



Part 1&2 Review
Does God Care
How We Worship
Him?

Presented by George Bradley



Who is God?

**God Is Infinite – He is Self-Existing,
Without Origin -**

God Is Immutable – He Never Changes

God is Omnipotent – He Is All Powerful

God Is Omniscient – He Is All-Knowing

God Is Omnipresent –

He Is Always Everywhere –



The Attributes of God

**God Is Wise – He Is Full of Perfect,
Unchanging Wisdom -
God Is Faithful – He Is Infinitely,
Unchangingly True –
God Is Good – He Is Infinitely,
Unchangingly Kind and Full of Good Will –
God Is Just – He Is Infinitely, Unchangeably
Right and Perfect in All He Does –
God Is Merciful – He is Infinitely,
Unchangeably Compassionate and Kind –**

Some Definitions

Legalism

Liberalism

Antinomianism

Syncretism



How We Shouldn't Worship God

**God has given us many examples of
how we shouldn't worship Him.**

**God gave specific instructions to
His priests on how to worship Him.**

**God issued warnings in
Deuteronomy**



How We Shouldn't Worship

Disobedience Leads To Death
Yeshua Rejected Pharisaic Worship
Yeshua Offends The Pharisees
Tradition Can Be Positive Or Negative
The Rule of Korban
Pharisaical Worship Exposed



**How Should We
Worship The Father?**

Regulative Principle
Normative Principle
Origins Of The Regulative
Principle
Who Adopted The
Regulative Principle

**God Is A Jealous God
Two Ways To Commit Idoltry
Worship The Father In
Spirit And Truth
Yeshua's Teachings
On Worship**



**Does God Care
How We
Worship Him?
Part 3**

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2nd Timothy 2:15, "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the Word of truth," may be one of the most misunderstood and misrepresented verses in the Bible. The misunderstanding has to do with the term "rightly dividing." The word translated "rightly dividing" in that verse is the Greek word **orthotomeo**. In New Testament times, orthotomeo was often used as an engineering term. It was used, for example, in road building. It was a term that meant cutting a road on a straight path, so that travelers will be able to arrive at their destination directly, without deviation. It was also used in mining. The idea was to drill a straight mine shaft, so that the miners could get directly to the "mother lode."

What is Paul, by the inspiration of the Holy Spirit, saying when he applies this term to the Word of God? What does he mean by "rightly dividing the Word of truth"?

He means this: As you teach and preach the Word, take your hearers straight to the truth. Handle God's Word properly. Teach Scripture accurately. Don't deviate from the Word of truth. Don't be turned aside to anything else.

That is what the people and leaders of a Scripture-driven church do.

They rightly handle the Word of God.

In everything the assembly is, and says, and does, this question is first and foremost in their minds: "Is it Biblical?" Christians need to answer this question honestly. We need to understand that whatever is not Biblical is simply wrong.

There is no middle ground. If it's not Biblical, God is against it. If it's not Biblical, it has no rightful place in your life. If it's not Biblical, it has no rightful place in the assembly. If your assembly is doing what is not Biblical, God by His very nature is against what your assembly is doing, because the holy God of the Bible will not, cannot, deny His own Word.

What happens when the leaders of a Scripture-driven assembly find something in the assembly that does not pass the test of "Is it Biblical?" - something the assembly is doing, saying, teaching, or permitting, that is contrary to God's Word?

First of all, that we said "when" - not "if". The most God-honoring assembly on earth is still made up of people who sin. There is no such thing as a perfect assembly. Much of the content of the New Testament epistles was written to Christians and assembly who had strayed from the Biblical path, and they did so in many different ways.

What do the people and leaders of a Scripture-driven assembly do when through honest evaluation they come to understand that something they are doing, saying, teaching, or permitting is contrary to God's Word? They employ the practical, fourfold use of Scripture that we find in **2 Timothy 3:16** to correct the problem. They explain and inculcate sound doctrine on this issue at hand. They explain how the assembly has gotten off the right path. They then employ the Word for correction, getting the assembly back on the path of sound doctrine. And they continually instruct the assembly in righteousness, in order to keep the assembly on the path where it can honestly answer, "Yes" to the question, "Is everything we are saying, doing, teaching, and permitting - is it all Biblical?"

The people and leaders of a Scripture-driven assembly do this in Christ-like love for sinners, but they do it with the understanding that there is no such thing as neutrality. The Bible says that there are only two categories of people - saved and lost, the friends of God and the enemies of God: For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: "I will destroy the wisdom of the wise, And bring to nothing the understanding of the prudent" (1 Corinthians 1:18-19).

God's Word says that there are only two categories of information - truth and error: You are of God, little children, and have overcome them, because He who is in you is greater than he who is in the world. They are of the world. Therefore they speak as of the world, and the world hears them. We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error (1 John 4:4-6).

Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For "who has known the mind of the Lord that he may instruct Him?" But we have the mind of Christ (1 Corinthians 2:12-16).

Furthermore, the Bible declares that there is only one authoritative source of knowledge - God Himself, "in whom are hidden all the treasures of wisdom and knowledge" (Colossians 2:3). Yeshua is the truth (John 14:6). He is "the power of God and the wisdom of God" (1 Corinthians 1:24). Believers have that wisdom because Yeshua has come into the world, "that no flesh should glory in His presence...that, as it is written, 'He who glories, let him glory in the Lord' " (1 Corinthians 1:29-31).



**What Does
Godly Worship
Look Like?**

The order of the assembly is described in **1 Corinthians 14:26**: “How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.

Let all things be done unto edifying.”.

Paul explained to Timothy in **1 Timothy 4:13** what was to be expected: “Till I come, give attendance to reading, to exhortation, to doctrine.”

Unfortunately, many churches today prefer to use a Homily – a sermon; a religious discourse for spiritual edification rather than doctrinal instruction.

What is a sermon you may ask = A monologue, a cultivated form of speech possessing a specific structure like an introduction with three to five key points and a conclusion. Hopefully, you see the difference between a teaching [reading the Word] and an explanation of doctrine involving the whole assembly and an sermon given without interaction.

A great example of this can be found in Nehemiah 8:1-8:

“And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water gate from the morning until midday*, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.

And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people; (for he was above all the people;) and when he opened it, all the people stood up: And Ezra blessed the LORD, the great God. And all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with their faces to the ground.

Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.”

What we can learn from this? Ezra read the law and in the assembly with him were others who could explain how the law was to function and answer the questions of those participants in the assembly. In other words, this was in interactive participation just like the assembly described in the New Testament. The result Nehemiah 8:9b: “...For all the people wept, when they heard the words of the law.”.

This format is a direct contrast to what happens in Churches today. In a word, the Greco-Roman sermon replaced prophesying, open sharing, and Spirit-inspired teaching." The sermon became the elitist privilege of church officials, particularly the bishops." Such people had to be educated in the schools of rhetoric to learn how to speak. Without such education, a Christian was not permitted to speak to God's people.

What do you think the impact on the church has been as a result of listening to sermons?

Though revered for centuries, the conventional sermon has contributed to the malfunction of the church in a number of ways:

First, the sermon makes the preacher the solitary performer of the service. As a result, congregational participation is hampered at best and precluded at worst. The sermon freezes and imprisons the functioning of the Body of Christ.

Second, the sermon stalemates spiritual growth. Because it is a one-way affair, it blunts curiosity and produces passivity. As Christians, we must function to grow. In fact, one of the goals of NT-styled preaching and teaching is to get you to function.

Third, the sermon creates an excessive and pathological dependence on the clergy. The sermon makes the preacher the religious specialist--the only one having anything worthy to say. How can the pastor learn from the other members of the Body of Christ when they are muted? How can the church learn from the pastor when its members cannot ask him questions during their oration?" How can the brothers and sisters learn from one another if they are gagged from speaking in the meetings?

Fourth, Rather than equipping the saints, the sermon weakens them. By contrast, NT-styled preaching and teaching equips the church so that it can function without the presence of a clergyman.

Fifth, Most preachers are experts at that which they have never experienced. Whether it be abstract/theoretical, devotional/inspirational, demanding/compelling, or entertaining/amusing, the sermon fails to put the hearers into a direct, practical experience of what has been preached. Modern preaching fails to get beyond merely disseminating information to the role of equipping believers for both experiencing and utilizing that which they have heard.

In this regard, the sermon mirrors its true father--Greco-Roman rhetoric. Greco-Roman rhetoric was bathed in abstraction. *It "involved forms designed to entertain and display genius rather than instruct or develop talents in others."* The modern polished sermon can warm the heart, inspire the will, and stimulate the mind. But rarely, if ever, shows the team how to leave the huddle! In all of these ways, the sermon fails to promote spiritual growth. Instead, it intensifies the impoverishment of the church. There are scores of Christians who have been sermonized for decades, and they are still babes in Christ. We need a restoration of the first-century practice of mutual exhortation and mutual ministry. For the NT hinges spiritual transformation upon these two things.