise and worship. The benefit and blessings of such worship is beyond our understanding. God is worthy. Lets strive to improve our understanding and let it be witnessed in our daily expressions of praise and worship.

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Date: Nov 20/16

Place: FCA

Time: 10:30 Am

Song: Come into the Holy of Holies - A

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**Key Thought:** Is there a Biblical Pattern for Praise and Worship in Our Churches?

**INTRODUCTION:** *Psalm 22:22; Psalm 34:1; Psalm 35:18; Psalm 100:2,4; Psalm 149:1; Amos 9:11*

**The Question I Wish to Address Today Is How Should We Worship the Lord in Our Churches?**

*II Samuel 6:14,15; II Samuel 6:21,22; Acts 15:16-18*

## **I. PRAISE (From Afar)**

**II. WORSHIP (Drawing Near)** - *Exodus 27:1-8; Exodus 30:17-21; Exodus 25:31-40; Exodus 25:23-30; Exodus 30:1-10; Exodus 25:10-22; James 4:8a*