

MANUSCRIPT

A group of women in white dresses are captured in a dynamic, expressive pose, likely during a worship service. They have their arms raised and bodies arched, conveying a sense of spiritual fervor and devotion. The background is dark, making the white dresses stand out. The entire scene is framed by a thick black border.

WORSHIP! THE ULTIMATE EXPERIENCE

Worship is the arousal and dedication of the human mental, emotional and physical powers in adoration and praise to God. That which should motivate our worship is a conscious willing desire to fulfill God's need for fellowship and the removing of any sense of aloneness from Him. Does the infinite God of the universe have needs that the worshiper can fill? Why is the Omni-potent God seeking for spirit-filled worshipers to worship Him? These questions are addressed as you turn the pages of this inspired book.

Bishop Sherwin R. Thomas

WORSHIP!
THE ULTIMATE EXPERIENCE



Read and become an

intentional
Worshiper

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

PREFACE

There is nothing that God takes greater pleasure in than to see His children worship. As a matter of recorded fact God seeks out worshipers. Worship is the ultimate form of communication that can take place between God and His creation. True worship does not only allow us to communicate with God on an intellectual level but on an emotional level as well. It is through worship that we are able to dwell in the realm of spirits and have fellowship with heavenly beings.

Worship is designed to take us from the dry burning desert and sweltering heat of doctrinal disputes and church service routines to the oasis of spiritual fellowship with each other and with God.

I do think that the number one goal of the believer should be to become a worshiper. If God's people would become unremitting worshipers every other requirement of Christian duty would fall in place. The burden that comes with that sense of obligation to obey would be lifted as obedience becomes a way of life to the worshiper.

Today the power of worship in the life of the Christian is undervalued. Worship; because of what it is gives the worshiper the ability to tap into the infinite power of God at will. Worship gives the believer a private audience with God without an appointment. It is imperative that the true worship of the Bible be brought into the life and into the churches of contemporary Christianity then the power that attended the church at Pentecost would return.

It is in the science of worship that the power would be understood and experienced. This little book is designed to help you embrace this science individually and corporately. As I searched for a clearer understanding of worship the Holy Spirit inspired my thoughts with the following definition. *Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.* Within the pages of this simple book is revealed a spiritual science as it relates to worship that will revolutionize the way you worship and change your life forever.

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1

THE BEGINNING OF WORSHIP

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship has always played an integral part in the great controversy between good and evil. In heaven Lucifer wanted to be worshiped. Everything about Lucifer's rebellion that brought about the great controversy between good and evil was about worship. In the words of Isaiah the prophet it is stated that Lucifer wanted to be like God and to be exalted to the position of Godhood. We read of this in Isaiah 14:12-14. "How art thou fallen from heaven, O Lucifer, son of the morning? [how] art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart, *I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.*

Worship is so integral in the great controversy that when Satan faced his greatest challenge, when all things were at stake he choose to fight that battle on the grounds of worship. In the book of Matthew chapter 4 vs. 8-11 it is stated "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, *if thou wilt fall down and worship me.* Then saith Jesus unto him, get thee hence, Satan: for it is written, *Thou shalt worship the Lord thy*

God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him.

The importance of worship as an experience in the life of the human being cannot be over emphasized. The word worship occurred approximately eight thousand two hundred and twenty nine times in the scripture. This in itself accentuates the significance that God has placed on worship. Worship is the very reason behind creation; it was for the purpose of worship that God created man and angels, being that can worship Him for whom He is.

The Bible says “God is love,” God does not merely have love He is love, it is His nature, love by nature flourishes when it is appreciated and adored but it is not in the disposition of love to do this unto itself. Love must receive appreciation and adoration from outside of itself. When love is thus embraced it expands and becomes a blessing to the one who embraces it. God cannot and will not give to Himself the adoration and appreciation that He deserves, but because of whom He is He both needs and deserved to be esteemed and acclaimed. For this purpose God in the nature of love created beings that would give to Him the veneration and adulation that love deserves.

Without creatures of free will that would worship Him, God would be alone without anyone to appreciate the beauty of His persona, this is in itself against the nature of love. When a person comes to a realization of their own greatness and creativity and as a result produces something great even if they can appreciate their own ability there is never real fulfillment until they can share who they are and what they have done with someone. This is true also of God; even before creation there was this longing in God to share who He is and be appreciated for the power He has by someone other than Himself, this is the

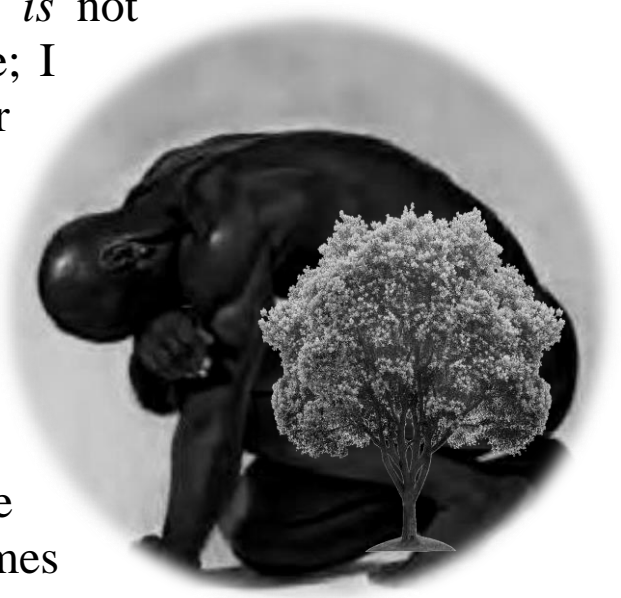
very disposition of love, love by nature enjoys giving and receiving, without creation God could neither give no receive. God created so that the He may find expression in giving and receiving. Love by nature is expressive, love cannot exist without expression; thus God, who is love, expressed Himself through creation.

Prior to creation God would have existed in an orb of eternity all by Himself. The Bible says that He alone has immortality and that He dwells in the light which no man can approach unto or hath seen or can see. 1Timothy 6:16.

God therefore would have been experiencing a type of divine aloneness that would have needed to be addressed.

It would be difficult if not totally impossible for finite man to conceptualize the thought that God can and did experience a type of divine aloneness before he created beings to worship Him, but He did. This may be understood when one considered the fact that in making man in His own image and likeness, God through man was revealing Himself to all created beings, so that the creature may have a deeper insight into the nature of the one they were to be in an eternal relationship with.

And the LORD God said, *It is* not good that the man should be alone; I will make him an help meet for him. And out of the ground the LORD God formed every beast of the field and every fowl of the air; and brought *them* unto Adam to see what he would call them: and whatsoever Adam called every living creature that *was* the name thereof. And Adam gave names



to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him. And the LORD God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man. Genesis 2:18-22

It should be observed that God being omniscient would have known that to create Adam without a companion who would adore and honor him would have resulted in him feeling alone but it was the one way for God to demonstrate what He felt prior to creating beings to fulfill His need for veneration.

It is important to understand what this aloneness that both God and Adam experienced really was. To understand Adam's aloneness one must appreciate God's aloneness. God's aloneness was not that of being unaccompanied, but that of needing beings who can acknowledge and appreciate His power and creatorship, who would accept and express admiration for His authority. This is what is called worship and man was created to fulfill this need for adulation in God. When God created man and blessed him and said have dominion, God instilled in man the need to be adulated; as Adam looked around none of the animals that he named could render such adulation; this was because they were placed under his dominion and because they were not beings with the power of choice or beings that were on an equal plane with him; as such their adoration would not bring the level of satisfaction that Adam needed, subsequently God created the woman, a being of like intellect and with the power of choice to fulfill the aloneness of Adam, that is; Eve was created to render to Adam adulation, admiration, exaltation, respect, reverence, and the praise that his

nature as man yearned for. May I submit that many of the ills committed against society by men such as domestic violence, abandonment of their role as husbands and fathers, even the practice of such sins as homosexuality are a result of their unfulfilled yearning for adulation.

One of the reasons why it may be difficult to think of God as having need is because we view need in the context of lack, but to have a need does not necessarily denote a lack and this can be seen in man's need of oxygen, this need for oxygen by man does not at all say that man lack oxygen it simply says that man is in need of oxygen because of the way man is made up naturally. Thus for God to have a need for worship does not suggest that God has a lack but it simply says that is who He is by nature.

Have you ever thought of what it would be like to have a relationship with someone who has no need of you? Can you imagine a husband saying to his wife "I do not need you" the thought of not being needed by your spouse will surely have a negative impact on the relationship and influence the quality of service she renders to him. Similarly the thought that God has no need and does not need us impacts upon the way we treat Him.

The question may be asked. Why didn't the angels fulfill the role of dealing with this divine aloneness? The answer is that to some level they do but not being in the image and likeness of God they are unable to perfect the task. When God wanted to deal with the aloneness of man He did not choose any of the existing animals for they were not in the image or likeness of man though to some level they contributed to his social wellbeing, yet they were unable to fulfill the needs of man and so God took one out of the man who alone could deal with the aloneness of man. Neither did God choose to deal with man's

aloneness himself because there are needs in the flesh that only another being in the flesh can fulfill.

When God created man in His own image and likeness it was for the purpose of having companionship. Man was created in the image and likeness of God so that they can be as close to who He is without be another God; this was because God cannot create another of Himself so He created beings as close to Him as possible to keep His company and this is what worship is; it is keeping God's company.

God is a spirit and the needs that He has can only be satisfied by someone in the spirit. The worshiper is the one chosen by God to fulfill that role, and worship is the only experience that can accomplish the task. Says Jesus "But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: *for the Father seeketh such to worship him.*" John 4:23

It is important to keep in mind that many of man's natural needs prior to sin was really an expression of God's own needs and that man was created to fulfill those needs. Therefore when God said "*it is not good for man to be alone*" it may have been an expression of God's own emotional state prior to creation. In the producing of the woman by the man facilitated by the creative surgical act of God the woman came into existence to remove that aloneness from the man through the same concept of worship. This is alluded to in 1Peter 3:6 as Sarah showed to Abraham the type of respect that comes with a certain level of worship and reverence by obeying him and calling him lord.

In Ephesians five the implication of fulfilling the aloneness of man through adoration, love and reverence is brought out. In this chapter the apostle calls on the woman to love and submit unto her husband as unto the lord and to reverence him. It will

be unfair to try to divorce such principles as love, reverence, submission and obedience from worship, thus it should be understood that it was and is through the attitude of worship to the man that God intended to deal with the aloneness of man. This truism is what is often referred to in the modern term as “male ego” many women not understanding the symbolic role of the husband and wife think it mere ego that the man wants to be treated as Lord, but this was and is God’s plan for the marriage relationship as it is a reflection of His own relationship with the church. Let me state at the onset that it is a fact that there are selfish, egocentric men who while not fulfilling their role as a loving, caring lord wants their undeserving egos stroked continually and that is not the plan of God. Neither should the reader suppose that worship in its fullest sense of the word is suggested here but that in order for a woman to be a true helper to the man and deal with his aloneness an attitude of love, submission, obedience and reverence must be given him by the woman. This very attitude must come from all men to God, and serves the same purpose of dealing with the divine aloneness of God. I cannot think of a better reason why I would want to be a worshiper; for God to grant to me such an awesome responsibility of fulfilling His need for divine companionship and taking care of His divine aloneness whatever that means to His divine experience is just elevating and humbling at the same time. Simply to understand the purpose of worship in this divine context is in itself enriching.

Very few worshipers ever think of God as having needs, as a result, worship has been turned into a selfish act of what we can get from God and how we feel in worship, but as the man was not created for the woman, but the woman for the man, so man was created for God’s pleasure and God does not exist for

man's pleasure. The Scriptures says. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, *and for thy pleasure they are and were created.*" Thus God is to be worshiped not for what we can get from Him but for what we can give to Him. The question is what can we give to God? We can give God a spiritual dwelling place in time, a place that He may inhabit and be comfortable in while as the infinite eternal one He dwells in the limited sphere of time with His creation. The place chosen by God to be His dwelling place in time is the praise of those who worship Him. Psalms 22:3 says that God inhabits the praise of His people. God dwells with us in the person of the Holy Spirit, being a spirit He needs a spiritual dwelling place and the worship and praise of His children forms a spiritual edifice that He occupies.

It is the belief of most of Christianity that because of God's infiniteness He has no need for us. Why would God use His creative power to create things He has no need for? People only create things they have no need for under idleness, boredom or mere experimentation, it is evident that none of these factors inspired God to create. The one factor that inspired God to create is the factor of His nature; love. Love and what love needs moved God to creation. Some of the needs of love and thus of God are; the need to share, the need to communicate, the need to be appreciated, and the need to embrace and be embraced. All these things we fulfill in God when we worship. God created us for this purpose. Have you ever taught that God can experience pleasure and He has given us the responsibility of bringing pleasure to Him through worship and when we fail to worship we rob God of the pleasure that He seeks. Pleasure is defined as the enjoyment or satisfaction derived from what is to one's liking; gratification; delight. Pleasure describes the broad

class of mental and emotional states that is experienced, that is positive, enjoyable, or worth seeking. It includes such states as happiness, entertainment, enjoyment, ecstasy, and euphoria. It is a positive feedback mechanism, motivating the individual to recreate in the future the situations which they have found to be pleasurable and to avoid situations that have caused pain in the past. This is true also of God. When we worship it gives God pleasure bringing to Him a God-like infinite ecstasy which works as a positive feedback mechanism causing God to recreate over and over whatever situation that caused us to worship and bring pleasure to Him "...For it is God which worketh in you both to will and to do of [his] good pleasure." Philipians 2:13

Worship is the expression of God working in us intellectually and emotionally, this work gives God pleasure and worship says to God that His work is bearing fruits and this gives Him pleasure, it eliminates all sense of aloneness with God, it says to Him that there are others like me. Our response to God's goodness in creation and redemption not only brings God pleasure it blesses Him. "O bless our God, ye people, and make the voice of his praise to be heard: Which holdeth our soul in life, and suffereth not our feet to be moved." Psalm 66:8, 9 Let them shout for joy, and be glad, that favour my righteous cause: yea, let them say continually, *let the LORD be magnified, which hath pleasure in the prosperity of his servant.* Psalm 35:27. The pleasure that God feels from the prosperity of His servants comes from the worship that is rendered to Him for prospering them; this pleasure causes God to recreate the situations that caused the person to worship; all this amounts to great prosperity for the worshiper and infinite pleasure for God.

With His own need in mind and with a foreknowledge of the blessing that worship would bring to His creation, God

created man as an intrinsic worshiper instilling in him, the ability to worship spontaneously.

In the Genesis account of the creation of man it is recorded that God created man in His own image and likeness “and God blessed them.” The Hebrew word used for blessed is in the Genesis one account is *bârak* pronounced *baw-rak'* it means to *kneel*; as an act of adoration, to *bless* God. Thus ultimately worship is about blessing God by fulfilling His divine need for companionship and adoration. It would be very easy for one to reason from a position of their finite understanding of God, that God has no needs, but this would negate the fact that we were made in His image and likeness and has needs while the pattern that we were made after has none. It is from His sense of deific need that God has chosen to inhabit our worship; (Psalm 22:3) when one as infinite as God chooses to do something as intimate as fellowshiping with his creation it must be driven by an infinite purpose or need. Revelation 4:11 says “Thou art worthy, O Lord, to receive glory and honour and power: *for thou hast created all things, and for thy pleasure they are and were created.*” This suggest need “... *and for thy pleasure they are and were created.*”

Having been given such noble task of fulfilling a need in God it becomes incumbent upon every human being to understand what worship is and how to become a worshiper. Worship is what spontaneously comes out of us when we see God’s greatness in creation and redemption. It is our response, both personal and corporate to God for who He is! For what He has done and is doing! This awareness triggers a mental and emotional response. Thus worship becomes the arousal and dedication of the human mental, emotional and physical powers in adulation and praise to God.

“Christians” are motivated by several things to worship God today, some of which are downright ridiculous. The one thing that should motivate our worship is a conscious willing desire to fulfill God’s need of fellowship and remove any sense of aloneness from Him. Motivated by such noble intent the worshiper will love and worship God with all his mind, soul and strength which will become the first commandment of the worshiper’s life. “And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment”. Mark: 12:30.

Because of what worship means to God and the worshiper, the God to man and man to God relationship begun on the premise of worship in Genesis 1:28 and ends with a call from God to man to worship Him as creator of heaven and earth in Revelation 14:6. It is therefore no coincidence that worship is at the center of the call from God to escape the worship of the anti-Christ power in Revelation 14:6-12. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [his] mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus.

From the time of creation God’s relationship with man has been predicated on worship. Unlike the inane westernized festivity that is called worship today; true worship to God as it

has been from the very inception will be defined by specific requirements and promises. God has sought to communicate to mankind a clearly defined arrangement of the worship relationship that is to exist between Creator and creature.

In the scripture a pattern can be traced from Genesis to Revelation of God's divine system of worship. Though this divinely appointed system may appear to have been obliterated from the church by the flood of euro-centrism and westernization, God is still seeking to reintroduce this divine system of worship to his people.

THE CULTURE OF WORSHIP

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship must become the culture of God's people. Culture refers to the increasing deposit of knowledge, experience, beliefs, values, and attitudes, acquired by a group of people in the course of generations through individual and group striving. Worship is God way of establishing and preserving a Godly culture with His people.

Another way culture may be defined is that it is a "way of life." When a particular way of life through a systems of knowledge is shared by a relatively large group of people it becomes a culture. Culture is in its broadest sense cultivated behavior; that is the totality of a person's learned, accumulated experience which is socially transmitted; or more briefly, behavior through social learning.

This is the most effective way to spread the gospel. Within a society that has culture there are standards of, economy, food, dress, music, literature, socializing behaviors, beliefs, values, and symbols that they accept, these are generally received without thinking about them, and are passed along by communication and imitation from one generation to the next. This is precisely what worship is. Strict devotion to these

standards is what makes the culture of the people effective and life changing.

Culture is symbolic and unspoken communication. Our God-given culture must be learned implemented and deliberately perpetuated by us through worship.

Culture consists of patterns, explicit and implicit, these explicit and implicit patterns are outline in the Torah and are designed to order the behavior of the worshiper, and they are transmitted by symbols, causing the distinctive life-style of the worshiper to be manifested.

The essential core of culture consists of traditional ideas and especially their attached values; generally cultural systems may, on the one hand, be considered as products of action, and on the other hand, as conditioning influences upon others. The believer's culture that is called worship is the product of the revealed will of God.

The Torah with its standards of, economy, food, dress, music, literature, socializing, behaviors, beliefs, values, and symbols is what becomes the culture of the believer thus functioning to program the mind and distinguishes the worshiper of Yahweh from members of other cultural groups or category of people.

Worship is of such character that it can be influenced by its surroundings and its environment. The surrounding, environment and other collection of elements or components such as time, personnel, and religious symbols describes it's, (worship) structure and purpose and expresses its function; these things also influences the worshiper and to a large extent determines to whom they render worship. Through the system of worship one may identify what is taking place, consequently the system helps people to identify that worship is taking place and

also ascertain who is being worshiped. Devotion to the system of worship is what expands worship into a culture.

The system; which is a collection of elements or components that are organized for a common purpose, in this case worship; is given to define worship and guide the worshiper into the worship of the true God; when worship is taken outside the its God-given system it lacks if not all, but at least most of its divinely ordained components and power. Worship is thus embraced as an act to be carried out at a church and does not find its way into the daily life of the believer.

Having instilled worship in man as an instinctive response to who He is and what He has done, God then gave to man the freedom to be in charge of their physical, intellectual and emotional powers. Having that free will to use those powers as they choose man needed a system that would govern them in the exercise of these powers as they worship. This arrangement when followed would direct man's mind and their emotions to worship God and to worship Him in a manner prescribe by Him, thus worship requires a system that would direct the mental and emotional and physical powers of man into the right form of worship and the right object of worshiped. It is believed that the ideas, meanings, beliefs and values people learn as members of society in this case the church determines human nature. People are what they learn; thus for worship to be impactful it must become a culture.

The entrance of sin robbed man if his intrinsic ability to worship God, while he is still naturally inclined to worship, man has embraced every other form of cultural expressions other than that which is specified by God.

To preserve worship as a culture God, at the very beginning, instituted a system through which He must be

worshiped. In Genesis chapter one from verse twenty-eight the first fundamental of the system of worship is introduced. There it states how God blessed Adam and Eve He then said to them in verse Twenty-nine and thirty "...Behold, I have given you..." "And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so. And God saw everything that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day. Gen 1:29-31

Acknowledgement of God's ownership of all things and that He is provider and sustainer of all is the very first principle that must administrate worship. Without God's provision and protection the human being would cease to exist, it is God who still upholds all things by the word of His power. The breath we breathe, the balance of gases in the atmosphere, the sun from which we receive energy, the rain that waters the earth, the life of every seed and the existence of every atom is personally under the sustaining power of God. Being grateful to God for His ownership and preservation of all things should be the first governing principle of worship.

The second lesson given in Genesis to administrate worship is; *time*. Time has forever played a significant role in shaping the culture of societies around the world. This may be seen in their holidays, their agricultural systems, in the cycle of work and rest to name a few.

A person may ask, why time? Shouldn't God be worship at all time? The answer to that question is; yes. Worship to God

should not be limited to a particular time or place. This would be applicable to individual worship, but not to corporate worship. Corporate worship is also a part of God's plan for mankind, and this form of worship call for a set place and time, the place and time should not be set by men but by God. The principle of place and time is consistent with God's original plan from the time of Genesis.

Genesis chapter three verses eight seem to suggest that it was customary for God to meet in fellowship with Adam and Eve in the garden in the cool of the day. Furthermore when God created the luminaries of the sky namely the sun and the moon He said that they were put there by Him for signs and for seasons. Genesis



1:14 The word "seasons" is an interesting one it is taken from the words, *mo-ade',mo-ade',mo-aw-daw'* properly it means an *appointment*, that is, *a fixed time or season; specifically a festival; conventionally a year; by implication, an assembly* (as convened for a definite purpose); technically the *congregation*; by extension, the *place of meeting*; also a *signal* (as appointed beforehand): - appointed. It also means a place of, solemn assembly, congregation, a solemn feast, (appointed, due) season, solemn (-ity), synagogue, (set) time (appointed). The root word from which the above Hebrew word is taken gives further insight into the degree of truth that Genesis 1:14 is pregnant with. The root word is *yâ'ad* pronounced *yaw-ad'* it means to *fix upon* (by agreement or appointment); by implication to *meet* (at a stated time), to *summon* (to trial), to *direct* (in a certain quarter or position), to *engage* (for marriage): - agree, (make an) appoint

(-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

It is therefore evident that God, as part of His worship system in Genesis introduced time as a governing factor in corporate worship. It is the system of worship that determines who or what we worship and whether our worship is true or false, as a result it is imperative to get the system right for without the system worship will never become cultural or a way of life.

Another fundamental of God's worship system as given by Him to the human race, which may be counted as the great original truth and from which arises those great fundamental laws is that; God only is to be worshipped, and therefore we are to have no other God before him. When God spoke the Law from Mt. Sinai He categorically stated. *"I [am] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage, Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness [of anything] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth [generation] of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments."* Exodus 20:2-6

That there is a God, and that there is but one God, is the first commandment, and the second is a guard upon it, or a hedge about it. To prevent an incursion of serving false gods among His people, thus we are forbidden to worship the true God in such a way and manner or with the same system that are used in the worship of false gods. We are also commanded to observe

the instituted ordinances of worship that we may adhere to the proper object of worship.

God has certain instituted ordinances of worship that when adhered to brings man and give him the assurance that he is worshipping the true God. An ordinance is simply an authoritative order or decree or direction, it is a law set forth by a governmental authority; or ordained by God. These ordinances are what help make worship our culture which is a way of life. The core of a culture is formed by values and these values which forms our worship culture is given in the Torah: when these values are embraced they produces in the worshiper a predisposition for preferences of certain state of affairs to others (good-evil, right-wrong, natural-unnatural, love -hate). False worship is experienced when a person makes their own values or the values of men the culture that they live by. Every culture is live out; and Symbols, heroes, and rituals are the tangibles or visual aspects of the practicing of a culture. The true cultural meaning of the practices is intangible; thus the true experience of worship is intangible.

One of the first ordinances or value of worship as a culture that was given and was beautifully designed to cause us to adhere to the one proper object of worship is the Sabbath. Thus when God had come to a full end of His creation; He instituted as a memorial of His unique creative power, a time that He had blessed, hallowed, and sanctified, this act of sanctifying a specific time and setting it aside no other God could do. *“And so the whole universe was completed. By the seventh- day God finished what he had been doing and stopped working. He blessed the seventh- day and set it apart as a special day, because by that day He had completed his creation and stopped working”*. Gen 2:1-3 GNB version.

The Sabbath is God's appointed time for corporate worship and in adhering to His appointed time we confirm that we worship the true and living God. "And hallow my Sabbaths; and they shall be a sign between me and you, *that ye may know that I [am] the LORD your God.*"Ezekiel 20:20

The question that may be asked is. How does Sabbath keeping connects with worship if we are to worship God every day?

The answer to the above question is found in what worship is. Worship is the dedication of the mental, emotional, and physical powers to God. To enter fully into worship the dedication of these powers must be given to God without reservation and this can only be done if worship becomes our culture. "Hear, O Israel: The LORD our God [is] one LORD: And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might". Deuteronomy 6:4,5 Then one of them, [which was] a lawyer, asked [him a question], tempting him, and saying, Master, which [is] the great commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second [is] like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. Matthew 22:35-40

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this [is] the first commandment. Mark 12:30

God calls for the total involvement of the mind, soul, heart and strength in worship, simple reason will tell us that this cannot be done while we share these resources with other engagement that necessitate their use during the week. God in His wisdom has appointed a time when none of these God-given

assets must be engage in any other activity except worship. Thus He says of the physical. “Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day [is] the Sabbath of the LORD thy God: *[in it] thou shalt not do any work*, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that [is] within thy gates: For [in] six days the LORD made heaven and earth, the sea, and all that in them [is], and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Of the mental and emotional He says: “If thou turn away thy foot from the Sabbath, [from] doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, *nor finding thine own pleasure, nor speaking [thine own] words*: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken [it]”. Isaiah 58:13-14.

The Sabbath and is God’s appointed time for corporate worship, it is the time and the only time when the entire being for twenty four hours could be wrapped up in worship without the infraction of secular, non-spiritual, materialistic activities, thoughts or emotions. In this respect the Sabbath is designed to prep us for the world to come, where all secular, non-spiritual, materialistic activities, thoughts or emotions would be a thing of the past.

Sabbatical communal worship is designed to bring worship to God as a single, collective, cohesive acknowledgement and declaration of His greatness and majesty. For this reason even in the earth made new God’s appointed time for worship will continue. “*And it shall come to pass, [that] from one new moon*

to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD. Isaiah 66:23

In addition to the Sabbath there are the ordinances such as the Lord Supper, Marriage and Baptism, these along with other biblical principles will direct the worshiper in their approach to God and serve to guard them from emotional fanaticism when they open the windows of feelings and impulse before Him.

God is not worshipped at all if he is not worshipped alone and according to His approved way. *The Lord our God is one Lord.* To this end every ordinance and principle of the Lord is designed. Whether it is Sabbath or health, communion or baptism, dress or fasting or any other principle enjoined on us in the Scripture. The object of these ordinances, statues, laws and principles is to cause us to adhere to the one true object of worship: YAHWEH GOD. This was ever Christ's lesson to us. It is therefore forbidden to worship the true God in such a way and manner as the false gods were worshipped, we are not to use the time and ordinances set up by the false gods to worship THE TRUE AND THE LIVING GOD. In Jeremiah 10:2 the Bible says: *"Thus saith the LORD, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them."*

God is to be worshiped not as other gods are worshiped but in the unique way that He has outline in Scripture and would guide us into by the Holy Spirit. From Genesis to Revelation God's goodness and holy majesty, is acknowledged with appropriate physical expression giving worship the dimension of being not only an appropriate response to God, but also a response of subjection to the authority of God and the carrying out of the will of God and adhering to His recommend system of worship.

In most countries culture is expressed in arts and crafts, folklore and religion, clothing, cuisine, music and languages. This should be the position of the Christian of the 21st Century; our Religion should be expressed in everything we do. Thus our religion becomes our culture.

When God system of worship is understood and brought under Worship as a cultural there will be a restoring of Liturgy to the inane and vacuous parade we call worship in western Christianity. Understanding the system of God in worship is really the restoration of God-given liturgy. Liturgy" is a technical sounding word, very unfamiliar to many Christians today. The New Testament speaks of John the Baptist's father, Zechariah, fulfilling the time of his priestly "*service*" in the Temple. St. Luke uses the Greek word "*leitourgeios*" to describe this. Luke 1:23 says: And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house. The word Ministration: leitourgia *li-toorg-ee'-ah* means public function, service. The word "liturgy" therefore means "*service*", in the sense of serving God with public and communal worship. The reading of the book of Revelation through "liturgical eyes" will reveal liturgy in its highest order. Fifteen times the word and concept of worship is mentioned in this book and all with liturgical connotations; worship forms the basis of the most solemn message of Revelation fourteen, called the third angels message. John received the Revelation while "in the Spirit on the Lord's Day" which is the Sabbath day the seventh day of the week. This is known because it is the only day that God calls His. "If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on *my holy day*; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt

honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Isa 58:13

As John looked around he sees what he would normally see in a worship service, but these items and actions indicated liturgy. He saw such Symbols as seven golden candlesticks; He heard the incessant liturgical cry of the angels "Holy, Holy, Holy" He saw the prayers of the saints symbolized by vials of burning incense. Rev. 5: 8. He saw Robes which were mandated by God for His OT priests (15:6, 4:4, 6:11, 7:9-13) Prostrations (5:8, 7:11), Golden bowls (5:8, 8:3), Scrolls (5:2, Thrones (where leader sits 11:16, 5:1)), temple (15:5).

The point of all of this is that modern Eurocentric worship has robbed us of liturgy. The question then is, how do we in the 21st Century recover the Apostolic and Biblical model and system of worship? We do not need to reinvent the wheel of worship but to rediscover and restore the Biblical God-given system.

Worship in the Old Testaments and early church was liturgical, it was not a passive experience but a participatory action, an event in which the assembled people of God actively worshipped together. The restoration of true worship demands the reinstatement of Liturgical *signs, symbols* and *sacred actions*. This would encourage active corporate participation of the whole assembly through prayer, song, response, and action.

The restoration of true liturgical worship with its signs, symbols and sacred actions will cause the worshiper to take seriously the holiness and the reality of God's presence.

Today in our western expressions of worship, we have lost all sense of God's holiness. In His Majesty God deserves to be approached with awe, reverence, and deep respect. The Scriptures says: "God is greatly to be feared in the assembly of

the saints, and to be had in reverence of all *them that is* about him. Psalms 89:7. Hebrews 12:28-29 reminds us, “Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The liturgy of Old Testament and New Testament worship, which included liturgical elements such as ritual and decorative, beautiful surroundings, and appointed times, sacred symbols and gestures triggers a sense of reverence and awe in the worshipers. This needs to be rediscovered and restored. The question is. Where do we start?

Christianity did not spring from a vacuum. Christianity was not an invention it was a discovery, the unearthing of a system of worship that started from the day man was created. When Christ came it was to restore that system of worship that God had preserved among the Jewish people. Jesus in speaking to the Samaritan woman at the well says: “Ye worship ye know not what: we know what we worship: *for salvation is of the Jews*. But the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. John 4:22-24. Jesus was a Jew, the apostles were Jewish, and they all worshipped according to the system given to the Jewish nation as handed down by Moses and the prophets. No one can doubt or deny that Judaism is a liturgical religion. When the woman thought that there was another system of worship that can be used apart from that given to Israel by God, Christ said to her; “*Ye worship ye know not what: we know what we worship: for salvation is of the Jews*. Within the New Testament there is evidence that the apostles continued to observe Jewish liturgical

practices. Acts 2:42 says, they continued in prayers day by day IN THE TEMPLE...Acts 5:42, The apostles were continually in the Temple praying and teaching, Acts 6:4 they appoint deacons so they can devote themselves to the prayers and ministry of the word. Acts 10:2-3 Cornelius prayed continually on the 9th hour, 10:9 Peter at the 6th hour went to the roof to pray. These were "liturgical hours of prayer". Acts 20:6, 16 After the Days of Unleavened Bread, Pentecost are mentioned. Paul says in I Cor. 16:8 that he will stay in Ephesus until Pentecost. The early Church kept a liturgical "church calendar". Hebrews 8:2 High Priest Jesus a "minister" (lit. "liturgist") in the heavenly sanctuary. In God's commands to build the Temple, it was to be decorated ornately with golden cherubs, lamp stands, carvings, dishes for incense, fine linens of blue and purple, crimson yarns, looping blue curtains, sacred vestments, bells, anointing oils, perfumes, etc. (See Ex. 25-30). These passages shed light on what the environment should be like in which God is worshiped. In such environment the spirit of God feels welcome.

Liturgical worship help the worshipers to keep their focus and praise on God and God alone, He is made the center of their worship. The surroundings, the symbols, the refrains all reflect that they are in the presence of the Lord of Lords If we truly believe and understand this then, our worship, our symbols and our refrains ought to reflect the same. Liturgical worship has the capacity of restoring in the church a consciousness of God's presence through its ordered structure and refrains. This system of worship will restore a deep sense of reverence through the acknowledging of the Divine Holy presence among us. Liturgy summons participants, where the worshiper is able to worship God with body, mind, and spirit. Often modern form of western society worship is reduced to the intellect. But God invites us to

worship more fully. Our intellects may be engaged by a sermon or teaching, but our bodies usually are not and participants should not be mere spectators. In worship the senses are to be engaged through visual means in symbols, through the hearing and singing of music through taste and touch in the Communion service. All of these invite us to lift up our hearts, minds, and bodies to God in praise, adoration, and worship.

Liturgy's signs, symbols and sacred actions which must form our public prayer and worship must spring from the language and events of God's revelation of Himself to us and a disclosure of God's creative power and wondrous works, in the work of redemption causing the arousal of the mental, emotional and physical powers. Liturgical worship system will help us to enter into that mystery of redemption, simply because, the nature of spiritual things demands the transformation of divine concepts into visible images and symbols, but these symbols must be according to God's revelation in Scripture lest the church becomes inundated with pagan symbols, rites and ceremonies. It has always been God's plan in bringing humanity from a place of rudimentary religious consciousness, to the place of established worship that such worship is given its concrete expression in institutions and in ritual acts, in turn these institutions and acts become a powerful instruments, whereby the worshipping disposition is taught, stimulated, and maintained.

Signs, symbols and sacred actions are further needed because worship takes place in the visible and invisible realms and belong to two worlds the world of our senses and the world of the spirit. When liturgy is removed from worship the senses become detached from the spiritual reality, this causes a

disconnection between the natural and the spiritual and worship becomes void of power.

Liturgy when incorporated in worship is much more than "ritual" or ceremony, it is true that liturgy includes ritual but in the hands of a worshiper it is something much deeper than mere ritualism or ceremonialism. The liturgy of worship is used to arouse the worshiper mentally, emotionally and physically. In worship it allows the community of believers to express their devotion with a sense of cohesion that is not experience without liturgy. When God gives a system of worship to His people the formulas, traditions, and outward acts are designed to deal with the heart. One cannot go without the other. The heart cannot serve God right without following God's system of worship.

In liturgical worship **SIGNS SYMBOLS AND SACRED ACTION** has always played a very important role and functioned to keep the people conscious of God's divine presence.

WORSHIPING GOD
WITH
SIGNS SYMBOLS AND SACRED ACTIONS

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worshiping God through signs, symbols, and sacred actions has always been integral to the people of God as they worship. The concept of worship is abstract and as such, God has ordained that symbols, signs and sacred action be used to bring a kind of tangibility to worship. These things help to bring the concept of worship alive.

A symbol is an object or signal that stands for something else; it is usually a visible image that represents a concept. Symbols are given to us by God so that we may have visible point of reference for the abstract concepts that makes up worship.

It has been known through time immemorial that the rose has long been used by poets to symbolize the idea of beauty; the lion has come to symbolize courage and strength. The world in which we live are filled with symbols both good and bad and both on a conscious and subconscious level these symbols influence our behavior.

In the Bible we should distinguish between three main kinds of symbols.

The first, is the poetic symbol, this is found throughout the Bible, but especially in the Book of Psalms and the Song of Solomon. These symbols help define the way in which the writer views himself and his world. For instance, David—

recognizing that people are vulnerable to the attack of sin, so symbolically he sees God as a “fortress of defense” (Ps. 31:2, 71). Psalm 31:2 Bow down thine ear to me; deliver me speedily: be thou my strong rock, for an house of defence to save me. Psalm, 31:3 For thou *art* my rock and my fortress; therefore for thy name's sake lead me, and guide me. The second kind of symbol is the symbol of religious ceremony, this occurs most often in the PENTATEUCH, particularly in the Book of Exodus. These symbols were directly ordained by God for the benefit of the Israelites as they worshiped Him. They served as daily reminders of God’s invisible presence and plan. Thus, the cherubim placed on the ARK OF THE COVENANT (Ex. 25:18–19) were symbols of God’s presence among His people. The daily sacrifices were acts symbolic of God’s plan of redemption. The third kind of symbol is the symbol of prophetic vision, found in books of prophecy, and in particular in the books of Ezekiel, Daniel, Zechariah, and Revelation. Like the ceremonial symbols, these symbols serve to reveal God’s plan for humankind; these symbols are generally very colorful images that evoke the mystery and history of world events.

God has ever use symbols to communicate to us and has given us symbols by which we may communicate to Him. When the church fail to implement the use of symbols then the church looses it hold upon the reality of God’s presence.

The symbols that we are giving attention to in this chapter are the symbol of religious ceremony. There were symbols that were ordained by God for the benefit of the Israelites as they worshiped Him and were used to enrich their service. Very few understand that the church of today is also given symbols that are to be part of its worship service. One of the most commonly known symbols of the Christian church of today, are the

symbols that represent the body and blood of Christ. These symbols are used in the worship service of the communion sometimes called the Lord's Supper. The emblems of bread and wine are used to give the service tangibility as the lamb was used in Israel to represent Christ and give substance to the worship service of the Passover.



The beauty about symbols is that they all represent a spiritual reality and it is this spiritual reality whether past, present or future that the symbol is meant to keep ever before the worshiper.

In the time of ancient Israel one of the most powerful symbols of the worship to God was the Ark of the Covenant, the ark represented the presence of God and Israel would often work miracles through it such as the crossing of the Jordan, or win victories through it such as the overthrowing of Jericho.

It is recorded that Israel while carrying the symbolic ark was beaten by the Philistines and the Philistines captured the ark but such a defeat was only due to the fact that Israel lost sight of the spiritual reality of which the ark was symbolic.



The power of any symbol is in the worshiper remaining conscious of the spiritual reality that the symbol represent, when such consciousness is maintained the symbol is

used by the presence of God to be a conduit of His infinite power. Today God has given the church a symbol that can be as powerful a representation of His presence as was the Ark of the Covenant if the spiritual reality of it is held in the mind of the church, this symbol is found in Zechariah chapter four and represent the continued communication of the Holy Spirit to the church.

There are yet further symbols that are given by God and can be part of the worship of the church such as the anointing oil a symbol of the Holy Spirit. The symbolic colours of blue that represents obedience, purple a symbol of royalty, scarlet a symbol of the victory through the blood.



It is the prerogative of the worshiper to release the power of symbols. This can be done by focusing on the spiritual reality that the symbol is intended to keep before the eyes. The worshiper must be aware of the lessons that come to them in symbolic forms and as they see, hear, or sense the Spiritual veracity they must surrender to its presence allowing it to stir their intellectual and emotional powers to the point of worship and praise. When the worshiper encounters the reality that a God-given symbol represents it is important to be like Moses at the burning bush and savor the experience until he or she is standing on holy grounds in the presence of God. It must be noted that the use of a symbol or an object for a particular task does not in itself bring about the realism but God designs that

these symbols should help us focus on the Spiritual reality that do exist, symbols are to help us focus our thoughts on the presence, power and character of the one we worship. This makes the use of Symbols fundamental in effective worship as they help us appreciate the spiritual reality of the presence of God.

In addition to sacred symbols there are sacred actions, which are also essential to worship. Sacred actions has always been part of worship, such actions as kneeling, lifting of hands, clapping, shouting, prostrating are all mentioned in the scripture and still plays a part in making worship to God effective and participatory.

Like that of symbols every sacred action is connected to a spiritual reality, if as worshipers we are able to take hold of the spiritual reality that the action speaks too then the power is experienced in the life of the one doing the action.

One such sacred action that is still common too many Christians today is the lifting up of the hands in worship. The lifting of the hands in worship has always been one of the many sacred actions practiced in the Bible. In the Dedication of the temple, Solomon "stood before the altar of the Lord ... and spread³ forth his hands toward heaven" (1 Kings 8:22; cf. vs. 54; 1 Chronicles 6:12, 13). He also asks God to honor prayers made toward the temple: "... Whatever prayer, whatever supplication is made by any man or by all thy people Israel, each knowing the affliction of his own heart and *stretching out his hands toward this house* ... hear thou in heaven thy dwelling place, and forgive, and act ..." (1 Kings 8:38- 39; cf. 2 Chronicles 6:29-30). David calls out, "Hear the voice of my supplication as I cry to thee for help, *as I lift up my hands toward thy most holy sanctuary*" (Psalm 28:2; cf. also 134:2).

The lifted hands is a sacred action that express the inner man desperate for some response from God, David says, "I stretch out my hands to thee; my soul thirsts for thee like a parched land" (Psalm 143:6; cf. vs. 8). Hands mirror the soul stretched out to touch God, "... for to thee, O Lord, I lift up my soul" (vs. 8; cf. 25:1; 86:4).

The prophet Jeremiah admonishes the Israelites mourning the destruction of Jerusalem, "Let us search and try our ways, and turn again to the Lord! Let us lift up our hearts with our hands to God in the heavens" (Lamentations 3:40-41, KJV).

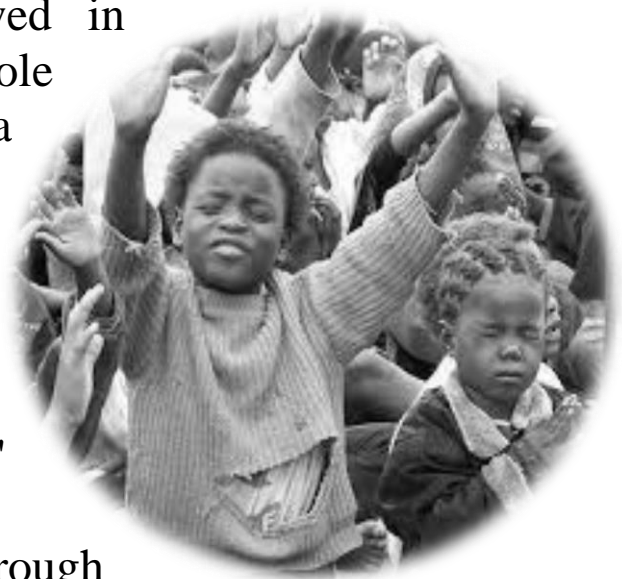
The lifting of the hands so characterizes prayer in the Bible that it became a symbol for supplication without the need to identify it as prayer. For example, Jeremiah urges, "Lift your hands to him for the lives of your children ..." (Lamentations 2:19; Psalm 44:20; and perhaps Lamentations 1:17). To lift the hand to God is a sacred action that means invoking His help.

The sacred action of lifting hands is not only lifted in supplication. They are also lifted to offer a blessing to God or to deliver a blessing from God. The custom of the laying on of hands underlies the use of hands in blessing. The laying on of hands was understood to confer or impart something. One's sins, for instance, were transferred to the sacrifice through laying on of hands (Leviticus 1:4; 16:21-22). More often, however, the hands conveyed a gift or blessing. Ordination bestowed authority, consecration, or special gifts (Numbers 27:18-23; Deuteronomy 34:9; Acts 6:6; 13:3; 14:23; 1 Timothy 4:14; 1:18; 2 Timothy 1:6). The Holy Spirit Himself was sometimes conveyed by the laying on of hands (Acts 8:17-18; 19:6). Jesus commonly imparted the blessing of healing through His hands (Matthew 8:1-3, 14-15; 9:20, 25, 29; Luke 4:40; etc.). Jacob pronounced a blessing on Ephraim and Manasseh by laying on

his hands (Genesis 48:14-15) and so Jesus blessed the little children (Mark 10:16). To bless an individual, the person laid his hands on him. To bless a group, hands were lifted and extended over them,⁵ as in the priestly blessing (Leviticus 9:22) and Jesus' blessing of the disciples at His ascension (Luke 24:50).

Lifting of hands in praise to God derives from this understanding of imparting a blessing.⁶ David lovingly calls to his faithful God: "So I will bless thee as long as I live; I will lift up my hands and call on thy name" (Psalm 63:4). Temple worshipers are exhorted, "Come, bless the Lord, all you servants of the Lord, who stand by night in the house of the Lord! Lift up your hands to the holy place and bless the Lord!" (Psalm 134:1-2). David sees such sacred action as the lifting up of the hands as an act of sacrificial worship. "Let my prayer be counted as incense before thee, and the lifting up of my hands as an evening sacrifice!" (Psalm 141:2).

Lifting the hands to honor and bless God expresses love for Him (Job 11:13; Psalm 68:31) and His commandments (119:48). When the covenant was renewed in Jerusalem after the Exile, the whole congregation participates: "Ezra blessed the Lord, the great God; and all the people answered, 'Amen, Amen,' lifting up their hands; and they bowed their heads and worshipped the Lord with their faces to the ground" (Nehemiah 8:6).⁷



Even nature blesses the Lord through this sacred action: "... The deep gave forth its voice, it lifted its

hands on high" (Habakkuk 3:10).

The lifted hands can also be used as a weapon of warfare. In Egypt, Moses stretches out his hands to God to end the plague of thunder and hail (Exodus 9:29, 33). In the wilderness battle with Amalek, as Aaron and Hur held up Moses' hands the Israelites were victorious, but when Moses' hands grew weary the Amalekites gained the advantage (Exodus 17:11-12).

While the lofted hands indicate prayers it also signifies the impartation of God's deliverance. Moses' hand becomes the hand of God to bless and set free His people. Our hands must become the hand of God to do the same; this is especially effective in worship. From the Old Testament scriptures it is obvious that believers commonly prayed and praised while lifting their hands. The First Letter to Timothy assumes the practice among males in Christian assemblies as late as 60 A.D.: "I desire then that in every place the men should pray, lifting holy hands without anger or quarreling" (2:8).

Our hands are reflective of our being. As people yield their hands in expression to God, there often is a corresponding release in their worship. When we carry out this meaningful worship act we communicate various expressions. Hands lifted up might express openness, invitation, surrender. Reaching out signifies entreaty, supplication, and dependence. Hands extended palms out may symbolize extending a blessing to God much as a minister's benediction with hands stretched over the congregation imparts a blessing to them.

The worshiper must never allow lifting our hands to become an empty form; they are to express the inner being to God. As we use our hands to bless God there should be a fresh release of expression from our hearts in prayer, worship, and

love to God. "Thus will I bless thee while I live: I will lift up my hands in thy name" (Psalm 63:4, KJV).

The worshiper is instructed to "Lift up your hands in the sanctuary, and bless the LORD. Psa.134.2 The Hebrew word pronounced *yawd* the *open* one hand and indicates directed power. The open lifted hands represent power or blessings released when the palms are facing down and power and or blessings received when the palms are facing up. It also indicates direction.

There are many sacred signs symbols and sacred actions in the scripture that the worshiper of the 21st Century can explore that would bring greater meaning to worship. Such acts as kneeling and prostrating speaks to the spiritual reality of God's awesome power and majesty this reality will lead the worshiper to not stand or sit carelessly before God in prayer but to humbly bow before Him. Clapping, and shouting, are also powerful worship tools as are demonstrated many times in the scriptures.

The Bible in both of its testaments speaks of signs, signs were often used to demonstrate the power of God and the presence of the Holy Spirit. Jesus promised that signs will follow the believer, such signs as the **casting out of devils; and speaking with new tongues.** Mark 16:17. The preaching of the gospel by the disciples fo Christ was confirmed with signs. Mark 16:20. Jesus himself did many signs some written and some not written. John 20:30. God bore witness of his work with the disciples with signs and wonders, and with divers miracles, and gifts of the Holy Ghost. Hebrews 2:4 Thus miraculous signs in the worshiper's life are a powerful testimony of the presence of God. The church today must return to the signs, symbols and sacred actions given to her by God.

4

THE COVENENT OF WORSHIP

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship has been for centuries the channel through which God would communicate with His people, through what is called in Scripture “COVENANTS.” A covenant is an unalterable, sacred, treaty divinely imposed upon man that stipulates the conditions under which a relationship can exist between Creator and creature.

In this arrangement there are two parties, God and man, who must enter into the provisions of the relationship, yet it is “divinely imposed” which shows that there can be no negotiation with God or changing of the terms and condition of this sacred arrangement called a covenant. In this sacred system of communicant



man can ever choose to accept or reject but they can never altar, this is because of the nature of God, the Scripture declares that God’s ways and thoughts are higher than man’s ways and thoughts therefore it is not possible for man to come up with a

system of worship that is more effective or as efficient as the one given by the Creator of the universe.

Furthermore, although there have been many particulars specified in the covenants God has made with man throughout the history of Scripture, the essential element at the heart of all of them is the promise, “I will be their God, and they shall be my people” (Jer. 31:33; 2 Cor. 6:16;).

Covenant worship and relationship between God and man occurs in various forms throughout Scripture from Genesis to Revelation, but must be understood from the two perspectives of man’s relationship with God, that is man’s relationship before and after sin. Covenant worship is the system that God used before sin and continues to use it after sin.

Worship: being the arousal and dedication of the human, mental, emotional and physical powers in adulation to something or someone, should at all time be governed by covenantal agreement.

Covenant worship will bring back into cooperate worship divinely ordained components. Components of worship are rarely found in the New Testament simply because these components were already established under covenantal worship structure in the Hebrew Scriptures.

God has chosen to communicate with man in covenantal terms from the very beginning. Hosea 6- 6,7. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings, but they like men (*Adam...aw-dawm'*) have transgressed the covenant: there have they dealt treacherously against me. The Bible itself is a covenant document. It is written in covenantal literary structure. Covenant is how God has continued to relate to mankind, and God’s covenantal dealings with man has its basis in the Eternal Covenant

mentioned in Heb. 13:20, Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant. The blood of the everlasting covenant is the life of Christ through which all communication with God is made possible.

The question may be asked. Why is this system by which God has and will communicate with His creation called the “Everlasting Covenant?” It is called thus because God in eternity before the beginning of time agreed with himself that He will communicate with His creation through and only through His son, which is God, in the office of son-ship. This communication included the carrying out of the plan of salvation. God communicated with His creation through the person of His son before the entrance of sin as he existed as the “word” and after the entrance of sin when the “Word” took on flesh and was called Christ. Through His son He would also reveal the plan of redemption. The everlasting covenant existed as an eternal concept in the mind of God until it was manifested in the creation and redemption of all things, having been manifested, the principle of God communicating with creation through His son will continue on throughout the eternal existence of man after sin is destroyed. The question is. Why is this, the only form of relationship and worship that God would accept? The answer is simple, it is the only one there is. Understanding a little more about creation and time would give a greater appreciation for the system of covenant being the sole system of communication between Creator and creature.

God existed and continues to exist in the eternally dimension of eternity a dimension that none but God could inhabit. Eternity is a place without past or future, without

beginning or ending. The word “eternity” as used in the Scripture in Isaiah 57:15 speaks of God’s dwelling, that is, the place of God’s habitation. *“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”* As man inhabits time and lives in time so God inhabits eternity and lives in eternity. Eternity therefore represents the place of God’s dwelling as time represents the place of man’s dwelling. There are no changes in eternity. Paul explains this when he said that *“God is the same yesterday, today, and forever”*. *“He changeth not.” “In Him there is no variableness neither shadow of turning”*. There is no change in eternity because it is the change of time that brings about a change of things, but in God’s dwelling place there is no movement of period. If eternity was time then God would have been growing old and we would count His existence by years, but He is just the great “I Am.” God alone, that is the Godhead, inhabits eternity; no one can inhabit it with Him.

Time on the other hand started when God stepped out of eternity in the office of Son-ship to create. Time, unlike eternity is a period. That period can be long or short or it can be everlasting. “Time” indicates a passing of minutes, hours, days, weeks, months and years. When God decided to create He knew that He could not do so in eternity for nothing created can exist in eternity, He then needed to step out of eternity and started what we know as time. God was in a position where, He must step out of eternity and at the same time remain in eternity, therefore He took his word, that is, His mind and allowed it to manifest in His express image. Thus all things including time were brought into existence by God in the office of Son-ship.

“In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made.” John 1:1-3

Covenant worship with its divinely ordained components is about understanding and giving God praise for how He is ministering the plan of redemption to His church through His son. Thus covenant worship should form the basis of our Christian experience and become a way of life to the believer. If we take our worship and relationship with God outside the covenantal structure through which God relates with us our worship and relationship will degenerate into formality without any practical power to transform the life. Solomon in 1 Kings chapter eleven is a good example of this, he broke his covenant with God, which resulted in him worshiping other gods and receiving the judgment of his kingdom being torn from him. 1 Kings 11:11 *Wherefore the LORD said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant.*

In light of this it is imperative that we who have been schooled under western Christianity learn the significance of the covenantal type relationship and worship, it is also important that the church today bring back into its cooperative worship God's divinely appointed components.

It would be difficult to overstate the awe-inspiring significance that the covenant concept had for the Israelite religion and must have for us today. The Hebrew people's relationship with God was based on a covenant, and He would have no dealings with man outside of a covenant relationship.

God established a very peculiar relation with Adam and kept re-establishing that covenantal type relationship throughout time with men such as, Noah, Abraham, Isaac, Jacob and many others.

Covenant relationship was important and unique to the Hebrews because it brought them into a legal but intimate relationship with God. It is for this reason that Israel whenever they strayed and worship other gods they were considered as committing adultery because in so doing they entered into an illegal relationship not having made a covenant with the gods they served. And I said after she had done all these *things*, Turn thou unto me. But she returned not. And her treacherous sister Judah saw *it*. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. Jeremiah 3:7 8. It is covenant that makes the difference between what is called a common-law relationship and that of marriage. Common-law relationship is illegal in God's eyes and is called adultery because it is not established on the only grounds that a relationship could be established on. COVENANT.

Covenants differentiate between the worship and worshipers of God and that of the worship and worshipers heathen Deities.

God; having established such a successful and beneficial system will not have any relationship with His people outside of this legal but sacred contract that is called "covenant."

The Bible` shows us clearly that the religion which comes from God has its roots in the law of God, this can be better understood when one considers that every facet of God's creation is governed by some form of law. Covenant worship is

God's appointed way whereby man can live as subjects governed by God's appointed principles while at the same time not becoming legalistic and or burdened by a continual sense of obligation. The Scripture consistently speaks of a God who works by the method of law. God has incorporated the law into every aspect of His creation. He himself acts righteously, and He demands that His people do the same. This is the consistent teaching of the Old Testament and New Testament.

The covenant concept of the Torah taught the Hebrews that their God was the God of law, who called them into a lawful fellowship. As Creator, He is the Author of the law of the universe. Not only is law the way in which He administers His universe, but He Himself can be relied upon to act according to His own law since His law is a revelation of His character. The Christian has no rights claiming to be in a relationship with God and walking in obedience to the His will while he has not entered into a covenant relationship with Him.

The covenant relationship is unique in the sense that it places both God and man under obligation to uphold the covenant agreement; with God placing Himself under obligation in covenant to help our faith.

Covenant worship is thus ordained of God so that man may experience practical transformation of character upon receiving His system of covenant worship. It is also so designed to foster true unity through cooperate worship, under a covenant worship system cooperate worship can be experience even when you are not in assembly. The systems imbedded in covenant worship encourages unity, systems such as Sabbath Keeping, the Passover as it is celebrated in the form of the Lord's Supper, the appointed festival days, the appointed prayer time to name a few.

The beauty of the covenant concept is that it provides for a very unique and distinctive kind of fellowship with God, a fellowship that is made pragmatic through covenantal signs, symbols and sacred actions, which keep the worshiper's eyes upon the spiritual reality of these things.

The covenantal system of worship is also calculated to bring us into a committed, unambiguous form of worship. Western euro-centric religion is pregnant with ambiguity; the concept of covenant worship will bring with it a tangibility that cannot be found in western religious practices. This concept of palpability could be seen in the system of the sanctuary and its furniture, in the ark of the covenant, in the shekinah glory, and even in the dress of the high priest, when this is coupled with the several appointed times or sacred days that was given in the Jewish covenant worship format it demonstrate the pragmatism of God's worship system.

The pragmatism that is established by covenant worship provided for a "firmly regulated form of fellowship that *disciplines the human spirit*. Though man was originally created to be worshipers by nature man through sin has lost the ability to worship God spontaneously, the human spirit must be retrained in the proficiency of worship. Western euro-centric worship leaves man to worship God according to his own whims and fancies; when the formality of western worship takes the place of covenantal worship it leads to disobedience, sin and the removal of reverence for God, because without a divine blueprint from God on how to worship Him, men are left to create their own form of liturgy. The covenantal concept of worship was introduced by God, to man, to demonstrate that there is an established pattern of worship that comes from Him and must be followed if one's worship is to return to Him through Christ.

The system of covenant worship means that the adulation offered up by the church is accepted, it assures legitimate order as opposed to caprice, uncertainty and a practicing of human traditions.

True covenant worship spells out the terms and conditions of the worshiper's relationship with God, this enhances the faith of the worshiper since he is clear in his mind what God requires of him and how to attain to those requirements, thus covenant worship is Faith-Inspiring.

The concept of covenant worship gives to the worshiper a foundation for a true faith base relationship. This is experienced as the covenant worshiper observes the stipulations of the covenant agreement by the power provided for him by God through Jesus Christ. God in entering into a covenant with a worshiper places Himself under obligation to fulfill His word while the worshiper places himself under obligation to abide in Him through faith. It is not the role of the covenant worshiper to place himself under obligation to obey, in covenant worship obedience is not brought about by a sense of obligation but by abiding in Christ. The condition of perfect obedience which we shall see later on, is met by Christ on behalf of the worshiper, his part in the covenant is to maintain fellowship with God through Jesus Christ. It is a realism that the worshiper does not always keep their part of the covenant of steadfast communion and fellowship with God and this is where grace would cover the worshiper and the Spirit of God encourages him to repentance and returning into fellowship. In covenantal relationship the worshiper is given remarkable latitude in his dealing with God, this is because of the factor of grace, when in the days of Noah God was about to destroy the antediluvians

Noah found grace in the eyes of the Lord and delayed the destruction for one hundred and twenty years. .

Entering into covenant relationship with God brings to the believer a great sense of comfort because being in a covenant relationship we are always given the opportunity to sincerely turned from our sins, and claim God's favour, added to this is the assurance that comes from God that irrespective of our shortfall He will never break His covenant with us. *My covenant will I not break, nor alter the thing that is gone out of my lips. Psalm 89:34.* Thus the power and effectiveness in a covenant relationship is in the truth that even when man is unfaithful God remains faithful, He cannot deny Himself. *If we believe not, [yet] he abideth faithful: he cannot deny himself. 2Ti 2:1* In Romans the apostle Paul teaches us that our salvation is grounded in God's justice as much as in His mercy. This is a great encouragement for faith. If in view of his weakness and sinfulness the covenant believer is sometimes tempted to think that God's mercy may run out yet at the same time he never wonders whether God's justice will run out. Instead of inexorable justice terrifying the covenant believer, he maintain a consciousness that God's justice is salvation Psalm 89:14 *Justice and judgment [are] the habitation of thy throne: mercy and truth shall go before thy face.*

The covenant gives the believer a claim on God that makes him reverently bold to rest his case; it gives the believer security and enables him to trust not only the on mercy of God, but also His justice; which means that God must be loyal and merciful to every child of the covenant. It is with this in mind that the covenant believer confidently approaches the throne of grace, notwithstanding their short-comings.

Grace as we shall see is part of the covenant relationship and God has promised to place His covenant child under Grace while their character is changed to be in perfect synchronization with His law.

The covenantal idea was a special feature of the religion of Israel, and so it must be to the Israel of God today. God requires exclusive loyalty and forbids any dual or multiple loyalties such as are permitted in some other religions, where the believer is bound in diverse relationships to many gods. The stipulation in political treaties demands loyalty to one king, one political party, one government, one country: God's covenantal system of worship stipulates the same. Thus in the covenant at Mt. Sinai His first stipulation was:

1. And God spake all these words, saying, I [*am*] the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me Exodus 20:1-3.

2. Thou shalt not make unto thee any graven image, or any likeness [*of anything*] that [*is*] in heaven above, or that [*is*] in the earth beneath, or that [*is*] in the water under the earth: Thou shalt not bow down thyself to them, nor serve them...This idea of exclusive loyalty in the



relationship between God and His people is well stipulated in the law of God given at Mt. Sinai, this covenantal truth was magnified by Christ when He confirmed in Matthew 22:36 after being asked "...which [*is*] the great commandment in the law?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

Covenant worship requires the putting away of all other gods and calls for the worship of Yahweh only. Because a covenant is so sacred and the child of God is likely too at times not uphold his end of the covenant thus taking God's name in vain, God in His mercy and wisdom in making any covenant with us swears by Himself saving the covenant worshiper from taking His name in vain. This keeps the covenant worshiper in line with the third commandment: Each of the other seven commandments will habitually become part of the worshiper's life-style as they immerse themselves deeper and deeper into covenant worship and relationship.

3. Thou shalt not take the name of the LORD thy God in vain;
4. Remember the Sabbath day, to keep it holy.
5. Honour thy father and thy mother:
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet Exodus 20: 1- 17

A covenant relationship serves both for those who are not yet into such a relationship with God but is interested in getting into such a relationship, to those the commandments as written in Mt. Sinai terms serves to awaken them to sin and to understand that in entering into a covenant with God these things must be put away and that being in partnership with Him, He (God) will provide them with the power to be faithful to the covenant, which power is found in the covenant of grace. To those who are already in a covenant relationship with Him and are under the covenant of grace the Mt. Sinai code ministers

nothing to them but death. 2 Corinthians 3:1-11. To them God's Law is written in their hearts and is understood and obeyed in the light of the Gospel which is the code of the new covenant. Romans 1:16-18 Hebrews 8:7-10 and Hebrews 10:16.

A significant aspect of the new covenant is that God will no longer remember the sins of those who are under His covenant. And their sins and iniquities will I remember no more. Hebrews 10:17. It may be theologically argued as to whether or not God possesses the ability to put things out of His mind or not, this may or may not be so, the bigger picture of God not remembering the sins of covenant worshipers, is that, true covenant worshipers will live a life above sin, a life that will be in perfect harmony with God's law that is written in their hearts. Thus God will remember them no more because they will cease to exist in the life of the covenant worshiper.

God had made several covenants with several persons during Bible times. The first covenant that was ever made by God with man was made with Adam and Eve in the Garden of Eden. It may be referred to as "THE ADAMIC COVENANT." The actual word *covenant* is not used in the Genesis narratives. However, the essential parts of the covenant are all there, a clear definition of the parties involved. In any covenant the following content must be present.

1. A legally binding set of provisions that stipulates the conditions of the covenant relationship,
2. The promise of blessings for obedience, and curses for disobedience.
3. The condition for obtaining those blessings.

Moreover, Hosea 6:7, in referring to the sins of Israel, says, "But *like Adam* they transgressed *the covenant*" (RSVmg.; so NIV, NASB).¹ This passage views Adam as existing in a

covenant relationship that he then transgressed in the Garden of Eden. In addition, in Romans 5:12–21 Paul sees both Adam and Christ as heads of a people whom they represent, something that would be entirely consistent with the idea of Adam being in a covenant before the fall. In the Garden of Eden, it seems quite clear that there was a legally binding set of provisions that defined the conditions of the relationship between God and man. The two parties are evident as God speaks to Adam and gives commands to him. The requirements of the relationship are clearly defined in the commands that God gave to Adam and Eve (Gen. 1:28–30; 2:15) and in the direct command to Adam, “You may freely eat of every tree of the garden; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die” (Gen. 2:16–17).

In this statement to Adam about the tree of the knowledge of good and evil there is a promise of punishment for disobedience—death. In the promise of punishment for disobedience there is implicit a promise of blessing for obedience. Furthermore the presence of the “tree of life...in the midst of the garden” (Gen. 2:9) also signified the promise of life if Adam and Eve should maintain obedience to the conditions of the covenant relationship. After the fall, God removed Adam and Eve from the garden, partly so that they would not be able to take from the tree of life “and eat, and live forever” (Gen. 3:22).

The question may be asked, why is it important to speak of the relationship between God and man in the garden as a *covenant* relationship? To do so reminds us of the fact that from the very inception the relationship between God and man, included the commands of obedience and promises of blessing for obedience, which though automatically occurred in the relationship between Creator and creature it involved the

element of choice and decision on the part of the creature. God did not make any such covenant with the animals that he created. God has a relationship with all of His creatures but can only enter into the twofold covenant with creatures of intellect and choice.

A covenant relationship is essential to God in making man with freedom of choice, for man must be clear what God wants him to choose and how God wants him to worship, there can be no ambiguity on the part of God in this first covenant with man, and there will be no ambiguity in any of His covenants after this. No relationship can thrive and be enjoyed if the element of free choice is taken away; the covenant relationship with the holy pair in Eden was to be the template of all future relationships between God and man. This can be further understood by the fact that the only two men that ever lived, lived before God in a sinless state the first was Adam before he sinned and Christ. The first Adam demonstrated for a time the power of covenant relationship and worship, while the second or last Adam demonstrated forever the same power of covenant relationship and worship. If all the elements of a covenant are present in The Adamic covenant which are (clear stipulation of the parties involved, statement of the conditions of the covenant, and a promise of blessing for obedience and punishment for disobedience), then there seems no reason why we should not refer to it as a covenant, for that is indeed what it was.

As time rolled on people in the Ancient Near East, were able to learn from the Adamic and other early Biblical covenant format and used them in their everyday legal contractual transaction, to identify with the sophisticated divinely appointed system men in the near eastern culture identify with the God-given system by labeling the covenant under two names which

were two sides of the same coin. They were known as the *Suzerain* and the *Royal Grant* treaties. These were man-made covenants patterned after the original given to Adam. They were made between kings and were very common. These were treaties drawn up among equals and mostly outlined agreements to honour each other's boundaries, to maintain trade relations, and return run-away slaves. Also treaties were drafted between a superior and his inferior. If the relationship was familial or friendly, the parties are referred to as "father" and "son." This was patterned after the covenant between God and His son in Hebrews 1:5-8. There were times when the parties are referred to as "lord" and "servant," or "king" and "vassal," or "greater king" and "lesser king." The greater king is the suzerain and the lesser king is a prince, or a lesser lord in the service of the greater king. The lesser lord is a representative of all the common people who are under the protection of the greater king. He enforces the treaty among the masses. These Suzerain/Vassal treaties open with two sections; (1) the identification of the Suzerain by his name and titles; (2) The historical survey of the Suzerain's dealings with the vassal. The purpose is to illustrate to the vassal how much the Suzerain has done to protect and establish the vassal who therefore owes submission and allegiance to the Suzerain. These two sections are referred to as the "Preamble." (A preliminary introduction, usually to a formal document such as a statute or constitution). The next section of these treaties lists the "stipulations." What the vassal is required to do is spelled out in principal and detail. This section is often concluded with the requirement that the vassal deposit his copy of the treaty in his temple, where he is to occasionally read and study it to refresh his memory concerning his duties. The last section of these treaties contains the

blessings and curses of the Suzerain. If the stipulations are met by the vassal, he will receive the Suzerain's blessings, which are listed. If the vassal fails to meet the stipulations, he will receive the Suzerain's curses, which are also listed. The Suzerain would keep one copy of the treaty and the vassal would keep one copy of the treaty. A careful look at Revelation 15:5 will show this aspect of covenant with God and His people. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: Rev 11:19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail."

A number of ratifying ceremonies were used depending upon the era and culture. But the most widely used rite was that of cutting the bodies of animals in halves and placing them in two rows with enough space between for the two parties of the treaty to walk side by side. As they walked between the pieces, they were vowing to each other, "May what has happened to these animals, happen to me if I break this covenant with you."

In the Adamic covenant both the suzerain and the Royal Grant covenant was wrapped up in one. It must be understood that all covenants must be two-pronged in makeup, that is, they must have a conditional and an unconditional aspect. The makeup of a covenant is like a coin though it has two sides it is one coin, so with a covenant though it has two sides the conditional side called the Suzerain and the unconditional side called the Royal grant it is one covenant. Whereas a Suzerain Treaty involved the servants maintaining their place in the covenant by their faithfulness, or their loyal performance, a Royal Grant was simply a gift to highlight the generosity of the Suzerain with no strings attached. This twofold form of

covenantal relationship is seen in the very first chapter of the Bible where God identified His name and title in the first verse, He further went on to establish His generosity and then created Adam whose relationship and loyalty was to spring from a sense of gratitude. Genesis 1. God also established a suzerain type of covenant with Adam who was to maintain his place in their relationship by faithfulness and loyal obedience. Genesis 2:15-17. We know this to be a covenant because it had all the following which identify a document to be written in covenantal format.

Preamble....God as creator of Adam....Genesis 1:1

Historical prologue...The Creation Genesis 1:1-26

Stipulations...Don't eat of the tree of knowledge of good and evil... Genesis 2:16,17

Sanctions... a summary of the punishments for breaking the covenant; ... Genesis 2:17

The Adamic covenant being the template for all future covenants it is important that all other covenants be understood in the light of this first covenant.

As in all covenants that God makes with man, there is here no negotiating over the provisions. God sovereignty imposes this covenant on Adam and Eve, and they have no opportunity to change the details—their only choice is to keep it or to break it.

Adam before sin could have fulfilled this covenant that call for his perfect obedience to God's stipulations and he did for a while, this was the suzerain aspect of the covenant, this aspect was easy for Adam to fulfill in his sinless state as it was fuelled by the Royal Grant aspect of the covenant that brought forth an obedience of gratitude from Adam. Having broken the suzerain covenant Adam disannulled the Royal Grant covenant by losing

all sense of gratitude to God for His unconditional bounties which was bestowed on him.

The first principle of understanding covenant is to understand that the Suzerain and the Royal Grant covenant are inextricably linked together and cannot be separated.

The Adamic covenant is still in force for every human being today, but no sinful human being can fulfill its provisions and gain blessing by it. Christ became the second Adam to perfectly obey the suzerain and restore the Royal Grant covenant that the first Adam broke so that the human race may be the beneficiary of the Adamic covenant kept by Christ.

Romans 5:18, 19 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

For Christians, Christ has fulfilled the provisions of this covenant successfully once for all, and we gain the benefits of it not by any obedience on our part but by trusting in the merits of Christ. In fact, for Christians today to think of themselves as obligated to try to earn God's favour by obedience would be to cut themselves off from the hope of salvation. "All who rely on works of the law are under a curse....Now it is evident that no man is justified before God by the law (Gal. 3:10–11). Christians have been freed from the sense of obligation that comes with the suzerain covenant and are called to live under the Royal Grant or New Covenant agreement, but since they are inextricably linked the New Covenant believer finds themselves fulfilling the suzerain covenant without living under the burden that comes with the sense of obligation to fulfill it.

The second covenant recorded in the Scripture is the Noeic covenant, the covenant of Grace. Genesis 6:7-8 And the LORD said, I will destroy man whom I have created from the face of air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD. What therefore is the covenant that God made with Noah?

Genesis 9:1 And God blessed Noah and his sons, and said unto them, be fruitful, and multiply, and replenish the earth. In this verse God is repeating a blessing or an agreement He made with Adam and Eve in Genesis 1:28. Genesis 9:2 says “And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth *upon* the earth, and upon all the fishes of the sea; into your hand are they delivered. This is again God doing what He did for Adam and Eve in Genesis 1:28 when He gave to the Eden pair dominion. Genesis 9:3 continues as God reestablishes the Adamic covenant with Noah. “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. God gave the green herbs to Adam and Eve for food in Genesis 1:29

Genesis 9:4 But flesh with the life thereof, *which is* the blood thereof, shall ye not eat. Gen 9:5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Gen 9:6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man. This seems to be God reestablishing the Suzerain covenant of Genesis 2:12-17

And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein. And God spake unto Noah, and to his sons with him, saying, And I, behold, *I establish my*

covenant with you, and with your seed after you; And with every living creature that *is* with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. Gen 9:7 -10

God's covenant with Noah and his seed was established even before they came out of the ark. This covenant was to be confirmed after they come out of the ark thus the repetition in Genesis 9:11 And I will establish my covenant with you; as part of the covenant with Noah God said...neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. This aspect was particular for the people of Noah's time who would live after the flood so they can have hope.

This therefore was a covenant of Grace that assured them that because of Noah, what happened to the people who rejected Noah's preaching of righteousness (2Peter 2:5) will not happen to those after the flood. God then gave a token of this covenant because every covenant carries a sign. Genesis 9:12 And God said, This *is* the token of the covenant which I make between me and you and every living creature that *is* with you, for perpetual generations: Genesis 9:13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. Gen 9:14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: Genesis 9:15 And I will remember my covenant, which *is* between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. Genesis 9:16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that *is* upon the earth. Genesis 9:17 And God said unto Noah, This *is* the token of the covenant,

which I have established between me and all flesh that *is* upon the earth.

When man failed to obtain the blessing offered in the Adamic covenant it was necessary for God to establish another means, one by which man could be saved. That means was the covenant of Grace established with Noah. Genesis 6:7-8 And the LORD said, I will destroy man whom I have created from the face of air; for it repenteth me that I have made them. But Noah found grace in the eyes of the LORD

Having entered into a relationship of with Noah on the basis of Grace, God would have no relationship with any human being outside of the parameter of Grace; this was not only for Noah but for all Noah's seed after him. Genesis 9:9

The *condition* (or requirement) of participation in the covenant of Grace is *faith in the redemptive work of God through Christ*. Hebrews 11:7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. Noah's faith in such a work was expressed when he came out of the ark one of the first things that he did was to offer sacrifices unto the Lord.

And God spake unto Noah, saying, Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth. And Noah went forth, and his sons, and his wife, and his sons' wives with him: Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth

out of the ark. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart *is* evil from his youth; neither will I again smite any more everything living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Gen 8:15-22

Since the covenant with Noah would be the first after sin and sin can only be dealt with by the Grace of God, there was a need for God to introduce in a covenantal format after the flood the element of Grace. (Exodus 34:8,9 And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it *is* a stiffnecked people; and pardon our iniquity and our sin, and take us for thine inheritance.) This element of covenantal Grace was introduced in Genesis 8:20,21. And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. This is the first “burnt offering” mentioned in the Scripture it was offered by Noah after the flood waters had subsided, at which time he offered “burnt offerings” of all the clean animals (Gen. 8:20). The Israelites offered up burnt offerings in conjunction with their meeting with God and receiving His covenant on Mt. Sinai (Exod. 20:24; 24:5, etc.). The purpose of the burnt offering was to make atonement for the sin of the offerer and thus to gain God’s acceptance. The offerer laid his hands upon the animal, identifying with it. More specifically, he identified his sins with the animal. Thus, when the animal was slain (by the hand of the offerer) it died for the sins of the offerer. It is not so

much for the offerer's specific sins (which are dealt with by other sacrifices), but rather for the offerer's general state of sinfulness. The burnt offering was required by, and served to remind the offerer of, his depravity. The burnt offering was thus not merely to gain forgiveness for a particular sin, but to make atonement for the offerer's sinfulness. It is not just the acts of sin that separates man from God but man's sinful state. The burnt offering seems to provide a divine solution for man's fallen condition. Thus the burnt offering represented the Grace of God by which we are able to be made one with God again. The Apostle Paul says: Being justified freely by his grace through the redemption that is in Christ Jesus: Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom 3:24 and 5:1,2 The burnt offering of Noah is the first major interpretive key to the meaning of the burnt offering Genesis 8 and the second is the burnt offering of Abraham in Genesis 22.

In Genesis chapter 8, after the flood has destroyed all life on earth (except for what was in the ark), and after the water has subsided, we read: Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. And the LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done. While the earth remains, Seedtime and harvest, And cold and heat, And summer and winter, And day and night Shall not cease" (Gen. 8:20-22). The basis for God's Covenant with Noah is not the goodness of man, but God's covenant promise is the result of the burnt offering offered up by

Noah and what that offering pointed to futuristically. Thus, the Israelites saw that the burnt offering was a means of avoiding God's wrath and of obtaining God's favor. God's blessing was the result of the burnt offering, not of man's good deeds.

The second interpretive key is found in the burnt offering of Abraham in Genesis 22. God summoned Abraham with this command: "Taken now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you" Genesis. 22:2.

We know from the account given by Moses that Abraham did as God commanded him. We also know from the New Testament accounts that Abraham was willing to sacrifice his only son because he believed that God would raise him from the dead Rom. 4:19-21; Heb. 11:19.

In God's grace, He stopped Abraham from slaying his son, and provided a ram in his place Genesis. 22:13.

In what way did this account of the offering up of Isaac as a burnt offering instruct the Israelites about the meaning of the burnt offering and the covenant of Grace established in the time of Noah?

It taught them several important lessons. It taught them first of all that God does not receive human sacrifices, it also taught them that it is the life that is received by God as a sacrifice, furthermore they were to see that the promise of God's blessing to all the earth, the promise of the Abrahamic Covenant (Gen. 12:1-3), involved the death and resurrection of Abraham's offspring.

The Israelites saw that in the "burnt offering" the sacrificial animal died in place of the man. Isaac didn't die because God provided an animal to take his place. So when the Israelite places his hand on the head of the sacrificial animal, he should have known that this animal was dying in his place, just as the ram died in the place of Isaac.

The burnt offering also symbolized the Old Testament saint's faith in God's provision for his sins, and for his access to God. Thus the burnt offering was symbolic, in the sense that, it

represented and portrayed, in advance, the ultimate burnt offering, Jesus Christ.

The burnt offering represented testified of the faith and obedience of the Israelite, which was required by God, this same faith and obedience is produced which in all who accept Christ as their burnt offering today.

To the Christian the offering up of the burnt offering is not done away, but instead of offering up an animal which though innocent had no righteousness to give them, they offer up Christ who is innocent and righteous at the same time. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? Because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. For it is not possible that the blood of bulls and of goats should take away sins. Hebrews 10:1-4 The question is. Why was it not possible that the blood of bulls and of goats should take away sins.? The answer is simply because bulls' goats and lamb had no righteousness to offer; for righteousness is perfect obedience to God's law which Christ rendered through his perfect obedience to the law have to give to the sinner.

The burnt offering was the highest order of sacrifice in the Old Testament ritual, it was presented at the time of the morning and the evening prayer (the third and ninth hours 9am and 3pm). It is that the worshiper should, even today at the appointed time offer up his burnt offering of the righteousness of Christ.

Num 28:1-5 28:1 Yahweh said to Moshe, 2 "Give this command to the Yisraelites and say to them: 'See that you present to me at

the appointed time^{4150 mowed} the food for my offerings made by fire, as an aroma pleasing to me.' 3 Say to them: 'This is the offering made by fire that you are to present to Yahweh: two lambs a year old without defect, as a regular burnt offering each day. 4 Prepare one lamb in the morning¹²⁴² and the other at twilight⁶¹⁵³,

1 Kings 18:26-38 26 So they took the bull given them and prepared it. Then they called on the name of Baal from morning till noon. "O Baal, answer us!" they shouted. But there was no response; no one answered. And they danced around the altar they had made.....they continued their frantic prophesying until the time for the evening sacrifice.36 At the time of sacrifice, the prophet Elijah stepped forward and prayed: "O YHWH, Elohim of Abraham, Yisaac and Yisrael, let it be known today that you are Elohim in Yisrael and that I am your servant and have done all these things at your command. ...38 Then the fire of Yahweh fell and burned up the sacrifice, the wood, the stones and the soil, and also licked up the water in the trench.

It would be a good thing to set your Spiritual appointments or encounters at the time of the morning or evening sacrifices which are nine in the morning and three in the afternoon, these are very significant times and God has shown both in the old and new testament His willingness to honour prayers offered at these appointed times.

David understood the importance of prayer during this time. Since he could not perform the required sacrifice, he requested that Yahweh accept this prayer as the evening sacrifice:

Ps 141:2-3 2 Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening⁶¹⁵³ sacrifice.3 Set a watch, O YHWH, before my mouth; keep the door of my

lips. It is important to always add to these prayers a serious thought of them being offered up on the merits of Christ's Righteousness. To Israel these sacrifices were most intimately interwoven with their life. Every national danger or catastrophe was accompanied by a suitable sacrifice, to express the pleading of the whole congregation for the intervention of Jehovah on their behalf. Every national victory was marked by a sacrifice of thanksgiving. There was no personal or individual experience, no loss or crime, no occasion of rejoicing, as in the birth of a child or in any unexpected good fortune, which did not call for an appropriate sacrifice, either of expiation or of glorification. The conscious intercession of Jehovah on their behalf, protecting, forgiving, warning, and condemning -- was daily called to their minds by these sacrificial rites. In the efficacy of these sacrifices the people had implicit trust. It is difficult for us now to realize how all-pervading was the influence of these religious rites upon the emotional life of the Jews. But certain it is that the spiritual power by which they were molded into a nation, and by which their destinies were directed in a peculiar sense from within, was exercised by means of the altar and its perpetual fire.

The sweet smelling savour of the burnt offering was symbolic of the righteousness of Christ. God smelled that righteousness when the lamb which had no righteousness of its own was burnt. That which gave off such sweet smell of righteousness was not the lamb slain under the Jewish system of animal sacrifices, but God beholding in the slain lamb the life of His son, enjoyed the savour of His righteousness which was to come. Today believers, having accepted the righteousness of Christ as their own, have become a sweet savour unto God. For we are unto God a sweet savour of Christ, in them that are

saved, and in them that perish: To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things? 2Corinthians 2:15 – 16

The fire of the Holy Spirit must continually be burning in our life that is filled with the righteousness of Christ. We are a savour of life unto life or death unto death because we are the righteousness of God. For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him. 2Corinthians 5:21

The condition of being part of the covenant of grace is always faith in Christ. Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

There is also a condition for *continuing* in the covenant of Grace and that is the maintaining, the keeping of the righteousness that is given to the believer by Christ. This righteousness is kept and maintained as one exercises faith in the ongoing work of Christ as their High Priest and Mediator. This work entails the continual administering of Grace to the believer as they continue to exercise faith.

The only thing that can remove that righteousness from the believer is `a consistent life of disobedience, which in itself would be evidence that they are no longer exercising faith in the atoning blood of Christ.

The Grace provided to the believer through the exercise of faith enabling him to do with ease what he could never do on his own, it produces a life of continual obedience that is done without struggle or effort. (see 1 John 2:4–6). It fills the believer with fruits of obedience. Philippians 1:11 Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

The Covenant of Grace is where God promises eternal salvation to Man based upon the sacrifice of Christ. This is the lesson that God sought to communicate to Noah before the flood in Genesis 6:8 and after the flood in Genesis 8:20,21

This is called a Covenant of Grace because it is initiated by God, due to no part and worthiness of man. In this covenant the Word which is God would become man (John 1:1,18; Heb. 2:9), become the mediator of a better covenant (Heb. 8:6), and being under the Law (Gal. 4:4) fulfills the Law perfectly (1 Pet. 2:22). As a result the righteousness accomplished by Christ is given to the believer. The righteousness of Christ then becomes the believer's own, it becomes the worshiper's burnt offering that goes up to God as a sweet smelling savor.

The believer's part in this covenant is to have faith in the works of Christ (Romans. 5:1; Ephesians. 2:8-9), and keep and or maintain that righteousness through faith and Grace.

The manifestation of the Covenant of Grace was progressively disclosed. It began in the Garden of Eden after Adam and Eve sinned and God promised a redeemer (Genesis. 3:15), then to Noah in Genesis 8 and later on to Abraham, and finally to believers in the New Covenant (Jeremiah. 31:31-37).

What does it mean, then, to live "not under law but under grace"? It doesn't mean that we serve God less, but rather that we serve with a new attitude and motive. We serve not according to the letter, but according to the Spirit. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter. Who also hath made us able ministers of the New Testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Romans 7:6 2 Corinthians 3:6

The covenant of Grace must give us a different attitude in serving God, our attitude must change from that of legalism to that of gratitude. The covenant of "Grace" speaks of the generous love of God in his gift of the Saviour, and call upon us to respond to that grace by believing. Those of us that are "under grace" have accepted "as a gift" the forgiveness and rescue made and offered in Christ. No longer should we seek to "earn" God's approval by an upright life and acts of service. The life "under grace" is thus a life of gratitude and love. These become the governing principles as we "work out" our salvation with fear and trembling.

WORSHIP! IN SPIRIT AND IN TRUTH

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship must come from the heart and must be motivated by love and not by following the formalities of church traditions. Matthew 15:1-9: chronicles Christ's position on traditions and worship. *"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, why do ye also transgress the commandment of God by your tradition?... Thus have ye made the commandment of God of none effect by your tradition. [Ye] hypocrites, well did Esaias prophesy of you, saying. This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me. But in vain they do worship me, teaching [for] doctrines the commandments of men."*

Tradition must not be the foundation upon which worship is constructed. Christ laid the foundation upon which the worship of the heart must be erected. *John 4:22-24 "Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God [is] a Spirit: and*

they that worship him must worship [him] in spirit and in truth”.

Worship of the heart is governed by the Spirit and truth. These two columns of worship must be carefully examined so that we may become acquainted with what worship is. Worship is the total surrender of your emotion and intellect to the control of God via His Holy Spirit. The failure to fully surrender any of the two will result in dead formalism in our worship exercises.

As stated by Christ. *God [is] a Spirit: and they that worship him must worship [him] in spirit.* This must be carefully analyzed; for the text says to worship God in spirit not with spirit, that is to say that this text is not dealing with the Holy Spirit *per say*, for it must be a foregone conclusion that no one can worship God without the Holy Spirit. Therefore, one must understand that the intent of the text is in reference to the human spirit. To experience true worship the human spirit must interconnect with the Spirit of God. This is an aspect of worship that is sadly lacking among God’s people today.

When Christ said that they that worship God must do so in spirit; the word G4151 πνεῦμα pneuma pnyoo'-mahwas is used which means a current of air, that is, breath (blast) or a breeze; by analogy or figuratively a spirit, *that is, (human) the rational soul, (by implication) vital principle, mental disposition.* Thus the first aspect of worship is the surrender of our human emotions to the governing principles of the Scripture and Spirit of God.

The science of this experience is not very difficult; according to the inspired pen of E. G. White: “The Lord purifies the heart very much as we air a room. We do not close the doors and windows, and throw in some purifying substance; but we open the doors and throw wide the windows, and let heaven's

purifying atmosphere flow in. The Lord says, "He that doeth truth cometh to the light." The windows of impulse, of feeling, must be opened up toward heaven, and the dust of selfishness and earthliness must be expelled. The grace of God must sweep through the chambers of the mind, the imagination must have heavenly themes for contemplation, and every element of the nature must be purified and vitalized by the Spirit of God" (MS 3, 1892) ; 7BC 940.4

There is a beautiful spiritual science here that has been ignored by many; not willingly but by reason of the past history of the church on fanaticism there has been an abundance of caution on the part of those in the role of under-Shepherd. In addition the Europeanization of Christianity has also robbed us of the liturgical aspect that would have initiated this form of worship.

In order to re-awaken true worship there must be a educating of the worshiper as to how to open "The windows of impulse, of feeling, toward heaven." A failure to do this will turn the worship into a liturgy of intellectual boredom that does not reach the soul of the worshipers. To be able to successfully engage in such an indebt spiritual exercise one must first be able to have absolute trust in God as He moves by His Holy Spirit. This trust will enable an individual to surrender all their human inhibitions to the control of God without fear of what would happen to them in worship. This can be realized by the introduction of praise in one's personal prayer and worship life and then into the worship and prayer life of the church in corporate worship. Because of the drunken display of emotions seen in many churches today there is a fear of giving the Holy Spirit total control of the emotions, this could be dealt with

when we allow the truth of the scripture via the Holy Spirit take control of us in worship.

“Jesus in John 4:22-24 called for a balanced form of worship: a form of worship that comes from the heart, that is sincere and deeply felt, that comes from the love and the fear of God. There is nothing wrong with emotions in worship; after all, our religion calls upon us to love God (1 John 5:2, Mark 12:30), and how can that be separated from emotions? At the same time, God calls upon His true worshipers to worship Him “in truth.” God has revealed His will, His truth, His law—truth that we are expected to believe and obey. True worshipers will love God, and from that love seek to serve Him, obey Him, and do what is right. Yet, how can they know what is right without knowing the truth about faith, obedience, salvation, and so forth? There is the idea that beliefs do not matter, that only a sincere spirit matters, this is misguided, and it is only half of the equation. Correct beliefs do not save, but they will give us a greater understanding of the character of God, and that should make us love and serve Him all the more.”

When God gives a system of worship to His people the formulas, traditions, and outward acts are designed to deal with the heart. One cannot go without the other. The heart cannot serve God right without following the methods He has given. These methods cannot bring about any changes without the surrender of the heart. Thus those who view such principles as Dress, Health, Proper Attitude in Prayer, The desecration of the Sabbath etc.; as mere outward forms and not part of our worship experience should consider the fact that God has given them all to help the heart to be what it should be in worship.

We now return to the Scripture in John 4:22 -24 Ye worship ye know not what: we know what we worship: for salvation is of

the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth. The Scripture is very specific as to what is truth Psalms 119: 142 Thy righteousness *is* an everlasting righteousness, and thy law *is* the truth. Psa119:151 Thou *art* near, O LORD; and all thy commandments *are* truth. In Joh 14:6 Jesus is presented as the embodiment of the truth when he saith. “I am the way, the truth, and the life: no man cometh unto the Father, but by me.”

Truth and the Holy Spirit combined is what gives balance to worship and regulates the worshiper’s emotions.

The one who worships the creator in spirit and truth must ever



keep in mind the one great original truth that God has given to the human race from which all other fundamental truth arose is: that God only is to be worshipped, and therefore we are to have no other God before him. This was God’s first law when restoring true worship at Sinai. “*I [am] the LORD thy God, which have*

brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness [of any thing] that [is] in heaven above, or that [is] in the earth beneath, or that [is] in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon

the children unto the third and fourth [generation] of them that hate me; And shewing mercy unto thousands of them that love me, and keep my commandments.” Exodus 20:2-6

this form of worship will bring great power in the life of the believer in the following quotation from a nineteenth century writer and prophetess by the name of Ellen G White. In one of her books entitled Testimonies volume five pages 317-318 the following we read the aforementioned statement.

“Shall all our devotional exercises consist in asking and receiving? Shall we be always thinking of our wants and never of the benefits we receive? Shall we be recipients of His mercies and never express our gratitude to God, never praise Him for what He has done for us? We do not pray any too much, but we are too sparing of giving thanks. If the loving-kindness of God called forth more thanksgiving and *praise*, we would have far more power in prayer. We would abound more and more in the love of God and have more bestowed to praise Him for. You, who complain that God does not hear your prayers, change your present order and mingle praise with your petitions. When you consider His goodness and mercies you will find that He will consider your wants. *Pray, pray earnestly and without ceasing, but do not forget to praise.* It becomes every child of God to vindicate His character. You can magnify the Lord; you can show the power of sustaining grace. There are multitudes who do not appreciate the great love of God nor the divine compassion of Jesus. Thousands even regard with disdain the matchless grace shown in the plan of redemption. All who are partakers of this great salvation are not clear in this matter. They do not cultivate grateful hearts. But the theme of redemption is one that the angels desire to look into; it will be the science and the song of the ransomed throughout the ceaseless ages of

eternity. Is it not worthy of careful thought and study now? Should we not praise God with heart and soul and voice "for His wonderful works to the children of men"?

Praise the Lord in the congregation of His people. When the word of the Lord was spoken to the Hebrews anciently, the command was: "And let all the people say, Amen." When the Ark of the Covenant was brought into the city of David, and a psalm of joy and triumph was chanted, "all the people said, Amen, *and praised the Lord.*" This fervent response was evidence that they understood the word spoken and joined in the worship of God.

There is too much formality in our religious services. The Lord would have His ministers who preach the word energized by His Holy Spirit; and the people who hear should not sit in drowsy indifference or stare vacantly about, making no responses to what is said. The impression that is thus given to the unbeliever is anything but favorable for the religion of Christ. These dull, careless professed Christians are not destitute of ambition and zeal when engaged in worldly business; but things of eternal importance do not move them deeply. The voice of God through His messengers may be a pleasant song; but its sacred warnings, reproofs, and encouragements are all unheeded. The spirit of the world has paralyzed them. The truths of God's word are spoken to leaden ears and hard, unimpressible hearts. There should be wide-awake, active churches to encourage and uphold the ministers of Christ and to aid them in the work of saving souls. Where the church is walking in the light, there will ever be cheerful, hearty responses and *words of joyful praise*. Our God, the Creator of the heavens and the earth, declares: "Whoso offereth *praise* glorifieth Me." All heaven unite in praising God. Let us learn the song of the angels now,

that we may sing it when we join their shining ranks. Let us say with the psalmist: "While I live will I *praise the Lord*: I will sing praises unto my God while I have any being." "Let the people praise Thee, O God; let all the people *praise Thee*." As a person that grew up in the Seventh Day Adventist church I was not exposed to a culture of praise and worship even though their prophet spoke so highly of it. Later on as I continued to read her writings I was awakened to the neglect of these two aspects of praise and worship in the culture of the SDA organization as I read further into her writings I came across this profound statement.

"...And not only should the prayer meeting be faithfully attended, *but as often as once each week a praise meeting should be held*. Here the goodness and manifold mercies of God should be dwelt upon." {Testimonies volume 4 page 461.1}

In order to bring praise into my prayer life I began to ask questions to God about praise, the first question was; what is praise. I learnt that praise meant to commend, to applaud or magnify. It meant to lift-up and glorified the Lord. Praising God brought about in me a spirit of humility for it caused me to center my attention upon the greatness and majesty of the Lord and with heart-felt expressions of love, adoration and thanksgiving I would prayer and sing and worship Him.



The exclusion of praise in any prayer or worship service diminishes the awareness of our spiritual union with God. As we Praise and magnify God we are transported into the realm of the spirit and into the presence of God. This is what praise is intended to do. It is praise that takes the worshiper from the flesh and into the Spirit; praise gives us a true vision of our finiteness as we speak of the infiniteness of the one we worship. Praise is the catalyst that enables us to tap into the power of God. This is why the enemy does not want commandment keepers to learn to praise and worship God.

Worshippers who praise also become active participants in worship for there are many actions involved with praise to God — verbal expressions of adoration and thanksgiving, singing, playing instruments, shouting, dancing, lifting or clapping our hands. This is not to say that merely going through these motions constitutes praise, genuine praise to God is a matter of humility and sincere devotion to the Lord from within that finds expression in these actions. These expressions coming from a devoted heart bring blessing to the Lord as He eagerly awaits the fragrance of our affections, expressed in the above mentioned actions. This form of praise is so pleasing to God that the Scriptures say that He inhabits our praise. As we look at the whole topic of praise and worship there is no question that songs and music and praise are part of our worship's expression to God in worship. It is hard to imagine a religious culture without the use of music. Worship, Praise and Music are woven into the very fabric of the worshiper's existence.

What is important for worship music in this twenty-first century is that it point us to the noblest and the best, bringing with it a revelation of the character of God. It should appeal, not to the baser elements of our being but to the higher powers of intellect

and sanctified emotions. The worshiper must keep in mind that music is not morally or spiritually neutral: it can transport us to some of the most exalted spiritual experiences, or it can be used to debase and degrade us, to bring out lusts and passion and despair and anger and even gesticulations that reduce the sacredness of a praise and worship gathering. Music in the life of a worshiper should serve to inspire heaven-ward the spiritual, intellectual, and emotional faculties. The lyrics, the harmony with the music itself, should uplift us, elevate our thoughts, and make us long more to be in the presence of the heavenly choir in the presence of God. It must bring us in the imagination and spirit to the throne of God. There is a power in music that can move us that other forms of communication do not seem to have. At its purest and finest, music is able to rapture us into the very presence of the Lord.

King David's life is one of the greatest in scripture in regard to worship and praise, David's understanding of God and the salvation He offered shaped not only his own life, but his spiritual leadership and influence over his people. His songs and prayers reflect a deep sense of awe for the God he loved and molded him into one of the most profound worshiper of Bible times. According to 1 Chronicles 16:7, David presented to Asaph, his chief musician, a new song of thanksgiving and praise on the day that the ark was moved to Jerusalem. This praise psalm consists of two important aspects of praise and worship: the revelation of God as one worthy of worship, which must always constitute thoughts that fills the mind of the worshiper as he prepares to praise God. Secondly the praise psalm gives the appropriate response of the worshiper. Read the entire song in 1 Chronicles 16:7–36. Worship and praise calls for active participation and expressions from the worshiper, let

your worship from this moment on take on some semblance of that of David's; learn to; give thanks, sing, call on God's name, seek the Lord, make known His goodness, talk of, and declare, His glory, proclaim, His power day after day.

GOD THE CENTER OF WORSHIP

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation

Worship must become the center of believer's life, this is the only way that God can take center stage,. Through praise God must be made the heart of our worship exercise.

There are three avenue through which worshiped is exercise and experienced, which are; mentally, emotionally and structurally. The mental aspect of worship can be traced all through Scriptures and is often referred to as mediation upon God or the things of God.

Joshua 1:8. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.

Psalms 1:1,2 Blessed [is] the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight [is] in the law of the LORD; and in his law doth he meditate day and night.

Psalms 63:5,6 “My soul shall be satisfied as [with] marrow and fatness; and my mouth shall praise [thee] with joyful lips: When I remember thee upon my bed, [and] meditate on thee in the [night] watches”.

Developing the gift of mediation brings tremendous power to worship both individually and corporately. Through meditation a person can actually develop a greater sense of consciousness of the presence of God in the office of the Holy Spirit. In a 2011 study published in the journal *Psychiatry Research: Neuro imaging* found it takes up to two months to get a better brain. Participants who were involved in a meditation program for eight weeks had gray matter that was denser in areas associated with learning, memory, processing, and emotion regulation.

Making worship a way of life will facilitate the process of mediation which is so highly recommended in Scripture. A daily life of worship will keep the worshiper's mind stayed upon God bringing the peace that is promised to all who should do so. Thou wilt keep *him* in perfect peace, *whose* mind is stayed on *thee*: because he trusteth in thee. Isaiah 26:3.

According to a study published in the journal *Psychosomatic Medicine*. People who meditate are able to produce a greater number of antibodies and have an increase immune function when given the flu virus. Meditation not only benefits the mind and body, but also the soul. It can help a person become more empathetic. People who meditate tend to have higher alpha waves, which are known to reduce feelings of negative mood, tension, sadness, and anger.

Meditation is the gateway to living a holier life and making God the center of worship mentally, for this reason the worshiper is admonished, Finally brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things. Philippians 4: 8

Added to the mental aspect of worship must be the emotional facet. Persons acting primarily on emotion may seem as if they are not thinking, but mental processes are still essential, particularly in the interpretation of events. While thinking or your mental diet may determine your emotional state, once the emotion kicks in the power of emotions seems to have the pre-eminence. Emotion is also linked to behavioral tendency. Emotion is often the driving force behind motivation, positive or negative. Proverbs 15:13 says: A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken. Jesus himself showed emotions when he wept for Jerusalem. Emotions attaches thought, feeling, and action. Emotions help the Christian to lift their worship experience with God above the mental and intellectual faculties of thought, perception, reason, and memory, to the place of intimacy. Whoever or whatever is in control of the emotions will be worshiped. For God to be the center of our worship emotionally we must allow the Holy Spirit to be in control. To do this we must learn how to relinquish control of our emotions to the Holy Spirit. *God [is] a Spirit: and they that worship him must worship [him] in spirit.*

In order to re-awaken true worship one must be taught how to worship in spirit, how to surrender the mind and emotions to God. People spend much time talking about how they feel. They attend workshops, they visit therapists, and they tell others who did what to them and describe how they feel about it. They talk and talk about their feelings but they don't feel their feelings. They intellectualize and analyze their feelings without feeling them. People are afraid to really feel their feelings, afraid of losing control, afraid of the pain involved in feeling their emotions, of feeling the sense of loss or failure or

whatever the emotion brings with it. People are afraid to cry. So much of life is about what you feel rather than what you think. Being strongly connected to your emotional life is essential to living a life with high energy and a sense of fulfillment and satisfaction.

When God is made the center of our worship emotionally He brings satisfaction to us.

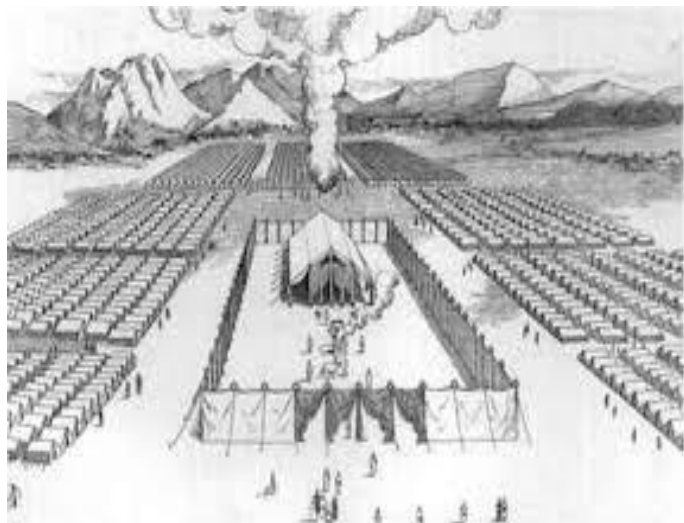
People usually underestimate the power of the emotions; it is a myth to believe that a person who is not emotionally connected to God through sanctified emotions will continue to worship God on the basis of mere information. Sins that are connected to our emotions are always more difficult to get rid of, thus such sins as lust, uncontrolled temper, covetousness and the likes that are associated with the emotions linger with the believer longer than such sins as stealing, the worshiping of idols and the likes. The Apostle Paul speaks of this in 1Corinthians 6:18 as sins that are committed outside of the body while he describes fornication as the sin within the body.

To make God the center of their worship the worshiper must put God in charge of their emotions by the Holy Spirit. In **1Corinthians 14:15** the Apostle married mental and emotional worship when he states “What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.” Of this indepth mental and emotional worship Paul prayed that God would strengthened us in the inner man. **Ephesians 3:16-19** That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height; And to

know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

The third aspect of making God the center of worship is to worship Him “structurally.” To avoid extremism and the possibility of deceptive satanic worship, it is important to make God the center of worship structurally. Underlying much of our behavior is what is called a belief system. This system within us filters what we see and hear, affecting how we behave in our daily lives. A God centered

worship *structure* is fundamental to the worshiper and shapes his or her outlook of God and life in general. For this purpose both the spirit of man and the principles that governs him and his worship must be God centered.



The truth of God being the center of our worship is not about the worshiper making God the center, but about the worshiper accepting the established fact that God is the center of all things and that in the universe yea in heaven itself this “God center” system of worship structure is seen. This science of God centered worship is introduced to us in the book of Job where it states that God sits in the circuit of heaven. God is the center of all his creation, and he governs the universe not from the top of it as many think, but from the center of it. He is the core of all things with the entire universe orbiting his divine throne. To take worship away from this divine structure is to take the worshiper away from true worship and away from His maker. The church on earth and its individual members are to worship

only in an environment where the laws, policies signs and symbols are so designed to have God be the hub around which the wheel of worship turns.

God filling all things and being the fullness and head of all things is the science on which true structural, emotional and intellectual worship is founded. The inspired pen of the prophet states the following. “This should be a great encouragement TO Christ’s disciples today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritual- minded, can bestow nothing for the need of the soul” RH,1912-01-18.012 The person who accepts Christ as the great center in his life and not the things of this world enjoy a higher quality of life as opposed to the person who makes this world his center. Y I. 1895-01-10.006

All true worship and worship system along with its laws and symbols must make God the center; for such worship to be acceptable. In the overall structure of worship God is and must be the one and only center. Around him all things must revolve, from him alone power must come bestowing life upon every worshiper that encircle him. God must be the center. If you asked the average person in a congregation who the center of attention is in our worship, hopefully they would say God. Yet, there are so many evidences that reveal He is not the center. Our preferences, our pride, our traditions, and our cultural norms so easily become the center of what we call a worship experience. It can get to the place where people actually believe that they can’t worship unless all of their proverbial planets align. God being at the center demolishes preference. He demolishes pride and abolishes tradition and cultural norms.

This to me is the starting point for congregational worship that effectively connects with the power of the Holy Spirit and has the potential to lead to actual communion with God. “In the New Covenant, as in the Old, Christians are called to worship God in the manner that He prescribes, and not according to the shifting desires and changing fads of the unbelieving culture. If we worship God through His Holy Spirit and according to His truth, the object of our worship will inevitably be God Himself. In other words, our worship will be God-centered. Therefore, to make anything other than God the center of our worship is, in a single word, idolatry.” This is a very serious charge and something that we need to be concerned about in our modern day worship services.

Today people ‘worshipped’ God in the way that pleased them, but not in the way that was prescribed. This they do in that they regarded the outward form of worship as sufficient, irrespective of the attitude of the heart. Furthermore the churches of today are satisfied to be governed by traditions of men rather than the commandments of God.

Now I take it as a given that worship, whether an inner act of the heart, or an outward act of the body, or of the congregation collectively, is a magnifying of God. That is, it is an act that shows how magnificent God is. It is an act that reveals or expresses how great and glorious he is. Worship is all about reflecting the worth or value of God and the perfection of His way. If the church of today is to return to true worship then 21st Century worship must become radically God-centered. Nothing makes God more supreme and more central than when a people are utterly persuaded that nothing - not money or prestige or leisure or family or job or health or sports or toys or friends - nothing is going to bring satisfaction to their aching

hearts besides God. God must have a people that are prepared to return to God's way of worship. How often in the worship of the modern day church the focus shifts from God to fashion, immodest attire, extravagant hairdo, or unto an overzealous preacher in the pulpit. It has been demonstrated again and again through the pagan festivals that have now become part of the Christian worship that God is no longer the center of worship in the modern day church.

As little by little the focus shifts off the utter indispensability of the Lord himself and having worship governed by the truths of His word; onto the quality of our performances, the church is moving closer and closer to the worship of the Beast and the dragon of the book of Revelation. Nothing keeps God at the center of worship like that of following God's Laws, appointed times and symbols as given by Him in Scripture. These were designed to promote a conviction that the essence of worship is deep, heartfelt satisfaction in Him and who He is. God is no longer the center of worship because we worship for all the wrong reasons; we "worship" to raise money; we "worship" to attract crowds; we "worship" to heal human hurts; we "worship" to recruit workers; we "worship" to improve church morale, we "worship" to give talented musicians an opportunity to fulfill their calling; we "worship" to teach our children the way of righteousness; we "worship" to help marriages stay together; we "worship" to evangelize the lost among us; we "worship" to motivate people for service projects; we "worship" to give our churches a family feeling, when the only reason we should worship and I say the only reason is to bring pleasure to God, to take care of His divine aloneness for this purpose and this purpose only we were created worshipping beings.

WORSHIP: THE FINAL ENCOUNTER

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship will ultimately be the ground upon which the final battle between good and evil will be fought. The Bible tells us that prior to the coming of Christ that the anti-Christ power will bring all mankind under its worship, to do so this power will need a philosophy that can be embraced by all religion and more-so it must be embraced by the secular powers of the world. This anti-Christ power will control the world through worship. Revelation 13:8 And all that dwell upon the earth shall *worship* him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

Revelation 13:4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

Revelation 13:12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to *worship* the first beast, whose deadly wound was healed.

Revelation 13:15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not *worship* the image of the beast should be killed.

Revelation 14:9 And the third angel followed them, saying with a loud voice, If any man *worship* the beast and his image, and receive *his* mark in his forehead, or in his hand,

Revelation 14:11 And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who *worship* the beast and his image, and whosoever receiveth the mark of his name.

It is through a false system of worship that the anti-Christ will bring this world to worship that old dragon called the devil and Satan. The entire episode of this is brought to light in the book of Daniel and the Revelation.

Beginning with Daniel 2:41, 42 we read “And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And [*as*] the toes of the feet [*were*] part of iron, and part of clay, [*so*] the kingdom shall be partly strong, and partly broken.” Daniel chapter three informs us that the whole issue with the image was worship, which, when the three young Hebrews refused to do; their intentional worship to God their creator landed them in a furnace of fire.

In Daniel chapter two Daniel uses symbols as he prophesies concerning the makeup of this final earthly kingdom that will demand worship of all mankind. The symbols used are iron and clay, so that the final earthly kingdom that would exist prior to the coming of Christ will have the characteristics of iron and clay.

In His love and desire to save mankind from the false worship that would shroud the world and lead men to worship at the altar to the anti-Christ in the last days, God has revealed the

meaning of these symbolic substances that the composition of the last day satanic kingdom its role and its system of worship may be avoided. Quoting from one inspired writer we are told that “The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves.” (MS 63, 1899). {4BC 1168.8} The iron and clay are here said to represent churchcraft and statecraft. One of the meanings of craft is cunning, or slyness, it really connotes the ability to be deceptive, crafty, or clever. The first thing that this tells us is that this last day religion power called the “Beast” in the book of Revelation will have a system of worship that is part church and part state, and it will be a deceptive system.

The iron represents the persecuting power of the state as is shown in the following Scripture Deuteronomy 4:20 But the LORD hath taken you, and brought you forth out of the iron furnace, *even* out of Egypt, to be unto him a people of inheritance, as *ye are* this day. 1Kings 8:51 For they *be* thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron: this is also brought out by Daniel as he unfolds the prophecy in Daniel 2:40 And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things*: and as iron that breaketh all these, shall it break in pieces and bruise. These reference texts confirm the fact that the iron symbolically represents the state, the working of the state to bring about

worship to the beast is what is called “Statecraft” by the prophet E.G. White, while the clay represent humanity. Job 33:5 ,6 If thou canst answer me, set *thy words* in order before me, stand up. Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

Daniel 7:7 says: After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it [*was*] diverse from all the beasts that [*were*] before it; and it had ten horns.” Thus the iron is used to symbolize the religion of Romanism, or Roman Catholicism, while the clay represents humanity or humanism. Job 33:6, Job 10:9, Isaiah 64:8.

Again the inspired pen of the prophet E. G . White says: “With rapid steps we are approaching this period. When Protestant churches shall unite with the secular power to sustain a false religion, for opposing which their ancestors endured the fiercest persecution, then will the papal Sabbath be enforced by the combined authority of church and state. There will be a national apostasy, which will end only in national ruin.” -- Manuscript 51, 1899. {Evangelism 235.1} Consequently it may be concluded that the symbolic substance of iron and clay of the image of Daniel two represents the final uniting of church and state, Roman Catholicism the church represented by the iron and humankind the state. Through the uniting of the church and state a system of worship will develop that will lead to the rejection of God’s system and the embracing of the worship of the Beast power. There is already a philosophy that has the capacity to fulfill such a role for both church and state it is called “Humanism” Humanism is the most deceptive of all religious beliefs of the 21st century. This illusive philosophy is being

accepted already by the masses of the people both in the secular and religious world as the only system of worship that should be followed. Humanism is well positioned in its philosophy to be the religion of the New World Order that will soon exist throughout the globe.

Before identifying humanism as the religious philosophy that will dominate the world through the NWO, and bring all to worship the Beast let there be a verification of the fact that the New World Order exist and is moving quickly into place.

In his speech to the American Congress after “Desert Storm President Bush’s on March 6, 1991 following the expulsion of Iraqi forces from Kuwait, says:

*“...Tonight I come to this House to speak about the world – the world after war...Until now, the world we’ve known has been a world divided – a world of barbed wire and concrete block, conflict and cold war... Now, we can see a new world coming into view. A world in which there is the very real prospect of a **new world order**. In the words of Winston Churchill, a "world order" in which "the principles of justice and fair play ... protect the weak against the strong ..." A world where the United Nations, freed from cold war stalemate, is poised to fulfill the historic vision of its founders. A world in which freedom and respect for human rights find a home among all nations.”*

The *Financial Times*, one of the most respected and widely read newspapers on the globe, features an editorial that openly admits the agenda to create a world government. A jaw-dropping editorial written by the *Financial Times*' chief foreign affairs commentator Gideon Rachman entitled 'And now for a world government' lays out the plan for global government

and how it is being pushed with deceptive language and euphemisms in order to prevent people from becoming alarmed.

*"For the first time in my life, I think the formation of some sort of world government is plausible," writes Rachman, citing the financial crisis, "global warming" and the "global war on terror" as three major pretexts through which it is being introduced. Rachman writes that "global governance" could be introduced much sooner than many expect and that President elect Barack Obama has already expressed his desire to achieve that goal, making reference to Obama's circle of advisors which includes Strobe Talbott, who in 1992 stated, "In the next century, nations as we know it will be obsolete; all states will recognize a single, **global authority**. National sovereignty wasn't such a great idea after all." Rachman then concedes that the more abstract term "global governance," which is often used by top globalists like David Rockefeller as a veil to offset accusations that *a centralized global government is the real agenda*, is merely a trick of "soothing language" that is used to prevent "people reaching for their rifles in America's talk-radio heartland". Taken from an article by Paul Joseph Watson 13 December 2008.*

Indeed events are moving fast for the establishment of what is known as the "New World Order" In the World Peace Plan 2010 By Robert Muller First Published March 10, 2003 twenty points for world peace and the establishment of a one world government was suggested here are three of those twenty.

(A) Point #3. The world's religions should put an end to all religious conflicts, to support peace, disarmament, and demilitarization, to cooperate on a *world spirituality and to draft in common a world code of ethics and cosmology to guide*

governments and world agencies within the larger framework of the universe and eternity. The United Nations should create a World Spiritual Agency, which brings the resources, visions and wisdom of the spiritual traditions to bear upon world problems.

(B) Point #13. Eminent thinkers meet during the year to draft a *World Constitution*. Provisions are made for world democracy, world elections, world public opinion polls and referenda to give people a direct voice in the world's affairs, a step rendered possible by modern communication technologies.

(C) Point #23. More and more nations celebrate the *world days proclaimed by the United Nations, such as Earth Day, the International Day of Peace, United Nations Day, Human Rights Day, World Health Day, World Food Day, International Children's Day, International Women's Day, and the Day of the Elderly*. National war memorial days are shifted to *United Nations Day*, a symbol of hope and rebirth from all past wars. Monuments to known and unknown peacemakers, peace parks and peace museums are created in many places. National hymns are rewritten in peaceful, global terms.

In 1992, Dr John Coleman published *Conspirators' Hierarchy: The Story of the Committee of 300*. With laudable scholarship and meticulous research, Dr Coleman identifies the players and carefully details the Illuminati agenda of worldwide domination and control. On page 161 of the *Conspirators Hierarchy*, Dr Coleman accurately summarizes the intent and purpose of the Committee of 300 as follows:

"A One World Government and one-unit monetary system, under permanent non-elected hereditary oligarchists who self-select from among their numbers in the form of a feudal system as it was in the Middle Ages. In this One World entity, population will be limited by restrictions on the number of

children per family, diseases, wars, famines, until 1 billion people who are useful to the ruling class, in areas which will be strictly and clearly defined, remain as the total world population.

There will be no middle class, only rulers and the servants. All laws will be uniform under a legal system of world courts practicing the same unified code of laws, backed up by a One World Government police force and a One World unified military to enforce laws in all former countries where no national boundaries shall exist. The system will be on the basis of a welfare state; those who are obedient and subservient to the One World Government will be rewarded with the means to live; those who are rebellious will simple be starved to death or be declared outlaws, thus a target for anyone who wishes to kill them. Privately owned firearms or weapons of any kind will be prohibited."

Without a doubt a "New World Order" is coming and with it one world religion, one of the suggestions made by Robert Muller in the World Peace Plan for the establishment of a one world government, was, that *"The world's religions should put an end to all religious conflicts, to support peace, disarmament, and demilitarization, to cooperate on a world spirituality and to draft in common a world code of ethics and cosmology to guide governments and world agencies within the larger framework of the universe and eternity. The United Nations should create a World Spiritual Agency, which brings the resources, visions and wisdom of the spiritual traditions to bear upon world problems."* With such suggestion on the table there can be no doubt that there is such thing as a New World Order.

There would be three fundamentals that will transfer the New World Order from a philosophy to an actual, physical one world government, they are, a New World Order *political system*, a New World Order *economic system* and a New World Order *religious system*.

It is as part of the New World Order religious system that Humanism with its all embracing philosophies will fit in and bring the world to worship the Beast. It is through the religio/political system of humanism that the way will be open for the coming in of the anti-Christ. The apostle Paul forewarns the church today “Let no man deceive you by any means: for *[that day shall not come]*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 2Thesaloians 2:3, 4 KJV

This person that is styled the “man of sin” “the son of perdition” is the anti-Christ and will seek to be worshiped. This is further brought to light in Revelation 13:4 “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *[is]* like unto the beast? who is able to make war with him?”

It must be understood that for these and other prophecies concerning the worship of the anti-Christ to be fulfilled there must be the establishment of a one world system of government with a one world system of religion. This system of religion will be the system of Humanism.

At the present time the anti-Christ power is looking on at the events unfolding across the globe and waiting for the opportunity to once again take his position as the god of this world. To validate this it is necessary to identify the anti-Christ

power and then to show how the system of Humanism will work to bring him to be worshiped by all that dwell on the earth.

The Bible identifies Roman Catholicism under the leadership of the Pope as the “beast/anti-Christ.” This is by not meant to be derogatory to our Roman Catholics in any way but to identify a system with a body of beliefs that will, along with the philosophy of humanism bring to the forefront of events in the last days; the worship of the Beast.

It is therefore imperative that candid consideration be given to the prophetic and historic evidence given in the Holy Scripture and history as to who is the Beast.

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as [*the feet*] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who [*is*] like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [*and*] two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb

slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, And deceiveth them that dwell on the earth by [*the means of*] those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number [*is*] Six hundred threescore [*and*] six. Revelation 13:1-18 KJV.

Having read this chapter it is important to begin by unfolding the symbols therein for prophecy is mostly written in what is called symbolic language. The symbols in this chapter are: Sea, Beast, Seven heads, ten horns. These symbols are biblically unfolded in the following verses.

Sea: or waters representing people: Revelation 17:15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. Isaiah 8:7 Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, [even] the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:

Beast: representing kingdoms Dan 7:23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

Seven heads: representing complete leadership, seven perfection or completion with heads representing leadership or power.

Ten horns: the number 10 represents universality as with the ten virgin the universal church the Ten Commandments representing the universal law of God. Horns representing power:

The identification of the beast power is critical so as to avoid its worship this we are told both in Revelation 13 and 14. Revelation 13:2 And the beast which I saw was like unto a leopard, and his feet were as [the feet] of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. The first identification mark that will begin to reveal who the beast is, is found in verse 3 of Revelation 13 “And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.” This wound was inflicted when Berthier the French general took Pope Pius 5th prisoner and for the first time the papal government was abolished in 1798. the pope died in valence in France August 29th 1799. In 1796 French Republican troops under the command of Napoleon Bonaparte

invaded Italy, defeated the papal troops and occupied Ancona and Loreto. Pius VI sued for peace, which was granted at Tolentino on 19 February, 1797; but on 28 December of that year, in a riot blamed by papal forces on some Italian and French revolutionists, the popular brigadier-general Mathurin-Léonard Duphot, who had gone to Rome with Joseph Bonaparte as part of the French embassy, was killed and a new pretext was furnished for invasion. General Berthier marched to Rome, entered it unopposed on 10 February, 1798, and, proclaiming a Roman Republic, demanded of the Pope the renunciation of his temporal authority. Upon his refusal he was taken prisoner, and on February 20 was escorted from the Vatican to Siena, and thence to the Certosa near Florence. The French declaration of war against Tuscany led to his removal (he was escorted by the Spaniard Pedro Gómez Labrador, Marquis of Labrador) by way of Parma, Piacenza, Turin and Grenoble to the citadel of Valence, the chief town of Drôme where he died six weeks after his arrival, on 29 August, 1799, having then reigned longer than any Pope . This article incorporates text from a publication now in the public domain: Chisholm, Hugh, ed (1911). *Encyclopædia Britannica* (Eleventh ed.). Cambridge University Press. □ Ludwig von Pastor, 1952. *The History of the Popes from the close of the Middle Ages*, (St. Louis : Herder) vols. XXXIX and XL □ Catholic Encyclopedia: Pope Pius VI

“And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who[is] like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty [and] two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in

heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.” Rev 13:4-7

In order to further identify this power we need to go to the book that is the counterpart to Revelation that is the book of Daniel. Dan 7:1-8 In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, *[and]* told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first *[was]* like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And behold another beast, a second, like to a bear, and it raised up itself on one side, and *[it had]* three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh. After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it. After this I saw in the night visions, and behold a fourth beast, dreadful and pieces, and stamped the residue with the feet of it: and it *[was]* diverse from all the beasts that *[were]* before it; and it had ten horns. I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *[were]* eyes like the eyes of man, and a mouth speaking great things. Of these prophetic verses Daniel himself gives the interpretation:

Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth

[were of] iron, and his nails *[of]* brass; *[which]* devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that *[were]* in his head, and *[of]* the other which came up, and before whom three fell; even *[of]* that horn that had eyes, and a mouth that spake very great things, whose look *[was]* more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom *[are]* ten kings *[that]* shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak *[great]* words against the most High, and shall wear out the saints of the most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. Daniel 7:19- 25

In this prophecy Daniel has a vision of four beasts or kingdoms these four beast stood to represent four kingdoms, the four kingdoms of Babylon, Medo-Persia, Greece, Rome. Out of the fourth beast which represented Rome Daniel saw ten horns and among them there rose up a little horn this little horn being part of the fourth beast represents another phase of Rome that is called Papal Rome or the Papacy. This little horn is Daniel's version of the leopard-like Beast of Revelation 13, so that we are looking at the same power the power of Roman Catholicism. This we must biblically and historically identify. Daniel says of the little horn that he "Speak great words against the most High": Daniel 7:25 while John says: And there was given unto

him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *[and]* two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. Revelation 13:5,6*KJV*

One of the signature marks of this beast power is the work of blasphemy; if we can define from the word of God what blasphemy is, then we should be able to categorize which power officially carries out such a work, not by merely saying it but by institutionalizing it.

Speak Blasphemies- This beast opens his mouth “in blasphemy against God to blaspheme His name and His tabernacle and them that dwell in heaven.” In Revelation 13:5 similar words are used to Daniel 7:25 however the word “blasphemy” is added and this evidently points to the fact that the great words will be blasphemous enunciations against the God of heaven. In the Gospel we find two indications of what constitutes blasphemy. In John 10:33 we read that the Jews falsely charged Jesus with blasphemy because, said they, “Thou, being a man, makest Thyself God.” This in the case of the Saviour was untrue, because He was the Son of God. He was “Immanuel, God with Us.” But for man to assume the prerogatives of God and take the titles of deity-this is blasphemy. Again in Luke 5:21 we see the Pharisees endeavoring to catch Jesus in His words. “Who is this which speaketh blasphemies? Said they. “Who can forgive sins but God alone?” Jesus could pardon transgressions, for He was the divine Saviour. But for man, mortal man, to claim such authority is blasphemy indeed. Now observe what is said regarding the claim of the priesthood of Catholicism to forgive sins:

“The priest holds the place of the Saviour Himself, when by saying, “Egi te avsikvi’ [I thee absolve], he absolves from sin... To pardon a single sin requires all the omnipotence of God... But what onl God can do by His omnipotence, the priest can also do by saying “Ego te absolve a peccatis tuis,’... Innocent III has written: Indeed it is not too uch to say that in view of the sublimity of their offices the priests are so many gods.”

Alphonsus de Liguori Dignity and Duties of the Priest, pp 34-36

“The pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plentitude of power, to whom has been intrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom... The pope is of so great authority and power that he can modify, explain, or interpret even divine laws.” Again, Adam Clarke says on verse 25: “He shall speak as if he were God.’ So St Jerome quotes from Symmachus. *To none can this apply so well or so fully as to the popes of Rome. They have assumed infallibility, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which loose whole nations from their oath of allegiance to their kings, when such kings do not please them. And they go against God when they give indulgences for sin. This is the worst of all blasphemies.”*

Vatican City, Mar 11, 2010 / 11:32 am ([CNA/EWTN News](#)).

Participants in this week’s course on the hearing Confessions met with the Holy Father in audience on Thursday morning. To the group of priests, *Pope Benedict XVI* underlined the importance of guiding their flocks "not to conform itself to this world" and the necessity of opening a “dialogue of salvation” with those who seek forgiveness.

The second indentifying mark of the anti-Christ is that he would wear out the saints of the Most High. Quoting from *Albert Barns notes on Daniel pg 328* we read: *“Can anyone doubt that this is true of the papacy? The inquisition, the persecutions of the waldenses, the ravages of the Duke of alva, the fires of Smithfield, indeed the whole history of the papacy may be appealed to in proof that this text applies to this power. In the year 1208 s crusade was proclaimed by dPope innocent 3rd against the Waldenses and Albigenses in which a million a men perish. From the beginning of the order of the Jesuits, in the year 1540 to 1580 nine hundred thousand were destroyed. One hundred and fifty thousand perished by the inquisition in thirty years. In the low contries fifty thousand persons were hanged, beheaded, burned, and buried alive for the crime of heresy.”*

This power represented by the little horn of Daniel 7 and the leopard like beast of Revelation 13 was also to Think to change times and laws:

Question: What challenge do Catholics give to Protestants concerning Sunday?

Answer: “The Church changed the observance of the Sabbath to Sunday by rite of the divine, infallible authority given to her by her founder, Jesus Christ. The Protestant, claiming the Bible to be the only guide of faith, has no warrant for observing Sunday.” *The Catholic Universe Bulletin, August 14, 1942*

Question: Have you any other way of proving that the Church has power to institute festivals of precept?

Answer: “Had she not such power, she could not have done that in which all modern religionists agree with her-she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change

for which there is no Scriptural authority.” Rev. Stephan Keenan, A Doctrinal Catechism, page 174.

The Catholic Church itself acknowledges its attempted to change God’s law.

“Sunday is a ~catholic institution, an its claims to observance can be defended only on Catholic principles...From beginning to end of scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first.” Catholic Press, Sydney, Australia, August, 1900

As these biblical and historical facts are examined The Bible is clearly identifying no other power but Roman Catholicism. Having identified R.C as the anti-Christ beast power of the last days the question is; will Roman Catholicism embrace the doctrine of humanism and how will it serve the Papacy in its quest to once again rule this entire world? The answer to the first part of the above question is yes!the foundation for this was laid by one of the most powerful Popes of all times Pope John Paul II who have been acknowledged as a humanist himself.

Dr. Manmohan Singh, the Prime Minister of India, said "Pope John Paul II was a great reconciler to religion and a humanist."

George Weigel in a paper commenting of the Pope’s visit to Cuba in *in January of 1998* entitled "Pope Is the Embodiment of Transformed Humanism" says: “John Paul II comes to Cuba as the embodiment of an alternative humanism, Christian humanism. Dismissed as an absurdity 100 years ago, Christian humanism is one of the most powerful culture-shaping forces in a world on the edge of a new millennium. As articulated by John Paul II, it was instrumental in the collapse of European communism, in Latin America's transition to democracy and in the Philippines' "People Power" revolution. In each, Christian

humanism defeated the often overwhelming material power of its opponent. Why? Because a vision of human dignity rooted in man's creation by God and redemption by Christ proved stronger than an ultra mundane conception of the human person, human community and human destiny. Atheistic humanism claimed that Christianity's God was alienating and disempowered human beings. The Christian humanism that John Paul II will preach in Cuba has disproved that claim empirically. Christian humanism is liberating; biblical faith makes a genuine freedom possible. That will be one of the great truths of the 21st century. Meanwhile, the 20th draws to a close with the list of signatories growing longer on atheistic humanism's instrument of surrender.” Who is George Weigel? George Weigel, is a Distinguished Senior Fellow of the Ethics and Public Policy Center, he is a Catholic theologian and one of America's leading public intellectuals. Professional Experience A native of Baltimore, he was educated at St. Mary's Seminary College in his native city, and at the University of St. Michael's College in Toronto. In 1975, Weigel moved to Seattle where he was Assistant Professor of Theology and Assistant (later Acting) Dean of Studies at the St. Thomas Seminary School of Theology in Kenmore. Weigel is the author or editor of nineteen other books, including *The Final Revolution: The Resistance Church and the Collapse of Communism* (Oxford, 1992); *The Truth of Catholicism: Ten Controversies Explored* (HarperCollins, 2001); *The Courage To Be Catholic: Crisis, Reform, and the Future of the Church* (Basic Books, 2002); *Letters to a Young Catholic* (Basic, 2004); *The Cube and the Cathedral: Europe, America, and Politics Without God* (Basic, 2005); *God's Choice: Pope Benedict XVI and the Future of the Catholic Church*

(HarperCollins, 2005); *Faith, Reason, and the War Against Jihadism*.

To simply put it George Weigel is a well learnt, devoted Catholic author. For this reason we may exercise some confidence in his assessment of Pope John Paul II.

There can be little or no doubt that not only Catholicism but Christianity in general is conforming to the religion of Humanism, this brings us to the second part of the above question as to the role that Humanism will play in the climax of the controversy between good and evil.

To begin to answer this question let us return to the origin of Humanism as a philosophy. “Now the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden: But of the fruit of the tree which [*is*] in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree [*was*] good for food, and that it [*was*] pleasant to the eyes, and a tree to be desired to make [*one*] wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:1-6

The fundamental of the philosophy of Humanism as introduced by Satan to Adam and Eve is that they possessed the ability to determine their own destiny and that they needed no outside power to guide them, that they were sufficient in themselves to determine what is right and what is wrong and

that upon embarking on the road of self governance they would evolve into gods.

The resurgence of Humanism is Satan's last day effort to fulfill the words spoken to Adam and Eve in Eden; it will further be the vehicle that the world would travel upon on its journey to the worship of the anti-Christ. The Bible speaks of this worship in the book of Revelation. "And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *[is]* like unto the beast? who is able to make war with him? And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Revelation 13:4,8

To worship the beast the world would have to accept him as God, he would also see himself as God, this we are told in 2Thessoloians 2:3,4 "Let no man deceive you by any means: for *[that day shall not come]*, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God."

To bring the people of this world to the place of worshiping a man as God the world must be first indoctrinated and then be convinced of the possibility of man evolving to godhood, this is the work of the religion of Humanism, having brought the world under the spell of its bewitching doctrine the next move is to convince them that the anti-Christ have reached that realm before others or that everyone is a god but he is the greatest of the gods. Already the stage is set for the final conflict between good and evil, the philosophy of the forbidden tree has already taken root in the minds and heart of those whose names are not written in the lambs book of life, the demarcation between those

who keep the commandments of God and those who are worshiping the beast are being made, the question is who will decide what is wrong and what is right will it be you or God.

In the book of Revelation 16:13-14 the prophetic utterance of John says that through Spiritualism the world would be united under a Luciferian Confederacy, and in our day spiritualism has been revived in the name of THE NEW AGE MOVEMENT.

Today under such secret societies as: The C.F.R, The Council of Foreign Relations, The United Nations and the Tri. Lateral Commission; Satan's philosophical kingdom backed by apostate Protestantism, and Evangelical feint, is being set up. With the religio-socio-political philosophy of humanism Satan's last day effort to set up his kingdom on this earth is going forward.

The work to usher in a one world government is presently going on. Robert Muller in his novel First Lady of the World calls for the Pope of Rome to come to the UN and address the world body in November of 1994. His address was to be entitled, THE YEAR OF THE INTERNATIONAL FAMILY, not The Year of Traditional Families, with mother father, children, but rather, The Year of The Earth Family of Man becoming one: ONE PLANET---- ONE PEOPLE .This was the cry of ancient Babylon 4, 000 years ago: We shall be as one and the world were united under Nimrod the first great dictator of history who led in the first organized rebellion against the kingdom of God on earth. Genesis 11:1-9

Today 4,000 years later Robert Muller is calling for the great family of man, to unite into a one World Church, that is, for all the great religions of the planet to become one, under whose leadership? Under the leadership of the Pope who would become the leader of the New World Order.

God is at this time carrying setting up of the first aspect of His kingdom, through the preaching of the Third Angel's Message, this message will bring to naught the satanic philosophy and ideology of Humanism.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird, for all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, for her sins have reached unto heaven, and God hath remembered her iniquities.
Revelation 18:1-5

May all who truly love God and His son Jesus Christ renounce the deadly religion of Humanism, abandon the false doctrine of catholicized Rome, flee the apostasy of apostate protestant and evangelical churches and embrace the only philosophy that can deliver them from the wrath of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the

wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive [*his*] mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. **HERE IS THE PATIENCE OF THE SAINTS: HERE [*ARE*] THEY THAT KEEP THE COMMANDMENTS OF GOD, AND THE FAITH OF JESUS. REVELATION 14:6-12**

WORSHIP HIM
THAT MADE HEAVEN AND EARTH

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship is God's panacea to the rising pandemic of the disease of Humanism that will catapult this world into the worship of the beast. In Revelation 14:6,7 God gives a message of deliverance from the toxic philosophy of Humanism and the worship of the anti-Christ." And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Let us commence this all important chapter with some questions. *What is the everlasting gospel?* Why is there a call to fear God and give him glory? And why are men being called to worship Him as the creator of heaven, earth the sea and fountains of waters? These questions will be addressed



as we move more fully into this chapter. Let it be immediately acknowledged that this message is about worship. It comes just after chapter thirteen in the book of Revelation to bring a solution to those who want to escape the worship of the Beast. Since Satan is using false worship to conquer the world God has given a message that must be declared to the world by His church, this message constitutes a *call to worship*.

What then are the world and the church's problem with worship? First it is a philosophical one. The basis of all knowledge has been removed. The basis of all knowledge is the *fear of God*, that is, having absolute respect for what is revealed through His word and Spirit, this has been replaced by a philosophy that places man and his power of intellect and reason above the revealed word and will of God. It is for this reason that this message gives a call for man to return to the fear of God. Man through their own philosophy is searching for truth and knowledge, truth and knowledge concerning the universe, concerning man's existence and purpose, man keeps searching through observation, reason and experimentation for the absolute knowledge as to how man should behave and relate to his fellow men and all they are coming up with are philosophies that are bringing more death and disasters upon the human race, all because man will not turn to the revelation of God left with us in the form of His word.

The great men of earth, the so called erudite, have surrendered mind and heart to the ensnaring philosophies which pleased the carnal heart. Their lofty opinions, their human reasoning, are extolled, they declared themselves sufficient in themselves to understand divine mysteries, and they thought their own powers of discrimination are strong enough to discern

truth for themselves. Thus we have a generation that has fallen easy prey to Satan's subtlety.

From the pen of inspiration we are reminded that God is the fountain of all wisdom. "From God, the fountain of wisdom emanates all the knowledge that is of value to man, all that the intellect can grasp or retain. The fruit of the tree representing good and evil is not to be eagerly plucked because it is recommended by one who was once a bright angel in glory. He has said that if men eat thereof, they shall know good and evil; but let it alone. The true knowledge comes not from infidels or wicked men. The word of God is light and truth. The true light shines from Jesus Christ, who "lighteth every man that cometh into the world." John 1:9. From the Holy Spirit proceeds divine knowledge. He knows what humanity needs to promote peace, happiness, and restfulness here in this world and to secure eternal rest in the kingdom of God.--*Special Testimonies on Education, pages 26-31; written from Cooranbong, N.S.W., Australia, June 12, 1896.*

We have come to the age where men's opinions are placed above the revealed word of God. Mankind with its humanistic philosophy has supplanted the knowledge of God with the ignorance and folly of man. The shaft of our human acumen has not yet been sunk into the depth of the satanic philosophy call humanism, which is being used to bring the world into the worship of the Beast. We are yet to see the dangers it pose to biblical standards that defines right and wrong and encourages the exercise of faith in God.

God has called for the preaching of the gospel today to involve such things as His glory, fear of Him, His creatorship and the likes because of the fact that the philosophy that will be used to bring the world under the satanic worship of the beast

would seek to obliterate Him as creator from the mind of the human race. As mentioned in the previous chapter this philosophy is none other than Humanism. Humanism is the philosophy or way of life centered on values and standards originated exclusively from man and that asserts the dignity and worth of humans and their capacity for self-actualization through the use of reason and scientific inquiry without religion or any external power. This form of philosophical believe will result in the worship of self and finally to the worship of the Beast. Steven D. Schafersman is the President of Texas Citizens for Science, an advocacy group that opposes teaching creationism as science in the public schools. In an address to the Unitarian universalist congregation of butler country oxford, Ohio September 24, 1995 says: “Humanism is therefore concerned largely with two issues: first, a rejection of all forms of theism, supernaturalism, and their associated miracles, superstitions, dogmas, authoritarian beliefs, and wishful and hopeful thinking, and second, the resulting necessity of creating or finding values, meanings, and ethical beliefs in a completely naturalistic universe by the sole use of human reason and individual inquiry.” Humanism is therefore a purely moral philosophy. It is fundamental to humanist’s belief that humans can live moral, happy, and productive lives on the basis of human reason and experience, without relying on the supernatural. These thought patterns will ultimately lead man away from acknowledging God as creator and having any fear for him or giving any glory to Him. The humanists base their life and beliefs on three intellectual areas: these are *naturalistic ethics*, *rational skepticism*, and *science*, in their belief of naturalistic ethics, the concept is that humans are the definitive source of morals, values, purposes, and meanings, with this they

hold that moral values find their source in human experience; not in the standards set forth by the creator. When it comes to ethics the humanist believe that it stem from human need and interest; so that the purpose and meaning of life are what we make it to be, not what God ordained it to be. In this the humanist conclude that ethics and values should be the result of the cooperation necessary for the survival of a social species, this fits in well with the concept of new age New World Order agenda that purports such concept as globalization. God and His laws are pushed aside for human philosophy, thus in the gospel of the last days God must be represented as the creator of heaven and earth in a very profound way. Ethics and values can and are chosen by the humanists through the application of human reason; and are not handed down by any deity, quoting again from Steven D. Schafersman. "The dogmatic claim that only supernatural forces can civilize humanity and that human thought cannot be the source of morality is a superstition. To the contrary, we are responsible for our ethics as much as for our actions." This is amazing, if there was ever a philosophy that can challenge the practicality and relevance of Bible religion and the creatorship of God it is this; especially in the light of the existing facts that the people that hold the highest offices, experience the greatest success, and control the wealth, the politics and education of this world usually subscribe to philosophies such as this. There is emergent pressure for the children of God to question their position in holding on to the Bible, God and anything spiritually or supernatural such as their believe in the Holy Spirit, their believe in the Bible as the written revelation of God, the existence of angels, their believe in the gift of the spirit of prophecy and even the hope of life after death. At a time when the world and the church are

surrendering to the religion of Humanism, God is looking for a people that would stand firm in the peculiarity of a philosophy that is rooted and grounded in faith and by that I mean faith in the revealed will of God through the Scriptures. It is imperative at this time that everything that points to God as creator is incorporated into the Gospel.

Humanism with its naturalistic teaching, and belief that the universe is all that there was, is, or ever will be; is taking over the world. The believe that this universe operates according to natural laws and natural processes outside the framework of the power of God is part of the diabolical philosophy that came down from the forbidden tree; like Adam and Eve under the hypnotic influence of the serpent, humanists believe that all reliable knowledge comes through the application of scientific method, logical reasoning and empirical evidence and as such rejects the role and work of God as creator and sustainer of this universe. Humanists are atheists, simply not believing in God. The religion of humanism produces a form of religious hybrid where the person becomes a cross between an atheist (*one who believes there is no God*) and an agnostic, (*one who believes that nothing can be known about the existence of God*) they don't believe in a God, for they cannot through empirical evidence deny or confirm the existence of God, so that humanism claims to have no knowledge of God's existence or nonexistence. This is precisely what Satan intended when he said to Adam and Eve that they shall be as gods, for as soon as man conceives the thought that he can become God, God cease to exist to him, for God can only be God if he remains infinitely beyond the augmentation of the finite. Through knowledge and technology man believes that they are becoming as mighty and as powerful as God, this is leading man to worship self and the one man that

the secular and religious powers believes is above all in spiritual matters is the Pope.

Having a philosophy that neither denies nor confirms the existence of God because of a lack of empirical evidence, the Humanists must further deny and reject the Holy standard of God, the standard by which man's morality and ethics are to be judged, which is the Holy Commandments of God. It is the infiltration of humanism into evangelical Christianity that is fuelling the hate that now exists for the ten commandments of God. This rejection necessitates of the humanists the framing, justifying, and explaining of their own values, this affords them the freedom of constructing and living by their own ethical philosophy, it is for this reason that a humanist can feel no guilt for their conduct, the Christian experiences guilt because of the knowledge that the standard of the one who created them and is sustaining them and who deserve their worship in grateful obedience has been broken. For the humanists the only standard he knows is his own and since those standards are subject to conditions, the humanists is never wrong and therefore never guilty, all this must be understood in the light that the humanists moral systems is based on human needs, human experiences, and human reason, not on the assumed or revealed will of God. It is clear that the philosophy of humanism is designed to keep salvation out of the reach of the masses of this world. It is the religion that is being used to bring in the satanic worship of the beast; for this cause, the Gospel must rediscover and proclaim to the world the glory, fear, and creatorship of God; through the gospel true worship for the true God must be rediscovered.

The question that would come upon the thinking person is; why Humanism? This question can be answered with a very simple answer. Humanism does not necessarily require a person

to give up anything; it makes no demands and does not directly interfere with a person's religious or political persuasion. Thus any system of false worship can fit in with Humanism; as a result a person can embrace it and maintain their fundamental denominational or political position.

The ultimate goal of Humanism is to defy God and exalt man to the place of godhood. The religious philosophy of Humanism with its egocentric form of worship is not in denial of the existence a Supreme Being it simply encourages man to believe that he is that Supreme Being. To defy God and set up a system of government diametrical to that of God's has always been the purpose and plan of Lucifer/Satan. This is being carried out through the false systems of worship that is pandering to the philosophy of Humanism. The questioning of the will and standard of God originated with Lucifer, as a means to oust God and set himself up as God and be worshiped.

In creation we know of only two creatures that gives God intelligent, conscience worship they are; Angels and Men, it is in and through these creatures that the sovereign authority of God finds acknowledgement, since his rebellion Satan has felt that if he could remove from the hearts of angels and men that allegiance that acknowledges God as creator then God in the minds of intelligent beings will be equal with the creature. Satan is very aware that it is not possible to remove God from His position of Godhood simply because it is not the creature's worship to God or acknowledgement of Him which makes Him God, but He is God because of His infinite and eternal power and existence, that is, God is God because of the infiniteness of His power and personality. The only way to remove God from being God in actuality is to remove His infiniteness and not even infinity itself can accomplish this.

Satan therefore understand that the only way to achieve this is to cause it to happen within the minds of the creature, but by nature the creature's mind was designed to worship and therefore it is only natural for man to acknowledge someone or something as supreme and thus acknowledging God in some form or the other. Satan's plan is to get man to reject the authority and existence of the Creator and set himself up as God, what will automatically follow is the acknowledgement of him, Satan, as God. This is what was intended when Satan said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God," the stars of God being the angelic host and the sons of God from all the other created worlds, he went on to say "I will sit also upon the mount of the congregation," this represent that high place in man where God resides, that's the mind and heart of man. Through the last day religious philosophy of Humanism he is achieving that which in Eden he laid the foundation for; the exalting of the creature to the place of the creator; with him being the highest of all created being he will receive worship from all of mankind who see themselves as demigods. This brings us to the prophetic words of John in the Revelation. "And all that dwell upon the earth shall worship him..." worship who? "And they worshipped the dragon..." who is this dragon? "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world..." Revelation 13: 8,4 Revelation 12:9. This effort on the part of Satan is to be counteracted with the gospel of Revelation 14:6-12. It is to be counteracted by a call for the church to rediscover worship, to worship God in spirit and in truth; it is to be counteracted by a revitalizing of the Gospel with the things that identify God as creator.

The end result of the religion of Humanism is the worship of the devil, the acknowledgement of his philosophy above the philosophy of God. This would be done not by the acknowledgement of the greatness of Satan but by the acknowledgement of the greatness of self, the ability of man to determine his own destiny, fix his own problems, find his own solution, set up his own moral standards, determine for himself what is right and what is wrong, man will finally through this religion terminate any need for God.

REVELATION 14:6,7

AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH, AND THE SEA, AND THE FOUNTAINS OF WATERS.

INTENTIONAL WORSHIPERS

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship must be intentional as well as spontaneous. The purpose behind intentional worship as established in Scripture is to bring the worshiper to the place where they become preoccupied with God. To become preoccupied with God is what true worship is all about. This is what it means to have worship as a way of life. This form of worship will not happen if the system of worship causes one to spasmodically entertain a thought of God here and there. Becoming an intentional worshiper calls for the deliberate turning of the mind toward divine themes. This is accomplished as the worshiper submits to the worship system of God and the liturgy of the Scripture. Constant application of the system with its liturgical symbols, gestures, and appointed times will result in worship becoming a habit. The intentional worshiper will not, in individual or cooperate worship, be waiting to feel something for worship to happen; but will intentionally live his life with a determination to make worship happen.

To master the spiritual science of intentional worship we must learn to work at our worship so that our fascination with God becomes delightfully habitual.

Giving God glory and having Him glorified in us does not come as automatically as we suppose. Making worship the very nature of a believer's life will only happen by design. It takes discipline to keep our minds on God as we worship personally

and collectively. Intentionality in worship combined with a Godly worship system will assist the worshiper in his quest to achieve the varied purposes of worship, which are experiencing God's closeness, tarrying in the serenity of His presence and ultimately the fulfilling of God infinite need for adulation. Intentional worship which must be worked upon will bring great delight to the worshiper; at the start it would be difficult because of the indiscipline of western Christianity under which most have been molded but as with all things in life if done over and over on a consistent basis it becomes habitual and form one's nature and character.

The law of intentionality is what must be used by the modern day worshiper to revolutionize his attitude to God in worship. This would call for the rediscovering of Torah techniques that the New Testament modern church has surrendered to false religions. One such technique is mediation. This spiritual science has been abandon by modern Christianity in favour of sensationalism. The Scripture has given many instructions about mediation and the difference between Torah mediation and the mediation that is found in eastern religious practices today. In Torah mediation the images that must occupied the mind are not left to the individual to conjure up but is given by revelation of the Holy Spirit through the Scripture. Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Psalms 1:2 But his delight *is* in the law of the LORD; and in his law doth he meditate day and night. Psalms 63:6 When I remember thee upon my bed, *and* meditate on thee in the *night* watches. Psalms 77:12 I will meditate also

of all thy work, and talk of thy doings. Psalms 119:15 I will meditate in thy precepts, and have respect unto thy ways. Psalms 119:48 My hands also will I lift up unto thy commandments, which I have loved; and I will meditate in thy statutes. Psalms 143:5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands. According to science and research, most of us live 95% to 97% of our lives on *autopilot* we don't consciously think about many of the things we are doing each day. The truth is, that most of our life is lived according to our autopilot our subconscious mind rather than through any *intentionality* (proactive thinking) on our part! This autopilot attitude to life affects our capacity to worship God in truth and spirit. Meditation helps the worshiper to be *intentional*, to knowingly choose their direction and shake up the routine of the run-of-the mill life-style and to bring the conscious mind to the place of worship.

There are those who contend that we should have routines to lessen the burden of all the choices we have to make and there is some truth to that strategy. But what happens when we allow our routines to run our lives, rather than *intentionally* engaging it? Autopilot costs us lost opportunities or it may take us completely off course, landing us at a destination we have not envisioned or planned. It is here that the worshiper often finds themselves at a disadvantage when facing the enemy; he is unprepared because he was not intentional. The modern worshiper's life is negatively affected more by what you don't do; than by what they do. Meditation is only one of the practices given in Scripture to assist the worshiper in becoming intentional. There are others such as appointed times for assembly, appointed times for prayer, lifting of hands, posture in prayer, dress, health just to name a few.

It would be interesting to address the question; what does it mean to be an intentional worshiper? Intentional worship is worship executed by expressing intention; being deliberate, thus worship must be done with intent and or design.

Intentional worship requires one to be aware of one's fundamental beliefs and to be willing to make an effort to have their behavior and attitude reflect these beliefs at all times. When intentional worship is practice it brings about cohesiveness between the worshiper and the one being worshiped. Westernize, Eurocentric Christianity has made us into spasmodic, intermittent worshipers, but God intended worship to be intentional, yet spontaneous and filled with emotion. How do you get worship to be calculated, even premeditated and at the same time be unprompted and emotionally charged. This may be achieved through the following.

- a. Worship must be something you enjoy doing, so that you look forward for the time set aside to do it.
- b. In addition to the appointed times for worship, which gives you intentionality, you must worship outside of the required times because of the pleasure derived from it and or the pleasure that it brings to others, and above all the fulfillment it gives to God.
- c. Make worship so deliberate and purposeful that its intentionality restores the innateness of worship originally given to man.

In becoming an intentional worshiper start by finding an area of worship you want to improve and be intentional about it. Praying, Singing, lifting of hands, Praying at the appointed

times, Praising, Studying, evangelizing that is adding value to others true worship.

As a worshiper the following points will help you with intentionality in worship.

1. Realize that your life is made up of choices. Every morning is a new day full of decisions and opportunity. You get to pick your attitude and your decisions. Choose to worship irrespective of how you feel.
2. Evaluate the culture that you're swimming in. even the worshiper's life is not lived in a vacuum. It is lived surrounded by a culture that is moving somewhere. This culture around us forms a swift downstream current. To live a life of a worshiper will require you to take a step back and evaluate the flow of the stream to determine where it is headed, how it is affecting you, and if it is taking you in a direction you desire. Ask yourself; am I being drawn downstream by the strong current of fashion, appetite, technology, traditions, and worldliness in general?
3. Examine yourself. Know who you are. Get a strong handle on your passions, talents, abilities, and weaknesses. Give precious time and energy to this endeavor. It is one of the most valuable things you can do.
4. Define a purpose. Identify what you want your life to communicate and contribute. Find a passion to live for that is bigger than you. Write it down. It will bring new meaning to your life. It will wake you from the slow death of only living for yourself. Let the words of the chorus which says "To worship you I live, to worship you I live, I live to worship you" become your experience.

5. Set worship goals. Goals move us and goals shape us. Set goals that are directly in line with your defined purpose, in this case worship. By their very nature, they will introduce intentionality into your life.
6. Stay focused. We live in a world of constant connectivity and distraction that is begging for our attention nearly every moment of the day. Learn to turn off anything that distracts us from worship. Remove nonessential physical belongings that are robbing you of time and energy and replace them with worship symbols.

We need intentional worship because many of us go through our days awake, but following patterns we've developed over the years, most of these patterns take us away from a life of worship and fellowship with God. When you adopt intentional worship you would do things with forethought, as J C Maxwell says "Forethought will cause you to prepare while backend thinking will cause you to repair." As an Intentional worshiper everything you do must be done with consciousness, fulfilling one of your core values that set you aside as a worshiper of the true God. Intentionality in worship empowers and prepares you. Why? Because an intentional person knows beforehand what they want to do or achieve and are waiting for and looking for the opportunity. All powerful worshipers of the past were intentional worshipers, worshipers who deliberately set their mind to worship God.

Enoch: Genesis 5:22-24 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters: And all the days of Enoch were three hundred sixty and five years: And Enoch walked with God: and he [was] not; for God took him. "Enoch walked with God three hundred years previous to his translation to heaven, and the state of the world

was not then more favorable for the perfection of Christian character than it is today. And how did Enoch walk with God? He educated his mind and heart to ever feel that he was in the presence of God, and when in perplexity his prayers would ascend to God to keep him. He refused to take any course that would offend his God. *He kept the Lord continually before him.* He would pray, "Teach me Thy way, that I may not err. What is Thy pleasure concerning me? What shall I do to honor Thee, my God?". . . Manuscript 6a, 1886 (Sermons and Talks, vol. 1, pp. 31-34). {CTr 43.6}

Moses: Exodus 3:3-6 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I. Moreover he said, I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

Daniel 6:3-23 Then this Daniel was preferred above the presidents and princes, because an excellent spirit [was] in him; and the king thought to set him over the whole realm. Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he [was] faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find [it] against him concerning the law of his God. Then these presidents and princes assembled together to the king, and said thus unto him, King Darius, live forever. All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make

a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree. Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God. Then they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask [a petition] of any God or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, The thing [is] true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king, That Daniel, which [is] of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard [these] words, was sore displeased with himself, and set [his] heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him. Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians [is], That no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast [him] into the den of lions. [Now] the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and

with the signet of his lords; that the purpose might not be changed concerning Daniel. Then the king went to his palace, and passed the night fasting: neither were instruments of music brought before him: and his sleep went from him. Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel: [and] the king spake and said to Daniel, O Daniel, servant of the living God, is thy God, whom thou servest continually, able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. Daniel and his three friends in Babylon are among some of the most powerful intentional worshipers in the Scriptures. To withstand the onslaught of the anti-Christ power that would seek to force all men to worship the beast we must become intentional worshipers.

WHY GOD APPOINTED A DAY OF WORSHIP

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worshiping God on His appointed day was instituted way back in creation before there were different people and nations. The Scriptures says: Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. Genesis 2:1-3

When Adam was created God instilled in him worship as an intrinsic experience, as a result Adam experienced perfect fellowship with God, the experience of inherent oneness with God enabled him to be naturally incline to spend quality time with God. Adam continually basked in the beauty of God's presence and shared in the experience of God, both in work and rest. Having been created on the sixth day Adam's first full day's experience was one of worship. The time was to be spent giving God thanks for the things He had created for him and most likely giving special thanks for his wife Eve. The Sabbath to Adam was a special day of worship; it served as the means by which the beautiful relationship between Creator and creature was preserved. Furthermore the day set apart for worship by God in Eden also testified of His creatorship. Adam having been

created at the end of the sixth day came into this world with nothing to do but to worship God and dress God's creation. Having no input in the creative works of God Adam would come to the realization that the day of rest later called the Sabbath was intricately connected with worship and that worship was to be centered on his acknowledgement that God is creator. This is ultimately the reason why God established a day of worship, so that man by resting and worshiping on that day will be acknowledging the fact that the world did not come into existence by a big bang but that God in six days created the heaven and the earth and He rested the seventh day.

When in Genesis 2:2,3 we read "And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. The word used there is *shâbath* pronounced *shaw-bath'* it means to *repose*, that is, *desist* from exertion; but why would the scripture use such a word concerning God seeing that He cannot get tired or weary or faint? The answer is in how the word relates to His creation of the world. In the original the word *shabath* is used causatively, meaning to cause to or make to, so that in resting God caused man to follow him in doing the same thus Adam needed not a command to rest but had the example of the creator that caused him to do as God did. The question may be asked should one only worship on a specific day or should worship be a way of life being done every day as we live. The answer to that is very simple; worship should not be restricted to time and or place. The true worshiper will worship God wherever and whenever the opportunity comes. The aforementioned question

need to be addressed further in the light of what worship is, so as to understand why God did specified a day of rest and worship.

Worship which is the arousal and dedication of our mental, emotional and physical powers to God; is to be constantly given to Him, He through Christ commanded us to do it. When asked about what our attitude to God should be as we worship God as a way of life Christ responded in Mark 12:30 *And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:* this is the first commandment. The emphasis here is on **“all,”** simply because worshipping God must involve us loving Him but God is not merely interested in us loving Him but in loving Him with *all* our resources. Since worship is an expression of our love for God, the principle of “all” must be applied to the worshiper so we may paraphrase the text as follow. *“And thou shalt worship the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength...”* this says to be a true worshiper one must give to God *all* their heart which relates to their emotions, *all* their soul which relates to the spirit of man, *all* their mind which relates to their thoughts and *all* their strength which relates to the physical powers. This must not be just given but if worship is a way of life then all these must be given in their entirety at all times. Any use of any of these for anything other than worship will amount to depriving God of true worship.

Understanding this God appointed one day in the week when man can actually and literally worship God with *all* and that day is the seventh day. For this reason God says: *“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor*

thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Exo 20:8-11

“If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken *it*.” Isa 58:13-14

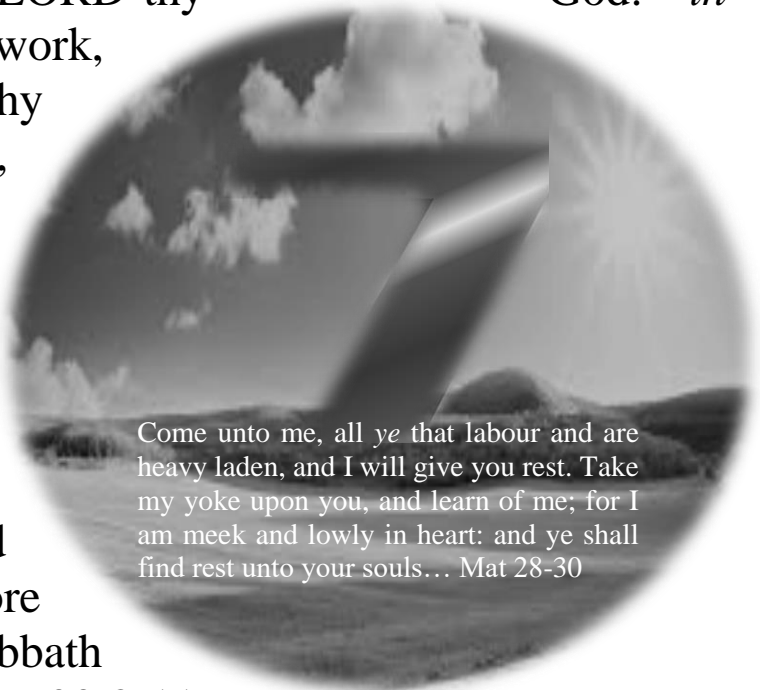
God appointed a day of worship and rest so that man may have a period when they can give to God their all not in theory but in actuality thus He said no work, none of your own pleasure, no speaking of thine own words. When this is followed the worshiper can for at least one day in the week the day set aside by God worship *the Lord their God with all their heart, and with all their soul, and with all their mind, and with all their strength...*” Are you a worshiper of the true and living God or are you worshiping you know not what? Who has set you apart for worship? Are you sure it is the creator? If so where is your evidence? Here is mine. Moreover also I gave them my Sabbaths, to be a sign between me and them that they might know that I *am* the LORD that sanctify them. And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God. Ezekiel 20:12,20

Another reason God has appointed a specific day of worship can be found in who God is to His people. “For thy Maker *is* thine husband; the LORD of hosts *is* his name; and thy

Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.” Isaiah 54:5,6

God has throughout the Scripture likened His relationship with His church to that of a husband and wife relationship. As a minister I have had the privilege of coaching many couples I have discovered that one of the challenges couples face after some time of being married is not having specific time set aside for themselves, the demands of married life robs them of spending quality time together. To deal with this situation I usually employ a method that has worked in my own marriage for the past twenty nine years, a method that I learnt from God’s relationship with man. I would usually ask the couple to choose a day in the week and set it aside for their quality time. I then instruct them what should and should not be done on that day. I then get them to commit to the sanctity of the time they set aside agreeing not to allow anything into that time that will impede upon the communication and fellowship. Their conversation must be of such nature that enhances the relationship, secular labour and conversation about it put on hold, cell phones turned off so as to avoid disturbance, these are some of the restrictions, while they are free to discuss all about the positives in the relationship and just spend some quality time together. Each week they are able in an intentional way to renew the covenant relationship with each other. It is for this exact reason that God has set aside the seventh Day. It is God’s appointed quality time to spend with His church so that their relationship can be renewed on a weekly basis. It is the time that the wife, sorry I mean the church, would shower the husband sorry I mean God, with uninterrupted adulation while the

husband sorry I mean God would dispense blessings upon the wife sorry I mean the church. God has appointed a day because He knew how important it would be for His people to have some uninterrupted time to spend with Him on a weekly basis. He understood that the demands of life have the tendency to preoccupy our time thus interfering with the quality of our relationship with Him. Some may argue that the don't keep the Sabbath and they still have a good relationship with God, this may appear to be so for many of the couples with whom I have shared this heavenly method did not recognize that their relationship was not reaching its full potential neither did they know that the reason was that they were not spending quality time together. God has invited you to spend quality time with Him not a time that you want but the time that He has set aside. Thus Hew says: "Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day *is* the Sabbath of the LORD thy God: *in* it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates: For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it. Exodus 20:8-11



Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls... Mat 28-30

WORSHIPING יהוה
IN THE BEAUTY OF HOLINESS

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship ethics that are established by the Scripture acknowledge no standard but the perfection of God's mind, God's will, God's Law. All righteous attributes of character dwell in God as a perfect, harmonious whole. Everyone who receives Christ as his personal Saviour is privileged to possess these attributes. This is the science of holiness. 7T.277.001

Follow peace with all *men*, and holiness, without which no man shall see the Lord: Heb 12:14 "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar." Zechariah 14:21

We begin this chapter by asking; "What Is Holiness and where does it come from?" "Holiness" may be considered as an inherent quality of perfection. It is an abstract noun that refers to a quality or state of being. In addition to this, the word "Holy" is often used to indicate belonging to, deriving from, or association with a divine power.

The Bible calls upon all those who take it as their guide to be holy; allowing their life to be governed by its holy principles.

“But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy.” 1Peter 1:15-16 “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2Corinthians 7:1

We are called not only to be holy but unto perfect holiness. I do believe that there is a spiritual science to all things in the Scripture; therefore, there must be a science to perfecting holiness. This science we must first understand and implement by the power of grace if we are to experience holiness in our lives.

We must therefore begin to explore analytically by the Holy Spirit the science Holiness as revealed in the Scriptures. “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2Corinthians7:1 Paul begins to unfold the science of perfecting holiness by taking us to certain conditional promises. He states: “Having therefore these promises, dearly beloved”. One of the first steps in perfecting holiness is to look at the conditional promises as it relates to the perfecting of holiness.

Let us begin by looking at the promises, not so much the overall promises of the Scripture, but those promises and conditions which relate to holiness. 2Corinthians 6:14-18 – “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will

dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.”

2Corinthians7:1 - “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Paul outlines the conditions of this process. He states that the process begins with the cleansing of ourselves from all filthiness of the flesh and spirit. This cleansing entails a conscious decision that the worshiper must make, when the worshiper submits to the prompting of the Holy Spirit and decide to rid themselves of all filthiness the grace of God brings the power so that the worshiper may fulfill their decision to rid themselves of these things. The next step is the worshiper understanding through the Scripture the things the he or she need to get rid of, so Paul instructs the believer that they ought not to be unequally yoked with unbelievers, for this yoke takes in a fellowship with unrighteousness. This fellowship entails not the mere physical union of bodies but the mental, emotional, moral, and spiritual oneness that exists as a result of this togetherness.

This unholy alliance shuts out the presence of God, and prohibits the exercise of holiness. The issue of close communion between two opposing sides is brought out by Paul very strongly as he continues to make the comparison between light and darkness, Christ and Baal, the temple of God and idols. Knowing that no holiness can be experienced under such a condition; he is resolute in the position, that there must be a separation from all such idolatry: “Wherefore come out from

among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you". It is evident that there is a clear connection between God receiving us and holiness, for the promise is that once the separation takes place there is a reception of us by God and the work of perfecting holiness is left in His hands. "And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

This work is carefully undertaken by God with the care of a father. The process is often painful to those who are still in the struggle with the nature of the old man. "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live? For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness." Hebrews 12:9 – The work of chastening is very important in the process of perfecting holiness, without this chastening at the hands of the Lord there can be no holiness in our experience. For us to be truly benefited by the chastening of the Lord we would need to truly understand what is the chastening of the Lord and the method by which it is carried out.

The meaning of this word "chasten" is: to instruct, to correct, to convince, it is to nurture, to discipline. This is the work that is done by God as He takes us through the process of perfecting holiness. There are certain elements of chastisement which must be understood in order to be blessed by it. In 2Samuel 7:14-15 we read– "I will be his father, and he shall be my son. If he commits iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee."

When we find that men even our enemies are prevailing over us it is important to understand that this is a certain type of chastening from the Lord. It tells us that somewhere in our lives we have gone wrong and as a result our fellowmen even our enemies are having the preeminence over us; for God says if a man commits iniquity He will chasten him with the rod of men, and with the stripes of the children of men. Yet within that form of chastisement He says: "But my mercy shall not depart away from him." He leaves us with a sense of hope even if He will not spare us. Proverbs 19:18 – "Chasten thy son while there is hope, and let not thy soul spare for his crying."

There is another form of chastisement which has to do with God through His love endeavoring to bring in us a spirit of ferventness and repentance as it relates to holiness. This is brought out in Revelation 3:19 - "As many as I love, I rebuke and chasten: be zealous therefore, and repent." This brings a sense of happiness and we should not despise such chastening. Job 5:17 – "Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty."

"And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

Chastening generally speaking is designed to re-assure us of our son-ship with God and that he loves us. Hebrews 12:6-8 – "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons."

In her book "Thoughts on the Mount of Blessings" E. G White states. "Our heavenly Father is never unmindful of those whom

sorrow has touched. When David went up the Mount Olivet, "and wept as he went up, and had his head covered, and he went barefoot" (2 Samuel 15:30), the Lord was looking pityingly upon him. David was clothed in sackcloth, and his conscience was scourging him. The outward signs of humiliation testified of his contrition. In tearful, heartbroken utterances he presented his case to God, and the Lord did not forsake His servant. Never was David dearer to the heart of Infinite Love than when, conscience-smitten, he fled for his life from his enemies, who had been stirred to rebellion by his own son. The Lord says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." Revelation 3:19. Christ lifts up the contrite heart and refines the mourning soul until it becomes His abode. But when tribulation comes upon us, how many of us are like Jacob! We think it the hand of an enemy; and in the darkness we wrestle blindly until our strength is spent, and we find no comfort or deliverance. To Jacob the divine touch at break of day revealed the One with whom he had been contending-- the Angel of the covenant; and, weeping and helpless, he fell upon the breast of Infinite Love, to receive the blessing for which his soul longed. We also need to learn that trials mean benefit, and not to despise the chastening of the Lord nor faint when we are rebuked of Him. "Happy is the man whom God correcteth: . . . He maketh sore, and bindeth up: He woundeth, and His hands make whole. He shall deliver thee in six troubles: yea, in seven there shall no evil touch thee." Job 5:17-19. To every stricken one, Jesus comes with the ministry of healing. The life of bereavement, pain, and suffering may be brightened by precious revealings of His presence. God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up and behold His dear face of love. The blessed Saviour

stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our grief, our sorrows, and our trials. He has loved us with an everlasting love and with loving-kindness compassed us about. We may keep the heart stayed upon Him and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity, into a realm of peace. This chastening of the Lord is beautifully designed to bring us from the place of righteousness unto holiness.” MB. 11-12

The experience of Holiness has a process it starts with Righteousness and moves to the place of Holiness

“I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members *servants to righteousness unto holiness.*” Romans 6:19

This sequence is of great importance to the experience of holiness; which holiness we should be cloth with as we worship God. In the sequence that moves us from righteousness to holiness the question may be asked: “What is the difference between righteousness and holiness?” “Are they not one and the same?” The answer to this last question is, in principle they are the same, but in theory and experience they are different.

Let us first look at righteousness and holiness as they exist in God. As we look at these attributes in God we would know immediately that we are looking at unchangeable principles which make up the characteristics of our Creator.

It is in this context that they are one and the same. They both represent all the combined attributes and graces of our heavenly Father. On the other hand when God shares these

graces with us in the form of knowledge and experiences; they represent two periods in the life of the worshiper.

The first period of the saint sharing in God's life of righteousness and holiness is called "Righteousness". This period of righteousness is a stage of possible inconsistencies; this the Bible explains in: Proverbs 24:16 "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief." This period in the life of the Christian is marked with changeability, and possible short-falls, yet being covered with the righteousness of Christ he is considered a righteous man, however, the righteousness of Christ is not fully interwoven into the character.

The process spoken of by Paul of moving from righteousness unto holiness is the process by which the Christian is moved from their vacillating state of being merely covered with Christ's righteousness, to having that righteousness interwoven into his own character. This is the move into holiness, thus making holiness a different experience, in that, there is no instability in the life of those who experience or who are experiencing holiness.

Holiness is first a gift and then an experience. Once we receive holiness as a gift we begin to share in God's experience of holiness. This sharing in God's experience of holiness should lead us to make holiness a part of our own experience. This is what will enable the worshiper to worship God in the beauty of holiness. To worship God in the beauty of holiness begins with the worshiper getting a sense of the holiness of God.

This holiness is received from God as a gift by the worshiper in the form of righteousness, which must then be perfected so as to make that righteous experience a holy experience. Romans 5:17 "For if by one man's offence death

reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.”

This reigning in life is the very experience of holiness which comes through the gift of righteousness. Once this process submitted too there will be definite growth, a growth from the state of righteousness unto true holiness.

The apostle Paul pontificates on this matter in the following words. “And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.” Ephesians 4: 23-32

Holiness will never be experienced while we are neglectful of these character building righteous acts mentioned in the above text of Scripture. One's strict adherence to the above principles while exercising faith in Christ's righteousness will empower such an individual in the work of perfecting holiness.

As the worshiper remains consistent in righteousness the Holy Spirit takes them into an understanding and experience of

the Holiness of Yahweh. The Bible speaks of God's Holiness "Who is like unto thee, O LORD, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders?" Exodus 15:11 "Let them praise thy great and terrible name; for it is holy." Psalm 99:3 "Exalt ye the LORD our God, and worship at his footstool; for he is holy." Psalm 99:5 "Exalt the LORD our God, and worship at his holy hill; for the LORD our God is holy." Psalm 99:9 "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Psalm 111:9

To worship God in the beauty of Holiness, the worshiper must; through the Holy Spirit get a sense of the awesomeness of God and His holy character or name. This consciousness of the greatness and majesty of God will inspire reverence in worship and in the worshiper. David trembled as he beheld the holiness of God he says: "He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name." Psalm 111:9 The word "REVEREND" is taken from the Hebrew word אָרַא *yârê'* pronounced *yaw-ray'* meaning *to fear*; morally *to revere*; to revere; means *venerate*; *worship*; *to be in awe of*; causatively *to frighten*: - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing). (be had in) reverence (-end), X see, terrible (act, -ness, thing).

The Scriptures says; "Holy and Reverend is His NAME" The name of God is not the phonetic sounding of letters put together, but a revelation of whom He is. The name of God is the Character and person of God, that is, God's name represents who He is, this is forcible brought out in Exodus 34:5-7 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God,

merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear [*the guilty*]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth [*generation*]. Following this principle it must be concluded that the text under consideration in Psalm 111:9 was referring to who God is. Who shall not fear thee, O Lord, and glorify thy **name**? for [*thou*] only [*art*] holy: for all nations shall come and **worship** before thee; for thy judgments are made manifest. Revelation 15:4

The word used for name in the text under consideration gives an even greater meaning of what the name of God represents. The word is the Hebrew שֵׁם *shêm* *shame* it carries with it the idea of definite and conspicuous position; an *appellation*, as a mark or memorial of individuality; by implication *honor, authority, character*: thus the expressions connected to the words “*His name*” is used to give the idea of God’s conspicuous inimitable position and to define God’s individuality and authority. This is how God’s name is associated with worship by the worshiper.

It would be reasonable to conclude that if a person can be called “Reverend” as a title in their office then by the same token a person could be given the title of “Holy” for both the words “Holy and Reverend” are used to disclose God’s incomparable individuality and authority, for the appellations being used is employed in the identification of God’s conspicuous and unique position as the one and only being that men should tremble before. This attitude of fearful trembling that is called Reverend is what must surround the worshiper thus being transported in the beauty of God’s Holiness by the Holy

Spirit. It must be observed that the attitude of fearful trembling in worship was given to God by David after emphasizing His works, His righteousness, His ability to provide, the manifestation of His power and the sending of redemption to His people, David then says; *Holy and Reverend* is His name or position and character for He is the only one whose "...works are done in verity and judgment; whose commandments are sure. David then says that such a revelation of the character and position of God should lead men to *yir'âh yir-aw'or fear* Him. In verse 10 this is not *yârê' yaw-ray'* as found in verse 9 this also means to fear but to fear from understanding the greatness and majesty of God, the fear mentioned in verse 9 that is called "Reverend" is to be given only to such a being that is equal to God in His works and Judgment, thus only God must be called REVEREND.

To give God glory and to worship His name is one and the same, it is not the exalting or worshiping of a phonetic sound but the acknowledgement of His inimitable position as creator. It must be understood that when appellations are connected to the noun "Name" and used toward God the appellation distinguishes Him from all other gods and creatures in position and authority, such appellations should not be taken up and used by finite man. Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness. Psalms 29:2 Let them praise the name of the LORD: for his name alone is excellent; his glory *[is]* above the earth and heaven. Psalms 148:13

In Satan's quest to persuade man that he, man shall be as God or become God he convinces them to take upon themselves the appellation of God thus exalting themselves in the psyche of men to the place of God.

In the way the title is used by so-called religious ministers today there can be clearly seen in it and its various sub-titles given to those who used it the idea of rank, '*Most Reverend*' for an Archbishop; '*Right Reverend*' for a Bishop and '*Very Reverend*' for a Dean. Solomon in his prayer in 2Ch 6:32,33 prayed that all men who came to the temple to worship will call God Reverend, that is that they will acknowledge or act- on- the- knowledge that He (God) is above all. 2Ch 6:32,33 This same idea though not consciously is behind the calling of religious leaders "REVEREND"

David understanding the meaning of this word "Reverend" declared in Psalm 27:1 "The LORD [*is*] my light and my salvation; whom shall I fear? (yârê' yaw-ray' Reverend) the LORD [*is*] the strength of my life; of whom shall I be afraid?"

It is important to grasp the tenor of David's question, it is a rhetorical one, meaning that David is acknowledging that no one should be given the fear or be called Reverend apart from God for none is as great as He. David speaks of the Fear of God in Psalm 27:1 using the Hebrew word yârê' yaw-ray' Reverend, but ended the text by referring to the general fear that men have for other men using the word pâchad *paw-khad'*. The LORD [*is*] my light and my salvation; whom shall I fear? The LORD [*is*] the strength of my life; of whom shall I be afraid?

The following text reveals that to fear God is to walk after His way. 2Kings 17:24-28 And the king of Assyria brought [*men*] from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed [*them*] in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof. And [*so*] it was at the beginning of their dwelling there, [*that*] they feared not the LORD: therefore the LORD sent lions among them, which slew

[some] of them. Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them, because they know not the manner of the God of the land. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria came and dwelt in Bethel, and taught them how they should fear? (yârê' yaw-ray' Reverend) the LORD.

The word yârê' which is translated reverend in Psalm 111:9 is a verb it connotes the psychological reaction of fear since it is associated with God's name it signifies a fear that comes from who God is, this fear leads to worship, thus the term Reverend signifies worship to the one addressed by such designation.

For who in the heaven can be compared unto the LORD? [who] among the sons of the mighty can be likened unto the LORD?

Psa 89: God is greatly to be feared in the assembly of the saints, and to be had in reverence of all [them that are] about him. Psalms 89:6,7

The word feared used in the above text is 'ârats aw-rats' it means to *awe* or (intransitively) to *dread*; hence to *harass*: - be affrighted (afraid, dread, feared, terrified), break, dread, fear, oppress, prevail, shake terribly. This is used in the context of worshiping God in the assembly of the saints, so that this fear will lead to calling Him Reverend or yârê' yaw-ray' Reverend, for this is the word used at the end of the text that states "and to be had in reverence of all [them that are] about him."

Webster's 1828 Dictionary states the English word definition as: "1. Worthy of reverence; entitled to respect mingled with fear and affection; as reverend and gracious senators. "A reverend sire among them came. This epithet is, I believe, never applied to the Supreme Being, or to his laws or institutions. In lieu of it we use venerable. 2. A title of respect given to the clergy or ecclesiastics. We style a clergyman reverend; a bishop is styled right reverend; an archbishop most reverend. The religious in catholic countries, are styled reverend fathers; abbesses, prioresses, &c. reverend mothers. In Scotland, as in the United States, the clergy are individually styled reverend. A synod is styled very reverend, and the general assembly venerable." Chambers 21st Century states basically the same.

Webster's Dictionary and Chambers shows the use of the title "Reverend" came from the Roman Catholic church and its unbiblical church system. In the Roman church is distinctly used to denote people in religious positions. Note that the title was applied to "reverend fathers; abbesses, prioresses, and even reverend mother used to identify the mother superior of a convent." Each of these refer to a position in the Roman Church which has no biblical precedent.

No man in the Bible is called by the title "reverend". In the true New Testament assembly (ekklesia) as God instituted it there are to be Bishops, Elders and Deacons, these are the offices by which under-shepherds in the N.T. church are to be addressed. Along with these comes the gifts of the fivefold ministry of which are used as titles by some. Apostles; Prophets; Evangelists; Pastors Teachers:

This word has never been used in scripture to refer to a mere mortal. Indeed, this word has never been used in scripture

AS A TITLE. The word '*reverend*' was used in Psalm 111 to refer to an inherent *quality* of *God Himself!* For this reason it should never be used as a title by men? The word 'reverend' or *yare*, means to fear, to revere, be afraid; to stand in awe of, to honour and respect; to cause astonishment and awe; to be held in awe; to inspire reverence/godly fear/awe. This word suggest that the one carrying the verb "Reverend has the ability in themselves to cause persons to astonished, be in awe, to be inspired to reverence but this is only true of God and not of any man. The word as use in Psalm 111:9 is used in the Hebrew as a verb not a noun a verb is a word or a group of words that grammatically denotes an action, an experience, an occurrence or a state. Both terms "Holy and Reverend" are used to direct man's attention to the degree or extent of Gods excellence. Psalm 8:1 O LORD our Lord, how excellent [*is*] thy name in all the earth! who hast set thy glory above the heavens.

Psa 148:13 Let them praise the name of the LORD: for his name alone is excellent; his glory [*is*] above the earth and heaven.

This we cannot ascribe to any man by calling them Reverend, for to do so is to ignorantly ascribe to sinful man the superiority of character and nature that belongs only to God.

The Psalmist declared that Holy and Reverend is His name meaning that the name or character or quality of God is of such that it is exalted by reason of who He is, and for that same reason all ought to reverence Him. Because God is the Personification of Reverence David declared Holy and Reverend is His name, so that while we are to reverence God's representatives, no man is to be called reverend because no man possesses the quality of reverence by nature, to be call a thing is to suggest that you are that thing or that you are the originator of

that which you are called. So that one in referring to a Diesel engine today could safely call Mr. Rudolf Christian Karl Diesel Mr. Diesel because he invented the Diesel engine called it after his own name so that it will be ever identified with its inventor, God is the originator of Reverence and Godly fear so that such qualities will be ever identified with its originator David says “Holy and Reverend is His name. He is holy, He is Reverend.

The name of God holds an important key to understanding the power of worship. The name of God is a personal disclosure and reveals His relationship with His people. His name is known only because He chooses to make it known. To the Hebrew mind, God was hidden and revealed, transcendent and immanent. Even though he was mysterious, lofty, and unapproachable, He bridged the gap with humankind by revealing His name.

The truth of God's character is focused in His name. The divine name reveals God's power, authority, and holiness. This accounts for Israel's great reverence for God's name.

The Ten Commandments prohibited the violation of God's name (Exodus 20:7; Deuteronomy 5:11).

Prophets spoke with authority when they uttered God's name. Oaths taken in God's name were considered binding, and battles fought in the name of God were victorious.

Other nations would fear Israel, not because it was a mighty nation, but because it rallied under the Lord's name.

In the New Testament, God's name is manifested most clearly in Jesus Christ. He is called “the Word” (John 1:1), and Jesus himself makes the claim that he has revealed the name of God (John 17:6). In God's name is His promise to dwell with and save His people.

In covenant relationship and worship we must learn to make reverent use of the name of God. The name of God is encoded with certain vibrations that relate to different aspects of divine energy that you are able to bring into existence when you use that name. Worshipers must learn the science and the power in the use of God's name.

To learn to wield the energy that comes with the use of God's name is one of the many things all covenant worshipers should focus on, for there is incredible power in His name. Worshipers can only worship in the beauty of holiness when they begin to conceptualize through the revelation of the Holy Spirit what really is God's Holiness. Whatever God's holiness is; it is something to which the angels often referred.

“And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory.” Isaiah 6:3

“And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” Revelation 4.8

Isaiah would refer to Him over and over as the “Holy One” of Israel. God's Holiness is His infinite perfection. It is not just moral perfection but the infinity of all His attributes and graces/qualities. For in God all things must be equal; He could not have one attribute or quality in limitless measure and another in limited measure. Therefore if God's understanding is infinite so must be everything else that is of Him. Hence God's holiness consists of all God's perfect attributes: that which belongs to God by nature. These attributes are brought out in Exodus 34:5-7 “And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD

God, merciful and gracious, longsuffering, and abundant in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.”

This is God’s infinite holiness. It is the beholding of God, manifesting these things to a finite sinful world which brought forth worship and praise from the angels and the four and twenty elders as they cried Isaiah 6:3 “*Holy, holy, holy*, is the LORD of hosts: the whole earth is full of his glory.”

Revelation 4:8 “...and they rest not day and night, saying, *Holy, holy, holy*, Lord God Almighty, which was, and is, and is to come.”

It is important to note that there is no limit to any of God’s attributes, and that is what makes Him holy. Still further it is God’s inimitable unchangeable nature that makes Him Holy. Nothing that can change its nature can be holy, holiness is a changeless position.

Whatever God called or pronounced holy cannot be changed or altered. This fact is seen in the few things which God has called holy in the Bible.

1 HIMSELF: Psalm 99:5 “Exalt ye the LORD our God, and worship at his footstool; for he is holy.”

2 HIS NAME: Psalm 99:3 “Let them praise thy great and terrible name; for it is holy.”

3 HIS LAW: Romans 7:12 “Wherefore the law is holy, and the commandment holy, and just, and good.”

4 HIS SABBATH: Exodus 31:14 “Ye shall keep the Sabbath therefore; for it is holy unto you: every one that defileth it shall

surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.”

These are but a few things in the scriptures mentioned by God as being holy and they are all changeless in their nature and character. This is also true of God’s people once they experience holiness. Thus Holiness is the final benediction that will be pronounced upon the true worshipers of God prior to His return to this world. “He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.”
Revelation 22:11

This is the very purpose of God’s holiness, and why we need to experience it today in this present world. It is to bring us to a state of changelessness. For this will be particularly important for those who must go through the Mark of the Beast crisis, where under the penalty of death they would be forced to render homage to the anti-Christ power.

God’s holiness as was stated before is not only His moral perfection but the combination of all of His attributes and graces equally existing within Him. The perfection of these things in God, and to the measure that they exist in God, is to the measure that God wants to share those things with his children.

Thus God’s holiness given to us brings with it infinite, limitless, grace and power. As a result the children of God will experience limitless mercy from God and extend limitless mercy to their fellow-men. This will be also true of forgiveness, gentleness, kindness, patient, meekness, tenderness and all the fruit of the Spirit.

Not only is it true that these things make up the holiness of God, and that God is desirous of sharing these things with us, that we may worship Him in the beauty of these things but

God's infinite limitless power is also a part of His holiness and would be made available to all who would receive His holiness. It is important for us to look upon God's power as it relates to His holiness, and bring that power into our lives so that what it is doing for God it can do for us.

The holiness of God is power, not merely power but consuming power. "For the LORD thy God is a consuming fire, even a jealous God" Deuteronomy 4:24 "Understand therefore this day, that the LORD thy God is he which goeth over before thee; as a consuming fire he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee." Deuteronomy 9:3 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire." Hebrews 12: 28-29

In order to comprehend God's power of holiness we will need to understand who He is in substance. Ezekiel speaks of God and describes His being as of fire from His loins upward and from His loins downward. "*And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about*". Both in Deuteronomy 4: 24 and Hebrews 12:29 God is declared to be a consuming fire. Several times in the scriptures God revealed Himself in the form of fire:-

- ☐☐ To Moses in the form of the burning bush:
- ☐☐ To the children of Israel as a pillar of fire by night:
- ☐☐ To the disciples on Pentecost as cloven tongues of fire:

God being referred to as fire or manifesting Himself in the form of fire is overwhelming in the scriptures. Fire is a form of energy and is in itself a manifestation of a greater energy source in the universe. The question is still: Who is God in substance? And how does it relate to His holiness? God in substance is the infinite Sum Total of all the Energy in the Universe, the mighty power, which works through all nature, and sustains all things. But He is not, as some men of science represent, merely an all-pervading principle, an actuating energy.

God is a spirit; yet He is a personal being. It is the power and holiness of His Spirit being that we are looking at here and now. *“And this is the message which we have heard from him and announce unto you, that God is light, and in him is no darkness at all.” 1John 1:5*

God therefore is the sum total of all intelligence, the sum total of all personality, that is, in Him, is all the attractive and pleasing qualities which give us our good personality and they are in Him infinitely. He is also the sum total of all energy or power.

It must be understood that God’s being consists of all the energy of the universe, *“Bless Jehovah, O my soul. O Jehovah my God, thou art very great; Thou art clothed with honor and majesty. Who coverest thyself with light as with a garment. Who stretchest out the heavens like a curtain.” Psalms 104:1-2*

“Who only hath immortality, dwelling in light unapproachable; whom no man hath seen, nor can see: to whom be honor and power eternal”. Amen. 1Timothy 6:16

God’s power and holiness is seen manifested in heaven in the form of light which is unapproachable. As the angels approach this light they acknowledge the holiness of God they cry: *HOLY !HOLY! HOLY!* They veil their faces and prostrate

before Him. “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.” Isaiah 6:2-7

A vision of the holiness of God will act as a consuming fire in the life of the worshiper. It is the only way sin could be fully eradicated from the experience of those who have entered in a relationship with God.

During the time of our righteousness experience, before we could be moved into a state of holiness we suppress our sinful carnal nature through our adherence to right principles. When we begin to move into a holiness experience our carnal nature is not being suppressed but destroyed by the consuming power of God’s holiness.

“God's holiness is pure, that is true; it is such holiness that sin cannot bear the presence of it. It is holiness of such transcendent purity and power as to be a consuming fire to sin. Its consuming power upon sin is because of its wondrous purity, and therefore because of the wondrous purity, and the power of that wondrous

purity of the holiness of God in Jesus Christ, He longs to come in contact with those who are laden with sins, who are permeated through and through with sins in order that this holiness, finding an entrance, shall consume the sin and save the soul. That is Christ's holiness. It is one of the most blessed truths in the Bible, that our God is a consuming fire because of His holiness. For then in Jesus Christ we meet Him whose holiness is a consuming fire to sin, and that is the pledge of our salvation in perfection from every stain of sin. The brightness, the glory, the all consuming purity of that

Holiness will take every vestige of sin and sinfulness out of the man who will meet God in Jesus Christ.

Thus in His true holiness, Christ could come and did come to sinful men in sinful flesh, where sinful men are. Thus in Christ and in Christ alone is found the brotherhood of man. All indeed are one in Christ Jesus our Lord.

This shows that there is no ground for the idea that a person must go through a sort of probation and attain to a certain degree of holiness before God will accept him as His child. He receives us just as we are. It is not for our goodness that He loves us but because of our need. He receives us, not for the sake of anything that He sees in us but for His own sake and for what He knows that His Divine power can make of us. It is only when we realize the wonderful exaltation and holiness of God and the fact that He comes to us in our sinful and degraded condition to adopt us into His family that we can appreciate the force of the apostle's exclamation, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John 3:1. Everyone upon whom this honor has been bestowed will purify himself, even as He is pure.

God does not adopt us as His children because we are good but in order that He may make us good. Says Paul, "God, who is rich in mercy, for his great love wherewith he loves us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus;

that in the ages to come He might show the exceeding riches of his grace in his kindness toward us through Christ Jesus." Eph. 2:4-7. And then he adds, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Verses 8-10. This passage shows that God loved us while we were yet dead in sins. He gives us His Spirit to make us alive in Christ, and the same Spirit marks our adoption into the Divine family, and He thus adopts us that, as new creatures in Christ, we may do the good works which God has ordained.

*How shall I be clean? By the creative energy of that word, "Be ye clean." Therefore it is written, "Now ye are clean through the word which I have spoken unto you." John 15:3 See what a blessed thing this is. When you read the word, receive the word, and think upon the word, what is it to you all the time? O, it is creation! The creative energy is in you producing the things which the word speaks, and you are living in the very presence of the power of creation. Creation is going on in your life. God is creating in you righteousness, holiness, truth, faithfulness-- every good and gracious thing. **CR.10.29***

“The prophet Isaiah had declared that the Lord would cleanse His people from their iniquities "by the spirit of

judgment and by the spirit of burning." The word of the Lord to Israel was, "I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin." Isa. 4:4; 1:25. To sin, wherever found, "our God is a consuming fire." Heb. 12:29. In all who submit to His power the Spirit of God will consume sin. But if men cling to sin, they become identified with it. Then the glory of God, which destroys sin, must destroy them." **DA A Voice In The Wilderness**

"To sin, wherever found, God is a consuming fire. If you choose sin, and refuse to separate from it, the presence of God, which consumes sin, must consume you." TMB The Spiritually Of The Law

It is indeed a blessed thought that God's holiness is to sin a consuming fire, so that the worshiper does not have to spend his entire life in a state of suppressing sin or the carnal nature. By receiving God's holiness the worshiper will allow God to consume and totally eradicate his sinful nature. The question still remains, how is this done? And what is the everyday spiritual science which operates in the life to make God's holiness a consuming fire to sin.

"Give unto the LORD the glory due unto his name: bring an offering, and come before him: worship the LORD in the beauty of holiness." "And when he had consulted with the people, he appointed singers unto the LORD, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the LORD; for his mercy endureth for ever. And when they began to sing and to praise, the LORD set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten." 2Chronicles 20:21-23

“Give unto the LORD the glory due unto his name; worship the LORD in the beauty of holiness.” Psalm 29.2 “O worship the LORD in the beauty of holiness: fear before him, all the earth.” Psalm 96:9

The beauty of holiness here is none other than God’s holiness. God’s holiness presents itself to those who are blessed, for to behold such a beauty exposes the ugliness of sin. It is a vision of this beauty and a vision of this beauty alone, which will cause men to give up sin. The beauty of God’s holiness can be seen from two aspects: The beauty of His character and the beauty of His power.

In order to worship God truly we need to enter into the beauty of his character and power. The sequence is clear; one must first enter into the beauty of his character and then enter into the beauty of His power. Any distorting of this arrangement will result in a misunderstanding of God’s power. I would endeavor to further stimulate your mind by sharing with you a theoretical insight into the beauty of holiness: first the beauty of character and then the beauty of His power.

Let us look into one aspect of God’s character which deals with forgiveness. *Psalm 130:3-4 “ If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But [there is] forgiveness with thee, that thou mayest be feared.”, Daniel 9:9 “To the Lord our God [belong] mercies and forgivenesses, though we have rebelled against him.”*

“There can be no doubt that forgiveness for God is not an occasional act but a permanent attitude, an experience. The word forgiveness says; A T Jones means: to give for, that is, when we are forgiven by God, He gives us for our sins His righteousness. This tells us that forgiveness is not an abstract act by God, but a real experience of Him sharing His righteous self with us, even

when we are unrighteous and undeserving of His love and forgiveness. This makes forgiveness a part of God's character and therefore one of His attributes or qualities. Furthermore this work of forgiveness with God is not a delayed work, or a work that is held back looking to see if the sinner has changed. For that which would bring about the change is with God, therefore, God must share Himself with the sinner before there is change, in order for change to come.

God therefore takes the sinner at his word and shares with him His own righteousness. It is this righteousness which God shares with the sinner that brings about the change.

This beautiful aspect of God's character was demonstrated most fully when in the fullness of time He gave His only begotten Son to save this dying unthankful world. E G White says: that "it was at a time, when the deception of sin had reached its height, when all the agencies for depraving the souls of men had been put in operation," at such a time "the Son of God, looking upon this world, beheld suffering and misery. With pity He saw how men had become victims of satanic cruelty. He looked with compassion upon those who were being corrupted, murdered, and lost. They had chosen a ruler who chained them to his car as captives. Bewildered and deceived, they were moving on in gloomy procession toward eternal ruin,--to death in which is no hope of life, toward night to which comes no morning. Satanic agencies were incorporated with men. The bodies of human beings, made for the dwelling place of God, had become the habitation of demons. The senses, the nerves, the passions, the organs of men, were worked by supernatural agencies in the indulgence of the vilest lust. The very stamp of demons was impressed upon the countenances of men. Human faces reflected the expression of the legions of evil with which

they were possessed. Such was the prospect upon which the world's Redeemer looked. What a spectacle for Infinite Purity to behold!

Sin had become a science, and vice was consecrated as a part of religion. Rebellion had struck its roots deep into the heart, and the hostility of man was most violent against heaven. It was demonstrated before the universe that, apart from God, humanity could not be uplifted. A new element of life and power must be imparted by Him who made the world. With intense interest the unfallen worlds had watched to see Jehovah arise, and sweep away the inhabitants of the earth. *But instead of destroying the world, God sent His Son to save it.* At the very crisis, when Satan seemed about to triumph, the Son of God came with the embassy of divine grace. Through every age, through every hour, the love of God had been exercised toward the fallen race. Notwithstanding the perversity of men, the signals of mercy had been continually exhibited. And when the fullness of the time had come, the Deity was glorified by pouring upon the world a flood of healing grace that was never to be obstructed or withdrawn till the plan of salvation should be fulfilled.” Desire of Ages 37

“Amazing love, incomprehensible love, love that knows no heights, no depths, it is timeless, it bondless, this is the kind of love that will not let go of the worst of sinner, love that looks beyond our faults and see our needs. This love is greater far than tongues or pen can ever tell, it goes beyond the highest star and reaches to the lowest hell, it has and will continue to transcend the boundaries of time, for when hoary time shall pass away, when earthly throngs and kingdoms shall fall, God’s love so sure shall still endure and will always be the saints and angel’s song. If you or I could with ink the ocean filled, and if the sky

were of parchment made, to write this love of God above it would drain the oceans dry neither could any scroll contain the whole though stretched from sky to sky. I know by now your mind would have begun to get a glimpse into the “beauty of the holiness” of God in character. To make these revelations your daily meditation is to worship God in the beauty of holiness, this beauty will be constantly at work consuming like fire the ugliness of sin from the life. Saul prior to becoming king was given such a glimpse, the pen of inspiration says. “As Saul united with the prophets in their worship, a great change was wrought in him by the Holy Spirit. The light of divine purity and holiness shone in upon the darkness of the natural heart. He saw himself as he was before God. He saw the beauty of holiness. He was now called to begin the warfare against sin and Satan, and he was made to feel that in this conflict his strength must come wholly from God. The plan of salvation, which had before seemed dim and uncertain, was opened to his understanding. The Lord endowed him with courage and wisdom for his high station. He revealed to him the Source of strength and grace, and enlightened his understanding as to the divine claims and his own duty.” PP 611

This is the daily experience that we all must have if we are to overcome this sinful carnal nature in which we are held bondage. Let us spend less time trying to stop the acts of sins in our lives and give our time and energy to worshiping God and meditating upon the beauty of His character, for this alone will cause us to see sin as it really is, and our very nature like Christ’s will recoil at the mere thought of sin, all because of the beauty of holiness.

Connected to the beauty of God’s character is *The Beauty of His Power*: “Praise ye the LORD. Praise God in his sanctuary.

Praise him in the firmament of his power.” Psalm 150:1 “Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God.” Matthew 22:29 “The word of the LORD came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire.” Ezekiel 1:3-4

Earlier in this chapter we talked about “The Consuming Power of Holiness” we learnt that God is the sum total of all the energy in the universe. For the purpose of looking a step further into the beauty of this power lets us try to understand the sum total of all the energy in the universe, for it will help us to appreciate the beauty therein and to have an idea of the immeasurability of the holiness of God, and the beauty that is manifested by that power. The Bible says that “The heavens declare the glory of God; and the firmament showeth his handiwork.” Psalm 19:2 As we think about the beauty of the power of God, it brings us into contact with a universe in which none but the infinite power of Yahweh could have created. We are told today that in our universe there is what is called galaxies, and in our galaxy which is called The Milky Way Galaxy there are approximately 100 billion stars; which may be the least of the billions of galaxies. Scientists estimated that there are as many galaxies as there are stars in the Milky Way, but our galaxy is so colossal that it would take 100,000 light years to go across it. Yet it is discovered that there are galaxies so massive and so far that traveling at the speed of light it will take 10 billion years from earth to one of those galaxies, they are

called *quasars*. Keep in mind that light travels just over 182,000 miles per second, so that in one year light can travel nearly 6 trillion miles and yet because of the vastness of God's universe it will take at least 10 billion light years to reach some of the galaxies seen by scientists.

It is not possible to discuss the wonders of the universe in this small place but to take time to ponder upon nature and see the beauty of the creative works of God and the worship the author of this universe is truly to worship God in the beauty of holiness.

“I know it is so of a truth: but how should man be just with God? If he will contend with him, he cannot answer him one of a thousand. He is wise in heart, and mighty in strength: who hath hardened himself against him, and hath prospered? Which removeth the mountains, and they know not: which overturneth them in his anger. Which shaketh the earth out of her place, and the pillars thereof tremble. Which commandeth the sun, and it riseth not; and sealeth up the stars. Which alone spreadeth out the heavens, and treadeth upon the waves of the sea. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south. Which doeth great things past finding out; yea, and wonders without number.” Job 9:2-10

This is but a vague idea as to what it means to worship God in the beauty of holiness, should the child of God spend his day in contemplation of these things in the place of the television, secular music and worldly conversation, then the beauty of God's holiness will do a practical work of consuming sin and cause us to share in God's experience of holiness. “One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple.”

Psalm27:4 The Psalmist says: ... “let the beauty of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.” “Perfection, holiness, nothing short of this, would give them success in carrying out the principles He had given them. Without this holiness the human heart is selfish, sinful, and vicious. Holiness will lead its possessor to be fruitful and abound in all good works. He will never become weary in well-doing, neither will he look for promotion in this world. He will look forward for promotion to the time when the Majesty of heaven shall exalt the sanctified ones to His throne. Then shall He say unto them: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." The Lord then enumerates the works of self-denial and mercy, compassion and righteousness, which they had wrought. Holiness of heart will produce right actions. It is the absence of spirituality, of holiness, which leads to unrighteous acts, to envy, hatred, jealousy, evil surmisings, and every hateful and abominable sin.” 2T 445

Worship is designed to bring us directly into the presence of God and holiness comes by being in God’s presence. This was shown in Moses’ experience at the burning bush, as the presence of God was manifested in the form of that very bush which burned and the voice of God was heard saying to Moses “take thy shoes from of thy feet for the place where thou standest is holy ground”. In God’s presence the angels continually cry “Holy, Holy, Holy”. One cannot find holiness except in the presence of God, for He alone is holy.

The Bible speaks of holiness as belonging to God, and testifies of His willingness to share that holiness with us. Thus in the creation of the world God give to man the principle and medium

through which His holiness was to constantly flow towards man. “Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” Genesis 2:1-3

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work. But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.” Exodus 20:8-11

The three words used in the two above verses, HOLY, HALLOWED, and SANCTIFIED all come from the same Hebrew word *kaw-dash* which refers to holiness, and sanctification, The word “*sanctify*” simply means to be set aside for holy use. Of all principles none is so fundamentally linked to the Sabbath as that of sanctification or becoming holy, for sanctification is the process that leads to holiness.

The very first use of this principle in the Bible was connected to the Sabbath, and the Sabbath itself was the very first thing to be sanctified or made holy by God. Let the spiritual minded reason with wisdom, if the first act of sanctification or holiness was done to the seventh-day and sanctification and holiness is one and the same and if God alone is holy: (except where He shares His Holiness with others in an effort to sanctify them), then in sanctifying the seventh-day, God actually placed His presence in the form of His attributes into the seventh-day

making it holy. Thus in keeping the Sabbath, a person will always be in the presence of God, thus receiving from God His holiness by His presence that is in the Sabbath. Thus God said “*Remember the Sabbath day to keep it Holy*”. Keeping of the Sabbath day holy is actually maintaining the Holiness of God in the seventh-day, which was placed there when God sanctified the seventh-day.

In Genesis 2:1-3, where God first said that He sanctified the seventh-day, there is an interesting verbal form of the word used, which gives a fundamental lesson of the role of the seventh-day, both before and after sin. The word used is “Piel”. It carries with it both a declarative and causative meaning. This means that God declared the Sabbath-day holy by instilling His own Holiness into it and further caused it to be a means by which His Holiness would be passed unto all who would accept and keep it holy.

Evidently this is holy time, i.e. time set apart by God for holy use. Consequently anyone accepting that Sabbatical holy time into their lives, will automatically be spending time in the presence of a Holy God and thus they will become holy themselves. By taking the principle of Holiness that is in Him and allowing it to govern the period of time from sunset on the sixth-day to sunset on the seventh-day, God has put into operation a practical system by which men through observance of the Sabbath, can bring into their lives one of the very principles of which He is made. Thus the Sabbath day is still a medium through which the very life of God passes to His creatures. *It must be noted that the seventh-day is the only day of the week that is governed by principles which interfere with man’s carnal nature. The restrictions upon the carnal nature which are experienced through the observance of the seventh-*

day cannot be found in any other day of the week. So it remains that any attempt to keep any other day holy is only to pander with the carnal nature and thus keep oneself out of the presence of Jehovah. The Sabbath is about sharing in the Holiness of God. This holiness He placed in the seventh-day and like every other aspect of His creation God will use the Sabbath as His medium for passing His life unto man. To reject or to fail to keep the Sabbath Holy is to not share in God's life in the form of His Holiness. The church and the home must be governed by a spirit of holiness and love, and heavenly-mindedness. Our entire life and all that we possessed must be marked with holiness

“In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.” Zechariah 14:20-21

We are called upon to walk in holiness, to do this the Psalmist asks: “Who shall ascend into the hill of the LORD? Or who shall stand in his holy place? He then states, He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. The result will be that, He shall receive the blessing from the LORD, and righteousness from the God of his salvation. Psalm24:4-7 this blessing and righteousness amounts to the very holiness of God, which cannot be experienced by us while we remain in the low plains of worldliness and earthliness every one of us who are desirous of being holy must enter into the hills of the Lord. Psalm 99:9

WORSHIP! THE ULTIMATE ETERNAL EXPERIENCE

Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God.

Worship is the highest form of communication that the creature can have with the creator. It is thus because worship allow us to connect with the mind and spirit of God. This intellectual and emotional connection with the Divine that is called worship is designed to bring the creature to the place of intimacy with the creator on a divine altitude.

Through worship the believer is taken outside and above the sphere of the flesh and into the spirit realm, it is in this sphere that God desires the worshiper to congregate with Him. Worship is what all the saints of God would be doing throughout their eternal existence both in heaven and in the earth made new. Isaiah describe it thus in Isaiah 66:22,23 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD.

The worship that will fill all heaven has already started. In Revelation 4:10,11 we read of the four and twenty elders falling down before God as he sits on the throne, and worshipping him that liveth forever and ever, they cast their crowns before the throne, and the theme of their worship is the same as mentioned in the message of Revelation 14:6 for they worship Him saying:

“Thou art worthy, O Lord, to receive glory and honour and power: *for thou hast created all things*, and for thy pleasure they are and were created. In Revelation four the theme of worship was creation, while in Revelation chapter five the theme is redemption. “And I beheld, and I heard the voice of many angels round about the throne and the beasts 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 that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing*. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be unto him that sitteth upon the throne, and unto the Lamb forever and ever*. And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth forever and ever. Rev 5:11-14

Throughout our everlasting existence in the presence of God these two themes will be the premise of worship. As the saints spent time in the presence of God both in heaven and in the earth made new worship would be the medium used to constantly enhance our appreciation for God creative and redemptive power. As we contemplate the love of God as revealed through creation and redemption we will literally bow in worship. The very fundamental nature of worship is the exalting of God through acknowledging His works and who He is. When we worship we attribute to God worth, this would be done throughout our eternal existence and in a state where the curse of sin no longer dim our ability to conceptualize the love of God. Everything we do will be worship in heaven. We will never be motivated by anything other than our love for God. As

the angels ascribe blessedness, holiness, majesty, might, power, wisdom, honor, and glory to God because of whom God is, so we would learn from them and most of all from Christ how to worship God in the atmosphere of eternal ecstasy.

As a worshiper I have often wondered what will worship be like in Heaven. The worship in heaven and in the earth made new will be a continuation of the worship on earth following the same order. Isaiah 66:22,23 For as the new heavens and the new earth, which I will make, shall remain before me, saith the LORD, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the LORD. This tells us that God's appointed time for assembly will continue in the hereafter these appointed times are the New moon and the Sabbath. These biblical Holy days are set apart by God for mankind so that he may periodically experience total worship. In these periods of total worship the worshiper receives a foretaste of eternity. The ultimate purpose of these Holy days can be summed up in one word - Worship. Their observance takes on a somber character yet always with a hint of hope because they serve historically as a time of spiritual preparation for an eternal experience of worship.

Our everlasting worship experience will involve more than singing and prayer it will encompass an eternal sense of appreciation of the goodness, mercy, justice, love, forgiveness and power of God. The everlasting worship experience would be about the creature coming to terms with the awesomeness of the creature and that will take time without end.

In our eternal existence in time we will begin to understand more clearly the love of our compassionate father, how patient,

how caring, how ready He was to forgive and bless us. Throughout the ceaseless ages of never-ending time the saints of God through worship will comprehend with all saints what are the breadth and length and depth and height, of the love of God. God's holiness, His love, His power will be the themes of worship throughout our eternal existence in His presence.

Our worship to God in the earth made new would be unceasing, just as the angels in Revelation chapter four did not rest from their worship as they cried day and night, saying, "Holy, holy, holy, Lord God Almighty." Worship will then be an experience that characterizes our gratitude to God for His loving kindness toward us. Isaiah was able to give us a glimpse into the glorious worship experience when the blight of sin has been removed from this world and the saints are enjoying God's presence in the earth made new with undimmed eyes and uninhabited emotions. Isaiah 35: The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the LORD, *and* the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And an highway shall be

there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*. No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk *there*: And the ransomed of the LORD shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

John in the book of revelation took up the vision of the saints in the eternal existence of worship says: Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

WORSHIP THE LORD IN THE BEAUTY OF HOLINESS

O worship the Lord in the beauty of holiness, Bow down before Him, His glory proclaim; with gold of obedience and incense of lowliness, Kneel and adore Him: the Lord is His name.

Low at His feet lay thy burden of carefulness, High on His heart He will bear it for thee, Comfort thy sorrows, and answer thy prayerfulness, Guiding thy steps as may best for thee be.

Fear not to enter His courts in the slenderness. Of the poor wealth thou wouldst reckon as thine. Truth in its beauty, and love in its tenderness, These are the offerings to lay on His shrine.

These, though we bring them in trembling and fearfulness. He will accept for the name that is dear. Mornings of joy give for evenings of tearfulness, Trust for our trembling, and hope for our fear.

Author: John S. B. Monsell



Worship: is the arousal and dedication of the human mental, emotional and physical powers in adulation to God through Jesus the Christ His Son